

THE

PRACTICAL WORKS

OF THE

Late Reverend and Pious

Mr. *RICHARD BAXTER.*

The Second Volume.

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CONTAINING

Reaſons of the Chriſtian Religion.
Unreaſonableneſs of Infidelity.
More Reaſons for the Chriſtian Religion.
Treatiſe of Converſion.
Call to the Unconverted.
Now or Never.
Directions and Perſwaſions to a ſound Converſion.
A Saint or a Brute.
Miſchiefs of Self-ignorance, &c.
Right Method for ſettled Peace.
God's Goodneſs vindicated.
Directions for weak diſtemper'd Chriſtians. With
The Character of a ſound confirm'd Chriſtian.

With an ALPHABETICAL TABLE.

LONDON:

Printed for *Thomas Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide*, *Jonathan Robinſon* at the *Golden Lyon* in St. *Paul's Church-Yard*, and *John Lawrence* at the *Angel* in the *Poultry*. MDCCVII.

WORKS

settlement at *Dudley*, he came to read *Ames's fresh suit against Ceremonies*, and other that side, he repented his rashness in Subscribing so hastily, and grew dissatisfy'd as to of Conformity. He continu'd there Preaching to a Numerous Auditory with good for about Three Quarters of a Year, and then remov'd to *Bridgnorth* in *Shropshire*, where he became Assistant to Mr. *William Madstard*. This removal was the more agreeable to him, because the Place being priviledg'd from all Episcopal Jurisdiction, except the Triennial Visitation of the Arch-Bishop, he was the less in danger of being put upon any Part of Conformity that he then scrupled. He neither Baptiz'd with the Sign of the Cross, nor wore the Surplice, (being not satisfy'd as to either) and yet came into no trouble. At his first coming hither he was an Instrument of the Conversion of several to God and an Holy Life; but was not afterwards so successful here as in other places.

Soon after his Settlement here, the *Et cætera Oath* put him upon a more close inspection into the *English* frame of Church Government, which he thought he had need to be well satisfy'd in, before he swore he would *never consent to an Alteration*. He read *Bucer de Gubernatione Ecclesiæ*; *Didoclavii Altare Damascenum*, *Parker de Politeiâ Ecclesiasticâ*, & *Baynes's Diocesan's Tryal*: and tho' upon the whole he saw no reason to believe all kind of Episcopacy unlawful, he yet was far from so approving the *English* Episcopacy, as to think it Lawful to Swear he would never Consent to have it alter'd. And he observ'd upon this Occasion, that that Oath which was design'd unalterably to subject the Nation to Diocesans, did but set many the more against them: and that instead of ruining the Nonconformists which was intended, it prov'd a great Advantage to them, and inclin'd many to fall in with them.

The Broils in *Scotland* quickly follow'd, that were occasion'd by the imposing the Common-Prayer-Book, and *English* Ceremonies. There were great Tumults there, and the design was to subdue that Nation by Force; and at the same time there were great dissatisfactions in *England* upon the Account of *Ship Money*, and other Impositions that were reckon'd illegal. The *Scots* entring into *England* there was a Form of Prayer to be us'd against them in all Churches, Printed by the Bishops, tho' there was no Command of the King for it. Mr. *Baxter* would not use it, at which some were disturb'd.

The Long Parliament upon its being open'd, fell directly upon a Reformation of Church and State. Among other things that were determin'd, a Committee was soon appointed to hear Petitions and Complaints against such as were scandalous among the Clergy. Amongst other Complainers the Town of *Kederminster* in *Worcestershire* had drawn up a Petition against their Vicar and his two Curates as insufficient. The Vicar was rather for compounding the Business, than suffering the Petition to be presented. The living was worth near 200 *l. per Ann.* out of which he offer'd to allow 60 *l. per Ann.* to a sufficient Preacher, to be chosen by 14 Trustees. They hereupon unexpectedly invited Mr. *Baxter* to give them a Sermon; and upon hearing him, unanimously chose him to be their Minister: He accepted their invitation, and settled among them, making this Observation, that among all his Changes he never went to any Place he had before desir'd, design'd, or thought of: but only to those places he never thought of till the sudden invitation did surprize him.

He spent two Years at *Kederminster* before the Civil War broke out, and above 14 Years after, and yet never touch'd the Vicaridge House, tho' authoriz'd by an Order of Parliament: But the Old Vicar liv'd there without molestation. He found the Place like a piece of dry and barren Earth; Ignorance and Profaneness as Natives of the Soil were rife among them: But by the Blessing of Heaven upon his Labour and Cultivating, the Face of Paradise appear'd there in all the fruits of Righteousness. At first Rage and Malice created him much Opposition: but it was soon over, and a special Divine Blessing gave his unwearied Pains among that People an unexpected Success.

On a Day when they had in that Town a Yearly shew, in which they walk'd about the Streets with the Painted forms of Gyants, he was one Part of the Game of the Rabble. Having Preach'd the Doctrine of Original Sin, many rail'd at him, and represented him, as saying that God hated and loath'd Infants. Thereupon he next Lords Day return'd to the same Doctrine again; and told them that if their Children had no Original Sin, they had no need of Christ, or of Baptism, or of renewing by the Holy Ghost. And after that, they were asham'd and silent. Another time one of the Drunken Beggars of the Town reported, that Mr. *Baxter* was under a Tree with a Woman of ill fame. He got some that spread this Report, bound to their good Behaviour, and then he that rais'd it confess'd in Court, that he saw Mr. *Baxter* in a Rainy Day stand on Horseback under an Oak in a thick Hedge, and the Woman mention'd standing for shelter on the other side the Hedge, under the same Tree, tho' he believ'd they saw not one another. They all ask'd Mr. *Baxter* forgiveness; and were releas'd. At another time when the Parliament's Order came down for demolishing all Images of the Persons of the Trinity, the Virgin *Mary*, *&c.* in Churches, or Crosses in Church-Yards, the Church-warden of the Town being about to take down a Crucifix upon the Cross in the Church-Yard, the Drunken Crew took the Alarum, and ran with Weapons to defend the Crucifix. It being reported Mr. *Baxter* was the Actor, they sought for him, and might probably enough have murder'd him, had he come in their way. But as Providence ordered it he had taken a walk out of Town, and in

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his Return when the Hurly-burly was over, he was ſurpriz'd to hear ſome of th... at their Doors; and quickly underſtood how fairly he had eſcap'd, the next Lords ... them publickly, that ſeeing they ſo requited him, as to ſeek his Blood, he was willing ... them, and ſave them from that Guilt. Whereupon they appear'd amaz'd and aſham'd, and to... on terribly, and after all were loth to part with him.

But notwithſtanding ſuch Oppoſition, his unwearied Labours in this Town had amazing ſucceſs. He preach'd twice every *Lords Day* before the Civil War; afterwards once; and once every *Thurſday*, beſides Occaſional Sermons in the Lectures, at *Worceſter*, *Shrewsbury*, *Dudley*, *Sheffnal*, &c. On the *Thurſday* Evenings ſuch as were ſo diſpos'd met at his Houſe, one of them repeated the Sermon, and afterwards they propounded to Mr. *Baxter* any doubts they had about it, or any other Caſe of Conſcience, which he reſolv'd. On *Mondays* and *Tueſdays* in the Afternoon, in every Week, he and his Aſſiſtant took 14 Families between them for private Catechizing and Conference, ſpending about an Hour with a Family. Every firſt *Wedneſday* in the Month he had a Meeting for Pariſh Diſcipline. Every firſt *Thurſday* in the Month there was a Meeting of the Neighbouring Miniſters for Diſcipline, and Amicable Diſputation about matters Theological: and every *Thurſday* in the Month beſides, he had ſeveral Miniſters at his Houſe, after the Lecture was over, with whom the Afternoon was ſpent in profitable Converſation, till the Neighbours came in to Repetition and Conference.

He had an Attentive Diligent Auditory, that was very numerous. On the Lords Days there was no diſorder to be ſeen in the Town, but you might hear a Hundred Families ſinging Pſalms, and repeating Sermons as you paſſed along the Streets. When he firſt came, there might be a Family in a Street that worſhip'd God, and call'd on his Name: and when he came away there was not above a Family on the ſide of a Street that did not do it. Nay in the moſt unlikely Families, even Inns and Alehouſes, uſually ſome in each Houſe ſeem'd to be Religious. He had 600 Communicants; and there were not above 12 of them, of whoſe ſincerity in Religion he had not hopes. There were few Families in the whole Town that refus'd to ſubmit to his private Catechizing, and Perſonal Conference; and few went away, without ſome Tears, or ſeemingly ſerious Promiſes of a Godly Life.

The greateſt Enemies of ſerious Religion in that Town were carry'd off by the War. When that was over, he had the favour of the Government there. He had a great Intereſt in the Affections of the Inhabitants, for which his practiſing Phyſick among them *gratis*, gave him a great Advantange: And he had much aſſiſtance in his Work, from the Zeal and Diligence of thoſe among them that were Pious. Many were won upon by their Exemplary Converſation. Their Unity and Concord was remarkable. All were of one Mind, and Mouth and Way. The private Meetings that were kept up amongſt them (which were under his Overſight and Guidance) were alſo very helpful to promote ſerious Religion. His ſtated income was not above 90 *l. per Ann.* beſides which he ſome Years had 60 or 80 *l.* a Year of the Bookſellers for his Books, which being given away amongſt the People, (except ſo much as was neceſſary for his comfortable ſubſiſtence) made them the readier to liſten to him. He took ſeveral of their Children that had Capacities from School, and ſent them to the Univerſity, where he maintain'd them by his own and others Contributions, ſome of which afterwards proved uſeful Miniſters.

One of his main Difficulties when he fix'd in this Town, was how to ſet up any thing of a true Eccleſiaſtical Diſcipline, without being ſatisfy'd with the Shadow inſtead of the Reality of it on one hand, or Unchurching the Pariſh Church on the other. Upon mature Conſideration, he determin'd to take the Pariſh for the Church, if they were willing to own their Church Memberſhip, and acknowledge him for their Paſtour. He deſir'd all that were willing, to give in their Names, or ſome other way to ſignifie their Conſent; and the reſt he deſir'd to be ſilent. This kept many Quiet that were not Church-Members, becauſe they knew they might come in if they would. He Baptiz'd all their Children, (if deſir'd) upon their giving an Account of their Faith. If the Father were a ſcandalous Sinner, he made him openly confeſs his Sin with ſeeming Penitence, before he would Baptize his Child: If he refuſed it, he forbore till the Mother came to preſent it: Rarely if ever finding both Father and Mother ſo deſtitute of Knowledge and Faith, as in a Church Senſe to be utterly incapable. Sir *Ralph Clare*, a Noted Cavaleer diſcover'd the greateſt Diſſatisfaction of any in the Pariſh, with his Method of Proceeding. He would not Communicate unleſs he would Adminiſter the Sacrament to him Kneeling, and upon a diſtinct Day, and not with thoſe that receiv'd it Sitting. Mr. *Baxter* having openly told the Pariſhioners that if they ſcrupled ſitting at the Lord's Table, they ſhould have the Liberty of their own Geſture, ſent word to Sir *Ralph*, that if he could not upon Reaſoning be otherwiſe ſatisfy'd, he would give it him Kneeling; but that as for doing it at a diſtinct ſtated time from the reſt, it would make ſuch a Breach or Schiſm as he could have no hand in. However the generality Acquieſc'd; and Church Diſcipline was kept up, tho' not without ſome difficulty. A Young Fellow given to exceſſive Drinking, offering himſelf to Communion, was told that he could not be admitted, without an humble Penitent Confeſſion, and Promiſe of Amendment. He thereupon Confeſs'd his Sin, and promis'd to amend, but ſoon relaps'd. He was oft Admoniſh'd, and as oft renew'd the profeſſion of his Concern, and Promiſes of Amendment. But ſtill perſiſting, Mr. *Baxter* warn'd him publickly,

and

...neſtly for him ſeveral Days ſucceſſively in the Church, but he was not reclaim'd. ...clar'd him utterly unfit for Church Communion, and requir'd all to avoid un... Converſation with him. Afterwards he grew extravagantly Mad, would freely Curſe ...xter to his Face, and once as he was going into the Church laid violent Hands on him, ...a Deſign to have Murder'd him. He continu'd raging about a Year, and then dy'd of a ...eaver, in great horror of Conſcience. Three or four more alſo were caſt out: One for Slandering, and the reſt for Drunkenneſs: And they were enrag'd and much the worſe after it, and ſo were loud Warnings to others. In ſhort, ſo much of the Preſence of God did Mr. *Baxter* find accompanying him in his Work, and ſo Affectionate was his regard to the Loving People of that Place, that he would not willingly have chang'd his Relation to them for any Preferment in the Kingdom, nor could he without force have been ſeparated from them.

When the Civil War broke out, he was Dubious how to Steer. He took the Proteſtation which the Parliament requir'd, *to Defend the King's Perſon, Honour and Authority, the Power and Priviledges of Parliaments, the Liberties of the Subject, and the Proteſtant Religion, againſt the Common Enemy:* And he join'd with the Magiſtrates of *Kederminſter*, in offering the ſame Proteſtation to the People. A little after, the King's Declarations were read there in the Market-Place, and the Commiſſion of Array was ſet on foot: Upon which the Rabble grew ſo Riotous and Furious, that he was adviſ'd to withdraw a while from home. He retir'd to *Worceſter*, and ſo to *Gloceſter*, where he firſt met with the *Anabaptiſts*; and after a Month's abſence he return'd home, leaſt his abſence ſhould be interpreted either as the effect of Fear on the account of ſome Guilt, or as ſignifying his being againſt the King. At his return he found the drunken Rabble very boiſterous: And their Common Cry was this; we ſhall take an Order with the Puritans e'er long. He did not think himſelf in ſafety if he ſtay'd at home, and ſo he withdrew again. He preach'd at *Alceſter*, on that Lords Day that was the Day of *Edge-Hill* Fight; and was inform'd while he was Preaching by the Noiſe of the Cannon that the Armies were ingag'd. And the next Day he went into the Field of Battle.

The Soldiers on one ſide or the other ſtill paſſing to and fro, and being ready to make a Prey of whatſoever came before them, he determin'd to go to *Coventry*, and ſtay there till one ſide or other had got the Victory, and the War was ended, which it was then thought would be in a very little time. The Committee and Governour of that City deſir'd him to ſtay with them, and lodge in the Governours Houſe, and Preach to the Soldiers; which offer he readily accepted. He continu'd there a Year, Preaching once a Week to the Soldiers, and once on the Lords Day to the People, having nothing but his Diet for his Pains. Here he had the Society of about 30 worthy Miniſters, who fled to the ſame Place for ſafety, and among the reſt of Mr. *Vines* and Mr. *Anthony Burgeſs*. When his Year expir'd, he found the War ſo far from being ended, that it had diſpers'd it ſelf into almoſt all the Land. He determin'd therefore to continue there another Year: And in that time preach'd over all the Controverſies againſt the *Anabaptiſts*, and againſt the *Separatiſts*, and ſo kept the Garriſon ſound. After the Fight at *Naſeby*, (not far from *Coventry*,) he went into the Army to viſit ſome of his Old intimate Friends. He ſtay'd there a Night, and got ſuch intelligence as to their ſtate, as amaz'd him. He found plotting Heads were deſigning to ſubvert both Church and State. The Sectaries were like to carry all before them, and were reſolv'd take down not only Biſhops, Liturgies, and Ceremonies, but all that did withſtand them. This made him Lament that the Miniſters had left the Army, as they generally did after *Edge-Hill* Fight. It made him alſo repent his refuſing of *Cromwel*'s invitation to be the Paſtor of his Troop, when he firſt rais'd it; by which means he would have had an Opportunity of dealing freely with thoſe that afterwards headed much of the Army, and were the forwardeſt in all the Publick Changes. But he was told that it was not even yet too late to do Service, if he would come into the Army; and was invited by Colonel *Whalley* to be Chaplain to his Regiment. He return'd to *Coventry*, and conſulted the Miniſters that were there, and with their Advice, (in order to do what in him lay to prevent the miſchief that was threaten'd by the prevaling temper of the Army) he accepted the Invitation.

When he came thither, *Cromwel* welcom'd him but Coldly. He ſet himſelf from Day to Day to Diſcourſe the Officers and Soldiers out of their Miſtakes both Religious and Political. He found a few fiery ſelf-conceited Men among them made all the Noiſe and Buſtle, and carried about the reſt as they pleas'd. Some of theſe became the Laughing-ſtock of the Soldiers before he left them. He march'd with the Army *Weſtward*, and was at the taking of *Bridgwater*, and the Siege of *Briſtol*, and *Sherborn-Caſtle*, and *Exceter*. He was alſo with Colonel *Whalley* before *Banbury-Caſtle*, and at the Siege of *Worceſter*. He had full employment in oppoſing the Sectaries in all Places: and particularly he had at one place a Diſpute with them of a whole Days continuance. And by what ſucceſs he met with, he found reaſon to apprehend, that if there had but been a competent number of Miniſters, each doing their part, the whole Plot of the furious Party might have been broken, and King, Parliament, and Religion preſerv'd. But he was ſeparated from the Army by great Weakneſs, occaſion'd by the loſs of a Gallon of Blood at the Noſe: Upon which retiring to Sir *Thomas Rouſes*, he was taken up with daily Medicines to prevent a Dropſie, and was in continual expectation of Death.

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He did what he could to keep his People at *Kederminſter* free from a Conce[illegible] lick Changes. He kept them from taking the *Covenant*, as fearing it might be a S[illegible] Conſciences. Nay he prevented its being much taken in all that County. When the[illegible] *ment* came out, he ſpake and preach'd againſt it, and diſſwaded Men from taking it. He[illegible] whole Day's Diſputation with Mr. *Tombs*, in his Church at *Bewdley*, upon Infant Baptiſm; [illegible] thereby kept his People free from the ſpreading Notions of thoſe times. When the Army was going againſt K. *Charles* II. and the *Scots*, he wrote Letters to ſeveral of the Soldiers to tell them of their Sin, and deſir'd them at laſt to begin to know themſelves. And inſtead of Praying for their ſucceſs in publick, he freely inveigh'd againſt the forcing Men to run to God upon ſuch Errands of Blood and Ruine; eſpecially where Brethren were concern'd. He often and various ways declar'd againſt *Cromwel's* Uſurpation, when he had got the Aſcendant. He preach'd once before him after he was Protector, by means of the Lord *Broghill*, and the Earl of *Warwick:* His Text was 1 *Cor.* 1. 10. The deſign of his Sermon was to ſhew how miſchievous it was for Politicians to maintain Diviſions in the Church for their own Ends. A little while after the Protector ſent for him, and made a Speech to him of an Hours length, about the Providence of God in Changing the Government, and favouring that Change, by ſuch great things done at home and abroad. Mr. *Baxter* freely told him, that the Honeſt People of the Land took their Ancient Monarchy to be a Bleſſing: and deſir'd to know how they had forfeited that Bleſſing, and to whom the forfeiture was made. He with ſome Paſſion reply'd that there was no forfeiture, but God had Chang'd it as it pleaſed Him.

In the Controverſie about Church Government, which was then ſo hotly Agitated, Mr. *Baxter* was all along againſt Extreams. He neither fell in with the *Eraſtian*, nor *Epiſcopal*, nor *Preſbyterian*, nor *Independent* Party intirely; but thought that all of them had ſo much truth in common among them, as would have made theſe Kingdoms happy, had it been unanimouſly and ſoberly reduc'd to Practice, by Prudent and Charitable Men. At the Deſire of the Neighbouring Miniſters he drew up *an Agreement for Church Order and Concord*, containing only ſo much Church Order and Diſcipline, as he apprehended the Epiſcopal, Presbyterian and Independant were agreed in, as belonging to the Paſtors of each particular Church; which he afterwards publiſh'd in a Book call'd *Chriſtian Concord:* And the Miniſters of thoſe Parts Aſſociated upon that Bottom: not Diſputing with each other in order to an Agreement in their Opinions, but agreeing in the Practice of what was own'd by all.

Upon *Oliver's* becoming Protector, the extent of the *Toleration* was the ſubject of many Debates. The Committee of Parliament propos'd that it ſhould be extended to all that held the *Fundamentals* of Religion. Hereupon it was Query'd which were the *Fundamentals* of Religion? and it was agreed that the Members of the Committee, who were 14 in number, ſhould each of them nominate a Divine, and that they meeting together, ſhould draw up a Liſt of the *Fundamentals*, to be as *a Teſt to the Toleration.* Mr. *Baxter* was upon this occaſion nominated for one, (in the room of Archbiſhop *Uſher* who refus'd,) by the Lord *Broghil*, and took a Journey accordingly to *London.* There he met Mr. *Marſhal*, Mr. *Reyner*, Dr. *Cheynel*, Dr. *Goodwin*, Dr. *Owen*, Mr *Nye*, Mr. *Sydr. Sympſon*, Mr. *Vines*, Mr. *Manton*, and Mr. *Jacomb*, who were alſo Nominated. Mr. *Baxter* was for offering to the Parliament the Creed, the Lord's Prayer, and Ten Commandments, as the Fundamentals of Chriſtianity: But the reſt were not for ſo large a bottom, but were for having a greater number of Fundamentals. If he did no other ſervice among them, he at leaſt prevented the running many things ſo high as might otherwiſe have been expected.

Truth and Peace were the things he earneſtly purſu'd all his Days. He by writing treated with Dr. *Brownrigg* Biſhop of *Exceter*, about Concord with the Dioceſan Party in this Nation: And made alſo ſome Propoſals to Dr. *Hammond* to this Purpoſe, a little before the Reſtauration of King *Charles.* By means of Mr. *Lamb* and Mr. *Allen*, two Anabaptiſt Miniſters, whom he prevail'd with to quit the way of Separation, he dealt with the reſt of the Anabaptiſts, about Communion with other Churches. He treated with Mr. *Nye* about an Agreement with the Independents, in a Moderate Scheme. And he was often ingag'd in Diſputes with the Papiſts alſo. And indeed it is amazing how one of ſo much weakneſs, who was conſtantly follow'd with divers bodily Infirmities ſhould be capable of ſo much Service.

He came to *London* juſt before the Depoſition of *Richard Cromwel.* He Preach'd before the Parliament, the Day before they Voted for King *Charles's* Return. He Preach'd alſo before the Lord Mayor and Aldermen of the City at St. *Paul's*, on the Day of Thankſgiving for *Monk's* Succeſs. And when the King was actually Reſtor'd, He became one of his Chaplain's in Ordinary, in Conjunction with ſome others of his Brethren of the ſame Sentiments with him. He preach'd once before him in that Capacity: And often waited on him with the reſt of the Miniſters, in order to obtain by his means, ſome Terms of Peace and Union with the Biſhops and their Adherents, who were many of them inclin'd to run things to Extremity. He aſſiſted at the *Savoy* Conference, as one of the Commiſſioners, and then Drew up a *Reform'd Liturgy*; which ſome Perſons not very likely to be prejudic'd in his favour, have thought to be the beſt of the Kind they ever ſaw. He has under this Head fallen under the Cenſure of our Late *Engliſh* Hiſtorian, who Vol. 3. *pag.* 235, makes this Reflection. *He drew up an Abſolute Form of his*

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own, and stil'd it the Reform'd Liturgy: *As if he had the Modesty to think that the Old Liturgy Compil'd by a number of very Learned Confessors and Martyrs, must now give place to a new Form compos'd by a single Man, and he by Education much inferiour to many of his Brethren.* But had this Gentleman been so just as to have read the Reasons which Mr. *Baxter* gave, * for his doing that which he represents as so assuming, he'd have seen little Occasion for his Reflection. For the Design of this Liturgy was not to justle out the Old one, where Persons were satisfy'd with it, but to relieve those that durst not use the Old one as it was, by helping them to Forms taken out of the Word of God. Or suppose we, that the Old Liturgy had in the Esteem of many fallen short of this New one; others are at a loss to discover why this should appear so preposterous, unless it be unaccountable for Persons to prefer a Liturgy intirely Scriptural, to one that is made up of humane Phrases, and some of them justly enough exceptionable. It must be own'd that the Old Liturgy was fram'd by sundry Confessors and Martyrs, and upon that Account it deserves respect; and it was a great step in their Day, for them to cast so many Corruptions out of the Publick Service as they did, at that time, when this Liturgy was drawn out of the several Forms that were in Use in this Kingdom before. But it was but a pursuit of their Design, to Render the Publick Service yet more Scriptural: And had they risen from the Dead, there's good reason to believe they would generally have approv'd of it; and been so far from looking upon it as detracting from them, that they would have applauded it as a Good Superstructure upon their Foundations. Suppose then he that drew up this Reform'd Liturgy, was *by Education much inferiour to many of his Brethren*; it neither follows from thence that he must really be so much inferiour to them in useful Knowledge and valuable Abilities, as this Author would seem to intimate; nor can it justly be thence argu'd that his Performance was contemptible; nor that there was any want of Modesty neither, when his Brethren put him upon the Undertaking. And besides, They approving it when they perus'd it, and joining in the Presenting it, made it their own; as sufficiently appears from the Preface prefix'd; and some of them had Academical Education, and great Applause in the World too, and yet thought not Mr. *Baxter* at all their inferiour.

* See his Large Life. Part. I. *Pag.* 306.

He was also One of the Three that manag'd the Dispute at the End of the Conference at the *Savoy*, and freely charg'd some things in the Liturgy as sinful, and contrary to the Word of God. As, that Ministers are oblig'd in Baptism to use the Transient Image of the Cross; that none be admitted to Communion in the Lord's Supper that dare not receive it Kneeling, *&c.* The foremention'd Author speaking of this in his History, says that *that it seems very strange that he and his Brethren should undertake to mention Eight unlawful things in the Liturgy, when they could not affirm any one of those things to be in it self unlawful; but argu'd altogether upon the unlawful imposition of them, which they might as well have done by the same Argument in Eight hundred of other indifferent and most innocent matters.* But if this Gentleman had consider'd, that the unwarrantableness of keeping up such impositions in the Church was the thing which Mr. *Baxter* and his Brethren undertook to prove, in opposition to those who were zealous for retaining them, and how little in that Case depends upon the simple unlawfulness of the things impos'd (abstracting from all Circumstances in a Metaphysical Sense,) the strangness of their Proceeding would have disappear'd. For tho' the same Argument would have done in Eight hundred indifferent things, (had there been so many so impos'd) yet it does not follow but that it would be good and valid in those Eight things mention'd, in which they thought they should be bound up by the Ecclesiastical Constitution, (if they really must have been so confin'd) while they could not discover their compliance to be Lawful.

The same Author also falls in with Bishop *Morley*, in representing Mr. *Baxter* as *very perverse and disingenuous*, by persisting in his Denial of a Certain Proposition, after it had been turn'd and alter'd several ways: But had he thought fit to have consider'd what is suggested upon that Head in the Abridgment of his Life, which he had so often consulted, and quoted upon other Occasions, he'd have seen the Aspersion wip'd off, which he so freely repeats: And whether in so doing he has meeted with the measure he would have us'd towards himself, upon Occasion, is left to his second Thoughts.

When the King's Declaration came out, Mr. *Baxter* was offer'd the Bishoprick of *Hereford*, and some of his Brethren some other Preferments in the Church: But he refus'd Acceptance, because of the uncertainty of the continuance of the Terms of that Declaration, and so did several others: And Mr. *Calamy* and he, were by a Majority of three Voices chosen by the City Clergy, to be their Clerks in the Convocation: But were by the Bishop of *London* excus'd from sitting there. A continuance at *Kederminster* was what he most desir'd of any thing; and he did all that he was able in Order to it: But Providence forc'd him another way.

While he was away from the Town of *Kederminster*, in great weakness, more likely to die than Live, after his great loss of Blood the People renew'd their Articles against Mr. *Danse* the Old Vicar and his Curate; and the Committee sequestred the Place, and left the Profits in the Hands of divers Inhabitants to Pay a Preacher till it was dispos'd off. Mr. *Baxter* tho' press'd, would not Accept the Vicaridge, but continu'd to Officiate among them as their Minister. He would have taken no more out of the Profits of the Living than the 60 *l. per Ann.* which the Vicar had before bound himself to pay him, but they made it 90. At length the People fearing

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After the Indulgence in 1672, He return'd to his Preaching in the City. He was one of the *Tueſday* Lecturers at *Pinners-Hall*; and had a *Friday* Lecture at *Fetter-Lane*, but on Lords Days he only preach'd Occaſionally. He afterwards preach'd in St. *James's* Market-Houſe, where on *July* 5. 1674. they had a marvelous Deliverance. For a Main-Beam, that had before been conſiderably weaken'd by the weight of the People, gave ſuch Cracks, that three ſeveral times they ran out of the Room, concluding it was falling. The next Day taking up the Boards they found that two Rends in the Beam were ſo great, that it was a wonder of Providence that the Floor had not fallen, and the Roof with it, to the Deſtruction of Multitudes. He was afterwards apprehended as he was Preaching his *Thurſday* Lecture at Mr. *Turners*; but ſoon releas'd; becauſe the Warrant was not ſign'd by a City Juſtice, as it ſhould have been when he was apprehended for Preaching in the City. In 1676. By the Aſſiſtance of his Friends he built a New Meeting Houſe in *Oxenden-ſtreet*, and when he had Preach'd there but once, a Reſolution was taken to ſurprize him the next time, and to ſend him for ſix Months to Goal upon the *Oxford* Act. But he being out of Town, Mr. *Seddon* a *Darbyſhire* Miniſter Preaching for him, was ſent to the *Gate-Houſe* in his room, tho' the Warrant did not ſuit him: and he was forc'd to continue there three Months, till he had a *Habeas Corpus*. He afterwards built another Meeting-Houſe in St. *Martin's* Pariſh, but was forcibly kept out of it, by Conſtables and Officers: And thereupon Mr. *Wadſworth* in *Southwark* dying, he upon the Invitation of his People preach'd to them many Months in Peace. And when Dr. *Lloyd* ſucceeded Dr. *Lamplugh*, in St. *Martins* Pariſh, he offer'd him his Chapel in *Oxenden-ſtreet*, for Publick Worſhip, and he accepted it. *

* The Gentleman that compil'd the Third Volume of the *Compleat Hiſtory of* England, Quoting that Part of the *Abridgment* of Mr. *Baxter's* Life, where this is mention'd, declares *P.* 312, that that *part of the Relation as to the Offer of a Chapel, is known to be falſe.* This appearing a direct Contradiction to Mr. *Baxter's* Relation of a matter of Fact, in which himſelf was immediately concern'd, troubl'd many: The rather becauſe it ſeem'd to ſtrike at the Credit of his whole Hiſtory. Mr. *Baxter* had not only aſſerted in the Hiſtory of his Life, *P.* 179. that he was encourag'd by Dr. *Tillotſon* to *make the Offer of the Chappel, and that it was accepted to his great ſatisfaction*; but he had mention'd it in ſeveral of his Works that were publiſh'd in his Life time; and particularly in his Breviate of the Life of his Wife, he *P.* 57. ſays, that Dr. *Lloyd and the Pariſhoners accepted of it for their publick Worſhip, and that he and his Wife ask'd them no more Rent, than they were to pay for the Ground; and the Room over for a Veſtry, at* 5 *l. asking no advantage for all the Money laid out on the building.* Which was never known to be Contradicted, till this Hiſtory was publiſh'd. Application therefore was made to the Compiler of that Third Volume, in a reſpectful way, and he was requeſted to ſignify upon what grounds this was charg'd as a Falſity. Hereupon he like a Gentleman, a Chriſtian, and a Divine, frankly offer'd to conſult my Lord Biſhop of *Worceſter* upon the matter, who was the Perſon immediately concern'd with Mr. *Baxter*; and his Lordſhip when Conſulted was pleas'd to Declare, that Mr. *Baxter, being diſturb'd in his Meeting-Houſe, in* Oxenden-ſtreet, *by the Kings Drums, which Mr. Secretary* Coventry *caus'd to be beat under the Windows, made an Offer of letting it to the Pariſh of St.* Martins *for a Tabernacle, at the Rent of* 40 *Pounds a Tear*; *and that his Lordſhip hearing it, ſaid he lik'd it well*; *and that thereupon Mr.* Baxter *came to him himſelf, and upon his propoſing the ſame thing to him, he Acquainted the Veſtry, and they took it upon thoſe Terms.* This Account is here publiſh'd for the clearing of that Matter, with due Thanks to his Lordſhip for his Frankneſs, and to the Gentleman that conſulted him, for his moſt obliging readineſs to do Juſtice to Truth.

An. 1682. He was ſuddenly ſurpriz'd in his Houſe, by an Informer with Conſtables and Officers, who ſerv'd upon him a Warrant, to ſeize on his Perſon for coming within Five Miles of a Corporation; and Five more Warrants in Diſtrain for 195 *l.* for Five Sermons. He was going with them to a Juſtice, tho' extremely bad as to his Health, till meeting Dr. *Cox*, he forc'd him back to his Bed, and went and took his Oath before Five Juſtices that he could not go to Priſon without Danger of Death. The King being conſulted, conſented that his impriſonment ſhould for that time be forborn. But they Executed the Warrants on the Books and Goods in the Houſe, tho' he made it appear they were none of his; and they Sold the Bed he lay upon. Some Friends paid down the Money they were apprais'd at, and he repay'd them. Being afterwards in danger of new Seizures, he was forc'd to retire to private Lodgings.

An. 1684. He was again ſeiz'd upon and carry'd to the Seſſions, when he was ſcarce able to ſtand, and Bound in a Bond of 400 *l.* to his Good Behaviour: And was told that this Proceeding was only to ſecure the Government againſt ſuſpected Perſons. He was ſome time after carry'd again to the Seſſions-Houſe in great Pain, and forc'd to continue bound. He refus'd to ſtand bound, not knowing what they might interpret a Breach of the Peace: But his

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After

After this if the Ejected Miniſters did but meet to Pray together it was a Seditious Conventicle. Dr. *Bates* and Mr. *Baxter* were deſir'd to Pray at a Friend's Houſe, for his Wife that was ſick of a Feaver, and had they been there they had been Apprehended by a Warrant from two Juſtices. Finding therefore his Publick Service at an End, he retir'd to *Acton* in *Middleſex*; where he went every Lords Day to the Publick Church, and ſpent the reſt of the Day with his Family, and a few poor Neighbours that came in to him. In the time of the Plague, in 1665. he went to Mr. *Hampdens* in *Buckinghamſhire*; and return'd back again to *Acton* when it was over. He ſtaid there as long as the Act againſt Conventicles was in force, and when it was expir'd, he had ſo many came to hear him, that he wanted room. Hereupon he by a Warrant of two Juſtices, was committed to *New-Priſon* Goal for ſix Months. But he got an *Habeas Corpus*, and was releas'd; and remov'd to *Totteridge*, near *Barnet*. While he was there Duke *Lauderdale* going into *Scotland*, ſignify'd to him a Purpoſe there was of taking off the Oath of Canonical Obedience, and all Impoſitions of Conformity, ſave only that it ſhould be neceſſary to ſit in Presbyteries and Synods with the Biſhops and Moderators; and that he had the Kings Conſent to offer him what Place in *Scotland* he would chooſe, either a Church, or a College, or a Biſhoprick. But he excus'd himſelf from his Weakneſs and Indiſpoſition, and the Circumſtances of his Family.

After the Indulgence in 1672, He return'd to his Preaching in the City. He was one of the *Tueſday* Lecturers at *Pinners-Hall*; and had a *Friday* Lecture at *Fetter-Lane*, but on Lords Days he only preach'd Occaſionally. He afterwards preach'd in St. *James's* Market-Houſe, where on *July* 5. 1674. they had a marvelous Deliverance. For a Main-Beam, that had before been conſiderably weaken'd by the weight of the People, gave ſuch Cracks, that three ſeveral times they ran out of the Room, concluding it was falling. The next Day taking up the Boards they found that two Rends in the Beam were ſo great, that it was a wonder of Providence that the Floor had not fallen, and the Roof with it, to the Deſtruction of Multitudes. He was afterwards apprehended as he was Preaching his *Thurſday* Lecture at Mr. *Turners*; but ſoon releas'd; becauſe the Warrant was not ſign'd by a City Juſtice, as it ſhould have been when he was apprehended for Preaching in the City. In 1676. By the Aſſiſtance of his Friends he built a New Meeting Houſe in *Oxenden-ſtreet*, and when he had Preach'd there but once, a Reſolution was taken to ſurprize him the next time, and to ſend him for ſix Months to Goal upon the *Oxford* Act. But he being out of Town, Mr. *Seddon* a *Darbyſhire* Miniſter Preaching for him, was ſent to the *Gate-Houſe* in his room, tho' the Warrant did not ſuit him: and he was forc'd to continue there three Months, till he had a *Habeas Corpus*. He afterwards built another Meeting-Houſe in St. *Martin's* Pariſh, but was forcibly kept out of it, by Conſtables and Officers: And thereupon Mr. *Wadſworth* in *Southwark* dying, he upon the Invitation of his People preach'd to them many Months in Peace. And when Dr. *Lloyd* ſucceeded Dr. *Lamplugh*, in St. *Martins* Pariſh, he offer'd him his Chapel in *Oxenden-ſtreet*, for Publick Worſhip, and he accepted it. *

* The Gentleman that compil'd the Third Volume of the *Compleat Hiſtory of* England, Quoting that Part of the *Abridgment* of Mr. *Baxter's* Life, where this is mention'd, declares *P.* 312, that that *part of the Relation as to the Offer of a Chapel, is known to be falſe.* This appearing a direct Contradiction to Mr. *Baxter's* Relation of a matter of Fact, in which himſelf was immediately concern'd, troubl'd many: The rather becauſe it ſeem'd to ſtrike at the Credit of his whole Hiſtory. Mr. *Baxter* had not only aſſerted in the Hiſtory of his Life, *P.* 179. that he was encourag'd by Dr. *Tillotſon* to *make the Offer of the Chappel, and that it was accepted to his great ſatisfaction*; but he had mention'd it in ſeveral of his Works that were publiſh'd in his Life time; and particularly in his Breviate of the Life of his Wife, he *P.* 57. ſays, that Dr. *Lloyd and the Puiſhoners accepted of it for their publick Worſhip, and that he and his Wife ask'd them no more Rent, than they were to pay for the Ground; and the Room over for a Veſtry, at* 5 *l. asking no advantage for all the Money laid out on the building.* Which was never known to be Contradicted, till this Hiſtory was publiſh'd. Application therefore was made to the Compiler of that Third Volume, in a reſpectful way, and he was requeſted to ſignify upon what grounds this was charg'd as a Falſity. Hereupon he like a Gentleman, a Chriſtian, and a Divine, frankly offer'd to conſult my Lord Biſhop of *Worceſter* upon the matter, who was the Perſon immediately concern'd with Mr. *Baxter*; and his Lordſhip when Conſulted was pleas'd to Declare, that Mr. *Baxter, being diſturb'd in his Meeting-Houſe, in* Oxenden-ſtreet, *by the Kings Drums, which Mr. Secretary* Coventry *caus'd to be beat under the Windows, made an Offer of letting it to the Pariſh of St.* Martins *for a Tabernacle, at the Rent of* 40 *Pounds a Year; and that his Lordſhip hearing it, ſaid he lik'd it well; and that thereupon Mr.* Baxter *came to him himſelf, and upon his propoſing the ſame thing to him, he Acquainted the Veſtry, and they took it upon thoſe Terms.* This Account is here publiſh'd for the clearing of that Matter, with due Thanks to his Lordſhip for his Frankneſs, and to the Gentleman that conſulted him, for his moſt obliging readineſs to do Juſtice to Truth.

An. 1682. He was ſuddenly ſurpriz'd in his Houſe, by an Informer with Conſtables and Officers, who ſerv'd upon him a Warrant, to ſeize on his Perſon for coming within Five Miles of a Corporation; and Five more Warrants in Diſtrain for 195 *l.* for Five Sermons. He was going with them to a Juſtice, tho' extremely bad as to his Health, till meeting Dr. *Cox*, he forc'd him back to his Bed, and went and took his Oath before Five Juſtices that he could not go to Priſon without Danger of Death. The King being conſulted, conſented that his impriſonment ſhould for that time be forborn. But they Executed the Warrants on the Books and Goods in the Houſe, tho' he made it appear they were none of his; and they Sold the Bed he lay upon. Some Friends paid down the Money they were apprais'd at, and he repay'd them. Being afterwards in danger of new Seizures, he was forc'd to retire to private Lodgings.

An. 1684. He was again ſeiz'd upon and carry'd to the Seſſions, when he was ſcarce able to ſtand, and Bound in a Bond of 400 *l.* to his Good Behaviour: And was told that this Proceeding was only to ſecure the Government againſt ſuſpected Perſons. He was ſome time after carry'd again to the Seſſions-Houſe in great Pain, and forc'd to continue bound. He refus'd to ſtand bound, not knowing what they might interpret a Breach of the Peace: But his

ſureties would be bound, leaſt he ſhould die in a Goal. He was carry'd thither a third time, and ſtill bound; tho' for the moſt part he kept his bed.

Tho' he was thus treated all King *Charles*'s Reign, he yet pray'd as heartily for him as any man; And he was often Conſulted about Terms and Meaſures for an Union, between the Conformiſts and the Nonconformiſts as to which he was ever free to give his Sentiments. He was not for Comprehenſion without Indulgence; Nor for a bare Indulgence without the inlargement of the Act of Uniformity to a greater Comprehenſion; but for the Conjunction of both. He declared this when he was conſulted by a Perſon of Honour, *An.* 1663. In the Year 1668. Dr. *Bates* and he waited on the Lord Keeper *Bridgman* by deſire, in order to a Treaty about a Comprehenſion and Toleration, and were afterwards met by Dr. *Wilkins* and Mr. *Burton* with whom they conferr'd. The thing they moſt differ'd about, was *Reordination*. At length by Conference with Sir *Mat. Hale*, that point was thus adjuſted, that there ſhould be an Admiſſion into the Miniſtry of the Church of *England*, of ſuch as had been before Ordain'd, According to this Form of Words: *Take thou Legal Authority to Preach the Word of God, and Adminiſter the Holy Sacraments in any Congregation of* England, *where thou ſhalt be lawfully appointed thereunto.* It was Agreed the Ceremonies ſhould be left Indifferent, and the Liturgy alter'd: and that there ſhould be an Indulgence of ſuch as could not be comprehended. And a Bill was drawn up by Judge *Hale* to be preſented to the Parliament; but the High Church Party made ſuch an Intereſt, that it was carry'd by a Vote that no man ſhould bring in a Bill of this Nature. He afterwards in the Year 1673. upon the deſire of the Earl of *Orrery* drew up Terms of Union between the Conformiſts and the Nonconformiſts, in order to their joint Vigorous oppoſing Popery. And the Next Year there was alſo an Agreement upon like Terms, between Dr. *Stillingfleet*, and Dr. *Tillotſon*, and Dr. *Manton*, Dr. *Bates*, Mr. *Pool*, and Mr. *Baxter*, and an Act was propos'd to be brought in the next Seſſion of Parliament, in Purſuance of the Treaty: But Dr. *Tillotſon* wrote word to Mr. *Baxter*, That *as Circumſtances ſtood, ſuch an Act could not paſs in either Houſe, without the Concurrence of a Conſiderable Part of the Biſhops, and his Majeſty's Countenance, which at that time he ſaw little Reaſon to Expect.*

In the Reign of King *James* the 2d, Mr. *Baxter* was committed to the Kings Bench Priſon by Warrant from the Lord Chief Juſtice *Jefferies*, for his Paraphraſe on the New Teſtament, which was call'd a Scandalous and Seditious Book againſt the Government. On *May* the 30th, 1685. he was brought to his Tryal. The Paſſages mention'd in the Information, were his Paraphraſe on *Mat.* 5. 19. *Mark* 9. 39. *Mark* 11. 31. *Mark* 12. 38, 39, 40. *Luke* 10. 2. *Joh.* 11. 57. and *Acts* 15. 2. And a Certain Noted Clergyman put into the Hands of his Enemies ſome Accuſations out of his Paraphraſe on *Rom.* 13. &c. as againſt the King, to touch his Life: but no Uſe was made of them. *Jefferies* interrupted his Council in pleading for him, and treated Mr. *Baxter* moſt ſcornfully and rudely. He had given Judgment againſt him *June* 29. when he was fin'd 500 Marks; and to lie in Priſon till he paid it; and bound to his Good Behaviour for ſeven Years. But the next Year King *James* altering his meaſures, many of the Diſſenters that were impriſon'd were releas'd; and their Fines were remitted. And among the reſt, Mr. *Baxter* obtain'd his Pardon by the Mediation of the Lord *Powis*. His Fine was remitted: and *November* 24. Sir *Samuel Aſtrey* ſent his Warrant to the Keeper of the Kings Bench to diſcharge him. But he gave ſureties for his Good Behaviour: His Majeſty declaring for his Satisfaction, that it ſhould not in him be interpreted a Breach of the Good Behaviour, for him to reſide in *London*, which was not allowable by the *Oxford Act*; and this was enter'd upon his Bail Piece. He continu'd ſome time in the Rules. And in *February* following remov'd to a Houſe in *Charter-Houſe-Yard*.

After his Settlement there, he gave Mr. *Sylveſter* (whom he peculiarly valu'd, and had a ſpecial Intimacy with) and his Flock, his Pains, *Gratis*, every Lords Day in the Morning; and every other Thurſday Morning at a Weekly Lecture. And thus he continu'd for about 4 Years and a Half; rejoicing as much as any man at the Happy Revolution under the Conduct of King *William*, tho' he appear'd not much in Publick. And when he was quite diſabled from Publick ſervice by his Growing weakneſs, he ſtill continued to do good in his own hired Houſe, where he open'd his Doors Morning and Evening every day, to all that would come to join with him in Family Worſhip; Reading and Expounding the Scriptures with great ſeriouſneſs and freedom. At length his Diſtempers took him off from this alſo, and confin'd him firſt to his Chamber, and then to his Bed. Under ſharp Pains, he was very ſubmiſſive to the Will of God. And when he was enclin'd to pray moſt earneſtly for a Releaſe, he would check himſelf and ſay, *It is not fit for me to preſcribe: Lord, when thou wilt; what thou wilt; how thou wilt.* As his End drew near, being often ask'd by his Friends, how it was with his inward Man, he Reply'd, *I bleſs God I have a well Grounded Aſſurance of my Eternal Happineſs, and great Peace and Comfort within.* He gave Excellent Counſel to Young Miniſters that viſited him, earneſtly pray'd God to bleſs their Labours, and expreſſed Great Hopes that God would do a great deal of good by them, and great Joy that they were of Moderate and Peaceable Spirits. Being at laſt ask'd how he did, his Anſwer was *almoſt well.* And at length he expir'd, *Dec. 8th*, 1691. and was a few Days after inter'd in *Chriſt Church*, in *London*, whither his Corps was Attended by a Numerous Company of Perſons of Different Ranks, and eſpecially of Miniſters; ſome of them Conformiſts; who paid him the laſt Office of Reſpect. There were two Diſcourſes made upon Occaſion of his Funeral,

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one by Dr. *Bates*, and the other by Mr. *Sylvester*, which are both in Print: The former may be met with in the Doctors Works; and the latter at the end of Mr. *Baxter*'s Life in Folio.

His Last Will and Testament bore Date *July* the 7th, 1689. The Preamble was something Peculiar, and ran thus. 'I *Richard Baxter*, of *London*, Clerk, an Unworthy Servant of Jesus 'Christ, drawing to the End of this Transitory Life, having thro' Gods great Mercy the free 'Use of my Understanding, do make this my Last Will and Testament, revoking all other 'Wills formerly made by me. My Spirit I commit with Trust and Hope of the Heavenly Felicity, into the hands of *Jesus* my Glorify'd Redeemer and Intercessor; and by his Mediation into the Hands of God my Reconciled Father, the Infinite Eternal Spirit, Light, Life, and Love, 'most Great and Wise and Good, the God of Nature, Grace and Glory; of whom and thro 'whom, and to whom are all things; my absolute Owner, Ruler, and Benefactor whose I am, 'and whom I (tho' imperfectly) serve, seek and trust; to whom be Glory for ever, Amen. To 'him I render most humble thanks, that he hath fill'd up my Life with abundant mercy, and 'Pardon'd my Sin by the merits of Christ, and vouchsaf'd by his Spirit to renew me, and 'seal me as his own; and to moderate and bless to me my long sufferings in the flesh, and at last 'to sweeten them by his own Interest, and comforting Approbation, who taketh the Cause of 'Love, and Concord as his own, *&c.* He ordered his Books to be distributed by Mr. *Matthew Sylvester*, and Mr. *Roger Morrice*, among poor Scholars, which was done accordingly. All that remain'd of his Temporal Estate, after a few Legacies to his Kindred, he dispos'd of for the Benefit of the Souls and Bodies of the Poor: And he left Sir *Henry Ashhurst*, Baronet, *Rowland Hunt*, of *Boraton*, Esq; Mr. *Thomas Hunt*, Merchant, *Edward Harley*, Esq; Mr. *Thomas Cooke*, Merchant, Mr. *Thomas Trench*, Merchant, and Mr. *Robert Bird*, Gentleman, his Executors.

Few ever had more weakness to imbitter their Lives than he: and yet this Heighten'd and Cherisht the peculiar Seriousness of his Spirit. Few ever were more strongly Tempted to Infidelity: and yet as Providence over-rul'd it, that contributed in the Issue to his Greater Establishment. He was Tempted sorely to Question the truth of the Scriptures, the Immortality of the Soul, and the Life to come. This sort of Temptations did not Assault him in that way that is usual with Melancholy Persons, but with a shew of sober Reason. Hereupon he was forc'd to dig to the very foundations of Religion, and seriously to examine the Reasons of Christianity, and to give a Hearing to all that could be said against it; and His Preaching and Writings were upon this Account the more Useful. And he at last found that nothing is so firmly believ'd, as that which hath been some time doubted of.

He was a great Observer of Providence, and in the Course of his Life met with many surprizing Deliverances. When he was 17 Years of Age, riding on an unruly Horse, who would often get the Bit in his teeth, and run away with his Rider, he was run away with in a very dangerous place. He was in a Field of High Ground, where there was a Quick-sett Hedge on the side of him, that was the only Fence; on the other side of which was a deep narrow Lane, about a Stories height below him. When the Horse was running away with him, he turn'd aside on a suddain, and Leapt over the Hedge into the Lane. He came to the Ground before the Horse, and yet receiv'd no Hurt, tho' it seem'd marvellous how his feet could fall besides him. At another time being about the same Age, and at *Ludlow* Castle, in Company of several Idle Gentlemen, he was Learning to play at Tables of the best Gamester in the House. When his Opposite had once so much the better, that it was a hundred to one, besides the difference of their Skill, he still held on, tho' both he and the Standers by laugh'd at him for not giving up, and told him the Game was lost; he was so confident of it, as to offer an hundred to one; and actually did lay down 10 shillings to 6 pence. When the Wager was laid, he told him there was no possibility of the Game, but by one Cast often: and it so fell out, that he had that same Cast for several times successively, so that by that time a man could go 4 or 5 times about the room, his Game was gone, which caus'd great Admiration. He took the Hint, fear'd that the Devil had the Ruling of the Dice, and did it to entice him to be a Gamester, and so gave him his 10 shillings again, and resolv'd never more to play at Tables whilst he liv'd. At another time, travelling from *London* into the Countrey, about *Christmas*, in a very deep Snow, he met on the road a loaded Waggon, where he could not pass by, but on the side of a Bank: Passing over which, all his Horses feet slipp'd from under him, and all the Girts broke, so that he was cast just before the Waggon wheel, which had gon over him, but that it pleas'd God the Horses suddenly stopp'd, without any discernable cause, till he got out of the way. Often was he brought very low while he was at *Kederminster*, so as to receive the sentence of Death in himself, when his Poor honest Praying Neighbours there met together, and upon their Fasting and earnest Prayers, he hath been recover'd. Once when he had been very low for 3 Weeks together, and was unable to go abroad, on the very day that they pray'd for him, which was on the Friday he recover'd, so as to be able to preach to them, and administer the Sacrament on the Lords Day following. Another time he had a Tumour rose on one of the Tonsils of his Throat, white and hard like a Bone; above the hardness of any Schyrrous Tumour. He fear'd a Cancer, and apply'd such Remedies by the advice of the Physician as were thought fittest, but without Alteration; for it remain'd hard as at first. At the end of a Quarter of a year, he was under some concern, that he had never prais'd God particularly for any of the Deliverances he had formerly afforded him. And

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thereupon being ſpeaking of God's Confirming our Belief of his word, by his fulfilling his Promiſes, and hearing Prayers, (as it is publiſhed in the 2d Part of *his Saints Reſt*) he annex'd ſome Thankful Hints as to his own Experiences; and ſuddenly the Tumour vaniſh'd, leaving no Sign where it had been remaining. Tho' he neither ſwallow'd it down, nor voided it by ſtool, nor could ever tell what became of it. Another time having read in Dr. *Gerhard* the admirable Effects of the ſwallowing a Gold Bullet upon his own Father, in a caſe much like his, he got a Gold Bullet, between 20 and 30 ſhillings weight; and having taken it, he knew not how to be again deliver'd of it. He took Clyſters and Purges for about 3 Weeks, but nothing ſtirr'd it: And a Gentleman having done the like, the Bullet never came from him till he dy'd, and it was cut out. But at laſt his Neighbours ſet apart a day, to Faſt and Pray for him, and he was free from his Danger in the beginning of that day. And at another time, being in danger of an Ægilopſe, he had alſo ſudden relief by their Prayers. At another time riding upon a Great hot mettled Horſe, as he ſtood upon a ſloping Pavement in *Worceſter*, the Horſe rear'd up, and both his hinder feet ſlipt from under him; ſo that the full weight of the Body of the Horſe fell upon his Legg, which yet was only bruis'd, and not broken: when conſidering the place, the Stones, and the manner of the Fall, it was a wonder his Legg was not broken in ſhivers. Another time as he ſate in his Study, the weight of his greateſt Folio Books brake down 3 or 4 of the higheſt ſhelves, when he ſate cloſe under them; and they fell down on every ſide of him, and not one of them hit him, except one upon the Arm. Whereas the Place, the Weight, and Greatneſs of the Books was ſuch, and his Head juſt under them, that it was a wonder they had not beaten out his Brains, or done him an unſpeakable miſchief. One of the ſhelves juſt over his head having Dr. *Walton's Polyglot Bible*; all *Auſtin's* Works; the *Bibliotheca Patrum*, *Marlorate*, &c. At another time, *viz. March* 26. 1665, as he was preaching in a Private houſe, a Bullet came in at the Window, and paſt by him, but did no hurt. Such things as theſe, he carefully took notice of, and recorded. And indeed his being carry'd thro' ſo much Service and Suffering too, under ſo much weakneſs, was a Conſtant wonder to himſelf, and all that knew him; and what he us'd himſelf often to take notice of, with Expreſſions of great Thankfulneſs.

There was a ſcarce man in *England* ſo conſulted about Caſes of Conſcience as he was. He was apply'd to in matters of more than common Concern and Difficulty, by Perſons of all Ranks and Qualities. His *Directory* may give the World ſatisfaction how fit he was for that Province: and had he kept an Exact Account of the Various Caſes that had been propos'd to him, with his Solutions, we ſhould have had yet fuller Evidence.

He lov'd a retir'd Life but could not ſo conceal himſelf, as not to be obſerv'd and much reſpected. My Lord *Broghill* who was afterwards Earl of *Orery* and Lord Preſident of *Munſter*, gave him many marks of his Reſpect. Arch-Biſhop *Uſher* us'd great freedom with him, and urg'd him to ſome of his Writings. In the worſt of times he had ſome even in King *Charles* his Court that were very reſpectful to him. Duke *Lunderdale* was one of theſe: and let him be ever ſo ill a man himſelf, this muſt be ſaid, that Mr. *Baxter* had ſometimes an Intereſt in him for the procuring good, and the avoiding miſchief. While he liv'd at *Acton* he had free Converſation with his Neighbour Sir *Matthew Hale*. And he manifeſted his Reſpect to Mr. *Baxter*, by giving an high Encomium of him both for Piety and Learning, before all the Judges at the Table at *Serjeants Inn*, at the time when he was in Priſon upon the *Oxford Act*. My Lord *Balcarres* and his Lady had alſo a very great Value for him. He had many Letters full of Reſpects from Eminent Divines in Forreign Parts. But there was no Friend in the whole Courſe of his Life whom he more valu'd and reſpected, and by whom he was more belov'd, than that noted Citizen *Henry Aſhhurſt*, Eſq; commonly call'd Alderman *Aſhhurſt*, who was the moſt Exemplary Perſon for Sobriety, Self-Denial, Piety and Humility that *London* could glory of. In ſhort; Living and Dying, he was as much reſpected by ſome, and as much ſlighted by others as any man of the Age.

Hardly any man was ever more Calumniated and Reproach'd than he. Dr. *Boreman* of *Trinity* Colledge, charg'd him in Print with killing a man with his own hand in Cold Blood. Some years after, the ſame Charge was brought againſt him in a Coffee Houſe; but he that brought it being afterwards convinc'd, profeſs'd his Sorrow and ask'd his Pardon. But Sir *Roger L'Eſtrange* publiſhed a Story a little like it in his Obſervator, and it was alſo inſerted in the Preface to the Life of Dr. *Heylin*, and was lately inſerted in a Book Intituled, *Ordination by meer Presbyters prov'd Void and Null, in a Conference between* Philalethes *and* Pſeudocheus. The Story was this, that Mr. *Baxter* finding one Major *Jennings* in the War time, among the Bodies of the Dead and Wounded, look'd on while Lieutenant *Hurdman* that was with him, ran him thro' the Body in cold Blood. And that Mr. *Baxter* took off with his own hand, the Kings Picture from about his neck, telling him as he was ſwimming in his Goar, that he was a Popiſh Rogue, and that was his Crucifix: Which Picture was kept by Mr. *Baxter* till it was got from him, but not without much difficulty, by one Mr. *Somerfield* who liv'd with Sir *Thomas Rouſe*, who reſtor'd it to the true owner who was ſuppoſed to be dead of his Wounds: And this Narrative was ſubſcrib'd by *Jennings* himſelf, that it might paſs for the more Authentick.---Mr. *Baxter* on the contrary ſolemnly Proteſted in Print * upon Occaſion of the Publication, that he knew not that he ever ſaw Major *Jennings*; that he never ſaw him or any other man wounded; that he never took

* See his true Hiſtory of Councils enlarged and defended, *Pag.* 5.

took ſuch a Picture from him, or ſaw who did it; nor was in the Field when it was done; much leſs ſpoke any thing like the words reported: But that being at *Longford* Houſe, while it was a Garriſon for the Parliament, a Souldier ſhew'd a ſmall Medal of Guilt Silver, bigger than a ſhilling; and ſaid that he wounded *Jennings*, took his Coat from his Back, and the Medal from his neck, which Mr. *Baxter* bought for 18 pence, no one offering more: And that hearing afterwards he was living, he freeely deſired this *Somerfield* to give it him, ſuppoſing it was a mark of honour which might be uſeful to him. And this Story was all the Thanks that ever he had.

When he preach'd before King *Charles*, his Majeſty ſent the Lord Chamberlain to him to require him to Print his Sermon; and he accordingly Printed it, and Added in the Title Page, by his Majeſty's Special Command. Dr. *Pierce* afterward aſſerted to ſeveral, that he was none of the Kings Chaplain, and that he had no Order from him for the Printing of his Sermon. And he could ſcarce preach a Sermon, but he was repreſented as having ſome ſeditious Deſign, cover'd over with innocent Words.

He was vehemently aſpers'd by thoſe that were fond of Extremes on all Hands. When the Lecture was ſet up at *Pinners Hall*, if he did but Preach for Unity and againſt Diviſion, or unneceſſary withdrawing from each other, or againſt unwarrantable narrowing the Church of Chriſt. It was preſently ſaid he Preach'd againſt ſuch and ſuch Perſons. If he did but ſay that the Will of Man had a natural Liberty, tho' a Moral Thraldom to Vice, and that men might have Chriſt and Life if they were but truly willing, tho' Grace muſt make them willing; and that men have power to do better than they do, he was ſaid to preach up Arminianiſm and free Will. And on the other hand when he in Publick told the People, that *they muſt not make the world believe that they were under greater ſufferings than they really were, nor be unthankful for their Peace; and that they ought when any hurt them, to love and forgive them, and ſee that they fail'd not of their Duty to them; but ſhould not forſake the owning and juſt defending by Scripture Evidence, the Truth Oppos'd*; ſome of the high Church Party, in a Printed Account told the World, that he *bid the People reſiſt, and not ſtand ſtill, and die like Dogs*: for the falſity of which he was forc'd to appeal to the many Hundreds that heard him.

Nay, he was aſpers'd even after his Death. For it was Reported that in the latter Part of his Life, even till he dy'd, he was in great doubt and trouble about a future State. That he inclin'd to think there was no Future State at all, and ended his Days under ſuch a Perſwaſion, to his no ſmall trouble; he having written ſo many things to perſwade Perſons to believe there was. Which was abundantly Anſwer'd by Mr. *Sylveſter*, in his Preface prefixt to the Hiſtory of his Life and times.

His Love to the Honeſt People of *Kederminſter*, who had the Prime of his Strength, and the flower of his Labours was very remarkable. He told them in the Preface to the Saints Reſt, that *the Offers of Greater Worldly Accommodations, with five times the means that he receiv'd with them, was no Temptation to him once to queſtion whether he ſhould leave them.* But he was afterwards forc'd to leave them, by Biſhop *Morley* and Mr. *Dance* the Old Vicar. He did not part with them without mutual Grief and Tears. And when he went from them, he left Mr. *Baldwin* to live privately among them, and overſee them in his ſtead: and he adviſ'd them to frequent the Publick Church Aſſemblies, in Conjunction with their Private Helps, unleſs the Publick Miniſter was utterly inſufficient, or preach'd Hereſy, or in his Application ſet himſelf againſt the ends of his Office, by endeavouring to make a Holy Life ſeem odious. After parting from them, he wrote a Letter to them but once a Year, leſt it ſhould be the Occaſion of their Suffering; and for fear leaſt if they did any thing that was diſpleaſing, it ſhould be repreſented as the Effect of his Suggeſtions. But in proceſs of time even this Honeſt and quiet People were exaſperated. They were alienated from the Prelates and their Adherents, for running down Mr. *Baxter* and thoſe of his mind, as Deceivers. Repeating Sermons in their Houſes they were laid in Jails with common Malefactors, their Goods were ſeiz'd, and they were fin'd and puniſh'd again and again. At length they were hardly more Angry with the Biſhops, than they were with Mr. *Baxter* himſelf, whom they cenſur'd upon his publiſhing the Book call'd *The Cure of Church Diviſions*, as ſtrengthning the hands of Perſecutors by perſwading them of the Lawfulneſs of Communicating in their Pariſh Church, with a Conformable Miniſter in the Liturgy. But he ſtill continu'd his Care of them, and concern for them. And at length he became capable of helping them to a valuable uſeful man, that would make it his buſineſs to promote ſerious Religion among them. For Col. *John Bridges* had ſold the Patronage of the Living to Mr. *Thomas Foley*, upon Condition that he ſhould preſent Mr. *Baxter* next if he were capable of it; and if not, that he ſhould preſent one with his conſent. When the Old Vicar dy'd, many thought that Mr. *Baxter* himſelf would have Conform'd. Arch-Biſhop *Stern* of *York*, particularly bid a Miniſter take it on his word that he Conform'd, and was gone to his Beloved *Kederminſter*. But Mr. *Baxter* had no ſuch thoughts, tho' he would gladly have aſſiſted them in getting a ſuitable Perſon. But the People there refus'd to have any hand in bringing in another Miniſter into the Church, leaſt they ſhould ſeem to conſent to his Conformity, or be oblig'd to own him in his Office. They were not to be prevail'd with to concur: and for that reaſon Mr. *Baxter* refus'd to meddle in the choice. When Mr. *Foley* had put in a valuable man to be their Miniſter, Mr. *Baxter* wrote to them to join with him in Prayers and Sacrament,

at

at that time when they had no Opportunity for ſeparate Meetings: But their ſufferings had ſo far alienated them from the Church Party, that they would not yield that his Letter ſhould be ſo much as read among them. However, Mr. *Baxter* kept up a peculiar reſpect to them, and concern for them, as long as he liv'd.

His Works were Various. Dr. *Bates* in his Funeral Sermon, ſays that his Books for the Number and Variety of matter in them make a Library. They Contain a Treaſure of Controverſial, Caſuiſtitical, Poſitive and Practical Divinity; And the Excellent Biſhop *Wilkins* did not ſtick to ſay that he had Cultivated every Subject he Handled. I'le touch only upon thoſe of his Works that are here Collected together in four Volumes.

The firſt Volume contains His *Chriſtian Directory*. The firſt Part of it which he calls *Chriſtian Ethicks*, is perhaps the beſt Body of Practical Divinity; that is extant in our own or any other Tongue. And tho' in the *Eccleſiaſtical Caſes* there are ſome things that are not to every man's Guſt (and no other could well be expected where there is ſo vaſt a Variety) yet he that will have the Patience to read thro', will find his Pains rewarded by Ample Inſtruction.

The ſecond Volume contains, I. *The Reaſons of the Chriſtian Religion*; which Book hath reliev'd many when under Temptations to Infidelity. II. The *Unreaſonableneſs of Infidelity*: where a clear Account is given of the Nature of the Witneſs of the Spirit to the truth of Chriſtianity; and of the Unpardonable Sin committed in Oppoſition to it: And a Diſcourſe is added about the Arrogancy of Reaſon in Oppoſition to Divine Revelation, that is very proper for thoſe who being for a freedom of thought would know how to keep it within due bounds, ſo as to prevent extravagance. III. *More Reaſons for the Chriſtian Religion*: which contains a Vindication of the Holy Scriptures from the Charge of Contradictions; and ſome Animadverſions on my Lord *Herbert* De Veritate. IV. His *Treatiſe of Converſion*; a ſet of Plain Sermons Preach'd at *Kederminſter*, explaining the Nature and the Neceſſity; the Benefits and Hindrances of a thorough Change of Heart and Life. V. A *Call to the Unconverted*; which has been bleſs'd by God with marvellous Succeſs in reclaiming Perſons from their impiety. Six Brothers were once Converted by reading it. Twenty thouſand of them were Printed and Diſpers'd in little more than a Years time. It was tranſlated into *French* and *Dutch*, and other *European* Languages: And Mr. *Elliot* tranſlated it into the *Indian* Language; and Mr. *Cotton Mather* gives an account of a Certain *Indian* Prince, who was ſo affected with this Book, that he ſate Reading it with Tears in his Eyes till he dy'd, not Suffering it to be taken from him. VI. *Now or Never*: in which all are ſeriouſly urg'd to improve the Preſent time, in order to an Hearty return to God thro' Jeſus Chriſt. VII. *Directions and Perſwaſions to a ſound Converſion*. A Book that has been uſeful to many Souls, by preventing thoſe Miſtakes in Practical Religion, which are often fatal. VIII. *A Saint or a Brute*. Being ſome plain Sermons preach'd to his People at *Kederminſter*, concerning the Neceſſity and Excellency of Holineſs. IX. *The Miſchiefs of Self Ignorance*; *And Benefits of Self Acquaintance*: Being ſome plain Sermons preach'd at St. *Dunſtan*'s in *Fleet-Street*, to prevent Perſons from devouring others, while they did not know themſelves. X. *A right Method for ſettled Peace of Conſcience*: Written for the benefit of a Melancholy Lady; a Book by which many dejected Chriſtians have been reviv'd. XI. *God's Goodneſs Vindicated*. An Eſſay to Clear up that Darling Attribute of the Deity about which Melancholy Perſons often run into ſuch unhappy Miſtakes. XII. *Directions to a weak Chriſtian how to grow in Grace*; with *Characters of a ſound Chriſtian*. Well worth the Peruſal of ſuch as deſire to have right and clear Notions of Chriſtianity.

The third Volume Contains; I. *The Saints Everlaſting Reſt*; A Book written in a very Languiſhing Condition, when in the Suſpenſe of Life and Death: and yet it has the Signatures of an Holy and Vigorous mind. Multitudes will have Cauſe to bleſs God for ever for this Book. Among others, Holy Mr. *John Janeway* was thereby Converted. * II. *A Treatiſe of Self-Denial*, in which the Nature and Grounds of that Capital Part of our Holy Religion are open'd and clear'd. III. Of *Crucifying the World by the Croſs of Chriſt*. An Affecting Caveat againſt Worldlineſs. IV. *The Life of Faith*. Which was an Enlargement of the Sermon Preach'd before King *Charles* the 2d, ſoon after his Reſtauration. Tho' there are many things to be met with here, that Occur in his other Writings, (a thing not to be avoided in one that Wrote ſo much) yet has the Method in which they are here put together, been Advantageous to many. V. *The Divine Life*; in which there are three Treatiſes; *viz.* Of *the Knowledge of God*, of *walking with God*, and of *Converſing with God in Solitude*: in which there is more Solid and Uſeful Divinity, than in ſome bulky Volumes. VI. *The Divine Appointment of the Lords Day*, Written for the Satisfaction of ſome that were inclin'd to the Seventh Day Sabbath. VII. *Obedient Patience*. VIII. His *Dying Thoughts*: In which tho' there are ſome peculiarities, and an Account of ſome Temptations, that it is amazing that ſuch a Man as Mr. *Baxter* ſhould be at all troubled with; there yet are ſome as Noble thoughts as to the Happineſs of the Saints Departed, and as to our Bleſſed Saviour's Tranſiguration, and the improveableneſs of it, as can eaſily be met with.

* See Mr. *Janeway*'s Life, p. 6.

The

The Fourth and Laſt Volume, Contains I. *Compaſſionate Counſel to Young men.* Which many have had Cauſe to Bleſs God for. II. The *Mother's Catechiſm:* deſign'd for the Inſtruction of Children, and for the Aſſiſtance of Mothers in Diſcharging their Duty in that Reſpect. III. *Catechizing of Families*, a Plain Manual; familiarly opening the great Eſſentials of Religion in a Catechetical way. IV. *The Poor man's Family Book*; A Book that hath been given away by many Landlords to their Tenants, with good Succeſs. V. *Confirmation and Reſtauration*, &c. being an Eſſay to revive the true Primitive Diſcipline, by bringing the Baptiz'd publickly to own their ſtanding to the Baptiſmal Vow when they come to Age; and propoſing that ſuch as fall into Scandalous Sins ſhould be reſtored by a Publick Profeſſion of Repentance. VI. *Gildas Salvianus, or the Reformed Paſtor.* Which perhaps contains the beſt Model of a Goſpel Miniſter that ever was publiſht. We may indeed there meet with a free Confeſſion of Miniſterial faults; which Confeſſion ſome endeavour'd to turn to his reproach: But ihe Confeſſing and amending real faults, is a much more likely way to ſecure the Honour of the Sacred Miniſtry, than either a denying them, or a ſeeking to cloak, extenuate or cover them. VII. *The Vain Religion of the Formal Hypocrite*; where Hypocriſie is freely Detected and unmask'd. VIII. *Cain* and *Abel*; in which the Malignity of the Enmity between the Seed of the Woman and the Seed of the Serpent, is prov'd to have diſcover'd it ſelf from the firſt. IX. *Knowledge and Love.* Wherein conceited Knowledge is expos'd, and the Excellency of Divine Love Diſplay'd. X. *Catholick Unity*; A Sermon Preach'd in St. *Martin's* Church, in which it is ſhewn how greatly Ungodlineſs tendeth to Diviſions, and Godlineſs, to the trueſt Unity and Peace. XI. The true and only way of Concord. XII. Sermons Preach'd upon ſundry Particular Occaſions; with a few Directions to Juſtices of Peace, &c.

I ſhall only add, that if the Recommendations of others would have any influence upon the Readers, or their Characters of the Author encreaſe their Eſteem, few Writers would have more Advantage than Mr. *Baxter*. For beſides that there are none of our Practical Divines whoſe works have been tranſlated into more Foreign Languages, nor are read with more Admiration abroad than his; there is no one who by the fitteſt Judges has been more Applauded.

Mr. *Pitcaren* in his *Harmony of the Evangeliſts*, p. 269. profeſſes a great eſteem for his Learning, Acuteneſs and Piety.

Mr. *Wood* Profeſſor of Divinity in the Univerſity of St. *Andrews*, in his Anſwer to Mr. *Lockier*, repreſents Mr. *Baxter*, as a moſt Judicious, Acute and Godly man.

The Honourable *Robert Boyle*, Eſq; declar'd Mr. *Baxter* to be the fitteſt man of the Age for a Caſuiſt, becauſe he feared no Man's Diſpleaſure, nor hop'd for any Man's Preferment.

He was often quoted by ſome of the moſt Celebrated Divines of the Church with eſpect as by Biſhop *Patrick*, Biſhop *Stillingfleet*, Biſhop *Burnet*, and Dr. *Sherlock*; as alſo by Mr. *Hotchkis* and Mr. *Wade* and others.

Sir *William Morrice* in his Book of the *Lords Supper*, p. 32. ſpeaks of Mr. *Baxter*, as one in the Duſt of whoſe Feet (according to the Hebrew Proverb) he ſhould gladly roll himſelf; and notwithſtanding ſome little difference in Opinion, yet he could never have a quarrel with him. And he declares that he could only ſay as *Phavorinus* did of *Adrian*, it is not for me to contend with him who commands Legions of Notions and Arguments. For me (ſays he) to throw a dart at him from *Bellona's* Temple, (which was the Denunciation of War) were to ſhew my ſelf like one of the Prieſts of that Goddeſs, which were all Phanatick, and us'd to tear their own Fleſh. I ſhould be loth to transform the moſt favourable Patron I have found, into the moſt formidable enemy I can meet with. And as he that thought it enough to Eternize his Memory, to inſcribe upon his Monument, his Friendſhip he had with Sir *Philip Sidney* ſo (ſays he) my Tombſtone could not have been ambitious of a more honourable Epitaph, than Mr. *Baxter's* approbation.

Mr. *Glanvil* in his *Philoſophia pia*, p. 110. thus expreſſes himſelf concerning Mr. *Baxter*, —that worthy man I think is to be honoured much for his Stout, Rational and Succeſsful Oppoſition of the Miſchievous Antinomian Follies, when the Current Syſtematick Divinity then call'd Orthodox, was very overgrown with them; and for his frequent aſſerting the Reaſonableneſs of Religion, againſt the madneſs of ſpreading Enthuſiaſm; for his Earneſt Endeavours for the promotion of Peace and Univerſal Charity, when 'twas held a great Crime not to be fierce in the way of a Sect: That he was a Perſon worthy of great Reſpect; and that he (*viz.* Mr. *Glanvil*) could ſcarce forbear affirming concerning him, as a Learned Doctor of the *Church of England*) did; *viz.* that he was the only Man that ſpake Senſe in an Age of Nonſenſe.

Mr. *Woodbridge*, in his Treatiſe of *Juſtification*, ſays, that Mr. *Baxter* was a man made on purpoſe to encounter with Oppoſition for the ſake of Truth.

And Dr. *Manton* upon Occaſion declar'd in the Hearing of ſeveral, that he thought Mr. *Baxter* came nearer the Apoſtolical Inſpired Writers, than any Man in the Age.

It having been propos'd to Reprint the Practical Works *of the Excellent Mr.* Baxter, *in Four Volumes in Folio; a Deſign fitted to promote and propagate Serious Religion, not only in the preſent Age, but to Poſterity: We whoſe Names are ſubſcribed, do moſt heartily recommend it to all Miniſters, Gentlemen, and others (to whom the Intereſt of our Lord Jeſus Chriſt is dear) that they would to their utmoſt encourage ſo good a Work.*

AMONG all the great and uſeful Projects of this kind that have been ſet on Foot this Age, perhaps there have been none ſo likely to reach all the deſirable Purpoſes this may be ſerviceable for. Here you have not only a few particular Heads of Chriſtian Faith and Practice, but Chriſtianity it ſelf, in its full Extent and Compaſs, moſt accurately handled, and at the ſame time with greateſt Plainneſs ſuted to the meaneſt Capacities, and preſs'd home upon the Conſciences of Readers with inimitable Life and Fervor And how great an advantage muſt it be to have ſuch an Help at hand in Families, to which you may have recourſe upon all Occaſions, to clear your Judgments in the great Articles of Religion, to eaſe your Minds in the moſt perplexing Caſes of Conſcience, to engage and direct you in the ſeveral moſt important Exerciſes of Godlineſs! You need not fear any danger from hence of being influenc'd for or againſt any Party of Chriſtians as ſuch: For in all his Writings you will find the Evidences of a large and truly Chriſtian Spirit, too great to be confin'd to the narrow Limits of one or other Party; and that noble Catholick Temper is what he every where labours to infuſe into his Readers: A Temper not only moſt pleaſant to the Perſons themſelves in whom it has place, but which at laſt muſt heal all the unhappy Differences in the Chriſtian World, if ever God have ſo much Mercy for us.

George Hammond,
Abraham Hume,
Samuel Stancliff,
Thomas Doolittle,
Richard Stretton,
John Quick,
Matthew Sylveſter,
Daniel Williams,
Daniel Burgeſs,
John Spademan,
Samuel Pomfret,
John Shower,
Timothy Rogers,
Thomas Goodwin,
Joſhua Oldfield,
Benjamin Robinſon,
Thomas Cotton,
William Tong,
Robert Fleming,
John Sheffield,
John Billingſley,
Daniel Alexander,
Robert Billio,
Thomas Reynolds,
Edmund Calamy,
Samuel Bury,
Samuel Doolittle,
Zach. Merrell,
Thomas Freke,
William Harris,
Samuel Palmer,
Benjamin Gravener,
Michael Pope,
Samuel Roſewel.

A

Christian Directory:

Or, A Summ of

PRACTICAL THEOLOGY,

AND

CASES of CONSCIENCE.

Directing Christians, how to *USE* their *Knowledge* and *Faith*; How to *improve* all *Helps* and *Means*, and to *Perform* all *Duties*; How to *Overcome Temptations*, and to *escape* or *mortifie* every *Sin*.

In Four PARTS.

I. CHRISTIAN ETHICKS (or private Duties.)
II. CHRISTIAN OECONOMICKS (or Family Duties.)
III. CHRISTIAN ECCLESIASTICKS (or Church Duties.)
IV. CHRISTIAN POLITICKS (or Duties to our Rulers and Neighbours.)

ADVERTISEMENTS.

READERS,

THE Book is so big, that I must make no longer Preface, than to give you this necessary short account; 1. Of the Quality; 2. And the Reasons of this Work.

I. The *Matter* you will see in the Contents: As *Amesius* his Cases of Conscience are to his *Medulla*, the Second and Practical Part of Theology, so is this to a *Methodus Theologiæ* which I have not yet Published. And, 1. As to the *Method* of this, it is partly *Natural*, but *Principally* Moral; that is, partly suitable to the real order of the *Matter*, but chiefly of *usefulness*, *secundum ordinem Intentionis*, where our Reasons of each Location are fetcht from the End. Therefore unless I might be tedious in opening my Reasons *à fine*, for the order of every Particular, I know not how to give you full Satisfaction. But in this Practical Part I am the less Sollicitous about the *Accurateness of Method*, because it more belongeth to the *former Part* (the Theory) where I do it as well as I am able.

2. This Book was written in 1664. and 1665. (except the Ecclesiastick Cases of Conscience, and a few sheets since added:) And since the Writing of it, some Invitations drew me to Publish, my Reasons of the Christian Religion, my Life of Faith, and Directions for weak Christians: by which the work of the two first Chapters here is fullier done: And therefore I was inclined here to leave them out. But for the use of such Families as may have this without the other, I forbore to dismember it.

3. But there is a great disproportion between the several Parts of the Book. 1. The first Part is largest, because I thought that the Heart must be kept with greatest diligence, and that if the Tree be good, the Fruit will be good; and I remember *Paul*'s Counsel, 1 *Tim.* 4. 16. Take heed to thy self and unto thy Doctrine: Continue in them: For in doing this thou shalt both save thy self and them that hear thee. Nothing is well done by him that beginneth not at home: As the man is, so is his strength, and work. 2. The two first Chapters are too course and tedious for those of the higher form (who may pass them over.) But the rest must be spoken to; To whom that is unprofitable which is most suitable and pleasant to more exercised and Accurate Wits. The *Grand Directions* are but the explication of the essentials of Christianity, or of the Baptismal Covenant, even of our Relation duties to God the Father, Son (in several parts of his Relation) and of the Holy Ghost. The Doctrine of *Temptations* is handled with brevity, because they are so Numerous; lest a due Amplification should have swelled the Book too much; (when a small part of their Number maketh up so much of Mr. *John Downame*'s great and excellent Treatise, call'd, *The Christian Welfare.*) The great Radical Sins are handled more largely than seemeth proportionable to the rest, because all Dye when they are dead. And I am large about *Redeeming Time*, because therein the Sum of a Holy Obedient Life is included.

4. If any say, *Why call you that a Summ of Practical Theology*, which is but the *Directing part*, and leaveth out the Explication, Reasons, various Uses, Marks, Motives, *&c.* I answer, 1. Had I intended Sermon wise, to say all that might well be said on each Subject, it would have made many Volumes as big as this. 2. Where I thought them needful, the *Explication* of each Duty and Sin is added, with Marks, Contraries, Counterfeits, Motives, *&c.* And *Uses* are easily added by an ordinary Reader, without my naming them.

5. I do especially desire you to observe, that the resolving of *practical Cases of Conscience*, and the reducing of Theoretical Knowledge into *serious Christian Practice*, and promoting a *skilful facility* in the faithful exercise of Universal Obedience, and Holiness of Heart and Life, is the great work of this Treatise. And that where I thought it needful the Cases are reduced to expres Questions and Answers;

But had I done so by all, many such Volumes would have been too little: And therefore I thought the *Directing Way* most *brief* and *fit* for *Christian Practice*: For if you mark them, you will find few *Directions* in the Book, which may not pass for the Answer of an (implyed) Question or Case of Conscience; And when I have given you the *Answer* in a *Direction*, an ingenious Reader can tell what *Question* it is that is answered; And so, many hundred Cases are here resolved, especially in the two first Parts, which are not interrogatively named.

6. And I must do my self the right as to notifie the Reader, That this Treatise was written when I was (for not subscribing, Declaring, *&c.*) forbidden by the Law to Preach, and when I had been long separated far from my Library and from all Books, saving an inconsiderable parcel which wandred with me where I went. By which means this Book hath two defects. 1. It hath no Cases of Conscience but what my bare *Memory* brought to hand; And Cases are so innumerable, that it is far harder, methinks, to remember them, than to answer them; whereby it come to pass that some of the Ecclesiastical Cases, are put out of their proper place, because I could not seasonably remember them. For I had no one Casuist but *Amesius* with me. But (after about twelve years separation) having received my Library, I find that the very sight of *Sayrus*, *Fragoso*, *Roderiquez*, *Tolet*, &c. might have helpt my memory to a greater number: But perhaps these will be enough for those that I intend them for. 2. And by the same cause the Margin is unfurnished of such Citations as are accounted an Ornament, and in some cases are very useful. The scraps inserted out of my few trivial Books at hand being so mean, as that I am well content (except about Monarchy *Part* 4.) that the Reader pass them by as not worthy of his notice.

And it's like that the absence of Books, will appear to the Readers loss in the *Materials* of the Treatise: But I shall have this advantage by it that he will not accuse me as a plagiary; And it may be some little advantage to *him*, that he hath no Transcript of any mans Books, which he had before, but the product of some *experience*, with a naked unbyassed perception of the Matter or Things themselves.

7. Note also that the *third* and *fourth* Parts are very much Defective of what they should contain, about the *Power* and *Government* of Gods Officers in *Church* and *State*; of which no Readers will expect a Reason but Strangers, whose expectations I may not Satisfie. But as I must profess that I hope nothing here hath proceeded from *Disloyalty*, or *Disrespect* to *Authority*, *Government*, *Unity*, *Concord*, *Peace* or *Order*, or from any Opposition to *Faith*, *Piety*, *Love* or *Justice*; so if unknown to me, there be any thing found here, that is contrary or injurious to any one of these, I do hereby renounce it, and desire it may be taken as *non scriptum*.

II. The *Ends* and *Uses* for which I wrote this Book are these: 1. That when I could not Preach the Gospel as I would, I might do it as I could. 2. That three Sorts might have the benefit as followeth.

I. That the Younger and more unfurnished and unexperienced sort of Ministers might have a promptuary at hand, for Practical Resolutions and Directions on the Subjects that they have need to deal in. And tho' *Sayrus* and *Fragoso* have done well, I would not have us under a Necessity, of going to the Romanists for our ordinary Supplies: Long have our Divines been wishing for some fuller Casuistical Tractate: *Perkins* began well. Bishop *Sanderson* hath done excellently *de Juramento*. *Amesius* hath exceeded all, though briefly. Mr. *David Dickson* hath put more of our English Cases about the state of Sanctification, into Latin, than ever was done before him. Bishop *Jer. Taylor* hath in two Folio's but *begun* the copious performance of the work. And still men are calling for more, which I have attempted: Hoping that others will come after and do better than we all.

If any call it *my Pride* to think that any *Ministers* or *Students* are so raw as to need any thing that I can add to them, let him but Pardon me for saying that such demure pleadings for a feigned Humility, shall not draw me to a confederacy with *Blindness*, *Hypocrisie* and *Sloth*, and I will pardon him for his charge of Pride.

It is long ago since many Forreign Divines subscribed a request, that the English would give them in Latine a sum of our Practical Theology; which Mr. *Dury* sent over, and twelve great Divines of ours wrote to Bishop *Usher* (as Dr. *Bernard* tells you in his Life) to draw them up a form or Method: But it was never done among them all; And it's said that Bishop *Downame* at last undertaking it died in the attempt. Had this been done, it's like my labour might have been spared. But being undone, I have thus made this Essay. But I have been necessitated to leave out much (about Conversion, Mortification, Self-denyal, Self-acquaintance, Faith, Justification, Judgment, Glory, *&c.*) because I had written of them all before.

II. And I thought it not unuseful to the more Judicious Masters of Families; who may choose and read such parcels to their Families, as at any time the case requireth. And indeed I began it rudely, with an Intention of that *Plainness* and *Brevity* which *Families* require: But finding that it swelled to a *bigger* bulk than I intended, I was fain to write my *Life of Faith*, as a Breviate and Substitute, for the *Families* and *Persons* that cannot have and use so large a Volume: (presupposing my Directions for sound Conversion, for weak Christians, and for *peace* of Conscience, printed long ago.)

III. And to *private Christians* I thought it not in vain, to have at hand so Universal a *Directory* and *Resolution* of *Doubts*; not expecting that they remember all, but may on every occasion turn to such particulars as they most need.

But I must expect to be assaulted with these Objections. (And it is not only Prophane Deriders and Malignant Enemies, that are used by Satan to vilifie and oppose our Service of God.)

Object. I. *You have written too many Books already: Who do you think hath so little to do as to read them all? Is it not Pride and Self-conceitedness to think that your Scriblings are worthy to be read? and that the World hath need of so much of your instructions? as if there were no Wise Men but you? You have given Offence already by your Writings: you should write less and Preach more.*

Answ. 1. I have seldom, if ever, in all my Ministry, omitted one Sermon for all my Writings: I was not able to live in *London* nor ride abroad; But thro' Gods mercy I seldom omitted any opportunities at home.

2. And if I Preach the same Doctrine that I write, why should not Men be as angry with me for *preaching* it, as for *writing* it? But if it be *good* and *true*, why is it not as good Preach by the Press to many thousands, and for many years after I am dead, as to Preach to a Parlour full for a few hours? Or why is not *both* as good as one.

3. I will not take the Reverend Objector to be ignorant that Writing and Publishing the Word of God by it, is *Preaching* it, and the most Publick Preaching: And hath the Example of the Apostles and Evangelists as well as speaking: And one is no more appropriate to them than the other: though the *Extraordinaries* of both be proper to them. And do you not perceive what Self-condemning contradiction it is, at the same time to cry out against those that dissuade you from Preaching, or hinder you, and tell you it is needless, and you are Proud to think that the World needeth your Preaching, and yet you your selves

to

to ſay the very ſame againſt your brethrens preaching by the Preſs. I know an ignorant illiterate Sectary might ſay, *Writing is no preaching, and you are called to Preach and not to Write*; But I muſt reverence you more than to ſuppoſe you ſo abſurd. Other Men forbid *you* but *leſs publick* preaching, and you reproach me for *more publick* Preaching: that's the difference. How hard is it to know what Spirit we are of? Did you think that you had been Patrons of Idleneſs, and Silencers of Miniſters, while you declaim ſo much againſt it? Your pretence that you would have me preach more is feigned. Are you ſure that you preach ofter than I do? When I perſwaded Miniſters heretofore to Catechize and inſtruct all their Pariſhes perſonally, Family by Family, you ſaid it was more toil than was our duty: and now *you are* againſt much Writing too; and yet would be thought laborious Miniſters.

And as to the *number* and length of my Writings, it is my own labour that maketh them ſo, and my own great trouble, that the World cannot be ſufficiently inſtructed and edified in fewer Words. But 1. Would not all your Sermons ſet together be as long? And why is not much and long preaching blameable, if long Writings be? 2. Are not the Works of *Auguſtine* and *Chryſoſtome*, much longer? Who yet hath reproached *Aquinas* or *Suarez*, *Calvin* or *Zanchy*, *&c.* for the number and greatneſs of the Volumes they have written? Why do you contradict your ſelves by affecting great Libraries? 3. When did I ever perſwade any one of you, to buy or read any Book of mine? What harm will they do thoſe that let them alone? Or what harm can it do you for other Men to read them? Let them be to you as if they had never been written, and it will be nothing to you how many they are. And if all others take not you for their Tutors to chooſe for them the Books that they muſt read, that is not my doing, but their own. If they err in taking themſelves to be fitter Judges than you, what tendeth moſt to their own Edification, why do you not teach them better? 4. Either it is *Gods Truth*, or *Error* which I write. If *Error*, Why doth no one of you ſhew ſo much Charity, as by *Word* or *Writing* to inſtruct me better, nor evince it to my face, but do all to others by backbiting? If *Truth*, What harm will it do? If Men had not leiſure to read our Writings, the Bookſellers would ſilence us, and ſave you the labour: For none would Print them. 5. But who can pleaſe all Men? Whileſt a few of you cry out of too much, what if twenty or an hundred for one be yet for more? How ſhall I know whether you or they be the wiſer and the better Men?

Readers, you ſee on what terms we muſt do the work of God? Our ſlothful fleſh is backward, and weary of ſo much labour: Malignant Enemies of Piety are againſt it all. Some ſlothful Brethren think it neceſſary to cloak their fleſhly eaſe, by vilifying the diligence of others. Many Sects whom we oppoſe, think it the intereſt of their cauſe (which they call Gods cauſe) to make all that's ſaid againſt them ſeem vain, contemptible and odious; which becauſe they cannot do by Confutation, they'll do by backbiting and confident chat. And one or two Reverend Brethren, have, by the wiſdom deſcribed exactly, *James* 3. 15. 16. arrived at the liberty of backbiting and Magiſterial ſentencing the works of others, (which they confeſs they never read,) that their Reputation of being moſt Learned, Orthodox, Worthy Divines, may keep the Chair at eaſier rates, than the waſting of their fleſh in unwearied labours to know the truth, and communicate it to the World. And ſome are angry, who are forward to write, that the Bookſellers and Readers ſilence not others as well as them.

Object. II. *Your Writings differing from the common judgment have already cauſed offence to the godly.*

Anſw. 1. To the Godly that were of a contrary opinion only; Sores that will not be healed, uſe to be exaſperated by the Medicine. 2. It was none but healing Pacificatory Writings, that have cauſed that offence. 3. Have not thoſe *Diſſenters Writings more offended the Godly that were againſt them?* They have but one trick, to honour their denial, which more diſhonoureth it, even by unſanctifying thoſe that are not of their Minds. 4. If God bleſs me with opportunity and help, I will offend ſuch Men much more, by endeavouring further than ever I have done, the quenching of that fire which they are ſtill blowing up, and detecting the folly and miſchief of thoſe Logomachies by which they militate againſt Love and Concord, and enflame and tear the Church of God. And let them know that I am about it. But ſome *Paſtors* as well as *People*, have the weakneſs to think that all our *Preachings* and *Writings* muſt be brought under their *Dominion*, and to their bar, by the bare ſaying that [*We offend the Godly*] that is, thoſe of their Opinion, which they falſly call by the name of *Scandal*. 5. But I think they will find little Controverſie to offend them in this Book.

Object. III. *You ſhall take more leiſure, and take other mens judgment of your Writings before you thruſt them out ſo haſtily.*

Anſw. 1. I have but a little while to live, and therefore muſt work while it is day. Time *will* not ſtay. 2. I do ſhew them to thoſe that I take to be moſt judicious, and never refuſed any Man's *cenſure*; but it is not many that have leiſure to do me ſo great a kindneſs. But that I commit them not to the peruſal of every Objector, is a fault uncurable, by one that never had an *Amanuenſis*, and hath but one Copy uſually. 3. And if I could do it, how ſhould I be ſure that they would not differ as much among themſelves, as they do from me? And my Writings would be like the Picture which the great Painter expoſed to the cenſure of every paſſenger, and made it ridiculous to all, when he altered all that every one adviſed him to alter. And, to tell you the truth, I was never yet blamed by one ſide as not ſufficiently pleaſing them, but I was blamed alſo by the contrary ſide, for coming ſo near them: And I had not wit enough to know which party of the accuſers was the wiſer? And therefore am reſolved to ſtudy to pleaſe God and Conſcience, and to take *Man-pleaſing* when inconſiſtent, for an *impoſſible* and *unprofitable* work, and to ceaſe from Man whoſe breath is in his Noſtrils, whoſe thoughts all periſh as he paſſeth off the Judicature of his Stage, to the Judicature of God.

Object. IV. *Your Eccleſiaſtical Caſes are dangerouſly reconciling, tending to abate Mens zeal againſt Error.*

Anſw. The World hath long enough eſcaped the danger of *Peace* and *Reconciliation*: It had been well if they had as long eſcaped the danger of your Conceited Orthodox ſtrife, which hath brought in confuſion and all evil works: I take it to be a Zeal effectively againſt *Love*, and againſt *Unity*, and againſt *Chriſt*, which with the Preachers of extreams, goeth under the name of a *Zeal* againſt *Error*, and for *Truth*.

Object. V. *Are all theſe Numerous Directions to be found in Scripture? Shew us them in Scripture, or you trouble the Church with your own inventions.*

Anſw. 1. Are all your Sermons, in the Scripture? And all the good Books of your Library in the Scripture? 2. Will you have none but *Readers* in the Church, and put down *Preachers*? Sure it is the *Reader* that delivereth all and only the Scripture. 3. Are we not *Men before* we are *Chriſtians*? And is not the *Light* and *Law* of *Nature*, *Divine*? And was the Scripture written to be inſtead of *Reaſon*, or of a *Logick*, or other ſubſervient Sciences? Or muſt they not all be *ſanctified* and uſed for Divinity? 4. But I think that as all good Commentaries and Sermons, and Syſtems of Theology are in Scripture, ſo is the Directory here given, and is proved by the evidence of the very thing diſcours'd of, or by the plaineſt Texts.

Object.

Object. VI. *You confound your Reader by Curioſity of diſtinctions.*

Anſw. 1. If they are *vain* or *falſe*, ſhame them by detecting it, or you ſhame your ſelves by blaming them, when you cannot ſhew the error: Expoſe not your ſelves to laughter by *avoiding juſt diſtinction to eſcape confuſion*; that is, avoiding knowledge to eſcape Ignorance, or Light to eſcape darkneſs. 2. It is *ambiguity* and *confuſion* that *breedeth* and feedeth almoſt all our pernicious Controverſies: And even thoſe that bring in error by vain diſtinction, muſt be confuted by better diſtinguiſhers, and not by ignorant Confounders. I will believe the Holy Ghoſt, 2 Tim. 2. 14, 15, 16. that *Logomachie* is the plague by which the *hearers are ſubverted*, and *ungodlineſs increaſed*; and that *Orthotomie or right dividing the Word of Truth is the Cure.* And Heb. 5. 15. *Diſcerning* both good and evil, is the work of long and well exerciſed Senſes.

Object. VII. *Is this your reducing our faith to the primitive ſimplicity, and to the Creed? What a toilſome task do you make Religion by overdoing? Is any Man able to remember all theſe numberleſs Directions.*

Anſw. 1. I pray miſtake not all theſe for Articles of Faith. I am more zealous than ever I was for the reduction of the Chriſtian Faith to the primitive ſimplicity; and more confident that the Church will never have Peace and Concord, till it be ſo done, as to the reſt of Mens *Faith* and *Communion.* But he that will have no Books but his Creed and Bible, may follow that Sectary, who when he had burnt all his other Books as *humane inventions*, at laſt burnt the Bible, when he grew Learned enough to underſtand, that the tranſlation of that was *Humane too.*

2. If Men think not all the Tools in their Shops, and all the Furniture of their Houſes, or the number of their Sheep, or Cattle, or Lands, nor the number of Truths received by a Learning intellect, *&c.* to be a trouble and toil, why ſhould they think ſo of the number of Helps to facilitate the practice of their duty? If all the Books in your Libraries make your Studies or Religion toilſome, why do you keep them? and do not come to the vulgar Religion, that would hear no more but [*Think well, ſpeak well, and do well,*] or [*Love God and your neighbour, and do as you would be done by.*] He that doth this truly, ſhall be ſaved: But there goeth more to the building of a Houſe, than to ſay, *Lay the foundation, and raiſe the ſuperſtructure:* Univerſals exiſt not but in individuals; and the *whole* conſiſteth of all the *Parts.*

3. It is not expected that any Man *remember all* theſe Directions. Therefore I wrote them, *becauſe Men cannot remember them,* that they may upon every neceſſary occaſion, go to that which they have preſent uſe for, and cannot otherwiſe remember.

In ſumm, to my quarrelſome Brethren I have two requeſts, 1. That inſtead of their unconſcionable, and yet unreformed cuſtom of backbiting, they would tell me to my face of my offences by convincing evidence, and not tempt the hearers to think them envious: And 2. That what *I do amiſs, they would do better:* and not be ſuch as will neither laboriouſly ſerve the Church themſelves, nor ſuffer others: and that they will not be guilty of *Idleneſs themſelves*, nor tempt me to be a *ſloathful ſervant*, who have ſo little time to ſpend: For I dare not ſtand before God under that guilt: And that they will not join with the Enemies and Reſiſters of the publication of the Word of God.

And to the Readers my requeſt is, 1. That whatever for Quantity or Quality in this Book is an impediment to their regular univerſal obedience, and to a truly Holy Life, they would neglect and caſt away: 2. But that which is truly *Inſtructing* and *Helpful*, they would diligently *Digeſt* and *Practice*; And I encourage them by my teſtimony, that by long experience I am aſſured, that this *PRACTICAL RELIGION* will afford both to *Church, State* and *Conſcience*, more certain and more ſolid Peace, than contending Diſputers, with all their pretences of Orthodoxneſs and Zeal againſt Errors for the Truth, will ever bring, or did ever attain to.

I crave your pardon for this long Apology: It is an Age where the Objections are not feigned, and where our greateſt and moſt coſtly ſervices of God, are charged on us as our greateſt Sins; and where at once I am accuſed of Conſcience for doing no more, and of Men for doing ſo much: Being really

A moſt unworthy Servant of ſo good a Maſter.

RICHARD BAXTER.

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CONTENTS

Of the First PART.

Christian Ethicks.

The Introduction. Page 1, 2.

CHAP. I.

Directions to Unconverted graceless sinners for the attainment of saving Grace: § 1. *What is presupposed in the Reader of these Directions* p. 2

Containing Reasons against Atheism and Ungodliness.

§ 2. *Twenty Directions* p. 5

§ 3. *Thirty Temptations by which Satan hindereth Mens Conversion* p. 20

Ten Temptations by which he would perswade Men that their heinous mortal sins which prove them Unconverted, are but the pardoned infirmities of the Penitent p. 26

CHAP. II.

Directions to weak Christians for their establishment and growth p. 29

Direct. 1. *Against receiving Religion meerly for the Novelty or Reputation of it* ibid.

Direct. 2. *Let* Judgment, Zeal *and* Practice *go equally together* p. 31

Direct. 3. *Keep a short Method of Divinity, or a Catechism still in your Memory* ibid.

Direct. 4. *Certain Cautions about Controversies in Religion:* Heb. 6. 1. *opened* p. 32

Direct. 5. *Think not too highly of your first degrees of Grace or Gifts. Time and diligence are necessary to growth. How the Spirit doth illuminate. The danger of this sin* p. 33

Direct. 6. *Let neither difficulties nor oppositions in the beginning discourage you. Reasons* p. 35

Direct. 7. *Value and use a Powerful faithful Ministry. Reasons: Objections answered* p. 37

Direct. 8. *For Charity, Unity and Catholicism, against Schism: Pretences for Schism confuted* p. 38

Direct. 9. *Let not sufferings make you sin by passion, or dishonouring authority* p. 40

Direct. 10. *Take heed of running from one extream into another* p. 41

Direct. 11. *Be not too confident in your first apprehensions or opinions, but modestly suspicious of them* ibid.

Direct 12. *What to do when Controversies divide the Church. Of silencing truth* p. 42.

Direct 13. *What Godliness is: The best life on earth. How Satan would make it seem troublesome and ungrateful;* 1. *By difficulties.* 2. *By various Sects.* 3. *By scrupulosity.* 4. *By your overdoing in your own invehtions.* 5. *By perplexing fears and sorrows.* 6. *By unmortified lusts.* 7. *By actual sins.* 8. *By ignorance of the Covenant of grace* p. 43

Direct. 14. *Mortifie the flesh, and rule the senses and the appetite* p. 46

Direct. 15. *Be weary in choosing not only your Teachers, but your Company also. Their Characters* p. 47

Direct. 16. *What Books to prefer and read, and what to reject* p. 48.

Direct. 17. *Take not a Doctrine of Libertinism for Free Grace* p. 50

Direct. 18. *Take heed lest Grace degenerate, into Counterfeits, formality,* &c. p. 51.

Direct. 19. *Reckon not on prosperity or long life, but live as dying* p 52

Direct. 20. *See that your Religion be purely Divine: That God be your First and Last and All: Man nothing.* p. 53

CHAP. III.

The General Grand Directions for walking with God, in a life of Faith and Holiness; Containing the Essentials of Godliness *and* Christianity p. 55

Gr. Dir. 1. *Understand well the Nature, Grounds, Reason and Order of Faith and Godliness: Propositions opening somewhat of them. The Reader must note, that here I blotted out the* Method and Helps of Faith, *having fullier opened them in a Treatise call'd,* The Reasons of the Christian Religion, *and another of the* Unreasonableness of Infidelity ibid.

Gr. Dir. 2. *How to live by Faith on Christ. How to make use of Christ in twenty necessities* p. 57.

Gr. Dir. 3. *How to believe in the Holy Ghost, and live by his Grace. His Witness, Seal, Earnest,* &c. *Q. When good effects are from Means, from our Endeavour, and when from the Spirit?* p. 61, 62, 63

Gr. Dir. 4. *For a True, Orderly and Practical Knowledge of God: A Scheme of his Attributes* p. 64

Gr. Dir. 5. *Of self-resignation to God as our Owner: Motives, Marks, Means* p. 66

Gr. Dir. 6. *Of subjection to God as our Sovereign King. What it is? How to bring the soul into subjection to God: How to keep up a Ready and Constant Obedience to him* p. 67

Gr. Dir. 7. *To Learn of Christ as our Teacher: How? The Imitation of Christ.* p. 72

Gr. Dir. 8. *To obey Christ our Physician or Saviour in his Repairing healing work* p. 75

How each faculty is diseased or depraved? The Intellect: its acts and maladies: The Will: Q. Whether the Locomotive and Sense can move us to sin without the Consent of the Will (or Reason) upon its bare Omission? The sin of the Memory, Imagination, Affections, Sensitive Appetite, exteriour Parts, which need

need a Cure. Forty intrinsecal evils in sin which make up its Malignity. The common Aggravations of sin: Special Aggravations of the sins of the Regenerate. Directions to get a hatred of sin: How to cure it p. 76

Gr. Dir. 9. *Of the Christian Warfare under Christ: Who are our Enemies: Of the Devil: The state of the Armies, and of the War between Christ and Satan. The ends, grounds, advantages, auxiliaries, instruments and methods of the Tempter* p. 83

How Satan keepeth off the forces of Christ, and frustrateth all means. Christs contrary Methods. p. 86

Tit. 2. *Temptations to particular sins, with Directions for preservation and Remedy.* 1. *How Satan prepareth his baits of Temptation,* p. 88. 2. *How he applyeth them* p. 91.

Tit. 3. *Temptations to draw us off from duty* p. 99.

Tit. 4. *Temptations to frustrate holy duties* p. 102.

Gr. Dir. 10. *How to* work *as servants to Christ our Lord. The true doctrine of Good Works.* p. 100

Directions for our serving Christ in well doing, p. 103. *Where are many Rules to know what are good works, and how to do them acceptably and successfully.*

Q. Is doing good, or avoiding sin to be most looked at in the choice of a Calling or Employment of life? p. 106

Q. May one change his Calling for advantages to do good? ibid.

Q. Who are excused from living in a Calling, or from Work? p. 106.

Q. Must I do a thing as a Good work, while I doubt, whether it be good, indifferent, or sin? p. 107

Q. Is it not every mans duty to obey his Conscience? 108

Q. Is it not a sin to go against Conscience?

Q. Whether the formal cause alone do constitute obedience?

Q. How sin must be avoided by one that hath an erroneous conscience?

Q. How can a man lawfully resist or strive against an erring conscience, when he striveth against a supposed truth?

Q. Is not going against conscience, sinning against knowledge? p. 108

Q. When the information of conscience requireth a long time, is it not a duty to obey it at the present?

Q. May one do a Great Good when it cannot be done but by a little sin (as a lye?) p. 109

Q. Must I not forbear all Good Works, which I cannot do without sin?

Q. Must I forbear a certain great duty (as preaching the Gospel) for fear of a small uncertain sin?

Q. What shall a man do that is in doubt after all the means that he can use? p. 110.

Sixteen Rules to guide a doubting conscience, and to know among many seeming duties which is the greatest, and to be preferred ibid.

Gr. Dir. 11. *To* LOVE GOD *as our Father and Felicity and End. The Nature of holy Love. God must be Loved as the Universal Infinite Good? Whether Passionately? What of God must be loved?* p. 112

What must be the Motive of our first Love? Whether Gods special Love to us? The sorts of holy Love; Why Love is the highest Grace? p. 113.

The Contraries of holy Love. How God is Hated? The Counterfeits of Love p. 114

Directions how to excite and exercise Divine Love p. 115

How to see God: Signs of true Love p. 123.

Gr. Dir. 12. *Absolutely to* Trust *God with Soul, Body and all, with full acquiescence: The Nature of* Trust (*of which see more in my* Life of Faith, *and* Disp. *of* Saving Faith) p. 126. *The Contraries: The Counterfeits: Q. Of a particular faith: The Uses of Trust* p. 127. *Fifteen Directions for a quieting and comforting Trust in God.* ibid.

Gr. Dir. 13. *That the temperament of our Religion may be a* DELIGHT *in God and Holiness Twenty Directions to procure it: with the Reasons of it* p. 130

Gr. Dir. 14. *Of* THANKFULNESS *to God our grand Benefactor. The signs of it. Eighteen Directions how to obtain and exercise it* p. 134, &c.

Gr. Dir. 15. *For* GLORIFYING *God. Ten Directions how the Mind must Glorifie God. Ten Directions for Praising God, or Glorifying him with our Tongues. Where are the Reasons for Praising God. Twelve Directions for Glorifying God by our Lives.* p. 138

Gr. Dir. 16. *For Heavenly mindedness;* and

Gr. Dir. 17. *For Self-denyal: Only named, as being formerly written of at large* p. 145.

An Appendix of the Reasons and measure of Divine *and* Self-love. ibid.

CHAP. IV.

Subordinate Directions against the Great sins most directly contrary to Godliness p. 157

Part 1. *Directions against Unbelief. Q. Whether it be Unbelief not to believe that our sins are pardoned, and we elected? Can a man be surer that he believeth, than he is that the thing believed is true? The Article of Remission of sin is to be believed applyingly,* p. 157. *Thirty six* Dir. *or helps against Unbelief.* p. 161

Q. Why the Prophets were to be believed?

Part 2. *Directions against Hardness of Heart. What it is. The evil and danger of it.* p. 162

Part 3. *Directions against Hypocrisie. What it is, and who are Hypocrites. The Helps.* p. 167

Part 4. *Directions against Inordinate Man pleasing, or Idolizing man: or that over-valuing mans favour which is the fruit of Pride and Cause of Hypocrisie. What the sin is and is not. The difficulty of Man-pleasing. Pleasing God is our business and End. The Motives to it. The signs of it* p. 173, &c.

Part 5. *Directions against Pride and for Humility. What they are. The inward seemings of Pride that are not Pride. The Outward seemings of Pride that are not it,* p. 182. *The Counterfeits of Humility,* p. 185. *Signs of the worst part of Pride against God,* ibid. *Signs of the next degrees of Pride against God,* p. 187. *Signs of Pride in and about* Religious *duties.* p. 189. *Signs of Pride in common converse,* p. 191. *The dreadful consequents of Pride. A summary of the signs of Humility,* p. 195. *Many considerations and helps against pride.*

Part 6. *Directions against Covetousness, Love of Riches and Worldly Cares,* p. 203. *What* Love *of Riches is lawful? and what unlawful? and what is Covetousness? The malignity of it? The signs of it. Counterfeits or false signs of one not Covetous, which deceive many. False signs or appearances of Covetousness, that cause many to be falsly accused. Means to destroy it.*

Part 7. *Directions against the master sin, Sensuality, Flesh-pleasing or Voluptuousness.* p. 210.

The Nature of Flesh-pleasing. What meant by Flesh? and what is mans Corruption. What flesh-pleasing is unlawful, and how far a sin. The malignity of the sin. The Plea or Excuses of Flesh-pleasers answered. Counterfeits of Mortification or temperance, which deceive many flesh-pleasers. Seemings of sensuality which are not it. The enmity of the flesh ibid.

CHAP. V.

Further subordinate Directions for the next great duties of Religion, necessary to the right performance of the Grand Duties, p. 218. *and first, Directions for Redeeming as well as improving Time. What is time here, and what are Opportunities? What Redeeming it is? To what uses, and from what, and by what,* Time

Time must be Redeemed. Directions contemplative, for improving Time, p. 219. *Directions contemplative for taking the due season,* p. 225. *Directions Practical for Improving Time,* p. 226. *Rules to know what Time must be spent in. Thieves or Time-wasters to be watcht against,* p. 229. 1. *Sloth*; 2. *Excess of sleep*; 3. *Inordinate adorning of the body*; 4. *Pomp and Curiosity in attendance, house, furniture, provision, entertainment, Complement and servitude to the humour of Time-wasters*; 5. *Needless Feasting, gluttony and tipling*; 6. *Idle talk*; 7. *Vain and sinful company*; 8. *Pastimes, inordinate Recreations, sports, plays*; 9. *Excess of worldly business and cares*; 10. *Vain and sinful Thoughts*; 11. *Reading vain books, Romances, Play books,* &c. *and vain studies.* 12. *An ungodly heart which doth all things for a carnal end. Eight sorts especially called to Redeem Time.*

CHAP. VI.

Directions for the Government of the Thoughts, p. 234
Tit. 1. *Directions against evil and idle Thoughts* ibid.
Tit. 2. *Directions to furnish the mind with good Thoughts. Twenty great Subjects or Promptuaries affording abundant matter for Meditation.* p. 237
Tit. 3. *Directions to make good Thoughts Effectual.* 1. *General Directions for Meditation or good Thoughts,* p. 242. 2. *Particular Directions about the work of Meditation.* p. 243
Tit. 4. *The difference between a contemplative and an Active Life. Q.* 1. *What is a contemplative life? Q.* 2. *Is every man bound to it? Q.* 3. *Whose duty is it? Q.* 4. *How far are all men bound to contemplation? Answered in twelve Rules.* p. 246
Tit. 5. *Directions to the Melancholy about their Thoughts. Signs of Melancholy. The Causes. Directions for cure. Special truths to be known for preventing causeless troubles,* &c. p. 248, &c.
Tit. 6. *Twenty Directions for young Students for the most profitable ordering of their studying Thoughts,* p. 254. *Twenty instances of extreams to be avoided,* p. 257

CHAP. VII.

Directions for the Government of the Passions.
Tit. 1. *Directions against all sinful Passions in general* p. 260
Tit. 2. *Directions against sinful Love of Creatures.* 1. *Helps to discover sinful Love.* 2. *Helps to mortifie sinful Love* p. 261
Tit. 3. *Directions against sinful Desires and Discontents.* p. 263
Tit. 4. *Directions against sinful mirth and pleasure* p. 266
Tit. 5. *Directions against sinful Hopes* p. 268
Tit. 6. *Directions against sinful Hatred, aversation or backwardness towards God and Godliness* p. 269
Tit. 7. *Directions against sinful Anger.* 1. *Directions Meditative against it,* p. 270. *Two Directions practical against it* p. 271
Tit. 8. *Directions against sinful fear,* 1. *Of God,* p. 272. 2. *Against sinful fear of the Devil,* p. 273. 3. *Against the sinful fear of men, and of sufferings by them* p. 274
Tit. 9. *Directions against sinful Grief and trouble of mind. When sinful* p. 278
Tit. 10. *Directions against sinful Despair (and doubting.) What it is. When the day of Grace is past. What sin is mortal and what is Infirmity,* &c. p. 281, &c.

CHAP. VIII.

Directions for the Government of the senses.
Part 1. *General Directions to Govern them all by faith,* p. 286. *Deny not all our senses as the Papists.* p. 288.
Part 2. *Particular Directions for the Government of the Eyes* p. 290
Part 3. *Directions for the Government of the Ear* p. 291
Part 4. *Directions for the Governing the Taste and Appetite* p. 293
Tit. 1. *Directions against Gluttony,* 1. *What it is*; 2. *What are its Causes*; 3. *The greatness of the sin*; 4. *Directions and Helps against it. Rules for the Measure of Eating* ibid.
Tit. 2. *Against excess of drink and drunkenness*; 1. *What it is, The various degrees*; 2. *The Causes*; 3. *The greatness of the sin*; 4. *The Excuses of it. Q. May we drink when thirsty,* &c. *Q. May one drink healths?* 5. *Twenty Questions for the conviction of drunkards. Twelve Questions to prove that it's their wilfulness and not meer disability to forbear. Practical Directions against Tipling,* &c. p. 302.
Part 5. Tit. 1. *Directions against Fornication and all uncleanness: The Greatness of the sin: Directions for the Cure* p. 313, &c.
Tit. 2. *Directions against Inward filthy Lusts* p. 318
Part 6. *Directions against sinful excess of sleep.* 1. *What is excess.* 2. *The Evil of it. Q. Whether love of sleep may be a mortal sin. The Cure* p. 321
Part 7. *Directions against sinful Dreams* p. 323

CHAP. IX.

Directions for the Government of the Tongue p. 324
Tit. 1. *The General Directions. The moment of it. The Duties of the Tongue. Thirty Tongue sins. The Cure* ibid. &c.
Tit. 2. *Directions against prophane swearing, and using Gods name unreverently and in vain* p. 329. *What is an Oath. What is a lawful Oath. How far the Swearers Intent is necessary to the being of an Oath. How far swearing by Creatures is a sin. Q. Is it Lawful to lay the hand on the Book and kiss it in taking an Oath? Q. Is it lawful to give another such an Oath or worse? When Gods name is taken in vain. The greatness of the sin. The Cure.*
Tit. 3. *Directions against lying and dissembling* p. 334. *What truth is? How far we are bound to speak truth. Q.* 1. *Whether to every one that asketh us? Q.* 2. *Or to every one that I answer to? Q.* 3. *Are we bound ever to speak the whole truth? Q.* 4. *Is all Logical falshood a sin (that is, to speak disagreeably to the Matter.) Q.* 5. *Or to speak contrary to our minds? Q.* 6. *Is it a sin when we speak not a known untruth, nor with a purpose to deceive? Q.* 7. *Or is this a Lye? Q.* 8. *Must our words be ever true in the proper literal sense? Q.* 9. *Must I speak in the common sense, or in the Hearers sense? Q.* 10. *Is it lawful to deceive another by true words? Q.* 11. *Doth Lying consist in Deceiving, or in speaking falsly as to the Matter, or in speaking contrary to our minds? What a Lye is? How sin is Voluntary? The Intrinsecal Evil of Lying. The Cure.* ad p. 237
Q. 1. *I often Lying a certain sign of a graceless state: Where the question is again fully resolved (because it is of great importance) What sin is Mortal, and what is Mortified?*
Q. 2. *Is it not contrary to the light of nature to suffer,* e. g. *a Parent, a King, my self, my Country rather to be destroyed then to save them by a harmless ye? The case of the Midwives in Ægypt and of Rahab opened?*
Q. 3. *Is deceit by Action lawful which seemeth a Practical Lye? And how shall we interpret Christs making as if he would have gone further,* Luke 24. 28. *and* David's *feigning himself mad, and common stratagems in War, and doing things purposely to deceive another?*
Q. 4. *Is it lawful to tempt a Child or Servant to Lye, meerly to try them?*
Q. 5. *Is all equivocation unlawful?*

Q. 6. *Is all mental reservation unlawful?*
Q. 7. *May Children, Servants or Subjects in danger use words which tend to hide their faults?*
Q. 8. *May I speak that which I think is true, but am not sure?*
Q. 9. *May I believe or speak that of another by way of news, discourse, character, which I hear reported by Godly credible persons, or by many.* ad p. 342.
Tit. 4. *Directions against Idle talk and babling. What is not Idle talk: and what is. The sorts of it. The greatness of the sin, in general, and the special aggravations. The Cure. Who must most carefully watch against this sin.* ibid.
Tit. 5. *Directions against filthy ribbald, scurrilous talk.* p. 347
Tit. 6. *Directions against prophane deriding, scorning or opposing Godliness.* p. 348. *What the sin is? The greatness of it, and sottish impudence, and terrible consequents. The Cure.* p. 349

CHAP. X.

Directions for the Government of the Body.
Part 1. *Directions about our Labour and Callings.* p. 355
Tit. 1. *Directions for the right choice of our Labours or Callings.* Q. 1. *Is Labour necessary to all?* Q. 2. *What Labour is necessary?* Q. 3. *Will Religion excuse us from Labour?* Q. 4. *Will Riches excuse us?* Q. 5. *Why Labour is necessary. The good of it.* Q. 6. *May a man have a Calling consisting of various uncertain works?* Q. 2. *May one have divers Trades or Callings at once? Directions.* ibid.
Tit. 2. *Directions against Sloth and Idleness, What it is, and what not. The aggravations of it. The Signs of Sloth. The Greatness of the sin: Who should be most careful to avoid it.* p. 358
Tit. 3. *Directions against Sloth and Laziness in things spiritual, and for Zeal and Diligence. The kinds of false Zeal. The mischiefs of false Zeal. The Signs of holy Zeal. The excellency of Zeal and Diligence. Motives to excite us to it. Other helps.* p. 362
Part 2. *Directions against sin in Sports and Recreations.* p. 366. *What Lawful Recreation is: Eighteen necessary qualifications of it: or eighteen sorts of sinful recreation.* Q. *Must all wicked men forbear recreations?* Q. *What to judge of Stage plays, Gaming, Cards, Dice,* &c. *The evil of them opened. Twelve convincing Questions to them that use or plead for such pastimes. Seven more Considerations for vain and sportful Youths. Further Directions in the use of Recreations.*
Part 3. *Directions about Apparel, and against the sin therein committed.* Q. 1. *May pride of Gravity and Holiness be seen in apparel?* Q. 2. *How else it appeareth.* Q. 3. *May not a deformity be hid by Apparel or Painting?* Q. 4. *May we follow the fashions? Further Directions.* ad p. 370, &c.

PART II.

Christian Oeconomicks.

CHAP. I.

Directions about Marriage for Choice and Contract. p. 374
Whether Marriage be indifferent? Who are called to marry: Who may not marry? Q. *What if Parents command it to one that it will be a hurt to? What if I have a corporal necessity, when yet Marriage is like to be a great incommodity to my soul? Of Parents prohibition.* Q. *What if Parents forbid Marriage to one that cannot live chastly without it? Or when affections are unconquerable?* Q. *What if the Child have promised Marriage, and the Parents be against it? Of the sense of* Numb. 30. *How far such promise must be kept.* Q. *What if the Parties be actually married without Parents consent?* Q. *May the aged marry that are frigid, impotent, sterile? The incommodities of a married Life to be considered by them that need restraint. Especially to Ministers. Further Directions. How to cure lustful Love. Several Cases about marrying with an ungodly person.*
Q. 1. *What Rule to follow about prohibited degrees of Consanguinity? Whether the Law of* Moses, *or of Nature, or the Laws of the Land, or Church,* &c. p. 383
Q. 2. *What to do if the Law of the Land forbid more degrees than* Moses *Law.*
Q. 3. *Of the Marriage of Cousin Germans, before hand.*
Q. 4. *What such should do after they are married.*
Q. 5. *What must they after do that are married in the degrees not forbidden by name,* Lev. 18. *and yet of the same nearness and reason.*
Q. 6. *If they marry in a degree forbidden,* Lev. 18. *may not necessity make it lawful to continue it, as it made lawful the Marriage of* Adams *Sons and Daughters.* ibid.
Q. 7. *Whether a Vow of Chastity or Celibate may be broken, and in what cases.* p. 384

CHAP. II.

Directions for the choice of 1. *Servants,* 2. *Masters.* p. 386

CHAP. III.

Dispute Whether the solemn Worship of God in and by families as such, be of Divine appointment? Aff. *proved against the Cavils of the prophane, and some Sectaries. What solemn Worship is. What a family. Proof as to Worship in general: Family-advantages for Worship. The Natural obligation on families to worship God. Families must be sanctified societies. Instructing families is a duty. Family discipline is a duty. Solemn Prayer and Praise is a Family-Duty. Objections answered. Of the frequency and seasons of family worship.* 1. *Whether it should be every day,* 2. *Whether twice a day,* 3. *Whether morning and evening.* p. 388

CHAP. IV.

General Directions for the holy Government of families. How to keep up the Authority. Of skill in Governing. Of holy Willingness. p. 401

CHAP. V.

Special Motives to perswade men to the holy Government of their families. p. 403

CHAP. VI.

Motives for a holy and careful Education of Children. p. 405

CHAP. VII.

The Mutual Duties of Husbands and Wives towards each other. p. 409. *How to maintain due Conjugal Love: Of Adultery. Motives and Means against dissention. Motives and means to further each others salvation. Further duties.* CHAP.

CHAP. VIII.

THe special duties of Husbands to their Wives. p. 416

CHAP. IX.

THe special duty of Wives to their Husbands. p. 417. Q. How far may a Wife give, without her Husbands Consent. Q. Of Wives propriety. Q. Is a Wife guilty of her Husbands unlawful getting if she keep it: And is she bound to reveal it, (as in robbing)? Q. May a Wife go hear Sermons when her Husband forbiddeth her? Q. Must a Woman proceed to admonish a wicked Husband when it maketh him worse. Q. What she must do in Controverted Cases of Religion, when her judgment, and her Husbands differ, p. 420. Q. How long or in what Cases may Husbands and Wives be distant, p. 421. Q. May the bare Commands of Princes seperate Husbands and Wives, (as Ministers, Judges, Souldiers). Q. May Ministers leave their Wives to go abroad to preach the Gospel. Q. May one leave a Wife to save his life in case of personal persecution or danger? Q. May Husband and Wife part by consent, if they find it to be for the good of both? Q. may they consent to be divorced, and to marry others? Q. Doth Adultery dissolve marriage. Q. Is the injured person bound to divorce the other, or left free? Q. Is it the proper priviledge of a man to put away an adulterous Wife, or is it also in the womans power to depart from an adulterous Husband? Q. May there be putting away, or departing without the Magistrates divorce or licence? Q. Is not Sodomy, and Buggery, as lawful a reason of divorce, as Adultery? Q. What if both parties be Adulterous? What if one purposely commit adultery to be separate from the other? Q. Doth Infidelity dissolve the relation? Q. Doth the desertion of one party disoblige the other? Q. Must a woman follow a malignant Husband that goeth from the Means of Grace? Q. Must she follow him, if it be but to poverty or beggary? Q. What to do in case of known intention of one to murder the other? Q. Or if there be a fixed hatred of each other? Q. What if a man will not suffer his Wife to hear, read or pray; or do beat her so, as to unfit her for duty; or a woman will rail at the Husband in prayer time, &c. Q. What to do in danger of life by the Pox or Leprosie, &c. Q. Who may marry after parting or divorce, p. 424. Q. Is it lawful to suffer, yea, or contribute to the known sin materially of Wife, Child, Servant, or other relations: Where is opened what is in our Power to do against sin, and what not, ibid. Q. If a Gentleman have a great Estate by which he may do much good, and his Wife be so Proud, Prodigal and Peevish, that if she may not waste it all in House-keeping and Pride, she will dye or grow mad, or give him no quietness, What is his duty in so sad a case p. 426

CHAP. X.

THe Duties of Parents for their Children. Where are twenty special Directions for their Education p. 427

CHAP. XI.

THe Duties of Children towards their Parents p. 431

CHAP. XII.

THe special Duties of Children and Youth towards God p. 434

CHAP. XIII.

THe Duties of Servants to their Masters p. 435

CHAP. XIV.

Tit. 1. The Duty of Masters towards their Servants p. 437

Tit. 2. The Duty of Masters to slaves in the Plantations p. 438

Q. 1. Is it lawful for a Christian to buy and use a man as a slave

Q. 2. Is it lawful to use a Christian as a slave

Q. 3. What difference must we make between a servant and a slave p. 439

Q. 4. What if men buy Negro's or other slaves of such as we may think did steal them, or buy them of Robbers and Tyrants, and not by Consent p. 440

Q. 5. May I not sell such again and make my money of them

Q. 6. May I not return them to him that I bought them of

CHAP. XV.

THe Duties of Children and fellow-servants to one another p. 440

CHAP. XVI.

DIrections for holy Conference of fellow servants and others p. 441

Q. May we speak good when the Heart is not affected with it? Q. Is that the fruit of the Spirit which we force our tongues to?

CHAP. XVII.

DIrections for every member of the family how to spend every (ordinary) day of the Week p. 443

CHAP. XVIII.

DIrections for the holy spending of the Lords Day in families. Whether the whole day should be kept holy p. 446

Tit. 2. More particular Directions for the Order of holy duties on that day p. 449

CHAP. XIX.

DIrections for profitable hearing Gods Word preached p. 449

Tit. 2. Directions for Remembring what you Hear p. 450

Tit. 3. Directions for Holy Resolutions and Affections in hearing p. 451

Tit. 4. Directions to bring what we hear into practice p. 452

CHAP. XX.

DIrections for profitable reading the holy Scriptures p. 453

CHAP. XXI.

DIrections for reading other Books p. 454

CHAP. XXII.

DIrections for right Teaching Children and Servants so as is most likely to have success. The sum of Christian Religion p. 455

CHAP. XXIII.

DIrections for Prayer in general p. 458

A Scheme or brief Explication of the Exact Method of the Lords Prayer p. 461

Tit. 2. Cases about Prayer, p. 462. Q. 1. Is the Lords Prayer to be used as a form of words, or only as a Directory for Matter and Method? Q. 2. What need is there

there of any other prayer, if this be perfect? Q. 3. Is it lawful to pray in a set form of words? Q. 4. Are those forms lawful which are prescribed by man, and not by God? Q. 5. Is free praying, called extemporate, lawful? Q. 6. Which is the better? Q. 7. Must we ever follow the Method of the Lords Prayer? Q. 8. Must we pray only when the Spirit moveth us, or as Reason guideth us? Q. 9. May he pray for Grace who desireth it not? Q. 10. May he pray that doubteth of his interest in God, and dare not call him Father *as his Child? Q. 11. May a wicked man pray, or is he ever accepted? Q. 12. May a wicked man use the Lords Prayer? Q. 13. Is it Idolatry, or sin always, to pray to Saints or Angels? Q. 14. Must the same man pray secretly, that hath before prayed in his family? Q. 15. Is it best to keep set hours for prayer? Q. 16. May we joyn in family prayers with ungodly persons? Q. 17. What if the Master or Speaker be ungodly or a Heretick? Q. 18. May we pray absolutely for outward mercies, or only conditionally? Q. 19. May we pray for all that we lawfully desire? Q. 20. How may we pray for the salvation of all the world? Q. 21. Or for the Conversion of all Nations? Q. 22. Or that a whole Kingdom may be Converted and saved? Q. 23. Or for the destruction of the enemies of Christ, or the Kingdom? Q. 24. What is to be judged of a particular faith? Q. 25. Is every lawful prayer accepted? Q. 26. With what faith must I pray for the Souls or Bodies of others? Q. 27. With what faith may we pray for the Continuance of the Church or Gospel? Q. 28. How to know when our prayers are heard? Q. 29. How to have fulness and constant supply of matter in our prayers? Q. 30. How to keep up fervency in prayer? Q. 31. May we look to speed ever the better for any thing in our selves or our prayers? Or may we put any trust in them? Q. 32. How must that person and prayer be qualified which God will accept* p. 468.

Tit. 3. *Special Directions for family prayer* ibid.

Tit. 4. *Special Directions for secret prayer.* ibid.

CHAP. XXIV.

Directions for families about the Sacrament of the Lords Supper. p. 468

What are the Ends of the Sacrament? What are the parts of it? Q. 1. Should not the Sacrament have more preparation than the other parts of worship? Q. 2. How oft should it be administred? Q. 3. Must all members of the visible Church communicate? Q. 4. May any man receive it, that knoweth himself unsanctified? Q. 5. May an ungodly man receive it, that knoweth not himself to be ungodly? Q. 6. Must a Christian receive who doubteth of his sincerity: Q. 7. What if superiours compel a doubting Christian to receive it, by excommunication or imprisonment? What should he choose? Q. 8. Is not the case of an hypocrite that knoweth not himself to be an hypocrite, and of the sincere who knoweth not himself to be sincere, all one, as to communicating? Q. 9. Wherein lyeth the sin of an ungodly person if he receive? Q. 10. Doth all unworthy receiving make one lyable to Damnation? or what? Q. 11. What is the particular preparation needful to a fit Communicant? p. 469. *Marks of sincerity,* ibid. *Preparing Duties; Q. 1. May we receive from an ungodly Minister? Q. 2. May we communicate with unworthy persons in an undisciplined Church? Q. 3. What if I cannot communicate unless I conform to an imposed gesture, as sitting, standing or kneeling? Q. 4. What if I cannot receive it, but as administred by the Common Prayer? Q. 5. If my Conscience be not satisfied, may I come doubting? Obj. Is it not a duty to follow Conscience as Gods Officer? What to do in the time of administration? What Graces must be exercised? 2. On what objects? 3. The season and order of sacramental duties* ad p. 472

CHAP. XXV.

Directions for fearful troubled Christians who are perplexed with doubts of their sincerity and justification? Causes and Cure p. 477

CHAP. XXVI.

Directions for declining back-sliding Christians, about perseverance p. 480

The way of falling into Sects and Heresies and Errours. And of delining in heart & life. Signs of declining. Signs of a graceless state. Dangerous signs of impenitency. False signs of declining. Motives against declining. Directions against it ibid.

Tit. 2. *Directions for perseverance, or to prevent back-sliding* p. 486

Antidotes against those doctrines of presumption which would hinder our perseverance ibid.

CHAP. XXVII.

Directions for the poor. The Temptations of the poor The special Duties of the poor p. 488.

CHAP. XXVIII.

Directions for the Rich p. 491

CHAP. XXIX.

Directions for the weak and aged p. 493

CHAP. XXX.

Directions for the sick p. 495

Tit. 1. *Directions for a safe death to secure salvation. I. For the unconverted in their sickness (a sad case.) 1. For examination. 2. For repentance. 3. For faith in Christ. 4 For a new heart, love to God, and resolution for obedience. Q. Will late repentance serve the turn in such a case? II. Directions to the Godly for a safe departure. Their Temptations to be resisted* p. 496

Tit. 2. *How to profit by our sickness* p. 500

Tit. 3. *Directions for a comfortable or peaceable Death,* p. 141. *Directions for resisting the Temptations of Satan in time of sickness* p. 501

Tit. 4. *Directions for doing good to others in our sickness* p. 506

CHAP. XXXI.

Directions to the friends of the sick that are about them p. 508

Q. Can Physick lengthen mens lives? Q. Is it meet to make known to the sick their danger of death? Q. Must we tell bad men of their sin and misery when it may exasperate the disease by troubling them? Q. What can be done in so short a time? Q. What to do in doubtful cases? Q. What order should be observed in counselling the ignorant and ungodly when time is so short? Helps against excessive sorrow for the death of friends; Yea, of the worst ibid.

A Form of Exhortation to be read in sickness to the Ungodly, or those that we justly fear are such p. 511

A Form of Exhortation to the Godly in sickness for their comfort. Their dying groans and joys p. 515

PART III.

Christian Ecclesiasticks.

CHAP. I.

Of the Worship of God in general. The Nature and Reasons of it, and Directions for it. How to know right Ends in Worship, &c. p. 545

CHAP. II.

Directions about the Manner of Worship, to avoid all corruptions, and false unacceptable worshipping of God, p. 551. *The disadvantages of ungodly men*

men in judging of holy worship. Q. How far the Scriptures are the Rule and Laws of Worship and Discipline, and how far not? Instances of things undetermined in Scripture. What Commands of Scripture are not universal *or* perpetual? *May danger excuse from duty, and when? Rules for the right manner.*

CHAP. III.

Directions about the Christian Covenant with God, and Baptism. The Covenant, what? The Parties, Matter, Terms, Forms, necessary Modes, Fruits, &c. *External Baptism, what? Compleat Baptism, what? Of Renewing the Covenant* p. 557

CHAP. IV.

Directions about the Profession of our Religion to others. The greatness of the duty of open Profession. When and how it must be made? p. 560

CHAP. V.

Directions about Vows and particular Covenants with God p. 561

What a Vow is. The sorts of Vows. The use, the obligation. Whether any things be indifferent, and such may be Vowed? As Marrying, &c. *May we vow things Indifferent in themselves, tho' not in their circumstances? In what Cases we may not Vow. What if Rulers command it? What if I doubt whether the Matter imposed be lawful? Of vowing with a doubting Conscience.*

Tit. 2. *Directions against perjury and perfidiousness; and for keeping Vows and Oaths: The heinousness of Perjury. Thirty six Rules about the obligation of a Vow, to shew when and how far it is obligatory; useful in an age, stigmatized with open Perjury (mostly out of Doctor* Sanderson.*) What is the Nullity of an Oath? Cases in which Vows must not be kept* p. 566

How far Rulers may Nullifie a Vow? Numb. 571. *opened. Of the Accidental Evil of a Vow. Of Scandal. Q. Doth an error* de persona *caused by that person disoblige me* p. 572

CHAP. VI.

Directions to the people concerning their Internal and private duty to their Pastors, and their profiting by the Ministerial Office and Gifts p. 577

The Ministerial Office opened in fifteen particulars: The Reasons of it. The true old Episcopacy. Special duties to your own Pastors above others. Of the Calling, Power and Succession of Pastors. The best to be preferred. The Order of Ministerial Teaching, and the Resolution of Faith: How far humane Faith conduceth to Divine. Of Tradition: What use to make of your Pastors to p. 581

CHAP. VII.

Directions for the discovery of Truth among Contenders, and how to escape Heresie and Deceit. Cautions for avoiding Deceit in Disputations p. 585

CHAP. VIII.

Directions for the Union and Communion of Saints, and for avoiding unpeaceableness and schism p. 590

Wherein our Unity consisteth? What diversity will be in the Churches. What Schism is? What Heresie? What Apostasie? Who are Schismaticks? The degrees and progress of it. What Separation is a duty? Q. Is any one form of Church Government of Divine appointment? May man make new Church Officers? The Benefits of Christian Concord; to themselves and to Infidels. The mischiefs of Schism? Whether Papists or Protestants are Schismaticks. The aggravations of Division. Two hindrances of our true apprehension of the evil of Schism. Directions against it. Of imposing defective Liturgies. The Testimonies of antiquity against the bloody and Cruel way of Curing Schism. Their Character of Ithacian Prelates.

CHAP. IX.

Twenty Directions how to worship God in the Church Assemblies p. 609

CHAP. X.

Directions about our Communion with holy Souls departed now with Christ p. 611

CHAP. XI.

Directions about our Communion with the holy Angels p. 615

The Contents of the Ecclesiastical Cases of Conscience Added unto the Third Part.

Q. 1. How to know which is the true Church among all pretenders, that a Christians Conscience may be quiet in his Relation and Communion p. 619

Q. 2. Whether we must esteem the Church of Rome *a true Church? and in what sense some Protestant Divines affirm it, and some deny it?* p. 621

Q. 3. Whether we must take the Romish Clergy for a true Ministry p. 622

Q. 4. Whether it be necessary to believe that the Pope is the Antichrist? p. 623

Q. 5. Whether we must hold that a Papist may be saved p. 624

Q. 6 Whether those that are in the Church of Rome *are bound to separate from it? And whether it be lawful to go to their Mass or other worship* ibid.

Q. 7. Whether the true calling of the Minister by Ordination or Election be necessary to the essence of the Church p. 625

Q. 8. Whether sincere faith and godliness be necessary to the being of the Ministry? And whether it be lawful to hear a wicked man, or take the Sacrament from him, or take him for a Minister ibid.

Q. 9. Whether the people are bound to receive or consent to an ungodly intolerable heretical Pastor (yea, or one far less fit and worthy than a competitor) if the Magistrate command it, or the Bishop impose him p. 626

Q. 10. What if the Magistrate command the people to receive one Pastor, and the Bishop or Ordainers another, which of them must be obeyed p. 627

Q. 11. Whether an uninterrupted succession either of right Ordination or of conveyance by jurisdiction, be necessary to the being of the Ministry, or of a true Church ibid.

Q. 12. Whether there be or ever was such a thing in the World, as one Catholick Church constituted by any head besides or under Christ p. 629

Q. 13. Whether there be such a thing as a visible Catholick Church, and what it is ibid.

Q. 14. What is it that maketh a visible member of the Universal Church, and who are to be accounted such ibid.

Q. 15. Whether besides the profession of Christianity, either testimony or evidence of conversion or practical Godliness be necessary to prove a man a member of the Universal Visible Church ibid.

Q. 16. What is necessary to a mans reception into membership in a particular Church, over and above this foresaid title? Whether any other tryals, or Covenant or What? p. 630

Q. 17. Wherein doth the Ministerial office Essentially consist? p. 631

Q. 18. Whether the peoples choice or consent is necessary to the office of a Minister in his first work, as he is

to convert Infidels and Baptize them? And whether this be a work of office, and what call is necessary to it? ibid.

Q. 19. *Wherein consisteth the power and nature of Ordination? and To whom doth it belong? and Is it an act of jurisdiction? and is imposition of hands necessary in it?* p. 632

Q. 20. *Is ordination necessary to make a man a Pastor of a Particular Church as such? and is he to be made a General Minister, and a particular Church-Elder or Pastor at once, and at one Ordination?* p. 633

Q. 21. *May a man be oft, or twice ordained?* ibid.

Q. 22. *How many ordainers are necessary to the validity of Ordination by Christs Institution, Whether one or more?* p. 635

Q. 23. *What if one Bishop Ordain a Minister, and three or many or all the rest protest against it, and declare him no Minister or degrade him, is he to be received as a true Minister or not?* ibid.

Q. 24. *Hath a Bishop power by divine right to ordain, degrade or govern, excommunicate or absolve in anothers Dioceſs or Church, either by his consent, or against it? And doth a Minister that officiateth in anothers Church, act as a Pastor; and* their *Pastor; or as a* private *man? and doth his Ministerial office cease when a man removeth from his flock?* p. 636

Q. 25. *Whether Canons be Laws, and Pastors have a Legislative power?* ibid.

Q. 26. *Whether Church-Canons or Pastors directive determinations of matters pertinent to their Office, do bind the Conscience, and what accidents will disoblige the People; you may gather before in the same case about Magistrates Laws in the Political Directions: As also by an impartial transferring the case to the Precepts of Parents and School-Masters to Children without respect to their power of the Rod (or supposing that they had none such?)* p. 637

Q. 27. *What are Christs appointed means of the Unity and Concord of the Universal Church, and consequently of its preservation, if there be no humane Universal Head and Governour of it upon Earth? And if Christ hath instituted none such, whether prudence and the Law of Nature oblige not the Church to set up and maintain an universal Ecclesiastical Monarchy or Aristocrocie; seeing that which is every mans work, is no mans, and omitted by all?* ibid.

Q. 28. *Who is the Judge of Controversies in the Church? 1. About the Exposition of the Scriptures and Doctrinal points in themselves. 2. About either Heresies or wicked Practices, as they are charged on the Persons who are accused of them: That is, 1. Antecedently to our practice, by way of regulation. 2. Or consequently by judicial sentence (and execution) on Offenders?* p. 638

Q. 29. *Whether a Parents power over his Children, or a Pastors or many Pastors or Bishops over the same Children as parts of their flocks, be greater, or more obliging in matters of Religion and publick Worship?* p. 639

Q. 30. *May an office Teacher or Pastor be at once in the stated relation of a Pastor, and a Disciple to some other Pastor?* ibid.

Q. 31. *Who hath the power of making Church Canons?* ibid.

Q. 32. *Doth Baptism as such enter the Baptized into the Universal Church; or into a particular Church, or both? and is Baptism the particular-Church-Covenant as such?* p. 640

Q. 33. *Whether Infants should be Baptized, I have answered long ago in a Treatise on that subject?* ibid.

Q. What Infants should be Baptized? And who have right to Sacraments? And whether Hypocrites are univocally or equivocally Christians and Church-Members, I have resolved in my disput. of Right to Sacraments. ibid.

Q. 34. *Whether an unbaptized person who yet maketh a publick profession of Christianity be a member of the visible Church? And so of the Infants of Believers unbaptized?* ibid.

Q. 35. *Is it certain by the word of God, that all Infants baptized, and dying before actual sin are undoubtedly saved; or what Infants may we say so of?* ibid.

Q. 36. *What is meant by this speech, that Believers and their seed are in the Covenant of God; which giveth them right to Baptism?* p. 645

Q. 37. *Are Believers Children certainly in Covenant* before *their Baptism; and thereby in a state of salvation; or not till they are baptized?* ibid.

Q. 38. *Is Infants title to Baptism and the Covenant benefits given them by God in his Promises upon any proper* moral condition, *or only upon the condition of their* natural relation: *that they be the* seed of the faithful? ibid.

Q. 39. *What is the true meaning of Sponsors,* (Patrimi) *or* God-Fathers, *as we call them; and is it lawful to make use of them?* p. 646

Q. 40. *On whose account or right is it that the Infant hath title to Baptism and its benefits? Is it on the Parents, Ancestors, Sponsors, the Churches, the Ministers, the Magistrates, or his own?* p. 647

Q. 41. *Are they* really baptized *who are Baptized according to the English Liturgie and Canons, where the Parent seemeth excluded, and those to consent for the Infant who have no power to do it?* p. 648

Q. 42. *But the great question is How the* Holy Ghost *is given to Infants in Baptism, and whether all the Children of true Christians have inward sanctifying grace? Or whether they can be said to be justified and to be in a state of salvation, that are not inherently sanctified? and whether any fall from this Infant state of salvation?* ibid.

Q. 43. *Is the right of the* Baptized (*Infants or adult*) *to the sanctifying operations of the Holy Ghost now* Absolute? *or* suspended *on* further conditions? *And are the* Parents further duty *for their Children* such conditions *of their Childrens reception of the actual assistances of the Spirit? or are* Childrens own actions *such conditions? and May* Apostate Parents *forfeit the Covenant benefits to their baptized Infants or not?* p. 651

Q. 44. *Doth Baptism always oblige us at the* present, *and* give grace at the present, *and is the grace which is not given till long after, given by baptism or an an effect of baptism?* p. 652

Q. 45. *What is a proper violation of our Baptismal Covenant?* p. 653

Q. 46. *May not Baptism in some cases be repeated, And when?* ibid.

Q. 47. *Is Baptism by Lay-men or Women lawful in cases of necessity? or are they nullities, and the Person to be rebaptized?* ibid.

Q. 48. *May Anabaptists that have no other error, be permitted in Church-Communion?* p. 654

Q. 49. *May one offer his Child to be baptized, with the sign of the Cross, or the use of Chrisms, the white garment, milk and honey, or Exorcisms as among the Lutherans, who taketh these to be unlawful things?* ibid.

Q. 50. *Whence came the ancient universal Custom of Anointing at baptism, and putting on a white garment, and tasting milk and honey; and Whether they are lawful to us?* ibid.

Q. 51. *Whether it be necessary that they that are baptized in infancy, do solemnly at age review and own their baptismal Covenant before they have right to the state and priledges of Adult members? and if they do not, Whether they are to be numbred with Christians or Apostates?* p. 655

Q. 52. *Whether the Universal Church consist only of particular Churches and their members?* ibid.

Q. 53. *Must the Pastor first call the Church, and aggregate them to himself, or the Church first Congregate themselves and then Choose the Pastor?* p. 656

Q. 54.

Q. 54. *Wherein doth a particular Church of Christ differ from a consociation of many Churches?* ibid.
Q. 55. *Whether a particular Church may consist of more Assemblies than one? or must needs meet all in one place?* ibid.
Q. 56. *Is any* Form *of Church Government of Divine Institution?* ibid.
Q. 57. *Whether any Forms of Churches and Church Government or any new Church-Officers may lawfully be invented and made by man?* p. 658
Q. 58. *Whether any part of the proper Pastoral or Episcopal power may be given or deputed to a Lay-man, or to one of any office; or their proper work may be performed by such?* p. 663
Q. 59. *May a Lay man Preach or expound the Scriptures? or what of this is proper to the Pastor's office?* p. 664
Q. 60. *What is the true sense of the distinction of Pastoral power* in foro interiore & exteriore, *rightly used?* ibid.
Q. 61. *In what sense is it true that some say that the Magistrate only hath the* external Government *of the Church, and the Pastor the* Internal ibid.
Q. 62. *Is the tryal, judgment, or consent of the Laity necessary to the admittance of a member into the universal or particular Church?* p. 665
Q. 63. *What power have the People in Church Censures and Excommunication?* ibid.
Q. 64. *What is the peoples remedy in case of the Pastor's male-administration?* ibid.
Q. 65. *May one be a Pastor or a member of a particular Church who liveth so far from it, as to be uncapable of personal Communion with them?* p. 666
Q. 66. *If a man be injuriously suspended or Excommunicated by the Pastor or people, which way shall he have remedy* ibid.
Q. 67. *Doth presence always make us guilty of the evils or faults of the Pastor in God's Worship, or of the Church? or in what Cases are we guilty?* ibid.
Q. 68. *Is it lawful to communicate in the Sacrament with wicked men?* ibid.
Q. 69. *Have all the members of the Church right to the Lords Table, and is suspension Lawful?* ibid.
Q. 70. *Is there any such thing in the Church, as a rank or Classis or* species *of Church members at age who are not to be addmitted to the Lords Table but only to the hearing the Word, and Prayer, between Infant members and adult* confirmed *ones?* p. 667
Q. 71. *Whether a form of Prayer be lawful?* p. 668
Q. 72. *Are forms of Prayer or Preaching in the Church Lawful?* ibid.
Q. 73. *Are publick forms of mans devising or composing Lawful?* p. 669
Q. 74. *Is it lawful to Impose forms on the Congregation or the people in publick Worship?* ibid.
Q. 75. *Is it Lawful to use forms composed by man, and imposed not only on the People, but on the Pastors of the Churches?* ibid.
Q. 76. *Doth not the calling of a Minister so consist in the exercise of his own ministerial gifts, that he may not officiate without them, nor make use of other mens gifts instead of them?* ibid.
Q. *Is it lawful to read a Prayer in the Church?* p. 670
Q. 77. *Is it Lawful to pray in the Church* without *a prescribed or premeditated form of words?* ibid.
Q. 78. *Whether are set forms of words, or free praying without them the better way; and what are the Commodities, and Incommodities of each way?* p. 671
Q. 79. *Is it Lawful to forbear the Preaching of some truths, upon mans prohibition, that I may have liberty to Preach the rest? yea and to promise to forbear them, or to do it for the Churches peace?* p. 672
Q. 80. *May or must a Minister silenced, or forbid to Preach the Gospel, go on still to Preach it against the Law?* p. 673
Q. 81. *May we lawfully keep the Lords day as a fast?* ibid.
Q. 82. *How should the Lords day be spent in the main?* p. 674
Q. 83. *May the People bear a vocal part in Worship, or do any more than say, Amen?* ibid.
Q. 84. *Is it not a sin for our Clerks to make themselves the mouth of the People, who are not ordained Ministers of Christ?* p. 675
Q. 85. *Are repetitions of the same words in Church-prayers, lawful?* ibid.
Q. 86. *Is it lawful to bow at the name of Jesus?* ibid.
Q. 87. *Is it lawful to stand up at the Gospel as we are appointed?* p. 676
Q. 88. *Is it lawful to kneel when the Decalogue is read?* ibid.
Q. 89. *What Gestures are fittest in all the publick Worship?* ibid.
Q. 90. *What if the Pastor and Church cannot agree, about singing Psalms, or what Version or Translation to use, or time or place of meeting,* &c. ibid.
Q. 91. *What if the Pastor excommunicate a man, and the People will not forbear his Communion, as thinking him unjustly excommunicated?* ibid.
Q. 92. *May a whole Church, or the greater part be excommunicated?* p. 677.
Q. 93. *What if a Church have two Pastors, and one excommunicate a man and the other absolve him, what shall the Church and the Dissenter do?* ibid.
Q. 94. *For what sins may a man be denyed Communion or Excommunicated; Whether for impenitence in every little sin; Or for great sin without impenitence?* ibid.
Q. 95. *Must the Pastor examine the People before the Sacrament?* ibid.
Q. 96. *Is the Sacrament of the Lords Supper a Converting Ordinance?* ibid.
Q. 97. *Must no man come to the Sacrament that is uncertain or doubtful of the sincerity of his faith and repentance?* p. 678
Q. 98. *Is it Lawful or a duty to join Oblations to the Sacrament, and how?* ibid.
Q. 99. *How many Sacraments are there appointed by Christ?* ibid.
Q. 100. *How far is it lawful, needful or unlawful for a man to afflict himself by external penances for sin?* p. 679
Q. 101. *Is it lawful to observe stated times of fasting imposed by others, without extraordinary occasions; And particularly* Lent? p. 680
Q. 102. *May we continue in a Church where some one Ordinance of Christ is wanting; as Discipline, Prayer, Preaching or Sacraments, though we have all the rest?* ibid.
Q. 103. *Must the Pastors remove from one Church to another, whenever the Magistrate commandeth us, though the Bishops contradict it, and the Church consent not to dismiss us? And so of other cases of disagreement.* p. 681
Q. 104. *Is a Pastor obliged to his flock for life; or is it Lawful so to oblige himself; And may he remove without their Consent? And so also of a Church member, the same questions are put.* p. 682
Q. 105. *When many men pretend at once to be the true Pastors of a particular Church, against each others title through differences between the Magistrates, the Ordainers and the flocks, what should the People do, and whom should they adhere to?* ibid.
Q. 106. *To whom doth it belong to Reform a Corrupted Church; To the Magistrates, Pastors, or People?* ibid.
Q. 107. *Who is to call Synods, Princes, Pastors or People?* ibid.
Q. 108. *To whom doth it belong to appoint Days and Assemblies for publick Humiliation and Thanksgiving?* p. 683
Q. 109. *May we omit Church Assemblies on the Lords day, if the Magistrate forbid them?* ibid.
Q. 110. *Must we obey the Magistrate if he only forbid us Worshipping God, in such a place, or Country, or in such numbers, or the like circumstances?* ibid.

Q. 111. *Must Subjects or Servants forbear weekly Lectures, Reading, or such helps, above the Lords days worship, if Princes or Masters do forbid them* ibid.
Q. 112. *Whether Religious Worship may be given to a Creature and what* p. 684
Q. 113. *What Images, and what use of Images is Lawful or Unlawful* p. 685
Q. 114. *Whether Stage plays where the virtuous and vitious are personated be lawful* p. 688
Q. 115. *Is it ever unlawful to use the known Symbols and badges of Idolatry* p. 689
Q. 116. *Is it unlawful to use the Badge or Symbol of any error or sect in the Worship of God* ibid.
Q. 117. *Are all indifferent things made unlawful to us, which shall be abused to Idolatrous Worship* ibid.
Q. 118. *May we use the names of week days which Idolaters honoured their Idols with, as* Sunday, Munday, Saturday, *and the rest; And so the Months* p. 690
Q. 119. *Is it lawful to pray secretly when we come first into the Church, especially when the Church is otherwise employed?* ibid.
Q. 120. *May a Preacher kneel down in the Pulpit and use his private prayers when he is in the Assembly?* ibid.
Q. 121. *May a Minister pray publickly in his own name singly, for himself or others; or only in the Churches name, as their mouth to God?* ibid.
Q. 122. *May the name Priests, Sacrifice, and Altar be lawfully now used instead of Christs Ministers, Worship, and the Holy Table?* p. 691
Q. 123. *May the Communion Table be turned Altarwise and Railed in: And is it lawful to come up to the Rails to communicate?* ibid.
Q. 124. *Is it lawful to use* David's *Psalms in our Assemblies?* p. 692
Q. 125. *May Psalms be used as Prayers and Praises, and Thanksgivings? or only as Instructive; Even the Reading as well as the Singing of them?* ibid.
Q. 126. *Are our Church-Tunes Lawful being of mans invention?* ibid.
Q. 127. *Is Church Musick by Organs or such Instruments Lawful?* p. 693
Q. 128. *Is the Lords day a Sabbath, and so to be called and kept, and that of Divine Institution: And is the seventh day Sabbath abrogated, &c.* ibid.
Q. 129. *Is it lawful to appoint human Holy days, and observe them?* ibid.
Q. 130. *How far is the holy Scriptures a Law and perfect Rule to us?* ibid.
Q. 131. *What Additions or human Inventions in or about Religion not commanded in Scripture, are Lawful or Unlawful?* p. 694
Q. 132. *Is it unlawful to obey in all those cases, where it is unlawful to impose and command, or in what cases; And how far Pastors must be believed and obeyed?* p. 695
Q. 133. *What are the additions or inventions of men, which are not forbidden by the Word of God (whether by Rulers or by private men invented)?* p. 696
Q. 134. *What are the mischiefs of unlawful Additions in Religion?* p. 697
Q. 135. *What are the Mischiefs of mens error on the other extream, who pretend that Scripture is a Rule where it is not, and deny the aforesaid lawful things, on pretence that Scripture is a perfect Rule (say some for all things)?* p. 698
Q. 136. *How shall we know what parts of Scripture precept or example were intended for universal constant obligation, and what were but for the time and persons that they were then directed to?* ibid.
Q. 137. *How much of the Scripture is necessary to salvation to be believed and understood?* p. 699
Q. 138. *How may we know the Fundamentals, Essentials, or what parts are necessary to salvation? And is the Papists way allowable that (some of them) deny that distinction, and make the difference to be only in the degrees of mans opportunities of knowledge?* p. 700
Q. 139. *What is the use and Authority of the Creed; And is it of the Apostles framing or not; And is it the Word of God or not?* p. 701
Q. 140. *What is the use of Catechisms?* p. 702
Q. 141. *Could any of us have known by the Scriptures alone the Essentials of Religion from the rest; if tradition had not given them to us in the Creed as from Apostolical Collection?* ibid.
Q. 142. *What is the best method of a true Catechism or Sum of Theology?* ibid.
Q. 143. *What is the use of various Church Confessions or Articles of faith?* ibid.
Q. 144. *May not the subscribing of the whole Scriptures serve turn for all the foresaid ends without Creeds, Catechisms or Confessions?* ibid.
Q. 145. *May a man be saved that believeth all the Essentials of Religion as coming to him by verbal Tradition, and not as contained in the Holy Scriptures, which perhaps he never knew?* ibid.
Q. 146. *Is the Scripture fit for all Christians, to read, being so obscure?* p. 703
Q. 147. *How far is Tradition and mens words and Ministry to be used or trusted in, in the exercise of Faith?* ibid.
Q. 148. *How know we the true Canon of Scripture from Apocrypha?* ibid.
Q. 149. *Is the publick reading of the Scripture the proper work of the Minister; or may a Lay-man ordinarily do it, or another officer?* p. 704
Q. 150. *Is it lawful to read the Apocrypha, or any good Books besides the Scriptures to the Church; as Homilies, &c.* ibid.
Q. 151. *May Church-Assemblies be held, where there is no Minister? or what publick Worship may be so performed by Lay-men (As among Infidels or Papists where Persecution hath killed, imprisoned or expelled the Ministry)?* ibid.
Q. 152. *Is it lawful to subscribe or profess full assent and consent to any religious Books besides the Scriptures, seeing all men are fallible?* ibid.
Q. 153. *May we lawfully swear obedience in all things lawful and honest, either to Usurpers, or to our Lawful Pastors?* p. 705
Q. 154. *Must all our Preaching be upon some Text of Scripture?* ibid.
Q. 155. *Is not the Law of* Moses *abrogated; and the whole old Testament out of date, and therefore not to be Read publickly and Preached?* p. 706
Q. 156. *Must we believe that* Moses *Law did ever bind other Nations, or that any other parts of the Scripture bound them or belong'd to them? or that the Jews were all Gods visible Church on Earth?* ibid.
Q. 157. *Must we think accordingly of the Christian Churches now, that they are only advanced above the rest of the World as the Jews were, but not the only people that are saved?* p. 707.
Q. 158. *Should not Christians take up with Scripture wisdom only, without studying Philosophy or other Heathens human Learning?* p. 708
Q. 159. *If we think that Scripture and the Law of Nature are in any Point contradictory to each other, Which must be the Standard by which the other must be tryed?* ibid.
Q. 160. *May we not look that God should yet give us more Revelations of his Will, than there are already made in Scripture?* ibid.
Q. 161. *Is not a third Rule of the Holy Ghost, or perfecter Kingdom of Love to be expected, as different from the Reign of the Creator and Redeemer?* p. 709
Q. 162. *May we not look for Miracles hereafter?* ibid.
Q. 163. *Is the Scripture to be tryed by the Spirit, or the Spirit by the Scripture? and which of them is to be preferred?* ibid.
Q. 164. *How is a pretended Prophet, or Revelation to be tryed?* p. 710

Q. 165. *May one be saved who believeth that the Scripture hath any mistake or errors, and believeth it not all?* ibid.
Q. 166. *Who be they that give too little to the Scriptures, and who too much, and what is the danger of each extream?* ibid.
Q. 167. *How far do good men now Preach and Pray by the Spirit?* p. 711.
Q. 168. *Are not our own Reasons, studies, memory, strivings, Books, Forms, Methods and Ministry needless? yea, a hurtful quenching or preventing of the Spirit, and setting up our own instead of the spirits operations* p. 712
Q. 169 *How doth the Holy Ghost set Bishops over the Churches* ibid.
Q. 170. *Are Temples, Fonts, Utensils, Church-Lands, much more the Ministry* holy? *and What reverence is due to them* as holy? ibid.
Q. 171. *What is* Sacriledge, *and what not?* p. 713
Q. 172. *Are all Religious private meetings, forbidden by Rulers, unlawful Conventicles, or are any such necessary?* ibid.
Q. 173. *What particular Directions for Order of Studies and Books should be observed by young Students who intend the Sacred Ministry?* p. 714
Q. 174 *What Books should a poor man choose that for want of money or Time can have or read but few. There are three Catalogues set down (but somewhat disorderly as they came into my memory.)* p. 417
1. *The smallest or Poorest Library* ibid.
2. *A poor Library, that hath considerable Additions to the former* p. 718
3. *Some more Additions to them, for them that can go higher, with some additional Notes* p. 720

PART IV.
Christian Politicks.

CHAP. I.

General Directions for an Upright Life, p. 722
The most passed by on necessary reasons.

CHAP. II.

A Few brief Memoranda *to Rulers, for the interest of Christ, the Church and mens salvation* p. 725

CHAP. III.

Directions to subjects concerning their duty to Rulers p. 728. *Of the Nature and Causes of Government.* Mr. Richard Hookers Ecclesiastical Policy *as it is for Popularity, examined and confuted. Directions for obedience. Duty to Rulers.* Q. 1. *Is the Magistrate Judge in Controversies of faith or worship,* p. 737. Q. 2. *May the Oath of Supremacy be lawfully taken, in which the King is pronounced Supream Governour, in all Causes, as well Ecclesiastical as Civil?* Q. 3. *Doth not this give the Pastors power to the Magistrate?* Q. 4. *Hath the King power of Church Discipline and Excommunication?* Q. 5. *If Kings and Bishops differ, which must be obeyed?* Q. 6. *Is he obliged to suffer, who is not obliged to obey? Of admonition of Rulers.* Q. 1. *Whether the sound Authors of Politicks be against Monarchy?* Q. 2. *Whether Civilians be against it?* Q. 3. *Are Historians against it? Greek, Roman, or Christian?* Q. 4. *Whether Athens, Rome, Aristotle, Philosophers, Academies be against it?* Q. 5. *Are Divines and Church discipline against it?* Q. 6. *Is Scripture and Christianity against it? Objections answered;* Q. *Are Papists, Prelatists and Puritans against it?* Bilson *and* Andrews *Vindication of the Puritans: Christianity is the greatest help to Government: Further Directions*
Tit. 2. Q. *Whether mans Laws bind the Conscience?* p. 749
Q. *Is it a sin to break every Law of man? More fully answered?* p. 750

CHAP. IV.

Directions to Lawyers about their Duty to God, p. 751

CHAP. V.

The Duty of Physicians p. 752

CHAP. VI.

Directions to Schoolmasters about their duties for Childrens souls p. 754

CHAP. VII.

Directions for Souldiers about their duty in point of Conscience. (Princes, Nobles, Judges and Justices are past by, lest they take Counsel *for* injury) p. 755

CHAP. VIII.

Advice against Murder. The Causes of it. Wars, Tyranny, malignant persecuting fury. Unrighteous judgment, oppression and uncharitableness, robbery, wrath, guilt and shame, malice and revenge, wicked Impatience, Covetousness, Ambition, &c. *The Greatness of the sin. The Consequents* p. 758
Tit. 2. *Advice against Self-murder. The Causes to be avoided, Melancholy, worldly trouble, discontent, passion,* &c. *Besides Gluttony, Tipling and Idleness, the great Murderers* p. 761

CHAP. IX.

Directions for the forgiving of injuries and enemies, against wrath, malice, revenge and persecution. Practical Directions. Curing Considerations, Twenty p. 762

CHAP. X.

Cases resolved about forgiving wrongs and debts, and about self-defence and seeking our Right, by Law or otherwise p. 766
Q. 1. *What Injuries are we bound to forgive, Neg. affir. resolved.*
Q. 2. *What is the meaning of* Matth. 5. 38, &c. *Resist not evil; but whosoever shall smite thee,* &c. p. 767
Q. 3. *Am I bound to forgive another if he ask me not forgiveness?* Luke 17. 3. &c. p. 768
Q. 4. *Is it lawful to sue another at Law?* 1 Cor. 6. 7. ibid.
Q. 5. *Is it lawful to defend our lives or estates against a Robber, Murderer, or unjust Invader by force of Arms?* p. 769.
Q. 6. *Is it lawful to take away anothers life in defending my purse or estate only?* ibid.
Q. 7. *May we kill or wound another in defence or vindication of our honour or good name?* ibid.

CHAP. XI.

Special Directions to escape the guilt of persecution: Determining much of the Case about Liberty in matters of Religion, p. 770. *What is persecution. The several kinds of it. The greatness of the sin. Understand the Case of Christs interest in the world.* Q. *Whether particular Churches should require more of their members as Conditions of Communion, than the Catholick Church? and what? Penalties to be chosen that hinder the Gospel least. More Directions, to the number of forty one.*

CHAP. XII.

Directions against Scandal as given. What Scandal is, and what not? The sorts of scandalizing. The Scripture sense of it. Twenty Directions p. 780

CHAP. XIII.

Directions against Scandal taken, or an aptness to receive hurt by the words or deeds of others: Especially quarrelling with Godliness. Or taking encouragement to sin. Practical Directions against taking hurt by others p. 786

CHAP. XIV.

Directions against soul-murder and partaking of other mens sins p. 789

The several ways of destroying souls. How we are not guilty of other mens sin and ruine.

CHAP. XV.

General Directions for furthering the salvation of others p. 791

CHAP. XVI.

Special Directions for holy Conference, Exhortation and Reproof.

Tit. 1. Motives to holy Conference and Exhortation p. 793

Tit. 2. Directions to Christian edifying discourse p. 795

Tit. 3. Special Directions for Exhortations and Reproofs p. 796

CHAP. XVII.

Directions for keeping peace with all men. How the Proud do hinder Peace. Many more Causes and Cures opened p. 798

CHAP. XVIII.

Directions against all Theft, Fraud, or Injurious getting, keeping or desiring that which is anothers p. 801

Tit. 2. Cases of Conscience about Theft and such injuries? Q. 1. Is it sin to steal to save ones life? Q. 2. May I take that which another is bound to give me, and will not? Q. 3. May I take my own from an unjust borrower or possessor, if I cannot otherwise get it? Q. 4. May I recover my own by force from him that taketh it by force from me? Q. 5. May we take from the Rich to relieve the poor? Q. 6. If he have so much as that he will not miss it, may I take some? Q. 7. May not one pluck ears of Corn or an Apple from a Tree, &c. Q. 8. May a Wife, Child, or Servant take more than a cruel Husband, Parent, or Master doth allow? (May Children forsake their Parents for such Cruelty.) Q. 9. May I take what a man forfeiteth penally? Q. 10. What if I resolve when I take a thing in necessity to make satisfaction if ever I be able? Q. 11. What if I know not whether the Owner would consent? Q. 12. May I take in jest from a friend, with a purpose to restore it? Q. 13. May I not take from another to prevent his hurting himself? Q. 14. May I take away Cards, Dice, Play-books, Papist-books, by which he would hurt his soul? Q. 15. May not a Magistrate take the Subjects good, when it is necessary to their own preservation? Q. 16. May I take from another for a holy use? p. 802, &c.

CHAP. XIX.

General Directions, and particular Cases of Conscience, about Contracts in general, and about buying and selling, borrowing and lending, and Usury in particular p. 805

Tit. 1. General Directions against injurious bargaining and contracts? ibid.

Tit. 2. Cases about Justice in contracts? ibid.

Q. 1. Must I in all Cases do as I would be done by?

Q. 2. Is a Son bound by the Contracts which Parents or Guardians made for him in his Infancy?

Q. 3. Is one obliged by a Contract made in ignorance or mistake of the matter?

Q. 4. Doth the contract of a man drunk, or in passion or melancholy bind him?

Q. 5. May another hold such a one to his contract, or if he give or play away his money?

Q. 6. Am I obliged by Covenanting words without a Covenanting intent?

Q. 7. May I promise a Robber money to save my life, or to save a greater commodity?

Q. 8. May I give money to a Judge or Magistrate to hire him to do me justice, and not to wrong me, or not to persecute me?

Q. 9. If I make such a contract, may the Magistrate take it of me?

Q. 10. If I promise money to an Officer or Robber under a force, am I bound to pay it when the necessity is over? So of other constrained promises?

Q. 11. May I promise a Thief or Bribe-taker to conceal him, and must I keep that promise?

Q. 12. Must I keep a promise which I was drawn into by deceit?

Q. 13. Is it a Covenant when neither of the contracting parties understand each other?

Q. 14. Must I stand to a bargain made for me by a friend or servant, to my injury?

Q. 15. If I say I will give one this or that, am I bound to give it him?

Q. 16. Doth a mental promise not uttered oblige?

Q. 17. May I promise to do a thing simply unlawful without a purpose to perform it, to save my life?

Q. 18. May any thing otherwise unlawful become a duty upon a promise to do it?

Q. 19. May he that promised for a reward to promote anothers sin, take the reward when he hath done it?

Q. 20. Am I bound by a contract without witness or legal form

Q. 21. May an Office in a Court of Justice be bought for money?

Q. 22. May a place of Magistracy or Judicature be bought?

Q. 23. May one sell a Church Benefice or Orders?

Q. 24. May one buy Orders or a Benefice?

Q. 25. May I give money to Servants or Officers to assist my suit?

Q. 26. May I after give by way of gratitude to the Bishop, Patron, &c.

Q. 27. May a Bishop or Pastor take money for Sermons, Sacraments, or other Offices?

Q. 28. May I disoblige another of his promise made to me?

Q. 29. What if it be seconded by an Oath?

Q. 30. Doth a promise bind, when the cause or reason proveth a mistake?

Q. 31. What if a following accident make it more to my hurt than could be foreseen?

Q. 32. Or if it make it injurious to a third person?

Q. 33 Or if a following accident make the performance a sin?

Q. 34. Am I bound to him that breaketh Covenant with me?

Q. 35. May I contract to do that, which I foresee like to become impossible before the time of performance?

Tit. 3. Cases about Justice in buying and selling? p. 810

Q. 1. Am I bound to endeavour the gain of him that I bargain with as well as my own?

Q. 2. May I take more for my labour or goods than the worth, if I can get it?

Q. 3. May I ask more in the Market than the worth?

Q. 4. How shall the worth of a commodity be judged of?

Q. 5. May I conceal the faults, or make a thing seem better than it is, by setting the best side outward, adorning, &c.

Q. 6. If I was deceived, or gave more than the worth, may I do so to repair my loss?

Q. 7. If I foresee a cheapness of my commodity (as by coming in of ships, &c.) must I tell the buyer of it that knoweth it not?

Q. 8. May I keep my commodity if I foresee a dearth?

Q. 9. May one use many words in buying and selling?

Q. 10. May I buy as cheap as I can, or below the worth?

Q. 11. May I sell dearer for anothers necessity (Cases instanced in)

Q. 12.

Q. 12. May I take advantage of the buyers ignorance?
Q. 13. May I strive to get a good bargain before another?
Q. 14. May I buy a thing, or hire a servant, which another is first about, or call away his Chapman?
Q. 15. May I dispraise anothers Commodity, to draw the buyer to my own?
Q. 16. What to do in Cases of doubtful equity?
Q. 17. What if the buyer lose the thing bought before the payment? (as, a Horse dye, &c)
Q. 18. If the thing bought (as Amber-Chryse, Jewels &c.) prove of much more worth than either party expected, must more be after payed?
Q. 19. What if the Title prove bad which was before unknown?
Q. 20. If a change of powers overthrow a title speedily, who must bear the loss p. 813
Tit. 4. Cases about lending and borrowing?
Q. 1. May one borrow money, who seeth no probability that he shall be able to repay it?
Q. 2. May one drive a Trade with borrowed mony, when success and repayment is uncertain?
Q. 3. May he that cannot pay his debts, retain any thing for his Food and Raiment?
Q. 4. May one that breaketh, secure that to his Wife and Children, which on Marriage he promised before he was in debt?
Q. 5. May one that breaketh retain somewhat to set up again by compounding with his Creditors?
Q. 6. May I in necessity break my day of payment?
Q. 7. May I borrow of one to keep day with another?
Q. 8. May one that hath no probability of paying the last man, borrow of one to pay another?
Q. 9. Is it lawful to take pledges, pawns or mortgages for security?
Q. 10. May a forfeiture, pledge or mortgage be kept, on Covenant breaking?
Q. 11. May I take the promise or bond of a third son as security for my money?
Q. 12. Is it lawful to lend upon usury, interest or increase?
Q. 13. Whom are we bound to lend to?
Q. 14. Is it lawful to take money on usury, in such cases as the lender sinneth in?
Q. 15. Doth not contracting for a certain sum make usury the more unlawful p. 817
Tit. 5. Cases about Lusory Contracts.
Q. 1. Is it lawful to lay wagers about the truth of our discourses?
Q. 2. Is it lawful to lay wagers about Horse races, Dogs, Hawks, &c.
Q. 3. May one give money to see Games or Activities, Bear-batings, Plays, &c
Q. 4. Is it lawful to play for money at Cards, Dice, Lottery, &c.
Q. 5. Or at games of Activity, as bowling, shooting, running, &c.
Q. 6. If the loser prove angry and unwilling to pay, may I get it of him by Law ibid.
Tit. 6 Cases about losing and finding.
Q. 1. Must we seek out the loser to restore what we find?
Q. 2. May I take a reward as my due, for restoring what I found?
Q. 3. May I wish to find any thing in my way, or be glad that I find it?
Q. 4. May I not keep it, if no owner be found?
Q. 5. If others be present when I find it, may I not conceal, or keep it to my self?
Q. 6. Who must stand to the loss of goods trusted to another?
Tit. 7. Directions to Merchants, Factors, Travellers, Chaplains, that live among Heathens, Infidels or Papists p. 818
Q. 1. Is it lawful to put ones self or servants, specially young unsetled Apprentices, into the temptations of an Infidel, or Popish Country, meerly to get riches as Merchants do ibid.
Q. 2. May a Merchant or [illegible] leave his Wife to live abroad p. 819
Q. 3. Is it lawful for young Gentlemen to travel into other Kingdoms, as part [illegible] their education. The danger of common Travelling ibid.
Directions for all these Travellers in their abode abroad p. 822

CHAP. XX.

Motives and Directions against Oppression. The sorts of it. The greatness of the sin of Oppression The Cure p. 823
Tit. 2. Cases about Oppression, especially of Tenants p. 825
Q. 1. Is it lawful to buy land of a liberal Landlord, when the Buyer must needs set it dearer than the Seller did?
Q. 2. May one take as much for his Land as it is worth?
Q. 3. May he raise his Rents?
Q. 4. How much below the full worth must a Landlord set his Land?
Q. 5. May not a Landlord that is in debt, or hath a payment to pay, raise his Rents to pay it?
Q. 6. If I cannot relieve the honest poor, without raising the Rent of Tenants that are worthy of less charity, may I do it?
Q. 7. May I penally raise a Tenants Rent, or turn him out, because he is a bad man?
Q. 8. May one take house or land while another is in possession of it?
Q. 9. May a rich man put out his Tenants to lay the lands to his own demesnes?
Q. 10. May one Tenant have divers Tenements?
Q. 11. May one have divers Trades?
Q. 12. Or keep shops in several Market Towns.

CHAP. XXI.

Cases and Directions about Prodigality and sinful waste
What it is? p. 220 Ways of sinful waste.
Q. 1. Are all men bound to fare alike? Or what is excess?
Q. 2. What cost on visits and entertainments is lawful? (Whether the greatest good is still to be preferred?)
Q. 3. What is excess in buildings?
Q. 4. May we not in building, dyet, &c. be at some charge for our delight, as well as for necessity?
Q. 5. When are recreations too costly?
Q. 6. When is Apparel too costly?
Q. 7. When is Retinue, Furniture, and other Pomp too costly?
Q. 8. When is House-keeping too costly?
Q. 9. When are Childrens Portions too great?
Q. 10. How far is frugality in small matters a duty?
Q. 11. Must all labour in a Calling?
Q. 12. May one desire to increase and grow rich?
Q. 13. Can one be prodigal in giving to the Church?
Q. 14. May one give too much to the poor?
Q. 15. May the Rich lay out on conveniences, pomp or pleasure, when multitudes are in deep necessities?
Directions against Prodigality p. 827, &c.

CHAP. XXII.

Cases and Directions against injurious Law suits, witnessing and judgment p. 831
Tit. 1. Cases of Conscience about Law suits and proceedings
Q. 1. When is it Lawful to go to Law?
Q. 2. May I sue a poor man for a debt or trespass?
Q. 3. May I sue a surety whose interest was not concerned in the debt?
Q. 4. May I sue for the use of Money?
Q. 5. May Law suits be used to vex and humble an insolent bad man?
Q. 6. May a rich man use his friends and purse to beat down a poor man that hath a bad cause?

Q. 7. *May one use such forms in Law Suits (Declarations, Answers, &c.) as are false, according to the proper sense of the words?*
Q. 8. *May a guilty person plead Not guilty?*
Q. 9. *Is a man bound to accuse himself, and offer himself to justice?*
Q. 10. *May a witness voluntarily speak that truth, which he knoweth will be ill used?*
Q. 11. *May a witness conceal part of the truth?*
Q. 12. *Must a Judge or Jury proceed* secundum allegata & probata, *when they know the witness to be false or the Cause bad, but cannot evince it?*
Tit. 2. *Directions against these sins,* p. 832. *The evil of unjust Suits. The evil* of false witness. *The evil of unjust judgments. The Cure* p. 833

CHAP. XXII.

CAses of Conscience and Directions against back biting, slandering and evil speaking p. 834
Tit. 1. Q. 1. *May we not speak evil of that which is evil?*
Q. 2. *May not the contrary be sinful silence and befriending mens sins?*
Q. 3. *What if Religious credible persons report it?*
Q. 4. *If I may not speak it, may I not believe them?*
Q. 5. *May we not speak ill of open persecutors or enemies of Godliness?*
Q. 6. *What if it be one whose reputation countenanceth his ill Cause, and his defamation would disable him?*
Q. 7. *If I may not make a true Narrative of matters of fact, how may we write true Histories for posterity?*
Q. 8. *What if it be one that hath been oft admonished?*
Q. 9. *Or one that I cannot speak to, face to face?*
Q. 10. *In what Cases may we open anothers faults?*
Q. 11. *What if I hear men praise the wicked, or their sins?*
Tit. 2. *Directions against backbiting, slandering and evil speaking* p. 835
Tit. 3. *The great evil of these sins* p. 836

CHAP. XXIV.

CAses of, and Directions against Censoriousness, sinful judging p. 837
Tit. 1. *Cases.* Q. 1. *Am I not bound to judge truly of every one as he is?*
Q. 2. *How far may we judge ill of one by outward appearance, as face, gesture, &c.*
Q. 3. *How far may we censure on the report of others?*
Q. 4. *Doth not the fifth Command bind us to judge better of Parents and Princes than their lives declare them to be.*
Q. 5. *Whom must we judge sincere and holy Christians?*
Q. 6. *Is it not a sin to err, and take a man for better than he is?*
Q. 7. *Whom must I take for a visible Church-member?*
Q. 8. *Whom must I judge a true Worshipper of God?*
Q. 9. *Which must I take for a true Church?*
Q. 10. *Whom must we judge true Prophets, and true Pastors of the Church* p. 838
Tit. 2. *Directions for the Cure of sinful Censoriousness* p. 839
Tit. 3. *The evil of the sin of Censoriousness* p. 840
Tit. 4. *Directions for those that are rashly censured by others* p. 481

CHAP. XXV.

CAses and Directions about Trusts *and* Secrets? p. 842
Tit. 3. *The Cases.* Q. 1. *How must we not put our Trust in man?*
Q. 2. *Whom to choose for a Trust?*
Q. 3. *When may I commit a secret to another?*
Q. 4. *Must I keep a secret when I am trusted with it, but promise it not?*
Q. 5. *What if a secret be revealed to me, without desire to conceal it?*
Q. 6. *What if it be against the King or State?*
Q. 7. *What if it be against the good of a third person?*
Q. 8. *What if a man in Debt do trust his Estate with me to defraud his Creditors?*
Q. 9. *What if a delinquent intrust his Person or Estate with me to secure it from penalty?*
Q. 10. *What if a friend entrust his Estate with me, to secure it from some great Taxes to the King?*
Q. 11. *What if a man that suffereth for Religion commit his person or estate to my trust?*
Q. 12. *If a Papist or erroneous Person entrust me to educate his Children in his error when he is dead, I being of his mind, must I perform it when I am better informed?*
Q. 13. *What if one turn Papist, &c. after another hath committed his Children to him?*
Q. 14. *Must I wrong my Estate to satisfie a dying friend in taking a trust?*
Q. 15. *What if after, the trust prove more to my hurt than I could foresee?*
Q. 16. *What if he cast the trust on me, without my promise to accept it?*
Q. 17. *May I not ease my self of a trust of Orphans, by casting it on the surviving kindred, if they calumniate me as unfaithful?*
Tit. 2. *Directions about Trusts and Secrets* p. 844

CHAP. XXVI.

DIrections against Selfishness as it is contrary to the love of our Neighbour. The nature and evil of the sin; and the Cure ibid.

CHAP. XXVII.

CAses and Directions for loving our Neighbours as our selves p. 845
Tit. 1. *The Cases.* Q. 1. *How must I love another as my self, in degree, or kind, or only reality?*
Q. 2. *What is the true nature of love to my self and others?*
Q. 3. *If none must be loved above their worth, how doth God love sinners?*
Q. 4. *Must I love all in degree as much as my self?*
Q. 5. *Must I love any more than my self?*
Q. 6. *Must I love other mens Wife, Children, &c. better than my own when they are better*
Q. 7. *Who is that Neighbour whom I must love as my self?*
Q. 8. *Must we love and pray for Antichrist, and those that sin against the Holy Ghost?*
Q. 9. *Must we not hate Gods enemies?*
Q. 10. *May I not wish hurt to another more than to my self?* p. 847
Tit. 2. *Directions to love our Neighbours as our selves* ibid.
Tit. 3. *The Reasons and Motives of Love to our Neighbour* ibid.

CHAP. XXVIII.

CAses of, and Directions for the Love of Godly persons as such p. 848
Tit. *The Cases.* Q. 1. *How can we love the Godly, when none can know another to be sincere?*
Q. 2. *Must we love them as Godly that give no account of the time, manner, or means of their Conversion?*
Q. 3. *What if they are so ignorant that they know not what faith, repentance, conversion, &c. are?*
Q. 4. *Must I take the visible members of the Church for truly Godly?*
Q. 5. *Must we take all visible members equally to be Godly and Lovely?*
Q. 6. *Must we love all equally, strong and weak, that seem sincere?*
Q. 7. *Must we love those better that have much grace and little useful gifts, or those that have less grace and more profitable gifts for the Church?*
Q. 8. *Must we love him as Godly who liveth in any heinous sin?*
Q. 9. *Must an excommunicate person be loved as Godly, or not?*
Q. 10. *Can an unsanctified man truly love a Godly man?*
Q. 11. *Can he love him because he is Godly?*
Q. 12. *May he love a Godly man because he would make him Godly?*

Q. 13. *Doth any such love the Godly more than others?*
Q. 14. *Do all true Christians love all the Godly that wrong them, or differ from them?*
Q. 15. *What is that love of the Godly which proveth our sincerity, and which no Hypocrite can reach to?*
Tit. 2. *Directions for true loving the Children of God* p. 851
Tit. 3. *Motives or Meditative helps to love the Godly?* ibid.
Tit. 4. *The hindrances and enemies of Christian love* p. 852
Tit. 5. *The Counterfeits of Christian Love* p. 853
Tit. 6. *Cases and Directions for intimate special Friends* ibid.
Q. 1. *Is it lawful to have an earnest desire to be loved by others: Especially by some one above all others?*
Q. 2. *Is it lawful, meet or desirable, to entertain that extraordinary affection to any, which is called* special Friendship? *or to have one indeared intimate Friend, whom we prefer before all others?*
Q. 3. *Is it meet to have more bosom Friends than one?*
Q. 4. *Is it meet for him to choose any other bosom Friend, that hath a pious Wife? and is any so fit for this Friendship as a Wife?*
Q. 5. *Is it meet to Love a Friend for our own commodity? Must I or my Friend be the chief end of my Love or Friendship?*
Q. 6. *May we keep any secret from such a Friend? or have any suspicion of him, or suppose that he may prove unfaithful?*
Q. 7. *May we change an old bosom Friend for a new one?*
Q. 8. *What love is due to a Minister that hath been the means of my Conversion?*
Q. 9. *What is the sin and danger of loving another too much?*
Q. 10. *What must be the qualifications of a bosom Friend?*
Twenty things necessary to such a Friendship, so rare as prove it rare:
Directions for the right use of special Friendship p. 857

CHAP. XXIX.

Cases and Directions for loving Enemies and doing them good (beside what is said before Chap. 9. of forgiving *them.)* p. 858
Tit. 1. Q. 1. *Whom must I account and love as an enemy?*
Q. 2. *Why and how must an Enemy be loved?*
Q. 3. *Must I desire God to forgive him while he repenteth not?*
Q. 4. *What if he be my enemy for Religion, and so an enemy to God?*
Q. 5. *What if my benefits enable and embolden him to do hurt?*
Q. 6. *May I not hurt an enemy in my own defence, and wish him as much hurt as I may do him?*
Q. 7. *Must Kings and States love their enemies? How then shall they make War?*
Tit. 2. *Motives to love and do good to enemies?* p. 859
Tit. 3. *Directions for the practice* ibid.

CHAP. XXX.

Cases and Directions about works of Charity p. 860
Tit. 1. *The Cases.* Q. 1. *What are the Grounds and Motives of good works?*
Q. 2. *What is a good work which God hath promised to reward?*
Q. 3. *What particular good works should one choose at this time, that would best improve his masters stock?*
Q. 4. *In what order must we do good works, and who must be preferred?*
Q. 5. *Is it better to give in life time or at death?*
Q. 6 and 7. *Must we devote a certain proportion of our incomes? and what proportion? A Letter to Mr.* Gouge *on that question* p. 862
Tit. 2. *Directions for works of Charity (besides those* Tom. 1. Chap 3.) p. 868

CHAP. XXXI.

Cases and Directions about confessing sins and injuries to others; Tit. 1. *The Cases* p. 869
Q. 1. *When must we confess wrongs to those that we have wronged?*
Q. 2. *What will excuse us from such Confessions?*
Q. 3. *Must I confess a purpose of injury which was never executed?*
Q. 4. *When must sins against God be confessed to men?*
Tit. 2. *The Directions for just confessing sin to others* p. 870

CHAP. XXXII.

Cases and Directions about satisfaction and Restitution p. 870
Tit. 1. *The Cases.* Q. 1. *What is Satisfaction, what Restitution, and when a duty?* Q. *Why did they restore fourfold by the Law of* Moses?
Q. 2. *How far is satisfaction and restitution necessary?*
Q. 3. *Who are bound to make it?*
Q. 4. *To whom must it be made?*
Q. 5. *What restitution is to be made for dishonouring rulers or Parents?*
Q. 6. *How must satisfaction be made for slanders and lies?*
Q. 7. *And for tempting others to sin & hurting their souls?*
Q. 8. *And for Murder or Man-slaughter?*
Q. 9. *Is a Murderer bound to offer himself to justice?*
Q. 10. *Or to do execution on himself?*
Q. 11. *What satisfaction is to be made by a Fornicator or Adulterer?*
Q. 12. *In what Cases is a man excused from satisfaction and restitution?*
Q. 13. *What if restitution will cost the restorer more than the thing is worth?*
Q. 14. *What if confessing a fault will turn the rage of the injured person against me to my ruine* p. 872
Tit. 2. *The Directions for Practice* ibid.

CHAP. XXXIII.

Cases and Directions about our obtaining pardon from God p. 873
Tit. 1. *The Cases.* Q. 1. *Is there Pardon to be had for all sin without exception?*
Q. 2. *What if one oft commit the same heinous sin?*
Q. 3. *Is the day of grace and pardon ever past in this life?*
Q. 4. *May we be sure that we are pardoned?*
Q. 5. *Can any man pardon sin against God, and how far?*
Q. 6. *Is sin forgiven before it is committed?*
Q. 7. *Are the elect pardoned and justified before repentance?*
Q. 8. *Is pardon or justification before death?*
Q. 9. *Is our pardon perfect as to all sins past?*
Q. 10. *May pardon or justification be lost or reversed?*
Q. 11. *Is the pardon of my own sin to be believed* fide Divina? *and is it the meaning of that Article of the Creed?*
Q. 12. *May one in any kind Trust to his own Faith and Repentance for his Pardon?*
Q. 13. *What are the causes and conditions of pardon* p. 872
Tit. 2. *Directions for obtaining pardon from God* ibid.

CHAP. XXXIV.

Cases and Directions about self judging p. 875
Tit. 1. *The Cases.* Q. 1. *What are the Reasons, Uses and Motives of Self-judging?*
Q. 2. *What should ignorant persons do whose capacity will not reach to so high a work as true self-examination and self-judging?*
Q. 3. *How far may a weak Christian take the judgment of his Pastor or others about his sincerity and justification?*
Tit. 2. *Directions for judging of our Actions* ibid.
Tit. 3. *Directions for judging of our estates, to know whether we are justified and in a state of life* p. 875

AN EXACT ALPHABETICAL TABLE

Of all the Parts of this BOOK.

A.

Page

ADditions *in matters of* Religion *whether lawful*; 694, & 696. *The miſchiefs of ſuch as are unlawful* 697
Adorning of the Body, *not to be inordinate* 230
Adultery, *to be abhorred.* 2, 41, 2. *Whether it diſſolve the band of* Matrimony 410
Age, *under its ſeveral ſtates, fitted with* Temptations *by the* Devil 88
Aged, *Directions for them* 493
Altar, *whether the Name may be uſed inſtead of the* Holy Table; 691. *Whether may the* Communion Table *be ſet* Altar-*wiſe and railed in, and may we communicate there* 691
Anabaptiſts *that have no other errour, whether to be permitted in* Church-communion 654
Angels, Communion *with them*; 615. *Their* Miniſtery, 615. *Our* Affinity *or* Relation *to them* 616
Anger, ſinful, *what*; *with Directions againſt it* 270
Anointing at Baptiſm, *what, and whence* 654
Antichriſt, *who* 623
Antinomians, *their opinions* 50
Antiquity 589
Apoſtate, *what* 511
Apocrypha, *whether lawful to be read to the Church* 704
Apparel, *Directions againſt the ſin therein committed* 370. & 418. & 829
Appearance of evil, *what* 605
Appetite, *the governing of it*; 293. *Not to be our* Rule *or* meaſure *of eating* 299
Articles of Faith, *what is the uſe of their variety,* 702. *New ones not to be made,* &c. 779
Aſſemblies, Publick, *how to be have our ſelves in them* 609. *Who hath power to appoint them*: 683. *May they be omitted on the Lords day if the* Magiſtrates *forbid them,* 683. *May they be held where there is no* Miniſter 704
Atheiſm, *generated by Gluttony and Drunkenneſs* 306. marg.
Atteſtation *Divine, to the Truth and Divinity of the* Goſpel 582
Attributes *and* Relations *of God* 64
Averſation *(or Backwardneſs) towards* God; *Directions againſt it* 269

B.

BAbling, *what it is,* 342. *The Aggravations of it,* 344. *The ſinfulneſs of it,* 345. *Who ſhould be moſt watchful againſt it,* 347. *Directions againſt it,* 342 & 347
Backbiting, *Caſes and Directions about it,* 845. *The evil of it* 836
Backſliding Chriſtians, *Directions to them* 480
Backſliding. *the ſorts, degrees and ſigns of it,* 480. *Directions to prevent it* 486
Badges of Idolatry or of any Errour or Sect, *whether lawful to be uſed* 689. & 690
Baptiſmal Covenant, *what, with Directions about it* 457. & 557. *What violates it,* 653. *Whether to be ſolemnly renewed at Age before a right to higher Priviledges,* 655. *The things contained in it* 700.
Baptiſm, *external and compleat, what,* &c. 559 *Of Popiſh Prieſts whether a Nullity,* 622. *Doth it enter the baptized into the* Univerſal Church, *or into a particular one or both,* 640. *Whether a* Profeſſor *of* Chriſtianity *without* Baptiſm, *be a Member of the* Viſible Church, *and ſo the* Infants *of Believers,* 640. *Whether, and what* Infants *dying before* Baptiſm *may be ſaved,* 640 *Are they really* Baptized, *who are* Baptized *by the* Liturgy, *whoſe* Parents *ſeem excluded,* 648. *Whether the* Holy Ghoſt *and* ſaving Grace *be given in* Baptiſm, *and whether* Infants *can be ſaid to be juſtified by* Baptiſm, 648. *Hath the* Baptized *a right to the ſanctifying operations of the* Holy Spirit, *abſolutely or conditionally, and what are thoſe conditions,* 651. *Is* Grace *an effect of* Baptiſm, 652. *Whether* Infants, *or their* Parents, *may forfeit and loſe their* Baptiſmal ſaving grace, 652. *May not* Baptiſm *in ſome caſes be repeated,* 653. *Is* Baptiſm *by* Lay-men *or women lawful or a nullity, and the* children *to be* re-baptized, 653. *May one offer his* child *to be* baptized *with the* ſign *of the* Croſs, &c. 654. *Whence came* Anointing *and other* Ceremonies *at* Baptiſm 654
Bear-baiting 817
Belief, Humane, *of what uſe to evince matters belonging to* Divine belief 583
Believers and their ſeed, *what is meant by their being in* Covenant, *ſo as to have right to* Baptiſm 645
Biſhops, *how doth the* Holy Ghoſt ſet them over the Churches 712
Books *good for Converſion, carefully to be choſen, with the mention of ſome that are choice,* 48. *Directions for the reading ſuch,* 454. *Such as are vain, are ſinful Time-waſters,* 232. *Directions to young Students about their* Books. 714 & 717
Borrowing and Lending, *Directions and Caſes,* 805 & 813
Bowling 369. & 817
Building, Sumptuous; *When Sinful to Erect them* 829
Buying and Selling, *Directions and Caſes,* 805. & 810

C.

CAlling, *whether a man may change it* 106
Particular Calling, *how to be choſen and proſecuted,* 106. *Nothing excuſeth from a* Calling, *with Directions about the right choice of one,* 355. *Commodities flowing from painful labour in our* calling 444
Gall of a Miniſter, *in what it doth conſiſt* 632
Canon of Scripture, *how to know it* 703
Canons of the Church, *whether* Laws 636
Who hath the power of making them 639
Cards, *What to think of playing at them* 367 & 817
Cares, worldly, *Directions againſt them,* 203. *In their exceſs, ſinful Time-waſters* 232
Catechiſm, *to be well grounded in* 31. & marg.
Catechiſms, *what the Uſe and beſt method,* &c. *of them* 457. & 702
Cenſure and Favour of Men, *not to be overvalued* 173
Cenſures of the Church, *what power of the people in them* 665
Cenſoriouſneſs. *Caſes, Directions and Aggravations,* 837 *Directions for them that are cenſured* 841
Ceremonies in complement, *ſinful time-waſters,* 231. & 493
Changes and calamities of this Age, *whence* 840
Chaplains that live among Infidels, *Directions to them* 818

Charity, *Cases and Directions about the works of it*, 860. *In what order to be done*, 260. *What proportion is meet for most men to devote to charitable uses* 862
Charity *among believers excellent, to be maintained* 38
Chastity, *Vows of it, what* 377
Chess, *what the* Students *playing at it* 369
Children, *their Education, to be Holy and carefully performed*, 405. *Their duty to their* Parents, 431. *How long under the command and disposal of their* Parents, 432. *Their special duties towards* God, 434. Children *and* Fellow-servants, *their Duties one to another*, 440. *The right successful way of teaching them*, 455. Children of Believers, *whether in Covenant before* Baptism 557
Children of God, *Directions for Loving them* 851
Christ, *to be used and lived upon as our* Mediator, 57. *The means of access to, acceptance with, and comfort from God*, 57. *To be obeyed in his healing work*, 75. *What is intended by his being* our Master 102
Christians, *whether the only people that are now saved*, 707 *Who must be judged to be sincere and sanctified* Christians 837
Christianity, *the greatest strength of Government* 746
Church, *what*, 619. & 625. *How to know which is the* True Church, 620. *Whether the true calling of a* Minister *by Ordination or Election be necessary to the essence of the* Church, 621. *Whether an uninterrupted succession of right Ordination*, &c. *be necessary to the Being of a true* Church 627
Church-Catholick, *what*; *whether there be any such thing as one* Catholick Church *constituted by any* Head, *beside or under* Christ, 629. *Whether this* Catholick Church *be Visible, and what it is*, 629. *Of this* Universal Church, *what makes a* Visible member, 629. *Whether there should not be an* Universal Head *of it upon Earth*, 637. *Whether the* Universal Church *consist of* Particular Churches *and their* members 655
Church National, *what* 660. & 661
Church Particular, *the qualifications which make it fit for our* Communion, 620. *Whether the Members of a* Particular Church, *must first congregrate, and then choose their* Pastour, *or their* Pastour *must choose them*, 656. *What is necessary to make a man a member of it, and his reception into it*, 630. *What is a* Particular Church, 661. *Wherein doth it differ from a* Consociation *of many* Churches, 656. *May it consist of more* Assemblies *than one, or must they needs all meet in one place*, 656. *May one be a* Member *or* Pastour *of a* Particular Church, *that lives so far from it, as to be uncapable of* personal Communion, 666. *Is a* Church-Member *obliged to continue with a* Church *during Life*, 682. *May we continue in a* Church, *where some one ordinance of* Christ *is wanting*, 680. *To whom doth it belong to reform a* corrupted Church, 682. *Whether any new* Forms of Churches *may lawfully be invented*, 658. *How must we judge of a* True *and* False Church 838
Church of Rome *whether a* True Church, 621. *Whether are the* Clergy *of the* Romish Church *true* Ministers, 622. *Whether bound to separate from it*, 624. *Whether lawful to go to the* Mass *and* Worship *the* Romish Church 624
Church Visible, *whether once confined to the* Jews *alone* 706
Church Government, *how much of it is plainly determined in* Scripture, *and how much not*, 554. *Whether any* Church Government *be of Divine appointment, and whether man may appoint any besides it*, 656. & 658. & 128. Pastoral Church Government, *what*, 663. *May a* Layman *perform any part of it* 663
Church-Covenant 630. & 640
Church-Lands and Utensils, *whether holy, and what Reverence is due to them* 712
Clergy of the Romish Church, *whether* True Ministers 622
Commands of God, *are not all Universal nor particular* 555
Commission, *greater than* Omission 110
Communion with Christians, 38. Communion of Saints, 590. Communion with holy Souls departed, *and now with Christ*, 611. Communion *with Holy* Angels, 615. Communion, *Catholick Principles of it it* 776
Communion Tables, *whether they may be turned Altarwise, and we receive at them* 691
Company *cautelously to be chosen*, 47. *Is it suited with Temptations*, 48. Vain company, *a Time-waster*, 231
Complements *and* ceremonies, sinful, *Time wasters* 231. & 493
Concord of Christians, *the Benefits of it* 596
Conference; Christian conference and Exhortation; *Directions*, 793. Christian conference and Edifying speech; *Directions* 795
Confessions of Faith; *what is the Use of their Variety*, 702
Confessing Sins and Injuries to others, *Cases and Directions* 869
Conjugal Love, *how to be maintained* 409
Conscience, *what*, 749. *and whether always to be obeyed by every man*, 108. *Diligently to be hearkned to*, 171. *To be reverenced*, 110. Doubting Conscience, *whether it oblige* 474
Consideration, *serious, not to be hindred* 9
Contemplative Life, *what, and differenced from an* Active Life, *with Directions* 246
Contenders, *how to discover* truth *among them* 585
Contracts *in General, Directions and Cases* 805
Lusory contracts, *Cases of Conscience* 817
Controversies *in Religion not too early to be studied*, 32. *When they occasion Divisions what to do in that case*, 42. *When to be decided by* Antiquity, *and when by the* Experience of later Ages, 589. *In Divine matters who is* Judge *of them*, 638. & 737. *When the* Magistrate *and* Minister *differ in them, who is to be obeyed* 737
Conventicles 713
Conversation in Heaven, *what*, 145. Upright conversation, *Rules for it* 722
Conversion, *not to be opposed*, 9. *How hindered* 20
Correction *to be used with Discretion, Rules for it*, 430 *To be submitted unto by* children 433
Covenant of Grace, *heartily to be consented to*, 14 Gospel or Baptismal covenant, *the sum and particular parts of it, with Directions about it*, 457. & 557. *The renewing of it*, 560. *What is a proper violation of it*, 653. *Whether this* Baptismal covenant *be to be renewed at Age by them that were baptized in Infancy*, 655. Particular covenants with God, 561. Church-covenant, 630. & 640. *What is meant by* Believers and their seed being in covenant, 645. *Are believers* children *in Covenant before* Baptism, 645. *A way how to resolve difficult Cases about* covenants 384. & marg.
Covetousness, *what, its Malignity, and Directions against it*, 203. *Signs of it* 204
Cousin-Germans, *whether lawful for them to marry*, 384
Creature, *its Vanity, and Vexation should promote the Love of God* 118
Creed of Profane men 51
Creed, *what is the Use and* Authority *of it, and whether of the* Apostles *framing* 701
Cross, *its sign in Baptism, whether in any case to be received* 654
Curiosity 493

Dancings,

D.

DAncings, *what to think of them* 369
Day of grace, *what, when past* 282
Days for publick Humiliation and Thanksgiving, *who is to appoint them* 683
Days, *whether such Names of them as have been formerly abused to Idolatry, may now be used by us* 690
Death, *how to be rendred safe and happy*, 416. & 496. *How to be rendred comfortable and peaceable* 501
Death of Relations good and bad, *how to be taken and born* 510
Debts, *Cases of Conscience about forgiving them, or going to Law for them* 766
Decays of grace, *to be watcht against* 51
Deceit in matters of Religion, *how to escape it* 585
Deceit by action, *whether always unlawful* 343
Deceiving another by speech, *whether always unlawful* 336. *May* Children, Servants *or* Subjects *in danger use deceit to hide their Faults* 342
Declining in Religion, *Sorts, Degrees and Signs, True and False, with Directions* 480
Defending Truth against Errour, *how to be done* 586
Delight in God, *Directions for it.* 130. *Reasons for it* 130
Delights and Recreations, *whether a man may not be at some charge upon them* 829
Deriding Godliness, *Directions against it* 348
Desires, sinful, *Directions against them* 263
Despair, sinful, *what, Directions against it* 281
Devil, *how to be warred against.* 83. *His Names in Old and New* Testament 83
Dice, *what to think of playing at them*, 368. & 817
Difference in Judgment in matters of Religion, *to be managed with Holiness* 414. & 420
Difficulties in Religion, *not to discourage us.* 55. & 44. *How to be held or maintained, especially by unripe understandings* 41
Diligence, *Directions for it* 362
Discipline in Families. 394. *In the Church, how far Scripture is the Law or Rule of it*, 553. *What the Magistrate hath to do in it* 737
Discontent, sinful, *Directions against it* 263
Discourse edifying, *fit matter for it* 442
Disputation, *how to be managed, so as to confute* Errour *and defend the* Truth 586
Dissention betwixt Husband and Wife, *to be avoided* 411
Diversity *will be among Churches and Christians in some points, but must be without breach of* Unity 591
Divine, *what it is to be so* 53
Divine things, *whether they may not be discoursed on by such whose hearts are not sanctified* 441
Divinity, *its Method to be understood* 31
Divisions, *what to do when they arise.* 42. *The mischiefs of them.* 597. *Whether not caused by* Christianity. 744 & 747.
Divorce, *Cases of Conscience about it* 421
Doctrine and Worship, *in what cases* Scripture *is neither Law nor Rule of them* 554
Doing as a man would be done to, *what it means* 805
Dominion of God over us 66
Doubting, *Whether it hinder the performance of Duty.* 107. Sinful Doubting, *Directions against it* 281
Doubting Christians, *the Causes of their* doubts, *with Directions* 477
Doubting Conscience, *whether it oblige* 475
Doubts, *concerning the prevalence of Love to God, or ones self resolved* 153
Dreams, sinful, *what, with Directions against them* 323
Drinking to excess, *Directions against it* 302. Temperance *to be used in it* 445
Drunkenness, *what it is.* 302. *The causes of it.* 303. *The greatness of the sin.* 304. *Directions against it* 311
Duty, *Whether lawful to be done in any unlawful way.* 109. *Whether a* certain Duty *is to be forborn for an* uncertain sin. 109. *When it is* great, *it is not to be omitted, though there be a danger of committing a* small *sin in the doing it*, 110. & 343. Material Duty *is not formally a Duty at all times* 556
Duties of Religion, *not to be corrupted.* 52. *Temptations drawing off from them*, 99. *and Frustrating their efficacy* 100

E.

EAr, *of what use it is, the sins of it, with Directions for its Government* 291
Eating, *Rules for the measure of it*, 299. & 445. *Are all men bound to fare alike* 827
Edifying Discourse, *fit matter for it* 842
Education of Children, *to be Holy and careful Motives thereunto* 405
Employments, *have their Temptations* 88
Enemies, *Directions for forgiving them.* 762. *Who are* Enemies; *and Cases, Motives and Directions for loving and doing them good* 858
Entertainments, *what cost upon them is unlawful* 828
Equivocation, *whether every way unlawful* 343
Errour, *Particular Directions against it* 586
Essentials *of Godliness and Christianity* 55
Essentials *of Religion, how one may know them*, 700. & 702. *Whether may a man be saved that believeth all the* Essentials *of Religion coming to him by verbal Tradition without the knowledge of the* Scriptures 702
Estates *of men greatly differing fitted with Temptations by the Devil* 89
Examination *before the* Sacrament: *Whether a Pastor be so to examine his people* 677
Example *of Great men of great Influence* 24
Example *of the greatest and best men must not embolden to sin* 788
Examples in Scripture *warily to be taken for* Precepts 588. *how to know which are of universal obligation which not* 698
Excommunication, *Have the people power in it.* 665 *What Remedy against it when injurious.* 666. *If* Pastor *and* People *do not concur in the excommunicating of a* Member, *what is to be done.* 676. *May a whole* Church, *or the greater part of it be excommunicated* 677. *What if a* Church *have two* Pastors, *and the one* Excommunicates *a man, and the other Absolves him, what should the Church and the Dissenter do*, 677. *For what sins may a man be* excommunicated, 677. *Must* excommunicated *Persons be loved*, 850. *What hath the Magistrate to do in* Excommunication 737
Exhortation, Christian, *Directions about it.* 793. & 796
Expences, *Unnecessary and Extravagant, whether to be tolerated by a* Superiour 426
Extreams, *to be repented of and avoided with fear and caution* 41. & 96
Eyes, *their use, Directions for their government, their sins* 290

F.

FAction, religious *or* secular, *not to be involved in* 835
Factours, *that live among* Infidels, *Directions to them* 818
Faith, well-grounded, *what*, 55. *Its* Life, *as exercised upon* Christ, 57. *As exercised upon the* Holy Ghost, 61. *What are the* Acts *of* Faith *in its first exercise* 150
Faith in Christ 497
Falling away from the Truth, *the Method of it* 480
Family Worship, *whether required of God.* 388. *Objections against it answered*, 399. *The frequency and fit times of* Family Worship 400

Families

Families *were and are to be sanctified to* God. 391. *And specially dedicated to God.* 392. Discipline *in* Families. 394. Directions *for their holy* Government 401. Motives *to perswade men to the same.* 403. *How each member in every* Family *may spend every ordinary day of the week* 443
Fasting Times stated and imposed by others without extraordinary occasion, *whether lawful to observe them* 680
Faults, *whether they may in any case be hid or covered* 361
Faults of another, *when a man may lay them open* 835
Favour and Censure of men, *not to be over-valued* 173
Fear, sinful, *what*; Directions *against it* 272. *As sinful fear of* God. 273. *of the* Devil. 273. *of* Men. 274. *of* Sufferings 274
Fears *not to over-whelm* Believers. 46. *Directions for* fearful *troubled* Christians 477
Feasting tedious; *a sinful time-waster* 231
Felicity, *how far we may love our own* felicity, *&c.* 145
Fervency in Prayer, *how to be maintained* 467
Finding and Losing, *Cases of Conscience* 817
Flesh, *to be mortified.* 46. *What is meant by it as referring to unregeneracy.* 210. *The enmity of it against the* soul. 217. *It is the most* common, *and most* devouring Idol *in the world* 214
Flesh-pleasing, *how far a sin*, &c. Signs *of it*; Directions *against it* 210
Fonts, *are they* holy, *and what* reverence *is due to them* 712
Forgiving enemies, *Directions* 762
Form of Prayer, *whether lawful to be used.* 462. & 553 & 668. & 669. *Is it lawful to impose* Forms *composed by men on the People in publick Worship.* 669. *Is it lawful to use such* Forms *imposed not on the People but on the Pastors also.* 669. *Is it lawful to pray in the Church without a prescribed or premeditated* Form *of words*; *and whether is* Free-Praying *or this the better way*; *with the Commodities and Incommodities of each way* 670
Formality in Religion; *a common thing* 52
Fornication, *the Greatness of the sin, with Directions against it* 318
Fraud, *Directions against it* 801
Friends, *Cases and Directions for intimate special* Friends 853. & 854. *What qualifications such should have, that we may know how to choose them.* 856. *Directions for the use of such* 857
Friendship, *special, endeared and intimate, what.* 853. *How to use it* 857
Frugality, *what.* 750. *In small matters how far a Duty* 830
Fundamentals of Religion, *how to know them* 700

G.

GAming, *what to think of it* 367. & 817
Games and Sports, *Time-wasters* 232
Gestures in Publick Worship, *what are fittest* 676
Ghost, Holy Ghost, *what it is to* believe *in him, and* live *upon his Grace* 61
Gifts, Ministerial, *whether a Minister that enjoys such of his own, may not use another mans* 66
Glorifying God, *what and how.* 138. *we are to* Glorifie *him with our* Tongues. 139. *and with our* Lives 142
Gluttony, *what it is.* 293. *The* Causes *of it.* 294. *The* greatness *of the* sin. 295. *Helps against it* 298
God, *His* Being. 3. & marg. *His* Government *and* End *in creating.* He *is orderly and practically to be* known *in his several* Attributes *and* Relations 64
Godfathers *or* Sponsors, *what, and whether lawful* 646
Godliness, *what, with its excellencies.* 43. & 346. *Directions against the prophane opposition of it.* 349. *It is the greatest strength of* Government 746
Godly, *a Form of Exhortation to them in their sickness* 511
Godly Persons, *special Cases and Directions for* love *to such.* 848. *Who are such.* 849. *Motives to the* love *of them.* 851. *Hindrances of that* love. 852. *Counterfeits of it* 853
Good, *Directions for the doing it* 103
Good, *whether is a man bound to prefer the* greatest Good 828
Good-works, *what.* 861. *In what order to be done* 862
Gospel, *with its* Histories, *proved to be* true *and* divine 582
Government, *its* Cause, Nature *and* End. 728. Christianity *and* true Godliness, *the greatest strength of it* 746
Government of the Church, *what of it is determined in* Scripture, *and what not.* 554. *Whether any* Form *of it be of* divine Institution. 656. *Whether any new* Form *of it may be invented.* 658. Pastoral Church-Government, *what.* 663. *May a* Lay-man *perform any part of it* 663
Grace, saving; *how to be attained*; 2. *Its* State. 3. *When the* Day of Grace *is past.* 282. *Whether* Grace *be an effect of* Baptism 652
Graceless state, *signs of it* 482
Great men, *their countenance and example*; *what* 24
Grief, sinful, *what*; *Directions against it.* 278. *For death of* Relations *good and bad, how to be managed* 519
Growth *in* Knowledge *and* Holiness, *to be endeavoured after* 33

H.

HAbits, sacred, *what*, &c. 373
Hardness of Heart, *what, with Directions against it.* 162. Mischiefs of it when predominant 163
Hatred of God, *what.* 115. *Directions to remove this* 269
Head of the Church, *whether there be any such thing besides or under* Christ 629
Health-drinking, *whether lawful* 308
Hearing the Word of God preached, *how to do it profitably.* 449. *and with holy* Resolutions *and* Affections 451. *and to bring it into* practice 452
Heathen Writers *whether to be studied by Christians* 708
Heaven, *its glory and society to be looked at for* encouragement. 502. *It's the more* encouragement, *when compared with the present Life* 504
Heresie, *how to escape it.* 585. *It is variously taken* 592
Heretick, *what* 592
Histories, *feigned, sinful Time-wasters* 232
Holy, *what* 712
Holy days, *whether lawful to appoint and observe them* 693
Holy Ghost, *what it is to* believe *in him, and* live *upon his* Grace. 61. *The* Doctrine *concerning him.* 61. *To be* obeyed *in his cleansing mortifying work.* 75. *The* Devil *oft imitateth him.* 96. *Whether he is to have a perfecter* Kingdom of Love *different from the* Reign *of the* Creator *and of the* Redeemer 709
Holy Life, *every mans Duty.* 4. *comfortable at Death* 503
Holiness, *its* State *and* Life, *what.* 7. *To be pursued* 15. *In its first Degrees not to be over-valued* 33
Holiness to the Lord, *what* 53
Homilies, *whether to be read in Churches* 704
Hopes, sinful, *Directions against them* 268
House-keeping, profuse, *one way of* Prodigality 829
Humility, *what is it, and what not.* 182. & 184. & 798 *Signs of it* 197
Humiliation days and Assemblies; *who is to appoint them* 683
Hunting, *what to think of it* 368
Husbands *their Duties to their* Wives *mutually considered* 409. *Their Duties specially considered.* 416. *Separation from their* Wives, *Cases about it,* 421 *May* Husbands *leave their Wives to live abroad from them* 421. & 819

Hypocrisie, *what, with Directions against it* 167.
Hypocrite, *his Character* 17.

I.

IDleness, *what, what not; with Aggravations,* Signs *and Directions,* 229. & 318. & 358. & 359. & 362. & 489.
Idolatry, *is it ever unlawful to use the known* Symbols *and* Badges *of it?* 689.
Idolizing men, *Directions against it* 173.
Jesus, *is it lawful to* Bow *at the mention of his* Name 675.
Jews, *whether the only visible* Church God *had on earth before* Christ *came in the Flesh* 706.
Ignorance, *not to be lived in,* 5. *a great sin* 27.
Ignorant *and* Ungodly, *how to speak to them for their good* 509.
Image of God in Man, *what* 147.
Images, *whether lawful* 685.
Impenitency, *signs of it* 115.
Imposition of Hands, *whether necessary in* Ordination 632.
Indifferent, *whether any thing be so or no* 563.
Indifferent things, *whether lawful to use them when they have been abused to Idolatry* 689.
Infants, *whether to be baptized; and what if they dye unbaptized.* 640. *How they come to have a right to Baptism.* 645. *And upon whose account they have that right.* 647. *Whether justified in Baptism* 648.
Infection of sin, *Signs or Discoveries of it* 293.
Infirmities, *whether sins* 26.
Injury active; *Cases of Conscience* 802.
Injuries passive; *Directions, and Cases* 762. & 766.
Intellect, *its operations and maladies* 76.
Intemperance *in drinking* 302.
Inventions of men, *in matters of Religion; whether lawful.* 45. & 694. & 696.
Judge of Controversies, *in matters of Religion, who* 638. & 737. *when the* Magistrate *and* Minister *differ in* Controversal *matters which is to be obeyed* 737.
Judging ones self, *Instructions* 496.
Judging, *unwarrantable* 837.
Judgments, *(and* Judges*) injurious and oppressive, the evil of them* 833.
Jurisdiction in the Church in the succession of Ministers, *&c. what* 627.
Justice *in* Contracts, *Cases of Conscience.* 885. *in* Buying and Selling 810.
Justification, *whether perfect before Death.* 873. *May it be reversed or lost* 874.
Justified Estate, *how to know whether we be in it* 875.

K.

KIlling, *whether may we kill another in our own defence or vindication* 769.
Kingdom of Love, or the Holy Ghost, *whether any such thing be to be expected differing from the* Reign *of the* Creatour *and* Redeemer 709.
Kneeling *at the* Sacrament, *whether lawful.* 474. *at the Decalogue, whether lawful* 676.
Knowledge *in its first Degrees, not to be overvalued.* 33.
Knowledge of God, *what* 64.

L.

LAbour, *necessary for all, and why, with Directions about it* 355.
Landlord, *several Cases about them referring to their* Tenants 826.
Law, *or Laws, what* 636.
Law of Moses, *whether out of date, and so not to be used publickly in the* Church. 706. *Whether it bound other Nations besides the* Jews 706.
Law of Nature, *whether it do in any point contradict the* Scriptures, *and which of the two is the* Standard *to try the other by* 708.
Laws of men, *whether they bind the conscience.* 741. & 749. *whether disobedience to* Penal Laws *be a sin against God though a man submit to the* penalty *of them* 741. & 749. & 750.
Law-suits, *Cases, and Directions* 768. & 831.
Lawyers, *their Duty to God.* 751.
Lay-men, *whether they may baptize.* 653. *or exercise any part of* Church-Government, *in admittance of Members into the* Church, *&c.* 663. & 665. *May they Preach, read or expound the* Scripture *in publick.* 664. & 704. *or what Publick* Worship *may they perform* 704.
Lectures on the week days, *whether Inferiours must obey Superiours when they prohibit their attendance on them* 683.
Lending and borrowing, *Cases and Directions* 805. & 813.
Lent, *whether lawful to be observed as a* Fast 680.
Liberty of mans will, *what* 76.
Liberty in matters of Religion, *what and how to be bounded* 770.
Libertines *their opinions* 50.
Libertinism, *the Doctrine of it not to be received* 50.
Library, *for a young Divine, or one more grown, what* Books *to furnish it withal* 717.
Life active; *what, and differenced from that which is* contemplative, *with Directions concerning it* 246.
Life Holy; *every mans Duty.* 4. *It yields a comfortable Testimony in a dying hour* 503.
Life long; *not to be promised to our selves* 52.
Life, *whether it may be taken away to defend our* Estates *or* Names 769.
Liturgies, *defective and imposed; what,* &c. 604.
Lives of Men, *to be laid out in Gods service* 102.
Loosing and Finding; *Cases of Conscience* 817.
Lord's-Day, *what; with general Directions for the holy observance of it in Families,* 446. *The whole* Day *to be spent holily.* 447. *what outward* Rest *is necessary on it.* 448. *Particular Directions for the ordering of holy* Duties, *on it.* 449. *May we lawfully keep it a Fast.* 673. *How should it be spent in the main.* 674. & 693.
Lord's-Prayer, *An explication of the Method of it* 461.
Love, *what* 145.
Love *of* Complacency *and* Benevolence *distinguished* 156.
Love *of* Faith *and* Institution, *what* 150.
Love *of* Holiness, *what* 145.
Love to God, *how to be exercised.* 112. *whether it may be passionate,* 113. *what is the Motive of it at first.* 113. *The counterfeits of it.* 115. *Directions for the exercise of it.* 115. Self-love *may be used to promote this* Love to God. 115. & 145. *The signs of this* Love to God 123. & 238.
Love to God *opened in a way* extraordinary, *with many* Questions *and* Cases *about it* 145.
Love to others, *opened.* 855. *to* Godly Persons *as such; Cases and Directions.* 848. *Helps to this* Love. 851. *Hinderances of it.* 852. *Counterfeits of it* 853.
Love *of the* Creature, *as* sinful, *the Discovery of it, and Helps to mortifie it* 261.
Love *to our* selves *opened,* &c. 146.
Love *from* others, *Is it lawful earnestly to desire to be* loved *by others* 853.
Loving our Enemies, *Cases, Motives, and Directions* 858.
Loving our Neighbours as our selves, *Cases and Directions* 845.
Lusory Contracts, *Cases.* 817.
Lust *called* Love, *how to cure it* 381.
Lusts that are inward and filthy, *Directions against them* 318.
Lying, *what, with special Directions against it.* 336. *Is frequent* lying *a certain sign of Damnation?* 342. *Whether is it contrary to the* Light *of* Nature *to suffer (for examples sake) a* Parent, *a* King, *my* Self, *my* Countrey, *to be destroyed rather than save them by an harmless* Lye? 343. *Is* Deceit *by action always unlawful?* 343. *Is it lawful in any Case to tempt to* lying? 342.

M.

MAgistrate, *whether the* Magistrate, *or the* Bishop *have first and chief Power of imposing a* Minister *on a* People. 627. *Hath the* Magistrate *Power to remove the* Pastour *from one Place to another, though the* Bishop *and the* People *oppose it.* 681. *Whether hath the* Magistrate *power to forbid* Church Assemblies *on the Lords Day,* 683. *Or must we obey him when he forbids such a* Place, *such a* Country, *or such* Numbers 683

Magistrates, Memorandums, *to them for the Interest of* Christ, *the* Church, *and* Mens *Salvation* 725

Malice; *Directions against it* 762

Malignity of opposing Godliness; *Directions against it* 348

Man, *not to be over respected* 54

Man pleasing, inordinate; *Directions against it* 173

Marriage, *whether indifferent, who are called to marry; Directions about it for choice and contract.* 374. *who may not marry, of Parents wills about it.* 375. *How far Promises of* Marriage *are to be kept,* 378. *Inconveniences of it.* 378. *Of* Ministers Marriage. 380. *Cases of Conscience about it, referring to* Consanguinity *and* Affinity. 383. Degrees *prohibited.* 384. *Whether it may be dissolved.* 421. *Who may or may not* Marry *when they are parted* 424

Marriage *not to be made without* Parents *consent* 433

Mass, *whether lawful to go to the Romish Mass* 624

Masters, *Directions for the right choice of them.* 387. *Their Duties to their* Servants, Negroes *and* Slaves *in foreign Plantations* 437

May games, *what to think of them* 369

Mediator, Christ *as such an one to be used and lived upon* 57

Meditation, *General Directions for it.* 242. *Not a Duty for melancholy Persons* 251

Meetings, religious and private, *forbidden by Rulers, whether lawful and necessary* 713

Melancholy Persons, *Directions to them about their thoughts* 481

Member visible of the Church, *whom to judge such* 838

Members of the Church *both visible and particular, what necessarily constitutes such* 629. & 630

Memory, *its sinfulness* 77

Mental Reservation, *whether always unlawful* 342

Merchants that live among Infidels, *Directions to them* 818

Mercy of God, *gives no leave to commit sin* 94

Mercies of God manifold 135

Minds, *how to furnish our* minds *with good thoughts* 237

Minister *or* Ministry; *a judicious, faithful, searching, powerful* Minister *to be lived under and diligently attended to.* 37. & 166. *Whether the true calling of a* Minister *be necessary to the Essence of the Church.* 625. *Whether sincere Faith and Godliness be necessary to the very being of a* Minister; *and whether we may take a wicked man for a* Minister, *and receive Ordinances from him.* 625 *Whether the* People *are bound to accept of a bad wicked* Minister *or* Pastour, *and deny his holy* Competitour, *because the* Magistrate *or* Bishop *enjoys such an one.* 626. *Such are not to be imposed nor received.* 626. *Whether the* Magistrate *or the* Bishop *have first and chief power of imposing a* Minister *on the* People. 627. *What* Ministers *are to teach.* 581. *and how far to be believed.* 581. *not to use violence but only to perswade men.* 584. & marg. *Such of them as are* carnal, covetous *and* ambitious *are the greatest Disturbers of the Churches Peace.* 601. *So is their* Lordliness *and* Cruelty. 601. marg. *what faults prove their* Ministration *intolerable.* 604. *Are* Ministers *holy, and what* reverence *is due to them* 712

Ministerial Office; *The Ground, Nature and Reasons of it.* 577. *From whom do* Ministers *receive it, and their Commission.* 579. *Wherein this Office doth essentially consist.* 579. *Whether an uninterrupted succession of right* Ordination, *&c. be necessary to the Being of the* Ministry. 627. *Whether is the* Peoples *choice and consent necessary to the* Office *of a* Minister. 631. *What call is necessary to constitute the* Ministerial Office. 632. *Whether is the* Ministerial Office *confined to that invidual* People *over whom the* Minister *hath the charge* 636

Miracles, *may we look for any in these times* 709

Mirth, sinful, *Directions against it.* 266. *Considerations to repress excess in it* 267

Monarchy, *some quarrels and reflections against it answered* 742

Mortgages, *for security; whether lawful* 814

Mortality, *with things referring to it; to be thought on* 166

Mortification. 46. *Counterfeits of it.* 216

Murder, *committed upon a Mans self by* Gluttony. 295 *Causes of* Murder, *with advice against it.* 758. Self-murder, *Advice against it.* 761. Soul-murder, *Directions against it* 789

Murderers, *whether bound to offer themselves before apprehended* 872

Musick, *Instrumental, whether lawful to be used in the service of God* 693

N.

NAme *of God, how* taken in vain. 332. *Directions how to prevent* taking it in vain *in swearing* 333

Name, Jesus, *whether lawful to* bow at it 675

Names *of* Days *and* Times *which formerly have been abused to Idolatry, whether we may use them* 690

Names *or* Titles, *of* Men *or* Things *abused to Idolatry, whether we may use them* 691

Nature, *in its* Works, *&c. well improved invites to the love of God* 120. & 239

Necessary, *nothing is so in the* Unity *of the* Church, *but what hath its warrant from God* 601

Neighbour, *who, what* to love him as our selves. 799. *Directions, Motives and Cases of Conscience about it* 845

Nicknames, *what* 354. marg.

Novelty of Truth and Godliness, *not to take our minds more than their* Excellency *and* Necessity 29

O.

OAth, *what it is.* 329. *When not to be kept.* 572. *Of* Supremacy, *may it be lawfully taken* 737

Oaths, *what, with their manner of obligation, and Directions.* 566. Imposed Oaths *to be kept according to the sence of the* Imposer 570

Oaths of Obedience to Church-men, *whether lawful,* 705

Obedience to God, *is our* Rectitude *and* Happiness *with Directions thereunto.* 67. To Christ, *in his healing work as our soul* Physician: To the Holy Ghost, *as our* Sanctifier; *or our* Duty 75

Obedience *in* Children, *to be performed in all things not forbidden of* God 432

Obedience *in* People *to their* Pastours, *the Nature and Reasons of it.* 578. & 584. *Is it unlawful to* obey *in all those cases where it is unlawful to* impose. 695. *Whether* Superiors *are to be* obeyed *when they prohibit something referring to* Gods Service 683

Objects tempting, *to be fled away from* 90. & 319. & 320

Oblations, *whether lawful, or a duty to join them to the Sacrament, and how* 678

Obligation, *what it is* 740

Offence, taken, *or getting hurt by the* Examples *or* Lives *of others* 786

Officers of the Church, *whether any new ones may be invented* 658

Old People, *Instructions for them* 493

Old Teſtament, *whether out of date, and ſo not to be uſed publickly in the Church* 706
Omiſſion, *what* 27
Omiſſion *of a great* Duty *worſe than the* committing *of a little* ſin 102
Opinion *in Religion, what* 31
Opinions *about Controverſies*, &c. *not to be peremptorily maintained* 41
Opinions *of others concerning us made Temptations* 90
Opportunity *or the* preſent time of well-doing *ever to be redeemed* 225
Opportunities of ſinning *to be ſhunned* 93
Oppreſſion, *what, with Directions againſt it*, 823 *Caſes of Conſcience about it, eſpecially of* Tenants 825
Oppreſſor, what 824
Ordination of Miniſters, *what, and who hath the Power of it.* 632. *Whether a man may be twice ordained.* 633. *How many* Ordainers *are neceſſary.* 635. *If one that hath Power* Ordain, *and all the reſt proteſt againſt it, whether is the* Ordination *null* 635
Ordination of the Romiſh Clergy, *whether a nullity* 622
Organs in Churches, *whether lawful* 693
Oſtentation, *one way of Prodigality* 829

P.

PAinting *the Face, whether lawful* 371
Papiſt; *whether a* Papiſt *may be ſaved* 624
Pardon *from God, Caſes and Directions.* 873. *Can any Man* pardon *ſins againſt God, and how far* 873
Parents, *their Duties for their Children.* 427. *Whether* they *or* Paſtours *have a greater power over* Children *in matters of Religion* 639
Parts, *natural and acquired made temptations* 91
Paſſions, *what, with Directions for their Government, and againſt all* ſinful Paſſions *in general* 260
Paſtimes, *what, a ſinful way of waſting time* 232
Paſtours, faithful, *of great concernment.* 17. marg. *Whether* Paſtours *of the Church may have a Legiſlative Power.* 636. *Whether they or* Parents *have a greater power over Children in matters of* Religion. 639. *Whether may a man be a* Paſtor *to one* People, *and at the ſame time a Diſciple to another* Paſtour. 639. *Whether muſt the* Paſtour *firſt call the* Church, *or the* Church *firſt congregate and then chooſe him.* 656. *How far* Paſtours *are to be believed and obeyed.* 695. *Whom muſt we judge to be true* Paſtours. 838. *Hath the* Magiſtrate *power to remove the* Paſtour *from one place to another, notwithſtanding the* Biſhop *and the* Church *are againſt it.* 683. *Is a* Paſtour *obliged to his Flock for his life, or may he ſo oblige himſelf; and may he remove without their conſent.* 682. *When many* Paſtours *pretend a right to be* Paſtours *to one particular* Church, *what ſhall the* People *do, and to whom ſhall they adhere.* 682. *Such* Paſtours *as are* baſe and unworthy, *are neither to be impoſed nor attended to* 626
Paſtoral Church Government, *what*, 663. *Whether any of this may be deputed to a* Lay-man. 663
Paſtoral Power, *what*, in foro interiore & exteriore 664
Peace *containeth many bleſſings.* 596. *What* with all men; *Directions for it* 798
Penances *external for ſin, how far lawful and needful* 679
Peoples *Duty to their* Paſtors, *and their improvement of their Miniſterial Office and Gifts in health and ſickneſs*, 577. *Whether the* Peoples *choice be neceſſary to the Miniſterial Office*, 631. *What Power have the* People *in Church cenſures*, 665. *And what remedy have they in caſe of the* Paſtours *male adminiſtration* 665
Perfidiouſneſs, *what, with Directions againſt it* 566
Perjury, *what, with Directions againſt it* 566
Perſecution, *muſt not provoke to unwarrantable Paſſions or Practices* 41
Perſecution *is not the way to root out Errours, Hereſie and Schiſm*, 608. *Directions againſt it.* 762. *How to eſcape the Guilt of it.* 770. *The greatneſs of the ſin* 771
Perſeverance, *Directions about it* 480. & 486
Philoſophy, *whether to be uſed by Chriſtians* 708
Phyſicians, *their Duty* 752
Phyſick, *what good it can do to preſerve Life ſeeing God hath appointed the time of dying* 508
Play-Books, *what the reading of them* 49. & 232
Pleaſing of God, *is our buſineſs, ſafety and content* 181
Of men, *impoſſible* 177
Pleaſure, ſinful; *Directions againſt it* 266
Pledges, *whether may we take them for ſecurity when we lend* 814
Politicians, *atheiſtical, their deſign* 741. & 743
Pomp *and* Curioſity, *a ſinful time-waſter.* 231. *And one way of Prodigality* 829
Pope, *whether* Antichriſt 623
Poor, *fitted with Temptations*, 89. *Directions for them* 488
Portions of Children, *when to be accounted prodigality* 830
Poverty, *its temptations* 489
Power, Humane, *not to be obeyed againſt God* 740
Power *belonging to the* Magiſtrate *not to be given to another, upon pretence of Authority from* Chriſt 738
Power, *not originally in* Subjects 728
Practice of what we hear Preached. *Directions* 452
Practice or Example, *in Scripture warily to be taken for Precept* 588
Praiſing God *a great Duty.* 139. *It promotes our joy.* 140. *It is of Divine Appointment in Chriſtian Families* 394
Prayer *in General, what, its Ends and Uſe; Directions for it* 458
Prayer in Chriſtian Families *of Divine Appointment.* 394 *Special Directions for it* 468
Prayer in Private, *whether to be performed, and when and how.* 444. & 464. *Special Directions for it.* 468. Lords Prayer, *an Explication of the Method of it.* 461. *Is this* Prayer *to be uſed.* 462. *Is it lawful to* pray *in a* ſet form *of words*, 462. & 553. *Is it lawful to pray* extempore *without premeditation.* 462. *If both be lawful, whether is the better.* 462. *Whether we muſt* pray *alway, and only when the* Spirit *moveth.* 463. *May an unregenerate man* pray, *or one that hath no deſire to the Grace prayed for* 463
Prayer to Saints and Angels, *whether always ſinful.* 464 *Is it lawful to joyn with ungodly men in* Prayer. 464. *What to be done for matter of* prayer *by them that want it.* 466. *How to keep up* fervency of prayer, 467. *Whether is it lawful to read a* Prayer *in the* Church, 670. *Whether is it lawful to* Pray *by our ſelves, when we come firſt into the* Church, *the* Church *being otherwiſe employed.* 690. *Whether the* Preacher *may kneel down in the Pulpit and uſe his private* prayer *when the Aſſembly is otherwiſe employed.* 690. *Whether may a Miniſter in Publick* pray *in his own Name, or in the Churches Name.* 690. *How far* good men pray *by the Spirit* 711
Preaching, *the Doctrine of Salvation; the Order and Proofs of it.* 581, *Whether may a* Layman preach. 664 *Whether may a* Miniſter *forbear the* preaching *of ſome* Truths *when prohibited, or for the* Churches *peace.* 672. *Whether may a* ſilenced Miniſter *continue* preaching *the Goſpel when the Law forbids him.* 673. *Muſt* Miniſters *always* preach *upon a* Text *of Scripture*, 705. *How far do* good men *now* preach *by the* Spirit 711
Precepts of Scripture, *how to know what Parts of them bear an univerſal obligation* 698

Preſence,

Presence, *whether it be not a consent to sin.* 603. *Whether it make us guilty of the faults and errours of a* Pastour *of a Church* 666
Presumption *to be taken heed of* 486
Pride, *what, and what not, with Directions against it.* 182. & 489. *Signs of* Pride *against God.* 185. *Signs of* Pride *in and about religious Duties.* 189. *Signs of* Pride *in common converse.* 191. *It is a productive sin.* 196. *It is the cause of frequent* Lying. 338. *We are to abhor motions to it* 798
Priest, *whether the name may be used instead of* Minister 691
Prince *good and bad, their Image* 727
Principles of the Doctrine of Christ, *what it is to* leave them and go on to perfection 33
Private Prayer, *whether, when and how to be performed* 444. & 464
Prodigality, *Cases and Directions about it.* 827. *The greatness of the sin* 831
Profession *of our Religion; Directions* 560
Promises made upon force, *of what obligation they are* 808
Prophane men, *their Creed* 51
Prophets *true and false, distinguished without Miracles.* 161. *How to try* those *that are pretended.* 710. Whom *must we judge to be true ones* 838
Prophecies, obscure, *not to be taken for* Precepts 588
Propriety *of God in us* 66
Prosperity, long, *not to be fondly expected.* 52. *Its* Temptations 492
Providence, *Cautelously to be concluded from* 588
Providences of God, *fit matter for our Thoughts* 240
Psalms, *whether it is lawful to use* Davids Psalms *in our Assemblies.* 692. *May* Psalms *be used as prayers, praises,* &c. *or only as instructive, even the reading as well as the singing.* 692. *Are our Church-tunes lawful* 692
Publick Assemblies *for Gods worship, how to behave ourselves in them and after them* 609
Puritans, *an abused name* 354. & 790

Q.

Quakers, *A Distracted Conceit of theirs* 442
Quenching the Spirit, and preventing its operations, *whether not done by the Use of our Reasons, Studies, Forms, Methods, Books,* &c. 712

R.

Reading the Holy Scriptures, *Directions for the doing it profitably.* 453. *Whether* Inferiours *must obey* Superiours *when they prohibite the* reading *the Holy Scriptures on the week Day,* 683. *Whether to* read *the Scriptures in Publick be the only work of a* Minister. 704. *Is it lawful to* read *other good* Books *besides the* Scriptures *to the* Church, *as the* Apocrypha, Homilies, *&c.* 704
Reading good Books; *Directions.* 454. *with a Catalogue of some* 455
Reason *soberly to be exercised* 8
Reason *and the* Spirit *conjunct Principles in the same Act* 442. & 463
Recreations, *what lawful; their excess and Directions about them.* 366. *Whether a man may not be at some charges upon Recreations and Delights* 829
Redeeming of Time, *what, with Directions both contemplative and practical about it.* 218. *On whom principally incumbent* 233
Regenerate Estate, *how to know whether we are in it* 875
Rejoycing, *the true method of it* 267
Relations *and* Attributes *of God* 64
Relations *suited with Temptations by the Devil* 89
Religion, *how to be managed at the first entrance upon it.* 29. *It is not a confounding, unpleasant thing.* 44. *It is to be purely divine.* 53. *The* Summ *of* Christian Religion. 456. *How to profess it* 560
Reluctance *and* Resistance *of sin, may be in the ungodly* 27
Remembring the Word of God when preached; *Directions* 450
Remission of sin, *to be believed applyingly* 158
Reparation for Injuries done, *how to be made* 871
Repentance, *not to be deferred upon the supposed easiness of it.* 95. *Whether it may be sincere when late.* 498. *Whether it may be too late in this life* 283
Reproof, *Directions for it* 796
Reputation *of Truth and Godliness what* 29
Reservation, mental, *whether always unlawful* 342
Resignation *of our selves and all we have, is to be God as our Owner* 66
Resistance of sin, *may be in the Ungodly* 28
Resolutions for Holiness, *how to be made upon hearing the word* 451
Responds, *as of the People and Clerks, whether lawful in the Service of God* 674. & 675
Rest, *outward on the Lords Day, what* 448
Restitution, *Cases and Directions about it* 870
Retinue, numerous, *one way of Prodigality* 829
Revelation, natural, *what it discovers as to matters of Faith* 56
Revelation pretended, *how to be tryed* 710
Revelations of Gods Will, *Whether we should look for any besides the Scriptures* 708
Revellings, *what to think of them* 369
Revenge, *Directions against it* 762
Rich, *fitted with Temptations.* 89. *Directions for them them* 491
Riches, *Directions against the sinful love of them* 203. & 491.
Romances, *are pernicious, not to be read.* 49. & 232. & 339
Rome, *whether there be a true Church belonging to it.* 621. *Separation from it, a Duty* 597. & 624
Romish Clergy, *whether true Ministers of Christ,* 622. *and so their Baptism and Ordination, whether nullities* 622
Rulers, Civil, *Memorandums to them for the Interest of* Church, *the* Church, *and* Mens *salvation* 725

S.

Sabbath, *is the Lords day so to be called and kept* 693
Sacrament, *Of the Body and Blood of* Christ; *Directions for Families concerning it,* 468. *The Ends of it true and false.* 468. *The Parts of it.* 469. *Preparation for it before hand.* 470. & 472. *How oft it should be administred.* 470. *Are all the Members of the* visible Church *to be admitted.* 471. *May one that doubteth of his sincerity Receive.* 471. *What is that unworthy* Receiving *threatned with* Damnation. 472. *May we receive it from an unworthy Minister.* 473. *and communicate with unworthy persons.* 473. *even with wicked men.* 666. *Whether may we communicate under an imposed form of Administration and Gesture.* 474. *What is to be done in time of receiving.* 475. *What is to be done after reception.* 477. *Have all the* Members *of the Church that are of age a right to it.* 666. & 667. *Must the* Pastour *examine the* People *before they Receive.* 677. *Is the* Sacrament *a converting Ordinance,* 677. *Must no man come*

come to it that is uncertain or doubtful of his Graces. 678. *Whether may* Oblations *be joyned to the Sacrament* 678
crаments, *how many appointed by Christ* 678
criledge, *what it is, and what not* 713
lvation, *means of it.* 16. *What is necessary to it.* 700 *Whether now it be only to be had in the Christian Churches.* 707. *Whether to be had by one that doth not believe all the* Scripture, *but affirms it to have some mistake or errour in it* 710
Salvation of others, *Directions for the furthering it* 791
Satisfaction *and* Restitution, *Cases and Directions* 870
Scandal, *what, and what not, the sorts, with Directions against it* 780
Scandal taken, *or aptness to receive hurt by the words or deeds of others, Directions* 786
Schism, *what, and how many sorts, with Directions to avoid it.* 590. & 591. *The Aggravations of it.* 598 *What is pretended for it* 39
Schismaticks, *who.* 592. *Whether* Papists *or* Protestants *be Schismaticks* 597
School-masters, *their Duty about their Childrens souls* 754
Scriptures, *are to have the preheminence of Books.* 48. *Their Truth proved from the nature and difference of Godly and Ungodly men,* &c. 158. marg. *They are the fittest matter for our thoughts.* 238. *How to be read profitably.* 453. *How far they are a* Law *or* Rule *to us,* viz. *of Doctrine, Worship and Discipline, &c.* 553. & 554. & 168. *and how far not,* 693. *How to know what parts of* Scripture-Precepts or Examples *were intended for universal obligation, and what not* 698. *How much of* Scripture *is necessary to salvation.* 699. *Is the* Scripture *fit for all Christians to read being so obscure.* 703. *How to know the true* Canon *of it from* Apocrypha. 703. *Whether do the* Scriptures *and* Law of Nature *contradict each other, and which is to be the Standard* 708. *Whether is the* Scripture *or the* Spirit *to be preferred.* 709. *Who give too much to the* Scriptures, *and who too little, and what the danger of both extreams* 710
Scrupulosity, *not to confound us* 587
Secrets, *Cases and Directions about keeping or divulging them* 842
Sectaries or Sects. *not to discourage us* 44
Security, *to be taken heed of* 486
Self-Defence, *what, and which way to be done.* 766. & 859. *Is it lawful to use force of Arms, or take away a nothers life in defence of my Purse or Estate* 769. & 769
Self-Judging, *Cases and Directions* 875
Self-Love, *what of it is lawful, and what sinful.* 145 *How far may we love* God *for our* selves, *and whether more for our* selves *than* himself 145
Self-murder, *advice against it.* 761. *It is committed by Gluttony* 295
Self-sufficiency, *to be renounced* 19
Selfishness, *as contrary to the love of our Neighbour, Directions against it.* 844. *It's the cause of all sin and corruption in the world* 844
Selling and Buying, *Directions and Cases of Conscience* 805. & 810
Sense, *hath its certainty in apprehending.* 288. *Yet not to be judge of matters that are above it* 288
Senses, *what, Directions for their Government* 286
Sensuality, *Directions against it* 210
Separation *from the Universal Church, what* 39
Separation of Husband and Wife, *Cases about it.* 421. *What kind of* Separation *in Church matters is a Duty* 593. *Such was our* Separation *from* Rome 597. & 624
Seriousness, *constantly to be maintained* 172
Servants of Christ and the Devil *how differenced as* Servants 84
Servants to Christ, *what.* 106. *and what their Duty* 102
Servants, *(referring to Men) Directions for the right choice of them.* 386. *Their Duties to their* Masters 435. *The Duties of* Servants *one to another in the same Family, and to the Children therein.* 440. *Directions for their holy converse.* 441. *The right successful way of Teaching* Servants 455
Set-forms of Prayer, *whether lawful* 462
Shooting 370. & 817
Sick *Persons, unconverted or converted; Instructions for them* 495
Sickness, *how to profit by it while on, and when delivered from it.* 500. *Directions how to do good to others in it.* 506. *Directions to the friends and others that converse with such as are under sickness.* 508. *A Form of Exhortation to the* Ungodly *in their* sickness. 511. *To the* Godly *in their* sickness 515
Sin, *Its State what.* 6. & 12. *How it first entred the innocent soul.* 77. *The Evil of it, to be understood.* 782 *Aggravations of it.* 80. *It is no small nor easie matter.* 95. *Not to be committed, though resolved to commit it no more.* 95. *Not the less odious because disguised with a fair name.* 98. *A positive small* sin *may rather sometime be committed than a great Duty omitted.* 110. & 343. *The Distinction of* Mortal *and* Venial sin *is necessary.* 283. *Whether the* matter of sin *may be tolerated in a Family by any Relation without reproof.* 424. *Yea, whether one man may contribute to anothers* sin *by affording the means,* &c. 425
Sin *in Gods Children, its Aggravations.* 80. *The way how to hate it, and of the cure of it.* 81. *How we partake of the sin of other Men, and so their ruine* 789
Sincerity, *demonstrated from a right love to the godly* 850
Singing of Psalms, *what to do if the* Pastor *and* Church *cannot agree about it* 676
Sinners, *Directions to graceless* sinners 2
Slandring, *Cases and Directions* 834
Slaves, *whether lawful for a Christian to buy and use them.* 439. *How far under the power of their masters* 438
Sleep, *not to be excessive.* 230. *When excessive.* 321. *Wherein the sinfulness of it consisteth* 321. *Love of it, whether a mortal sin.* 322. *Directions for the overcoming excessive* Sleep 322
Sloath, *what, and what not, with Aggravations of it.* 358 *Signs of it, and Directions against it* 359. & 362. & 489
Sorrow, sinful, *what, with Directions against it* 278
Sorrow *for sin, what.* 278. *The mischiefs of excessive* Sorrow 281
Sorrows *and Fears, not to overwhelm us* 46
Soveraignty *of God* 67
Souls Salvation, *how to be helped on by our near Relations* 413
Souls departed, *how to hold communion with them* 611
Soul-Murder, *and partaking of other mens sins, Directions against it* 789
Souldiers, *Their Duty in point of Conscience* 755
Speech, *edifying; Directions* 795
Spending, *unnecessary and extravagant, whether it may be tolerated by a Superior* 426
Spirit, Holy Spirit, *not to be resisted nor quenched.* 61. *How far good men* preach *and* pray *by the* Spirit. 711. *Are not our Books, Studies, Forms, Methods,* &c. *a* quenching of the Spirit, *and a setting up our own instead of the* Spirits *operations.* 712. *Whether we may speak, pray, or act in holy things any otherwise but only as it moveth, or as reason guideth.* 442. & 463. *The* Spirit *of God and* Reason *of Man conjunct in the same act.* 442. & 463. *Whether is the* Spirit *or the* Scripture *to be the Test; and which is to be preferred* 709
Sports, *what lawful, their excess.* 366. *Sinful time-wasters* 232
Sports, *whether* lawful 371
Stage-Plays, *what to think of them.* 367. *Whether lawful.* 688. & 817. *To be avoided* 319. & marg.
Standing up at the Gospel, *whether lawful* 876

Stealing, *what, Directions, and Cases* 801. & 802
Students, *Directions to young* Students *about their studying Thoughts* 254
Studies, *Directions to young* Scholars, *how to order them* 714
Subjection *to* God *as supream Governour.* 67
Subjects, *Their Duties; That they are not the original of Power, and so cannot entrust it as they please* 728
Subscription, *May not the subscribing the whole* Scriptures *serve without* Creeds, Catechisms *or* Confessions. 702. *May it be made in full Assent and Consent to any other* Book *besides the* Scriptures 704. & 779.
Succession *uninterrupted of right Ordination* &c. *whether necessary to the being of the Ministry and a true Church* 627.
Suits of Law, Contentions, *Directions against them* 768. & 831. & 832.
Superstition, *The Causes of it*, &c. 172. marg. 173. marg.
Suspension *from the Lords Table, whether lawful* 666.
Swearing, prophane, *Directions against it* 329.
Swearing, *What of it is lawful*, 329. *By Creatures, how far sinful*, 330. *Is it lawful to lay hands on the Book, and kiss it, in swearing.* 330. *May a man commissioned give an Oath in this Form that scrupleth to take it himself* 332.
Symbols *and* Badges *of Idolatry, or of any Errour or Sect; whether lawful to be used* 689.
Synods, *who is to call them* 682.

T.

TAlk, idle, *a sinful Time-waster* 231.
Talking, idle, *what, with Aggravations* 342. *Who should be most watchful against it, with Directions* 342. & 347.
Taste, *Directions for its Government* 312.
Teachers, *warily to be chosen and confided in* 47.
Teachers *of the Gospel, how far to be believed* 581.
Teachers *of Children, and Servants; Directions for it.* 455. *Fit matter for it* 457. *Pertinent Questions which will engage them to teach and judge themselves* 458.
Temperance, *in Eating and Drinking* 445.
Tempers *of Body, fitted with Temptations by the Devil* 89.
Temples *are they holy, and what reverence is due to them* 712.
Tempt, *Is it lawful to* tempt *a Servant or Child to lye, meerly to try them* 342.
Temptations, *whereby the Devil endeavours to hinder the conversion of men, with their* Remedies. 20. *How the Devil manageth his* Temptations. 85. *How Christ opposeth them.* 88. *We must not run upon* Temptations 46.
Temptations *to particulars sins, with Directions for preservation and remedy* 88.
Temptations *drawing off from* Gospel Duties, 99. *and frustrating their efficacy* 99.
Temptations *of* Satan *in sickness, with Directions* 505. & 518.
Temptations *of Satan under a dying hour.* 499. *The method that* Satan *useth to ensnare, with the way to refuse his Baits* 91.
Tenants, *their Landlords not to oppress them* 826.
Testament, Old Testament, *whether out of date and not to be read publickly:* 706. *Whether it belong to any but the* Jews. 706.
Testimony *of an Holy Life, comfortable.* 504.
Text *of* Scripture *to preach on, whether always necessary* 705.
Thankfulness, *to God,* Creatour, Redeemer, *and* Regeneratour. 134. *Directions for it.* 134.
Thanksgiving Days, *who is to appoint them* 683.
Theft *or injurious getting and keeping, what, with Directions against it.* 801. *Cases of Conscience about it.* 802.
Thoughts, *Scripture is the fittest matter for them* 238.
Thoughts *enclined to evil are carried to perfection by the Tempter* 90.
Thoughts *vain and ungoverned are sinful time-wasters.* 232. *Directions for the Government of our* Thoughts 234. *and also to furnish our minds with good thoughts.* 237. *and how to make them effectual* 242.
Thriving, *or rising in worldly things; tempted, with Directions about it* 90.
Time, *to be well improved, the way of doing it* 218.
Time-wasters, *to be watchfully avoided* 229
Tipling, *the Causes of it.* 303. *Directions against it* 311.
Tongue, *Its use.* 324. *Duties.* 324. *Sins.* 325. *Directions for its Government* 324. & 419.
Tradition, *what,* 584. *How it may contribute to salvation.* 702. *and how far to be used and trusted in* 703.
Travel; *Is it lawful for young Gentlemen to* travel *into the other Kingdoms as part of their education* 430. & 819.
Travellers *among Infidels, Directions to them* 818.
Trifling, *and dallying in the things of God; not to be admitted of* 172.
Troubles, causeless, *in good men; the cure of them* 250.
Trust in God; *Contraries to, and counterfeits of it.* 126. *A great Duty.* 126. *Directions for it* 127.
Trusts, *Cases and Directions concerning them* 842.
Truth, *what.* 334. *How far we are bound to speak it.* 335. *How to discover it among Pretenders* 585.
Tunes *of Psalms in our Churches, being of Mans invention, whether they may be made use of* 692.

V.

VEngeance *useth to overtake five sorts of sinners in this life.* 432.
Visibility, *of the Catholick Church, what, and whether there be any such thing.* 629. *What makes a* Visible *member of such a Church* 629.
Visions *seen before Persecution* 36. marg.
Visits, *what are unlawful* 628.
Unbelief, *Directions against it.* 157. *Whether not to believe that my sins are pardoned be indeed unbelief* 157. marg.
Uncleanness, *the greatness of the sin, with Directions against it* 313.
Unconverted, *Directions to them* 12.
Unconverted State, *seriously to be discovered* 12.
Understanding, *How it's guilty of sin* 76.
Understanding of the Word of God, *Directions* 450.
Ungodly, *What to say to them in a Dying hour.* 509. *A Form of Exhortation to them* 511.
Union *and* Communion *among Christians, what* 38.
Union *of Saints, what, with Directions* 590
Unity, *excellent among Christians, and to be maintained* 38
Unity *and* Concord *of the* Universal Church, *what are* Christs *means of preserving it, without an universal Head on Earth* 637.
Unpeaceableness, *Directions to avoid it* 590.
Voluntary, *what it is as referr'd to sin* 336.
Voluptuousness, *Directions against it* 210.
Vow, *what, the Sorts, Use, Obligation* 561.
Vows, *Of* Chastity, *not easily to be dispensed with.* 377. *Whether lawful to break them, and to marry.* 384. *Cases about* Vows *how to be resolved.* 384. & marg. *Directions about them.* 561. *What influence Governours have upon* Vows *or* Oaths. 565. *Directions for keeping them.* 566. *How far they are obligatory.* 568. *In what cases not to be kept* 572. *In some cases men may dispense with them, and make them null* 574.
Uprightness of Life, *the blessings of it, and Rules of Practice* 722.
Usury, *Directions and Cases.* 805. & 814. *When is it sinful.* 816.

W.

WAgers, *whether lawful to lay them* 817.
Wakes, *what to think of them* 369.
Walking with God *Directions* 55.
Wants of Soul, *to be meditated on* 239.
Warfare, *spiritually under* Christ. 83. *How to be managed* 84.
Wastfulness, *Cases and Directions* 827.
Weak Persons, *Directions* 493.
Weaknesses *of Soul, to be meditated on* 239.

Week Days, i. e. *the six Working* Days, *Directions how to spend them profitably* 443
Will of Man, *may be guilty of the Ignorance of the* Understanding. 76. *Its Liberty.* 76. *Its Diseases* 77
Willingness *to be a servant of* Christ, *what* 284
Witnessing, injurious and false, *Directions against it* 831. & 832
Wives, *their mutual Duties to and with their* Husbands 409. *Their special Duties.* 417. *Whether they may* give *or* lay *out any thing without their* Husbands *consents.* 419. *Whether joynt Proprietors, and whether bound to accuse their* Husbands *for stealing.* 419. *Whether they may hear* Sermons *when their* Husbands *forbid them,* Separation *from their* Husbands, *Cases about it* 421
Word of God, *serious reading of it.* 1. *How to hear it so as to* understand it. 450. *So as to* remember *what you hear.* 450. *With holy* Resolutions *and* Affections 451. *To bring it to* practice 452
Works of Charity, *Cases and Directions.* 860. *In what order to be done.* 862. Good Works, *necessary under the Gospel.* 102. *Directions for the doing them* 103
World, *the whole of it to be* meditated *on* 120. & 240
Worldly Hopes, *not to be confided in* 252
Worldly-mindedness, *signs of it.* 204. & marg. *Of dreadful Importance* 209. & marg.
Worship of God, *what, in Families proved to be of Divine appointment.* 388. *In general, what the* Worship of God is. 547. *Ends and Reasons of it.* 446. *Directions about it.* 545. *How to know that we have right Ends in Worship.* 549. *The manner of right* Worship, *with Directions to avoid all corruptions therein* 551. *How far Scripture is the Law or Rule of it,* 553. *and how far not.* 555. *How to behave our selves in and after Publick* Worship. 609. *May People bear a vocal part in Publick* Worship. 674. *Whether is the Magistrate to be obeyed if he forbid* Place, Country, *or such* numbers, *referring to the* Worship *of God* 683
Worship, religious, *whether to be given to a* Creature, *and what* 684
Worshipper of God, *who must I judge to be a true one* 838
Wrath, *Directions against it* 762

Y.

YOung Christians, *Directions to them* 29
Young Beginners in Religion, *not to be fond of, nor to rest in their first beginnings* 32
Youth, *Its Duties towards God* 434

Z.

ZEal, Contentious; *pretends Religion, but is dangerous* 42
Zeal, false; *The Kinds and Mischiefs of it* 362
Zeal, Holy; *The Signs and Excellencies of it.* 363. *The Motives of it* 364

A Christian Directory.

The First Part, CHRISTIAN ETHICKS:

OR,

Directions for the Ordering of the Private Actions of our Hearts and Lives, in the Work of Holy Self-Government, unto and under GOD.

VOL. I.

The INTRODUCTION.

§. 1. THE *Eternal God* having made *Man* an *Intellectual* and *Free Agent*, able to *understand* and *chuse* the *Good* and *refuse* the *Evil*, to *know*, and *love*, and *serve* his Maker, and by *adhering* to him in this Life of Trial, to *attain* to the blessed *Sight* and *Enjoyment* of his Glory in the Life to come, hath not been wanting to furnish him with such Necessaries, without which these Ends could not succesfully be sought. When we had lost our moral Capacity of *pleasing him*, that we might enjoy him, he restoreth us to it by the wonderful Work of our Redemption: In Christ he hath reconciled the World unto himself, and hath given them a general Act of Oblivion, contained in the Covenant of Grace, which nothing but mens obstinate and final Unwillingness can deprive them of. To procure their Consent to this gracious Covenant, he hath *committed* to his Ministers the *Word of Reconciliation*, commanding us to *beseech Men, as in the stead of Christ*, and as *tho' God himself did beseech them by us, to be reconciled unto God*, 2 Cor. 5. 18, 19, 20. and to shew them *first* their *Sin* and *Misery*, and proclaim and offer the *true Remedy*; and to let them know, that *all things are now ready*, and by pleading their *Duty*, their *Necessity*, and their *Commodity*, to *compel them to come in*, Mat. 22. 4. *Luke* 11. 17, 23.

Noverint universi quod præsens opusculum non aggredior, ut fidelium auribus prophanas aliquas vocum ingeram novitates, sed ut innocenter & sobrie de altissimo, &c. Ockam de Sacram. Alt. prolog. *In zelo domus domini, nunc persolvo debitum, vile quidem, sed fidele ut puto, & animum quibusque egregiis, Christi tyronibus: grave vero & importabile apostatis insipientibus: quorum priores ni fallor, cum lachrymis forte quæ ex Dei charitate profluunt, alii cum tristitia, sed quæ ex indignatione & pusillanimitate deprehensæ conscientiæ extorquetur, illud excipiunt.* Gildas Prolog. Excid.

But so great is the *Blindness* and *Obstinacy* of Men, that the greatest part *refuse Consent*, being deceived by the Pleasures, and Profits, and Honors of this present World; and make their pretended Necessities or Business the matter of their Excuses, and the unreasonable Reasons of their Refusal, Negligence, and Delays; till Death surprize them, and the Door is shut; and they knock and cry for Mercy and Admittance, when it is too late, *Mat.* 25. 10, 11, 12.

§. 2. Against this *wilful Negligence* and *Presumption*, which is the principal Cause of the Damnation of the ungodly World, I have written many Books already: But because there are many that profess themselves *unfeignedly willing* not only to be *saved*, but also to be *Christ's Disciples*, to *learn* of him, to *imitate* him, and be *conformed* to him, and to *do* the *Will* of God, if they could but *know it*; I have determined, by God's Assistance, to write *this Book* for the use of *such*, and to give them from God's Word those plain Directions, which are suited to the several Duties of their Lives, and may guide them safely in their *Walk with God* to Life eternal. Expect not here *copious* and *earnest Exhortations*; for that Work I have done already, and have now to do with such, as say *they are made willing*, and desire help against their *Ignorance*, that *Skill and Will* may concur to their Salvation. I shall labour to speak as plainly as I can, because I specially intend it for the *Ignorant*, and yet to be competently *exact* in the *Directions*, lest such Readers lose the Benefit by mistakes. And I must speak to *many Cases*, because I speak to *Families* where all are not in the same condition, and the same Persons are not still the same: And therefore if I should not be *brief* in the *Particulars*, I should be too long in the Whole, and Tediousness might deprive some Readers of the Benefit.

Habet, inquies, Britannia Rectores, habet Speculatores: Quid tu negando mutiri disponis? Habet, inquam habet, si non ultra, non citra numerum: sed quia inclinati tanto pondere sunt pressi, ideireo spatium respirandi non habent. Præoccupabant igitur se mutuo talibus objectionibus, &c. Gildas ib.

In *Families* some are (too ordinarily) *ungodly*, in a *carnal unrenewed* state; and some are *Godly*, in a state of *Grace*. These are considerable as *Christians simply*, with *respect to God*, or in their *Relations to others*: These *Relations* are either Ecclesiastical, Civil, or Domestical, (*Family Relations.*)

Duæ sunt viæ, duplicesque cursus animorum e corpore exeuntium. Nam qui se vitiis humanis contaminarunt & libidinibus se tradiderunt, iis devium quoddam iter est, seclusum à Concilio Deorum.

Accordingly my intended Method is, 1. To *direct ungodly carnal* Minds how to attain to a state of *Grace*. 2. To *direct* those that have *saving Grace* how to use it, both in the *contemplative* and *active* parts of their Lives; in their *Duties of Religion*, both *private* and *publick*; in their *Duties to Men*, both in their *Ecclesiastical*, *Civil*, and *Family* Relations. And by the way to direct those that *have Grace* how to *discern it*, and take the Comfort of it;

it; and to direct them how to *grow in Grace*, and *perſevere* unto the End.

Qui autem ſe integros caſtoſque ſervarunt, quibuſque fuit minima cum corporibus contagio, ſuntque in corporibus humanis vitam imitati Deorum, in ad illos à quibus ſunt profecti, facilè patet reditus. Soc. in Cic. 1. Tuſc. *Qui rectè & honeſtè curriculum vivendi à natura datum confecerit, ad aſtra facilè revertetur: Non qui aut immoderatè, aut intemperanter vixerit.* Cicero de Univerſ. *Improbo bene eſſe non poteſt.* Id Par. *Quod ſi ineſt in hominum genere, mens, fides, virtus, concordia, unde hæc in terras niſi à ſuperis diffluere potuerunt? Cumque ſit in nobis conſilium, ratio, prudentia, neceſſe eſt Deos hæc ipſa habere majora: Nec habere ſolum, ſed etiam his uti in optimis & maximis rebus.* Cicero de Nat. Deor. l. 2. p. 76. *Quod ſi pœna, ſi metus ſupplicii, non ipſa turpitudo, deterret ab injuriosa facinoroſaque vita, nemo eſt injuſtus: At incauti potius habendi ſunt improbi. Callidi, non boni ſunt, qui utilitate tantum, non ipſo honeſto, ut boni viri ſint, moventur.* Cicero de Leg. l. 1. p. 289. *Ut nihil intereſt, utrum nemo valeat, an nemo poſſit valere; ſic non intelligo quid interſit, utrum nemo ſit ſapiens, an nemo eſſe poſſit.* Cic. de Nat. Deor. l. 3. p. 138. *Cicero* was afraid to ſpeak what he knew of the Unity of the Eternal God, the Maker of all: *Illum quaſi Parentem hujus Univerſitatis invenire difficile; & cum inveneris, indicare in vulgus nefas.* Lib. de Univerſ. p. 2. And the ſame he ſaith, *Lib. 2. de Nat. Deor.*

§. 3. And if any Reader ſhould be diſcouraged at the *Number* of *Duties* and *Directions* ſet before him, I intreat him to conſider, 1. That it is God and not I that impoſeth all theſe Duties on you; and who will queſtion his *Wiſdom*, *Goodneſs* or *Power* to make Laws for us and all the World? 2. That every *Duty* and *Direction* is a *Mercy* to you; and therefore ſhould not be *matter* of *Grief* to you, but of *Thanks*: They are but like the Commands of Parents to their Children, when they bid them [eat their Meat, and wear their Clothes, and go to Bed, and eat not Poiſon, and tumble not in the Dirt, and cut not your Fingers, and take heed of Fire and Water, *&c.*] To leave out any ſuch *Law* or *Duty*, were but to deprive you of an excellent Mercy: You will not cut off or caſt away any Member of your Body, any Vein, or Sinew or Artery, upon pretence that the *number* maketh them troubleſome, when the diminiſhing of that *number* would *kill* or *maim* you. A *Student* is not offended that he hath *many Books* in his Library, nor a *Tradeſman* that he hath Store of *Tools*, nor the *Rich* at the *number* of his *Farms* or *Flocks*. Believe it, Reader, if thou bring not a malignant quarrelſome Mind, thou wilt find that God hath not *burdened*, but *bleſſed* thee with his Holy Precepts, and that he hath not appointed thee one unneceſſary or unprofitable Duty; but only ſuch as tend to thy *Content*, and *Joy*, and *Happineſs*.

Vult Deus quodammodo pati vim; & hoc ſummæ eſt beneficentiæ, ut ad benefaciendum ſe pulſari ſolicitariq; velit. Joſ. Acoſta l. 4. c. 12. p. 396.

O let it be the daily earneſt Prayer of me and thee, that our Hearts prove not *falſe* and *unwilling* to follow the *Directions* which are given us, leſt we condemn our ſelves in the things which we allow. Your *Practice* now will ſhew, whether it be thro' want of *Will* or *Skill*, if henceforth you unfaithfully neglect your Duty. If you are *willing*, *obey* now what is plainly taught you, and ſhew by your *Diligence* that you are *willing*.

CHAP. I.

Directions to Unconverted Graceleſs Sinners, for the attaining of true Saving Grace.

Leg. Danielis Epiſcop. Epiſt. ad Bonif. Mogunt. inter Epiſt. Bonif. 67. de methodo convertendi Paganos.

§. 1. IF ungodly miſerable Sinners were as few as the *Devil* and their *Self-love* would make themſelves believe, I might forbear *this part* of my work as needleſs. For the Whole need not the Phyſician, but the Sick. If you go into twenty Families, and ask them all, Whether any of them are in an Unſanctified State, unrenewed and unpardoned, and under the Wrath and Curſe of God? you will meet with few that will not tell you, they hope it is better with them than ſo, and tho' they are Sinners as all are, yet that they are *repenting pardoned* Sinners. Nay, there is ſcarce one of many of the moſt wicked and notoriouſly ungodly, but hope they are in a *penitent pardoned State*. Even the *Haters of God* will ſay they *love him*, and the *Scorners at Godlineſs* will ſay, that they are *not ungodly*, and that it is but *Hypocriſy* and *Singularity* that they deride; and it were well for them, if *ſaying ſo* would go for *proof*, and he that will be their Judge would take their words. But God will not be deceived, tho' fooliſh Men are wiſe enough to deceive themſelves. Wickedneſs will be Wickedneſs when it hath clothed it ſelf with the faireſt Names: God will condemn it when he hath found out the moſt plauſible Pretences and Excuſes. Tho' the *Ungodly* think to bear it out in Pride and Scorn, and think to be ſaved by their hypocritical lip-ſervice as ſoon as the moſt holy Worſhippers of the Lord; yet *ſhall they be like Chaff, which the Wind driveth away; they ſhall not be able to ſtand in Judgment, nor Sinners in the Congregation of the Righteous*, Pſal. 1. 4, 5, 6. And if God know better than fooliſh Men, then certainly the *Flock* is *little* to whom the *Father will give the Kingdom*, Luke 12. 32. And *wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat; becauſe ſtrait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it*, Mat. 7. 13. When Chriſt was asked, *Lord are there few that be ſaved?* he anſwered, *Strive to enter in at the ſtrait Gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able*, Luke 13. 23, 24. But alas we need no other Information than common Experience, to tell us whether the *greateſt part* of Men be *holy*, and *heavenly*, and *ſelf-denying*; *that ſeek firſt the Kingdom of God and his Righteouſneſs, and love God above all, and will forſake all they have for the ſake of Chriſt*: and undoubtedly none but ſuch are ſaved, as you may ſee *Heb.* 21. 14. *Mat.* 6. 20, 21, 33. *Luke* 14. 33.

§. 2. Seeing then the *Godly* are ſo few, and the *Ungodly* ſo *many*, and that God will take nothing for Holineſs that is not ſuch indeed; and ſeeing it is ſo terrible a thing to any Man that hath his Wits about him, to *live one Day* in an unconverted State, becauſe he that *dieth ſo*, is loſt for ever: methinks it ſhould be our wiſdom to be *ſuſpicious of our ſelves*, and careful leaſt we be deceived in ſo great a buſineſs, and diligent in ſearching and examining our Hearts, whether they are truly ſanctified or not; becauſe it can be no harm to make ſure work for our Salvation: Whereas Preſumption, Careleſneſs and Negligence may betray us to remedileſs Miſery and Deſpair.

§. 3. I do not here ſuppoſe the Reader to have any ſuch Acquaintance with his Heart, or Care of his Salvation, or obedient Willingneſs to be taught and Ruled by Jeſus Chriſt, as is proper to thoſe that are truly ſanctified: For it is *ungodly* Perſons that now I am ſpeaking to. And yet if I ſhould not ſuppoſe them to have *ſome Capacity* and *Diſpoſition* to make uſe of the *Directions* which I give them, I might as well paſs them by, and ſpare my Labour. I tell thee therefore, Reader, what it is that I *preſuppoſe* in thee, and *expect* from thee (and I think thou wilt not judge me unreaſonable in my Suppoſitions and Expectations.)

Heſit tam deſperati inſulæ excidii, inſperatique mentio auxilii, memoriæ eorum qui utriuſque miraculi teſtes extitere: Et ob hoc Reges, publici, privati, Sacerdotes, Eccleſiaſtici, ſuum quique ordinem ſervarunt. At illis decedentibus, cum ſucceſſiſſet ætas tempeſtatis illius neſcia, & præſentis tantum Serenitatis expers, ita cuncta veritatis ac juſtitiæ moderaminâ concuſſa ac ſubverſa ſunt, ut earum non dicam veſtigium, ſed ne monumentum quidem in ſupra dictis propemodum ordinibus appareat; exceptis paucis, & valde paucis, qui ob amiſſionem tantæ multitudinis, quæ quotidie prona ruit ad tartara, tam brevis numeri habentur, ut eos quodammodo venerabilis mater Eccleſia in ſinu ſuo recumbentes non videat, quos ſolos veros filios habeat. Quorum nequis me egregiam vitam omnibus admirabilem, Deoque amabilem carpere putet; ſi qua liberius de his, immo lugubrius, cumulo malorum compulſus, qui ſervunt non ſolum ventri, ſed & diabolo potius quam Chriſto. Gildas p. (mihi) 514. It was *Pythagoras*'s Saying, (which *Ambroſe* ſaith he had from the Jews) *Communem atque uſitatam populo viam, non eſſe terendam.*

§. 4. 1. I ſuppoſe thee *to be a Man*, and therefore that thou haſt *Reaſon* and *natural Free-will* (that is, the *natural Faculty* of *chuſing* and *refuſing*) which

Preſuppoſed, 1. That thou art a Man.

which should keep thy Sensitive Appetite in Obedience; and that thou art capable of Loving and Serving thy Creatour, and Enjoying him in Everlasting Life.

2. That thou knowest this: and what a Man is.

§. 5 2. I suppose that *thou knowest thy self to be a Man*; and therefore that thy Sensitive Part (or flesh) should no more *rule thee*, or be *ungoverned by thee*, than the *Horse should rule the Rider*, or be *unruled by him*: And that thou *understandest* that thou art *made* on purpose to *Love and Serve* thy Maker, and *to be happy* in his *Love* and *Glory* for ever. If thou know not this much, thou knowest not *that thou art a Man*, or else knowest not *what a Man is*.

3 That thou hast self-love and a desire to be happy.

§. 6. 3. I suppose thee to have a *Natural Self-love*, and a Desire of thy own *Preservation* and *Happiness*; and that thou hast no Desire to be *Miserable*, or to be hated of God, or to be cast out of his Favour and Presence into Hell, and there to be tormented with Devils everlastingly: Yea, I will suppose that thou *art not indifferent* whether thou dwell in Heaven or Hell, in Joy or Torment: but would fain be saved and be happy: Whether thou be Godly or Ungodly, Wise or Foolish, I will be bold to take all this for granted: And I hope in all this I do not wrong thee.

4. That thou madest not thy self: and that the first cause of all the Being, Power, Wisdom and Goodness of all the Creatures, hath (formally or eminently) more than all they. And therefore that there is a God. *Cum despicere cœpimus & sentire, quid simus, & quid ab animantibus cæteris differamus, tum ea insequi incipiemus ad quæ nati sumus.* Cicero 5. de finib.

§. 7. 4. I suppose thee to be one that knowest that *thou* didst *not make thy self*; nor give thy self that *Power* or *Wisdom* which thou hast; and that he that *made thee* and *all the World*, must needs be *before* all the World, and that he is *Eternal*, having *no Beginning*: (for if ever there had been a time when there *was nothing*, there never would have been *any thing*; because *Nothing* can *make Nothing*:) And I suppose thou dost confess that all the *Power*, and *Wisdom*, and *Goodness* of the whole Creation set together, is less than the *Power*, and *Wisdom*, and *Goodness* of the *Creator*: Because nothing can *give* more than it *hath to give*. I suppose therefore that thou dost confess that there is *a God*: For to be [*The Eternal Infinite Being, and the most Powerful, Wise and Good, and the first Cause of all Created Being, and Power, and Wisdom, and Goodness*] this (with the subsequent *Relations* to the *Creature*) is to be GOD. If thou wilt deny that there is a God, thou must deny that *thou* art a *Man*, and that there *is any Man*, or *any Being*.

See the Proof of the God-head, and that God is the Governour of the world, and that there is another Life for Man; in the beginning of my *Holy Common-wealth, Chap.* 1, 2, 3. *Commoda quibus utimur, lucem qua fruimur, spiritum quem ducimus, à Deo nobis dari & impartiri videmus.* Cicero pro Ros. *Quis est tam vecors, qui cum suspexerit in cœlum, deos esse non sentiat? & ea quæ tanta mente fiunt, ut vix quisquam arte ulla ordinem rerum atque vicissitudinem persequi possit, casu fieri putet?* Cicero de Resp. Aruſp. Read *Galen's* Hymns to the Creatour, *Li. de usu partium, præcipuè*, l. 3. cap. 10. *Nulla gens est tam immansueta, neque tam ferrea quæ non etiamsi ignoret qualem Deum habere deceat, tamen habendum sciat.* Cicero 1. de Leg. *Omnibus innatum, & quasi insculptum est, esse Deos.* Id de Nat. Deor. *Agnoscimus Deum ex operibus ejus.* Cic. 1. Tusc. *Nullum est animal præter hominem quod habet ullam notitiam Dei.* Cicero 1. de Legib. *Nulla gens tam fera cujus mentem non imbuerit deorum opinio.* Cicero 1. Tusc. [I had rather believe all the Legends. Talmud, Alcoran, than that this universal Frame is without a Mind.] Lord *Bacon Essay* 16. [A little Philosophy inclineth Mans Mind to Atheism; but Depth in Philosophy bringeth Mens Mind about to Religion.] Lord *Bacon Essay* 16. *Stoici dicunt unum Deum esse, ipsumque & mentem & fatum & Jovem dicunt: Principio illum cum esset apud se, substantiam omnem per aerem in aquam convertisse——Quod autem faciat, Verbum Deum esse quod in ipsa sit. Hunc enim quippe sempiternum per ipsam (materiam) omnem singula creare. Mundum quoque regi & administrari secundum mentem & providentiam mente per omnes illius partes pertingente*—Laert. in Zenone.

5. That the Creator of all is the Lord or Owner of all: the Ruler of the Rational Creature: and the Benefactor and End of all.

§. 8. 5. I suppose thou knowest that GOD who gave a *Being* unto *all things*, is by this title of *Creation*, the *Absolute Owner*, or *Lord of All*: And that he that made the *Reasonable Creatures*, with *Natures to be Governed in order to a fuurther End*, is by that Title, their *Supream Governour*, and therefore hath his Laws *commanding Duty*, and *Promising Reward*, and *threatning Punishment*; and therefore will *Judge* Men according to *these Laws*, and will be *Just* in Judgment, and in his Rewards and Punishments. And that he that freely gave the Creature its *Being*, and all the *Good it hath*, and must give it all that ever it shall have, is the *Father* or *most Bountiful Benefactor* to his Creatures. Surely I screw thee not too high in supposing thee to know all this: For all this is no more than that *there is a God*. For he is not *God*, if he be not the *Creatour*, and therefore our *Owner*, our *Ruler*, and *Benefactor*, our *Absolute Lord*, our most *Righteous Governour*, and our most *Loving Father* or *Benefactor*.

6. That this God must be obeyed and loved.

§. 9. 6 I suppose therefore that thou art convinced, that GOD must be absolutely *submitted to*, and *obeyed before all others in the World*, and *loved above all Friends*, or *Pleasures*, or *Creatures* whatsoever. For to say, *He is my Owner*, is to say, *I must yield my self to him as his Own*: To say, *I take him for my Supream Governour*, is to say, that *I will absolutely be ruled by him*; and to say, *I take him as my dearest Father or chief Benefactor*, is to say, that *I am obliged to give him my dearest Love, and highest thanks*: Otherwise you do but jest, or say you know not what, or contradict your selves, while you say, *He is your God*.

7. That nothing is to be preferred before him.

§. 10. 7. I suppose thou art easily convinced, that in all the World there is *no Creature* that can shew so full a *Title* to thee as *God*; or that hath so *great Authority* to *Govern thee*, or that can be *so Good to thee*, or do so much for thee, as God can do, or hath done, and will do, if thou do thy part: And therefore that there is nothing to be preferred before him, or compared with him in our Obedience or Love: Nor is there any that can save us from his Justice, if we stand out against him.

8. That he governeth the world by Hopes and Fears of another life, doth not rule them by deceit and lies, and that he hath Rewards and Punishments hereafter. *Mundus parendo regitur, estque quasi communis urbs & civitas hominum.* Cicero 2. de finib.

§. 11. 8. I suppose that as thou knowest God is *just*, in his *Laws* and *Judgments*, so that he is *faithful* that he *will not*, and is *All-sufficient* that he *need not deceive Mankind*, and *Governeth* them by meer deceit: This better becomes the Devil than God: And therefore that as he governeth Men on Earth by the *Hopes* and *Fears of another Life*, he doth not *delude* them into such *Hopes* or *Fears*: and as he doth not procure Obedience by any *Rewards* or *Punishments in this life*, as the *principal means* (the wicked prospering, and the best being persecuted and afflicted here) therefore his *Rewards* or *Punishments*, must needs be *principally hereafter* in the Life to come: For if he have no *Rewards* or *Punishments*, he hath *no Judgment*: and if he have *no Judgment*, he hath no *Laws* (or else *no Justice*:) and if he have no *Laws*, (or no *Justice*,) he is no *Governour of Man*, (or not a *righteous Governour*:) and if he be not *our Governour* (and *just*) he is not *our God*: and if he were not *our God*, we had never been *his Creatures*, nor had a *Being*, or been *Men*.

Impiis apud inferos sunt pœnæ præparatæ. Cicero 1 de Invent. *Impii apud inferos pœnas luunt.* Idem Phil. & 1. de Legib. *Jovem dominatorem rerum, & omnia nutu regentem, & præsentem & prapotentem, qui dubitat, haud sanè intelligo, cur non idem, sol sit, an nullius sit dubitari possit.* Cicer. de Nat. Deor. 2. p. 48.

9. That Man being bound to love and obey God above all, is bound to do nothing in vain and that we cannot be Losers by his Service.

§. 12. 9. I suppose thou knowest that if *God had not* discovered what he would do with us, in the life to come, yet man is *highliest bound* to *Obey* and *Love* his *Maker*; because he is Our *Absolute Lord*, Our *highest Ruler*, and our *chief Benefactor*, and all that we are to have is from him. And that if Man be *bound* to spend his life in the *Service* of his *God*, it is certain that he shall be *no Loser* by him, no not by the *costliest Obedience* that we can perform; For *God cannot* appoint us any thing that is *Vain*: nor can he be

worſe to us than an honeſt man, that will ſee that we loſe not by his ſervice: Therefore that God for whom we muſt *ſpend* and *forſake* this life, and all thoſe Pleaſures which Senſualiſts enjoy, hath certainly ſome greater thing to give us, in another life.

10. That no Infidel can ſay, He is ſure there is no life to come.

§. 13. 10. I may take it for granted *at the worſt*, that neither *thy ſelf*, nor *any Infidel in the World*, can ſay that you *are ſure* that *there is not another life for man*, in which his preſent Obedience ſhall be rewarded, and Diſobedience puniſhed. The worſt that ever Infidel could ſay was, that *He thinketh there is no other Life*: None of you *dare* deny the *Poſſibility of it*, nor can with any Reaſon deny the *Probability*: Well then: Let this be remembred while we proceed a little further with you.

11. That you are ſure of the brevity and vanity of this life: And that the probability or poſſibility of an endleſs Joy or miſery ſhould command all the care and diligence of a Rational Creature, againſt all that can be ſet againſt it.

§. 14. 11. I ſuppoſe or expect that you have ſo much Uſe of Senſe and Reaſon, as to know the *Brevity* and *Vanity* of all the *Glory* and *Pleaſures* of the *Fleſh*; and that they are all ſo quickly gone, that were they greater than they are, they can be of no conſiderable value: Alas, what is *Time!* How quickly gone, and then it's nothing! and all things then are *nothing* which are paſſed with it! So that the *Joys* or *Sorrows* of *ſo ſhort* a life, are no great matter of *Gain* or *Loſs*.

I may therefore ſuppoſe that thou canſt eaſily conclude, that the bare *probability* or *poſſibily* of an *Endleſs Happineſs*, ſhould be infinitely preferred before ſuch *tranſitory Vanity*, even the greateſt matters that can be expected here: And that the *probability* or *poſſibility* of endleſs miſery in Hell, ſhould engage us with far greater Care and Diligence to avoid it, than is due for the avoiding any thing that you can think to ſcape by ſinning; or any of the Sufferings of this momentary Life. If you ſee not this, you have loſt your Reaſon; that the meer *probability* or *poſſibility* of a *Heaven* and *Hell*, ſhould much more command our Care and Diligence, than the fading Vanities of this dreaming tranſitory Life.

12. Therefore that a holy life is *every mans* duty, were it but on the account of ſuch a *poſſibility* or probability: And therefore that really there is ſuch a Joy and miſery hereafter; becauſe God doth not make our Faculties in vain, nor make us to follow deceits and lies.

§. 15. 12. Well then; We have got thus far in the cleareſt light; you ſee that a *Religious holy life is every man's duty*, not only as they *owe* it *to God* as their *Creator*, their *Owner*, *Governour*, *and Benefactor*; but alſo becauſe as *Lovers of our ſelves*, our *Reaſon* commandeth us to have ten thouſand fold more regard of a *Probable* or *Poſſible Joy* and *Torment* which are *Endleſs*, than of any that is *ſmall* and of *ſhort continuance*. And if this be ſo, that a *Holy Life*, is *every mans duty*, with reſpect to the *life that is to come*, then it is moſt evident, that *there is ſuch a life to come indeed*, and that it is *more than probable or poſſible*, even *certain*. For if it be but *Mans duty* to *manage this life*, by the *Hopes* and *Fears* of *another* life, then it muſt follow, that either *there is ſuch a life to come*, or elſe that *God hath* made it *mans duty* to *hope*, and *fear*, and *care*, and *labour*, and *live* in vain; and that he himſelf doth *Tantalize* and *Cheat* his creatures, and rule the world by Motives of deceit, and make Religion and Obedience to our Maker to be a life of folly, deluſion and our loſs. And he that believeth this of God, doth ſcarce believe him to be God. Though I have mention'd this Argument in another Treatiſe, I think it not unmeet here to repeat it for thy benefit.

13. That all the matters of this tranſitory life, are to be eſtimated as they refer to the life to come.

§. 16. 13. And ſeeing I ſuppoſe thee to be convinced of the Life to come, and that mans *Happineſs* and *Miſery* is there, I muſt needs ſuppoſe that thou doſt confeſs, that all things in this *life*, whether *proſperity* or *adverſity*, *honour* or *diſhonour*, are to be *eſteemed* and *uſed* as they *refer* to the *life to come*: For nothing is more plain, than that the *Means* are to have all their *eſteem* and *uſe* in order to their *End*. That only is Good in this life, which tendeth to the Happineſs of our Endleſs life: And that is *Evil indeed* in *this life*, that tendeth to our *endleſs hurt*, and to deprive us of the *Everlaſting Good*. And therefore no *price* or *motive* ſhould hire us, to ſin againſt God, and to forfeit or hinder our endleſs Happineſs.

14. That no man can love God too much, nor make too ſure of his ſalvation.

§. 17. 14. I may ſuppoſe if thou have reaſon, that thou wilt confeſs that *God* cannot be *too much loved* nor *obeyed too exactly*, nor ſerved too diligently (eſpecially by ſuch backward ſinners, that have ſcarce any mind to love or worſhip him at all): and that no man can make too ſure of Heaven, or pay too dear for it, or do too much for his ſalvation, if it be but that which God hath appointed him to do. And that you have nothing elſe that is ſo much worth your Time, and Love, and Care, and Labour. And therefore though you have need to be ſtopt in your love, and care, and labour for the World, becauſe *for it* you may eaſily pay too dear, and do too much, yet there is no need of ſtopping Men in their love, and care, and labour for *God* and their *Salvation*; which is worth more than ever we can do, and where the *beſt* are apt to do *too little*.

15. That this life is given us for tryal and preparation to the life to come.

§. 18. 15. I alſo ſuppoſe thee to be one that knoweſt, that this *preſent Life* is given us on *tryal*, to prepare for the life that ſhall come after: and that as men live here, they ſhall ſpeed for ever: and that time cannot be recalled, when it's gone; and therefore that we ſhould make the beſt of it while we have it.

Non temerè nec fortuito, ſati & creati ſumus; ſed profectò fuit quædam vis, quæ generi conſuleret humano; nec id gigneret aut aleret, quod cum exantlaviſſet omnes labores, tum incideret in mortis malum ſempiternum. Cic. 1. Tuſcul. *Nec unquam bono quicquam mali evenire poteſt, nec vivo nec mortuo. Nec res ejus à Diis negliguntur.* Idem. 1. Tuſc.

16. That mans thoughts ſhould be ſerious and frequent about his future ſtate.

§. 19. 16. I ſuppoſe thee alſo to be eaſily convinced, that ſeeing man hath his Reaſon and life for matters of everlaſting Conſequence, his Thoughts of them ſhould be frequent and very ſerious, and his Reaſon ſhould be uſed about theſe things, by retired ſober deliberation.

17. That you can tell or may do which way your hearts and diligence are bent, whether moſt for this life, or for that to come.

§. 20. 17. And I ſuppoſe thee to be a *man*, and therefore ſo far acquainted with *thy ſelf*, as that thou maiſt know if thou wilt, whether thy *Heart* and *Life* do anſwer thy convictions, and whether they are more for *Heaven* or *Earth*: and therefore that thou art capable of *ſelf judging* in this caſe.

Perhaps you will ſay, that while I am directing you to *be Holy*, I ſuppoſe you to be *Holy* firſt: For all this ſeemeth to go far towards it. But I muſt profeſs that I ſee not any thing in all theſe Suppoſitions, but what I may ſuppoſe to be in a Heathen: and that I think all this is but ſuppoſing thee to have the uſe of thy Reaſon, in the Points in hand. Speak freely: is there any one of all theſe points that thou canſt or dareſt deny? I think there is not. And therefore if *Heathens* and *wicked* men, deny them in their *Practice*, that doth but ſhew that ſin doth brutifie them, and that, as men aſleep or in a crowd of Buſineſs, they have not the uſe of the Reaſon which they poſſeſs, in the Matters which their minds are turned from.

18. That moſt among us profeſs to believe in Chriſt, and confeſs the Goſpel to be true, &c.

§. 21. 18. Yea, one thing more I think I may ſuppoſe in all or moſt that will read this Book; that you *take on you* alſo to *believe in Jeſus Chriſt*, and *in the Holy Ghoſt* the *Sanctifier*, and that the *Scriptures are the Word of God*: And if you *do ſo indeed*, I may then hope that my work is in a manner done, before I begin it: But if you do it but *opinionatively* and *uneffectually*, yet God and Man may plead with you the Truths which you profeſs.

§. 22. Having told you what I preſuppoſe in you, I proceed now to the Directions: But I again intreat and charge thee, Reader, as thou loveſt thy Soul, and wouldſt not be condemned for Hypocriſie and Sloth, that thou doſt not refuſe to put in practice what is taught thee, and ſhew thereby, that whatever thou pretendeſt, thou art *not willing* to do thy part for thy own Sal-

Abeunt omnia unde orta ſunt. Cic. in lat. Maj.

Salvation, no not in the moſt reaſonable neceſſary things.

Dii immortales ſparſerunt animos in corpora humana, ut eſſent qui terras tuerenter, quique cœleſtem ordinem contemplantes, imitarentur eum vitæ modo, atque Conſtantia. Cic. in Cato Majore. *Ex terrâ ſunt homines, non ut incolæ, & habitatores, ſed quaſi ſpectatores ſuperarum rerum atq; cœleſtium; quarum ſpectaculum ad nullum aliud genus animantium pertinet.* Cicero 2. de Nat. Deor. *Sic habeto; te non eſſe mortalem, ſed corpus hoc.* Idem Somn. Scip. *Cum natura cæteras animantes abjeciſſet ad paſtum, ſolum hominem erexit, & ad cœli quaſi cognationis, domicilii que priſtini conſpectum excitavit: tum ſpeciem ita formavit oris, ut in ea penitus reconditos mores effingeret.* Cic. 1. de Legib. *Niſi Deus iſtis te corporis cuſtodiis liberaverit, ad cœlum aditus patere non poteſt.* Cicero Somn. Scip. *Animi omnium ſunt immortales: ſed bonorum divini.* Cic. 2. de Legib. *Bonorum mentes mihi divinæ atque æternæ videntur, & ex hominum vita ad deorum religionem ſanctimoniamque migrare.* Idem. *Animus eſt ingeneratus à Deo, ex quo vere vel agnatio nobis cum cœleſtibus, vel genus vel ſtirps appellari poteſt.* Idem. 1. de Leg.

Dir. 1. Direction 1. IF *thou be truly willing to be ſanctified and a Child of God, Remain not in a ſtate of Ignorance, but do thy beſt to come into the light, and underſtand the Word of God, in the Matters of Salvation.*

Qui ſeipſum cognoverit, cognoſcet in ſe omnia: Deum, ad cujus imaginem factus eſt: Mundum, cujus ſimulachrum gerit; creaturas omnes cum quibus ſymbolum habet. Paul. Scaliger Theſ. p. 722.

§. 1. If *knowledge* be *unneceſſary*, why have we *Underſtanding*? And wherein doth a *man* excel a *Beaſt*? If *any knowledge* at all be neceſſary, certainly it muſt be the Knowledge of the *greateſt* and *moſt neceſſary* things: And nothing is ſo great and neceſſary as to *Obey* thy Maker, and to ſave thy ſoul. *Knowledge* is to be valued according to its *uſefulneſs*: If it be a matter of as great concernment to know how to do your worldly buſineſs, and to trade and gather worldly wealth, and to underſtand the Laws, and to maintain your honour, as it is to know how to be reconciled unto God, to be pardoned and juſtified, to pleaſe your Creatour, to prepare in time for death and judgment, and an endleſs life, then let worldly wiſdom have the preheminence. But if all earthly things be dreams and ſhadows, and valuable only as they ſerve us in *the way to Heaven*, then ſurely the *Heavenly Wiſdom* is the *beſt*. Alas, how far is that man from being *wiſe*, that is acquainted with all the punctillio's of the Law, that is excellent in the knowledge of all the Languages, Sciences and Art, and yet knoweth not how to *Live to God*, to mortify the fleſh, to conquer ſin, to deny himſelf, nor to anſwer in judgment for his fleſhly life, nor to eſcape damnation! As far is ſuch a learned man from being *wiſe*, as he is from being *happy*.

§. 2. Two ſorts among us do quietly live in damning ignorance. Firſt, Abundance of poor people, who think they may *continue in it*, becauſe they were *bred in it*; and that becauſe they are *not Book-learned*, therefore they *need not learn* how to be ſaved; and becauſe their *Parents* neglected to teach them when they were *young*, therefore they may *neglect themſelves* ever after, and need not learn the things they were made for: Alas Sirs, What have you your *lives*, your *time*, and *Reaſon* for? Do you think it is only to know how to do your worldly buſineſs? Or is it to prepare for a better world? It is better that you knew not how to eat, or drink, or ſpeak, or go, or dreſs your ſelves, than that you know not the will of God, and the way to your Salvation. Hear what the Holy Ghoſt ſaith, 2 Cor. 4. 3, 4. [*But if our Goſpel be hid, it is hid to them that are loſt: in whom the God of this world hath blinded the minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.*] Darkneſs is unſafe and full of Fears: the Light is ſafe and comfortable. A man in ignorance is never like to hit his way: Nor can he know whether he be in or out; nor what enemy or danger he is near. It is the Devil that is the *Prince of Darkneſs*, and his Kingdom is a *Kingdom of Darkneſs*, and his works are *works of darkneſs*. See *Epheſ.* 6. 12. *Col.* 1. 13. 1 *John* 2. 11. *Luke* 11. 34, 35. Grace turneth men *from darkneſs to light*, *Acts* 26. 18. and cauſeth them *to caſt off the works of darkneſs*. Rom. 13. 12. *Becauſe we are the children of light and of the day, and not of darkneſs or of night*, 1 Theſ. 5. 5. They that *were ſometimes darkneſs, are light in the Lord*, when they are converted, and muſt *walk as the children of the light*, Epheſ. 5. 8. In the *dark* the Devil and wicked men may cheat you, and do almoſt what they liſt with you; You will not buy your *Wares* in the dark, nor travel to do your Work in the dark: And will you judge of the ſtate of your ſouls in the dark? and do the work of your ſalvation in the Dark? I tell you the Devil could never entice ſo many ſouls to Hell, if he did not firſt put out the light, or put out their Eyes: They would never ſo follow him by crowds, to everlaſting torments, by *day-light*, and with open Eyes. If Men did but know well what they do when they are ſinning, and whither they go in a carnal life, they would quickly ſtop, and go no further. All the Devils in Hell could never draw ſo many thither, if Mens *Ignorance* were not the advantage of Temptations.

§. 3. Another ſort among us that are ignorant of the things of God are *ſenſual Gentlemen, and Scholars*, that have ſo much breeding as to underſtand the *words*, and *ſpeak* ſomewhat better than the ruder ſort, but indeed never knew the *nature, truth, and goodneſs* of the *things* they ſpeak of: They are many

Cum quem peccaſſe pene innocens eſt: Maxima purgatio num pars eſt voluntaria pœnitentia delictorum. Scal. Theſ. p. 742. *Facilius ius ignoſcitur qui non perſeverare ſed ab errato ſe revocare, moliuntur; eſt enim humanum peccare, ſed belluinum in errore perſeverare.* Cicero in Vat. Even *Ariſtotle* could ſay, that he that believed as he ought of the Gods, ſhould think as well of himſelf, as *Alexander* that commandeth ſo many men. *Plutarch. de Tranquil. Anim. p.* 155. *Nullus ſuavior animo cibus eſt, quam cognitio veritatis.* Lactant. Inſtit. l. 1. c. 1. It is a mavellous and doleful caſe to think how ignorant ſome People live, even to old age, under conſtant and excellent Teaching. Some learn neither words nor ſenſe, but hear as if they heard not: Some learn *Words*, and know the Senſe no more than if they had learnt but a tongue unknown: And will repeat their Creed and Catechiſm, when they know not what it is that they ſay. A worthy Miniſter of *Helvetia* told me, that their people are very conſtant at their Sermons, and yet moſt of them groſly ignorant of the things which they moſt frequently hear. It is almoſt incredible what ignorance ſome Miniſters report that they have found in ſome of the eldeſt of their Auditors. Nay, when I have examined ſome that have profeſſed ſtrictneſs in Religion, above the common ſort of People, I have found ſome ignorant of ſome of the Fundamentals of the Chriſtian Faith. And I remember what an ancient Biſhop about twelve hundred years ago, ſaith, *Maximus Taurinenſis* in his Homilies, that when he had long preached to his people, even on an Evening after one of his Sermons, he heard a cry or noiſe among the people, and hearkening what it was, they were by their outcry helping to deliver the Moon, that was in labour, and wanted help. His words are [*Quis non moleſte ferat ſic vos eſſe veſtræ ſalutes immemores, ut etiam cœlo teſte peccetis? Nam cum ante dies pleroſque cum cupiditate pulſaverim, ipſa die circiter veſperam tanta vociferatio populi extitit, ut irreligioſitas ejus penetravet ad cœlum. Quod cum requirerem quid ſibi clamor hic velit? dixerunt mihi quod Laboranti Lunæ veſtra vociferatio ſubveniret; & defectum ejus ſuis clamoribus adjuvaret: Riſi equidem & miratus ſum vanitatem, quod quaſi devoti Chriſtiani Deo ferebatis auxilium. Clamabatis enim ne tacentibus vobis perderet elementum: tanquam infirmus enim & imbecillis, niſi veſtris adjuvaretur vocibus, non poſſet luminaria defendere quæ creavit.*] It is cited alſo by *Papirius Maſſonus in vita Hilarii Papæ, fol.* 67. Therefore Popery is ſuitable to the children of darkneſs, and unſuitable to the children of light, becauſe it greatly befriendeth ignorance, hindring the People from reading the Holy Scriptures, and quieting them with the opiate of an eaſie implicite faith, in believing as the *Roman* Church believeth, though they know not what it believeth, or miſtake and think it believeth, that which it doth not: *Ockam. lib. de Sacram. Altar. cap.* 1. citeth *Innocent. Extra de ſum. Trin.* to prove the great benefit and efficacy of implicite Faith, that it would prove an errour to be no ſin: *In tantum, inquit, valet fides implicita, ut dicunt aliqui, ut ſi aliquis eam habet, quod ſcilicet credit quicquid Eccleſia credit, ſi falſe opinatur, ratione naturali motus, quia pater eſt vel prior filio, vel quod tres perſonæ ſint tres res ab invicem diſtantes, non eſt hæreticus, nec peccat; dummodo hunc errorem non defendat, & hoc ipſum credit, quia credit Eccleſiam ſic credere, & ſuam opinionem fidei Eccleſiæ ſupponit. Quia licet ſic male opinetur, non tamen eſt illa fides ſua, immo fides ſua eſt fides Eccleſiæ.* This implicite Faith, being nothing but to believe that the Church erreth not, is not an Implicite Faith in God (to believe that all that God revealeth is true) which all men have that believe in God, as rational an Excuſe for Ignorance and Errour, as a belief in the Church of *Rome*? This is too ſhort and eaſie a Faith to be effectual to the true ends of Faith. *Si igitur tantæ ſit efficaciæ fides implicita, ut excuſet ignoranter errantem circa illa quæ in Scriptura Canonica ſunt expreſſa, multo magis excuſabit ignoranter opinantem aliquid quod nec in Scriptura Canonica reperitur expreſſum.* Ockam ibid.

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of them as *ignorant* of the nature of *faith*, and *sanctification*, and the *working of the Holy Ghost* in planting the *Image of God* upon the soul, and of the *Saints communion with God*, and the *nature of a holy life*, as if they had never heard or believed, that there is such a thing as any of these in being. *Nicodemus* is a lively instance in this case: A Ruler in *Israel* and a Pharisee, and yet knew not what it was to be *born again*. And the pride of these Gallants maketh their ignorance much harder to be cured, than other mens: because it hindereth them from knowing and confessing it. If any one would convince them of it, they say with scorn, as the Pharisees, to Christ, *John 9. 40. Are we blind also?* Yea, they are ready to insult over the Children of the Light, that are wise to salvation, because they differ from the loose or hypocritical Opinions of these Gentlemen, in some matters of Gods Worship; of which their Worships are as competent Judges, as the Pharisees of the Doctrine of Christ, or as *Nicodemus* of Regeneration, or as *Simon Magus*, or *Julian*, or *Porphyry* of the Gifts of the Holy Ghost. These Honourable miserable *men*, will bear no contradiction or reproof: who dare be so unmannerly, disobedient, or bold, as to tell them that they are out of the way to Heaven, and *strangers* to it, (that I say not, *Enemies*); and to presume to stop them in the way to Hell, or to hinder them from damning themselves, and as many others as they can? They think this talk of *Christ*, and *Grace*, and *Life Eternal*, if it be but *serious*, and not like their own, in *Form*, or *Levity*, or *Scorn*) is but the troublesome preciseness of hypocritical humours, crakt-brained fellows: And say of the *godly*, as the Pharisees, John 7. 47, 48, 49. *Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? but this people who knoweth not the Law are cursed.*

§. 4. Well, Gentlemen or poor men, whoever you be that savour not the things of the Spirit (*Rom.* 8. 5, 6, 7, 13.) but live in *ignorance* of the mysteries of salvation, be it known to you, that Heavenly *Truth* and *Holiness* are works of *Light*, and never prosper in the *dark*: And that your *best understanding* should be used for *God and your Salvation*, if for any thing at all. It is the *Devil* and *his deceits* that fear the light. Do but *Understand well what you do*, and then be wicked if you can: and then set light by Christ and holiness if you dare! O come but out of *darkness into the light*, and you will see that which will make you tremble to live ungodly and unconverted another day: And you will see that which will make you with penitent remorse lament your so long neglect of Heaven, and wonder that you could live so far, and so long besides your wits, as to choose a course of vanity and bestiality in the chains of Satan, before the joyful liberty of the Saints: And, though *we* must not be so *uncivil* as to tell you where you are, and what you are doing, you will then more uncivilly call your selves, [*exceedingly mad and foolish, disobedient, deceived, serving divers lusts and pleasures,*] as one did that thought himself before as wise and good as any of you, *Acts 26. 11. Tit. 3. 3.* Live not in a sleepy state of ignorance, if ever you would have saving grace.

Dir. 2. Direction 2. *Especially labour first to understand the true nature of a state of sin, and a state of Grace.*

Pœnitenti optimus est portus, mutatio consilii. Cic. Phil. 12.

§. 1. It's like you will say that *All are sinners*; and that *Christ dyed for sinners*, and that you were *Regenerate in your Baptism*, and that for the sins that since then you have committed, you have *Repented of them*, and therefore you hope they are forgiven.

But stay a little man, and understand the matter well as you go; for it is your salvation that lyeth at the stake: it's very true that *All are sinners*: But it is as true that some are in a *state of sin*, and some in a *state of grace*; some are *converted sinners*, and some *unconverted sinners*: some live in sins *inconsistent with Holiness* (which therefore may be called *Mortal*) others have none but *infirmities* which consist with spiritual life (which in this sense may be called *Venial*:) some hate their sin and long to be perfectly delivered from it: and others so love it, as they are loath to leave it. And is there no difference think you between these?

§. 2. It is as true also that *Christ dyed for sinners*: (Or else where were our hope?) But it is true also that he dyed to *save his people from their sins*, Matth. 1. 21. and to *bring them from darkness unto light, and from the power of Satan unto God*, Acts 26. 18. and *to redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works*, Tit. 2. 14. and that *except a man be born again and converted, and become as a little child* (in humility and beginning the world anew) *he cannot enter into the Kingdom of Heaven*, Joh. 3. 3. 5. Mat. 18. 3. and that even he that dyed for sinners, will at last condemn the *workers of iniquity*, and say, *depart from me ye cursed into everlasting fire*, Matth. 25. *I never knew you*, Matth. 7. 23.

Bonum Gratiæ unius hominis majus est quam bonum naturæ totius universi. Aquin. 12. q. 113. art. 9.

§. 3. It is very true that you were *sacramentally regenerate* in Baptism, and that he that *believeth and is baptized, shall be saved*, and all that are the *Children* of *promise*, and have that *promise sealed* to them by Baptism, are regenerate: The Ancients taught that Baptism puts men into a state of grace; that is, that all that sincerely renounce the world, the Devil and the flesh, and are sincerely given up to God the Father, Son and Holy Ghost, according to the covenant of Grace, and profess and seal this by their Baptism, shall be pardoned and made the heirs of life. But as it is true, that *Baptism thus saveth*, so is it as true, that it is not the *outward washing only the filth of the flesh* that will suffice, but the *answer of a good conscience towards God*, 1 Pet. 2. 21. And that *no man can enter into the Kingdom of God*, that is not *born of the spirit*, as well as of *water*, *John* 3. 5. And that *Simon Magus* and many another have had the *water of Baptism*, that never had the *Spirit*, but still remain in the *gall of bitterness, and bond of iniquity, and had no part nor lot in that business, their hearts being not right in the sight of God*, Act. 8. 13, 21, 23. And nothing is more sure, than that *if any man have not the Spirit of Christ* (for all his Baptism *he is none of his*, Rom. 8. 9. And that if you *have his Spirit*, you *walk not after the flesh, but after the spirit:* and are *not carnally but spiritually minded*, and are *alive to God*, and as *dead to the world*: Rom. 8. 1, 5, 6, 7, 8, 10, 13, 14. Whether all that were baptized are such as these, when they come to age, judge you.

Quicquid Deo gratum dignumque offertur, de bono thesauro cordis defertur. Intra nos quippe est quod Deo offerimus, omne viz. acceptabile munus: Ibi timor Dei —— ibi confessio, ibi laritas, ibi sobrietas, ibi paupertas spiritus, ibi compassio, &c. Potho Prumiens. de Domo Dei, l. 2. *De regno Dei quod intra nos est meditamur vanitates & insanias falsas, dum interioribus animæ virtutibus, in quibus regnum Dei consistit, privati, ad exteriora quædam studia ducimur, & circa corporales exercitationes quæ ad modicum utiles esse videntur, occupamur, fructus spiritus, qui sunt charitas, pax, gaudium,* &c. *intus minime possidemus, & exterius quarundum consuetudinum observantias sectamur; in exercitiis tantum corporalibus quæ sunt jejunia, vigilia, asperitas seu vilitas vestis,* &c. *regulam nobis vivendi quasi perfectam statuentes.* Idem ibid.

§. 4. It is true also, that if you *truely Repent*, you *are forgiven*: But it is as true, that true Repentance is the very Conversion of the soul from sin to God, and leaveth not any man in the power of sin. It is not for a man when he hath had all the pleasure

ſure that ſin will yield him, to wiſh then that he had not committed it, (which he may do then at an eaſie rate) and yet to keep the reſt that are ſtill pleaſant and profitable to his fleſh. Like a man that caſts away the bottle which he hath drunk empty, but keeps that which is full; Or as men ſell off their barren Kine, and buy milch ones in their ſtead: This kind of Repentance is a mockery, and not a cure for the ſoul. *If thou have true Repentance, it hath ſo far turned thy heart from ſin, that thou wouldſt not commit it, if it were to do again, though thou hadſt all the ſame temptations; And it hath ſo far turned thy heart to God and Holineſs, that thou wouldſt live a holy life, if it were all to do again, though thou hadſt the ſame temptations as afore againſt it.* (Becauſe thou haſt not the ſame heart.) *This is* the nature of *true Repentance:* ſuch a Repentance indeed is never too late to ſave: but I am ſure it never comes too ſoon.

§. 5. Mark now I beſeech you, what *a ſtate of ſin*, and *what a ſtate of Holineſs is.*

He that is in a *ſtate of ſin*, hath *habitually* and *predominantly* a *greater love* to ſome Pleaſures, or profits, or honours of this world, than he hath to God and to the glory which he hath promiſed: He preferreth, and ſeeketh, and holdeth (if he can) his fleſhly proſperity in this world, before the favour of God and the happineſs of the world to come. His heart is turned *from God unto the ceature*, and is principally ſet on things on earth. Thus his ſin is the blindneſs, and madneſs, and perfidiouſneſs, and Idolatry of his ſoul, and his forſaking of God, and his ſalvation, for a thing of nought. It is that to his ſoul, which poyſon, and death, and ſickneſs, and lameneſs, and blindneſs are to his body: It is ſuch dealing with God, as that man is guilty of to his deareſt friend or Father, who ſhould hate him and his company, and love the company of a Dog or Toad much better than his, and obey his enemy, againſt him: And it is like a mad mans dealing with his Phyſician, who ſeeks to kill him as his enemy, becauſe he croſſeth his appetite or will to cure him. Think of this well, and then tell me whether this be a ſtate to be continued in. *This ſtate of ſin*, is ſomething worſe, than a meer inconſiderate *act of ſin*, in one that otherwiſe liveth an obedient holy life.

Nulla Religio vera eſt, niſi quæ virtute & juſtitia conſtat. Id. ibid.

§. 6. On the other ſide, a *ſtate of Holineſs*, is nothing elſe but the *Habitual* and *predominant* devotion and *dedication of ſoul, and body, and life, and all that we have to God:* An *eſteeming*, and *loving*, and *ſerving*, and *ſeeking* him, before all the pleaſures and proſperity of the fleſh: Making his favour and everlaſting Happineſs in Heaven *our End*, and Jeſus Chriſt our way, and referring all things in the world unto *that end*, and making this the ſcope, deſign and buſineſs of our lives. It is a turning from a deceitful world to God; and preferring the *Creator* before the *creature*, and Heaven before Earth, and *Eternity* before an inch of *Time*, and our *ſouls* before our corruptible *bodies*, and the authority and Laws of God the Univerſal Governour of the world, before the word or will of any *man*, how great ſoever; and a ſubjecting our *ſenſitive faculties* to our *Reaſon*, and advancing *this reaſon* by *Divine Revelation*; and living by *faith*, and not by *ſight*: In a word, it is a laying up our treaſure in Heaven, and ſetting our hearts there, and living in a Heavenly converſation, ſetting our affections on the things above, and not on the things that are on earth: and a rejoycing in hope of the glory to come, when ſenſualiſts have nothing but tranſitory brutiſh pleaſures to rejoyce in.

This is a *ſtate* and *life* of *Holineſs:* when we perſwade you to be Holy, we perſwade you to no worſe than this: When we commend a life of Godlineſs to your Choice, this is the life that we mean and that we commend to you. And can you underſtand this well, and yet be un willing of it? It can not be. Do but know well what *Godlineſs* and *Ungodlineſs* is, what *Grace* and *ſin* are, and the work is almoſt done.

Direction 3. TO *know what a life of Holineſs is, believe the Word of God, and thoſe that have tryed it, and believe not the ſlanders of the Devil and of ungodly men, that never tryed or knew the things which they reproach.* Dir. 3.

§. 1. *Reaſon* cannot queſtion the *reaſonableneſs of* this advice. Who is wiſer than God? or who is to be believed before him? And what men are liker to know what they talk of, than ſuch as ſpeak from their own experience? Nothing more familiar with wicked men, than to ſlander and reproach the holy ways and ſervants of the Lord. No wiſdom, no meaſure of Holineſs or righteouſneſs will exempt the Godly from their malice. Otherwiſe Chriſt himſelf at leaſt would have been exempted, if not his Apoſtles or other Saints, whom they have ſlandered and put to death. Chriſt hath foretold us what to expect from them, John 15. 18, 19, 20, 21. *If the world hate you, ye know that it hated me before it hated you: If you were of the world, the world would love his own: But becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you: Remember the word that I ſaid unto you, The ſervant is not greater than the Lord: If they have perſecuted me they will alſo perſecute you: If they have kept my ſayings they will keep yours alſo.*

§. 2. The truth is, wicked men are the ſeed and children of the Devil, and have his image, and obey him, and think, and ſpeak, and do as he would have them. And the Godly are the ſeed and members of Chriſt, and bear his Image, and obey him: And do you think that the Devil will bid his children ſpeak well of the wayes or followers of Chriſt? I muſt confeſs, till I had found the truth of it by experience, I was not ſenſible how *Impudent* in *belying*, and *cruel* in abuſing the ſervants of Chriſt, his wordly malicious enemies are. I had *read* oft how early an Enmity was put between the Womans and the Serpents ſeed, and I had read and wondred that the firſt man that was born into the world did murder his Brother, for worſhipping God more acceptably than himſelf; *becauſe his own works were evil, and his brothers righteous*, 1 John 3. 12. I had read the inference, ver. 13. *Marvel not my brethren if the world hate you.*] But yet I did not ſo fully underſtand, that *wicked men* and *Devils* are ſo very *like*, and ſo near of kin; till the words of Chriſt, *John* 8. 44. expounded by viſible demonſtrations had taught it me. Indeed the Apoſtle ſaith, 1 *John* 3. 12. that *Cain was of that wicked one*, that is, the Devil: But Chriſt ſaith more plainly [*Ye are of your father the Devil, and the luſts of your Father ye will do: He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: When he ſpeaketh a lye,*

Victor utic. ſaith that the Arrian *Goths* tormented the devoted Virgins, to force them to confeſs that their Paſtors had committed fornication with them: but no torment prevailed with them, though many were killed with it. pag. 407, 408. *lib.* 2. *Terrent præceptis feralibus, ut in medio Vandalorum noſtri nullatenus reſpirarent: Neque uſque quaque orandi aut immolandi concederetur gementibus locus. Nam & diverſæ calumniæ non deerant quotidie, etiam illis ſacerdotibus, qui in his regionibus verſabantur, quæ palatio tributa pendebant. Et ſi forſitan quiſquam, ut moris eſt, dum Dei populum admoneret, Pharaonem, Nabuchodonoſor, Holofernem, aut aliquem ſimilem nominaſſet, Objiciebantur illi, quod in perſonam Regis ita dixiſſet, & ſtatim exilio tradebatur. Hoc enim tempore perſecutionis genus agebatur, hic apertè, alibi occultè, ut piorum nomen talibus inſidiis interiret.* N B. Victor Uticenſ. p. (mihi) 382. Abundance of Paſtors were then baniſhed from their Churches, and many tormented, and *Auguſtine* himſelf dyed with Fear, ſaith *Victor ib. p.* 376. when he had written (ſaith he) two hundred thirty two Books, beſides innumerable Epiſtles, Homilies, Expoſitions on the *Pſalms*, *Evangeliſts*, &c.

he

he ſpeaketh of his own; for he is a lyar, and the Father of it.] Here note, that cruel *murdering* and *lying* are the principal actions of a Devil; and that as the Father of theſe he is the Father of the wicked, who are moſt notoriouſly addicted to theſe two courſes againſt the moſt innocent ſervants of the Lamb. How juſt it is that they dwell together hereafter, that are here ſo like in diſpoſition and action, even as the Righteous ſhall dwell with Chriſt, who bore his image, and imitated his holy ſuffering life.

§. 3. I conclude then, that if thou wilt never turn to God and a holy life, till wicked men give over belying, and reproaching them, thou maiſt as well ſay, that thou wilt never be reconciled to God, till the Devil be firſt reconciled to him; and never love Chriſt, till the Devil love him, or bid thee love him; or never be a Saint till the Devil be a Saint, or will give thee leave, and that thou wilt not be ſaved, till the Devil be willing that thou be ſaved.

Dir. 4. Direction 4. *THat thy Underſtanding may be enlighten'd, and thy heart renewed, be much and ſerious in reading the Word of God, and theſe Books that are fitted to men in an unconverted ſtate, and eſpecially in hearing the plain and ſearching preaching of the Word.*

§. 1. There is a heavenly *light* and *power* and *Majeſty* in the Word of God, which in the ſerious Reading or hearing of it, may pierce the heart; and prick it, and open it, that corruption may go out, and grace come in. *The Law of the Lord is perfect, converting the ſoul: The teſtimony of the Lord is ſure, making wiſe the ſimple: The Statutes of the Lord are right, rejoycing the heart.* Pſal. 19. 7, 8. Moreover, *by them it is that we are warned, and in keeping of them there is great reward*, verſ. 11. The Eunuch was Reading the Scripture, when *Philip* was ſent to expound it to him for his converſion, *Acts* 8. The preaching of *Peter* did prick many thouſands to the *heart* to their converſion, *Acts* 2. 37. The heart of *Lydia* was *opened* to attend to the preaching of *Paul*, Acts 16. 14. *The word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing of ſoul and ſpirit*, Heb. 4. 11. Theſe *weapons are mighty through God, to the pulling down of ſtrong holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt*, 2. Cor. 4. 5. Haſt thou often read and heard already, and yet findeſt no change upon thy heart? yet read and hear again and again: *Miniſters* muſt not give over *preaching*, when they have laboured without ſucceſs: Why then ſhould *you* give over *hearing or reading*? As the Husbandman laboureth, and looketh to God for rain, and for the bleſſing, ſo muſt we, and ſo muſt you Look up to God: remember it is his Word, in which he calleth you to repentance, and offereth you mercy, and treateth with you concerning your everlaſting happineſs: Lament your former negligence and diſobedience, and beg his bleſſing on his Word, and you ſhall find it will not be in vain.

§. 2. And the ſerious Reading of Books which expound and apply the Scriptures ſuitable to your caſe, may by the bleſſing of God be effectual to your converſion. I have written ſo many to this Uſe my ſelf, that I ſhall be the ſhorter on this ſubject now, and deſire you to read them, or ſome of them, if you have not fitter at hand; viz. *A Call to the Unconverted: A Treatiſe of Converſion: Now or Never: Directions for a ſound Converſion: A Saint or a Bruit: A Treatiſe of Judgment: A Sermon againſt making light of Chriſt: A Sermon of Chriſts Dominion: Another of his Soveraignty, &c.*

Direction 5. *IF thou wouldſt not be deſtitute of ſaving Grace, let thy Reaſon be exerciſed about the matters of thy ſalvation, in ſome proportion of frequent, ſober, ſerious Thoughts, as thou art convinced the weight of the matter doth require.* *Dir.* 5.

§. 1. To *have Reaſon* is common to all men, even the ſleepy and diſtracted: To *uſe Reaſon* is common to all that have their ſenſes awake and fit to ſerve their Minds: To *uſe Reaſon in the greateſt matters*, is proper to *wiſe men*, that know for what end God made them Reaſonable. *Inconſiderate* men are all *ungodly men*: For Reaſon not uſed is as bad as *no Reaſon* (and will prove much *worſe* in the day of reckoning.) The truth is, though ſinners are exceeding blind and erroneous, about the things of God, yet all Gods precepts are ſo Reaſonable, and tend ſo clearly to our joy and happineſs, that if the Devil did not win moſt ſouls by *ſilencing Reaſon*, and laying it *aſleep*, or drowning its voice, with the noiſe and crowd of worldly buſineſs, Hell would not have ſo many ſad inhabitants. I ſcarce believe that God will condemn any ſinner that ever lived in the world (that had the uſe of Reaſon) no not the *Heathens* that had but one talent, but he will be able to ſay to them as Luke 19. 22. *Out of thine own mouth will I judge thee, thou wicked ſervant: Thou kneweſt*, &c. To ſerve God and labour diligently for ſalvation, and prefer it before all worldly things, is ſo *Reaſonable* a thing, that every one that Repenteth of the *contrary courſe*, doth call it from his heart an *impious madneſs*. Reaſon muſt needs be for God that made it. Reaſon muſt needs be for that which is its *proper End and Uſe*. Sin as it is in the Underſtanding, is nothing but *Unreaſonableneſs*: a *blindneſs* and *errour*: a loſs and corruption of Reaſon in the matters of God and our ſalvation. And Grace (as in the underſtanding) doth but cure this folly and diſtraction, and make us *Reaſonable* again: It is but the opening of our eyes, and making us wiſe in the greateſt matters. It is not a more unmanly thing to love and plead for blindneſs, madneſs and diſeaſes, and to hate both *ſight*, and *health*, and *wit*, than it is to *love* and plead for ſin, and to hate and vilifie a holy life.

1 Cor. 13. 5. Pſal. 4. 4, 5. 6, 7. 1 Cor. 11. 28. The word it ſelf exciteth Reaſon, and Preachers are by Reaſon to ſhame all ſin as a thing unreaſonable. And the want of ſuch excitation, by *powerful preaching*, and plain inſtructing, and the perſons conſidering, is a great cauſe of the worlds undoing. For thoſe Preachers that lay all the blame on the peoples *ſtupidity* or *malignity*, I deſire them to read a ſatisfactory anſwer in *Acoſta* the Jeſuit. *li.* 4. *c.* 2, 3, *&* 4. Few ſouls periſh comparatively where all the means is uſed which ſhould be uſed by their Superiours for their Salvation: If every Pariſh had *holy, skilful*, laborious Paſtors, that would publickly and privately do their part; great things might be expected in the World. But ſaith *Acoſta, Itaque præcipua cauſa ad Miniſtros parum idoneos redit. Quenamque eſt prædicatio noſtra? quæ fiducia? ſigna certè non edimus: vitæ ſanctitate non eminemus; beneficentia non invitamus; verbi ac ſpiritus efficacia non perſuademus; lachrymis ac precibus à Deo non impetramus; imo ne magnopere quidem curamus. Que ergo noſtra querela eſt? quæ tanta Indorum accuſatio?* (An ingenuous confeſſion of the *Roman* Prieſthood. And ſuch Prieſts can expect no better ſucceſs. But having ſeen another ſort of Miniſters, through Gods mercy, I have ſeen an anſwerable Fruit of their Endeavours.) *lib.* 4. *p.* 365.

§. 2. Grant me but this one thing, that thou wilt but *ſoberly exerciſe thy Reaſon*, about theſe great important queſtions; Where muſt I abide for ever? What muſt I do to be ſaved? What was I created and Redeemed for? And I ſhall hope that thy own underſtanding as erroneous as it is, will work out ſomething that will promote thy good. Do but withdraw thy ſelf one hour in a day from company and other buſineſs, and *Conſider* but as ſoberly and ſeriouſly of thy *end* and *life*, as thou knoweſt the nature and weight of the matter doth require, and I am perſwaded thy own *Reaſon* and *Conſcience* will call thee to Repentance, and ſet thee, at leaſt, in a far better way than thou waſt in before. When thou

thou walkeſt alone, or when thou wakeſt in the night remember ſoberly that God is preſent, that time is haſting to an end, that judgement is at hand, where thou muſt give account of all thy hours, of thy luſts and Paſſions, and deſires; of all thy thoughts, and words and deeds; and that thy endleſs joy or miſery dependeth wholly and certainly on this little time; Think but ſoberly on ſuch things as theſe, but one hour in a day or two, and try whether it will not once recover thee to wit and godlineſs, and folly and ſin will vaniſh away before the force of Conſidering Reaſon, as the darkneſs vaniſheth before the light. I intreat thee now as in the preſence of God, and as thou wilt anſwer the denial of ſo reaſonable a Requeſt, at the day of Judgment, that thou wilt but reſolve to try this courſe of a *ſober ſerious Conſideration*, about thy *ſin*, thy *duty*, thy *danger*, thy *hope*, thy *account*, and thy *everlaſting ſtate*: Try it ſometimes; eſpecially on the Lords days; and do but *mark* the *Reſult* of all; and whither it is that ſuch *ſober conſideration* doth *point* or *lead* thee? Whether it be not towards a diligent holy heavenly life? If thou deny me thus much, God and thy Conſcience ſhall bear witneſs, that thou thoughteſt thy ſalvation of little worth, and therefore maiſt juſtly be denied it.

§. 3. Would it not be ſtrange that a man ſhould be penitent and Godly, that never once *thought* of the matter with any ſerioufneſs in his life? Can ſo many and great Diſeaſes of Soul be cured before you have once *ſoberly conſidered* that you *have* them, and how great and dangerous they are, and by what remedies they muſt be cured? Can grace be obtained and exerciſed, while you never ſo much as think of it? Can the main buſineſs of our lives be done without any *ſerious thoughts*; when we think it fit to beſtow ſo many upon the trivial matters of this world? Doth the world and the fleſh deſerve to be remembred all the day, and week and year? and doth not God and thy ſalvation deſerve to be thought on one hour in a day, or one day in a week? Judge of theſe things but as a man of reaſon. If thou look that God, who hath given thee reaſon to guide thy Will, and a *Will* to command thy Actions, ſhould yet carry thee to Heaven like a Stone, or ſave thee againſt or without thy will, before thou didſt ever once ſoberly *think* of it, thou maiſt have leiſure in Hell to lament the Folly of ſuch Expectations.

Dir. 6. Direction 6. *SUffer not the Devil by company, pleaſure or worldly buſineſs to divert or hinder thee from theſe ſerious conſiderations.*

§. 1. The Devil hath but two ways to procure thy damnation. The one is by keeping *thee from* any ſober Remembrance of ſpiritual and eternal things: and the other is, if thou wilt needs think of them, to *deceive* thee into falſe erroneous thoughts. To bring to paſs the firſt of theſe (which is the moſt common powerful means) his ordinary way is by *diverſion*: finding thee ſtill ſomething elſe to do, putting ſome other thoughts into thy mind, and ſome other work into thy hand; ſo that thou canſt never have leiſure for any ſober thoughts of God. When ever the Spirit of God knocks at thy door, thou art ſo taken up with other company, or other buſineſs, that thou canſt not hear, or wilt not open to him. Many a time he hath been ready to teach thee, but thou waſt not at leaſure to hear and learn. Many a time he ſecretly jog'd thy conſcience, and checkt thee in thy ſin, and called thee aſide to conſider ſoberly about thy ſpiritual and everlaſting ſtate, when the noiſe of fooliſh mirth and pleaſures, or the buſtles of encumbring cares and buſineſs, have cauſed thee to ſtop thy ears and put him off, and refuſe the motion. And if the abuſed Spirit of God depart, and leave thee to thy beloved mirth and buſineſs, and to thy ſelf, it is but juſt; And then thou wilt never have a ſerious effectual thought of Heaven perhaps till thou have loſt it; nor a ſober thought of Hell, till thou art in it; (unleſs it be ſome deſpairing, or ſome dull uneffectual thought.)

Even learning and honeſt ſtudies may be uſed as a diverſion from more neceſſary things. Saith *Petrarch in vita ſua, ſic vixi ſub ad omne*

§. 2. O therefore as thou loveſt thy ſoul, do not love thy pleaſure or buſineſs ſo well as to refuſe to treat with the Spirit of God, who comes to offer thee greater pleaſures, and to engage thee in a more important buſineſs: O lay by all to hear a while, what God and conſcience have to ſay to thee. They have greater buſineſs with thee, than any others that thou converſeſt with. They have better offers and motions to make to thee, than thou ſhalt hear from any of thy old companions. If the Devil can but take thee up a while, with one pleaſure one day, and another buſineſs another day, and keep thee from the work that thou cameſt into the world for, till time be gone, and thou art ſlipt unawares into damnation, then he hath his deſire, and hath the end he aimed at, and hath won the Day, and thou art loſt for ever.

§. 3. It's like thou ſetteſt ſome limits to thy folly, and purpoſeſt to do thus but a *little while*: But when one Pleaſure withereth, the Devil will provide a freſh one for thee; and when one buſineſs is over, which cauſeth thee to pretend *Neceſſity*, another, and another, and another will ſucceed, and thou wilt think thou haſt ſuch *Neceſſity ſtill*, till time is gone, and thou ſee too late how groſly thou waſt deceived. Reſolve therefore that whatever company, or pleaſure, or buſineſs would divert thee, that thou wilt not be befooled out of thy ſalvation, nor taken off from minding the *One thing Neceſſary*: If Company plead an intereſt in thee, know of them whether they are better company than the Spirit of God and thy Conſcience: If Pleaſure would detain thee, enquire whether it be more pure and durable pleaſures, than thou maiſt have in Heaven by hearkening unto grace: If *buſineſs* ſtill pretend *Neceſſity*, enquire whether it be a greater buſineſs than to prepare thy ſoul and thy accounts for judgment, and of greater *Neceſſity* than thy ſalvation. If not, let it not have the precedency: If thou be wiſe, do that firſt that *muſt needs be done*: and let that ſtand by, that may beſt be ſpared. What will it profit thee to win all the world, and loſe thy ſoul. At leaſt, if thou durſt ſay that thy *Pleaſure* and *Buſineſs* is better than *Heaven*, yet might they ſometime be forborn, while thou ſeriouſly thinkeſt of thy Salvation.

ſalubre ſtudium apto; ſed ad moralem præcipuè philoſophiam, & ad pietatem primo. Quam ipſam proceſſu temporis neglexi, ſacris literis delectatus, in quibus olim dulcedinem abſtuli, quam aliquando contempſeram; poetices literis non niſi ad ornamentum reſervatis.

Direction 7. *IF thou wouldſt be converted and ſaved, be not a malicious or peeviſh enemy to thoſe that would convert and ſave thee: Be not angry with them that tell thee of thy Sin or Duty, as if they did thee wrong or hurt.* *Dir. 7.*

§. 1. God worketh by inſtruments: When he will convert a *Cornelius*, a *Peter* muſt be ſent for and willingly heard. When he will recall and ſave a ſinner, he hath uſually ſome publick Miniſter or private friend, that ſhall be a meſſenger of that ſearching and convincing truth, which is fit to awaken them, enlighten them and recover them. If God furniſh theſe his Inſtruments with compaſſion to your ſouls, and willingneſs to inſtruct you, and you will take them for your *enemies*, and peeviſhly quarrel with them, and contradict them, and perhaps reproach them, and do them a miſchief for their good will, what an inhuman barbarous courſe of ingrati-

ingratitude is this? Will you be angry with men for endeavouring to save you from the fire of Hell? Do they endeavour to make any gain or advantage by you? or only to help your souls to Heaven? Indeed if their endeavours did serve any ambitious design of their own, to bring the world (as the Pope and his Clergy would do) under their own jurisdiction, you had reason then to suspect their fraud. But the truth is, Christ hath purposely appointed his greatest Church-Officers to be but *Ministers*, even the *Servants of all*, to rule and save men as *Volunteers*, without any *coercive Power*, by the Management of his powerful *Word* upon their *consciences*, and to *beseech* and *intreat* the poorest of the flock, as those that are not *Lords over God's heritage*, nor *masters of their Faith*, but their *servants in Christ*, and *helpers of their Joy*; that so whenever we deliver our message to them, they may see that we exercise not *dominion over* them, and aim at no worldly honours, or gain, or advantage to our selves; but at the meer conversion and saving of their souls: whereas if he had allowed us to *exercise authority as the Kings of the Gentiles*, and to be called *Gracious Lords*, and to encumber our selves with the *affairs of this life*, our doctrine would have been rejected by the generality of the world, and we should always have come to them on this great disadvantage, that they would have thought that we sought not *them*, but theirs; and that we preached not *for them* but *for our selves*, to make a prize of them: As the Jesuits when they attempt the conversion of the *Indians*, do still find this their great impediment, the Princes and People suppose them to pretend the Gospel, but as a means to subjugate them and their Dominions to the Pope, because they tell them that they must be all subject to the Pope, if they will be saved. Now when Christ hath appointed a poor *self-denying*, *intreating* Ministry, against whom you can have none of these pretences, to stoop to your feet, with the most submissive intreaties, that you would but turn to God and live, you have no excuse for your own barbarous ingratitude, if you will fly in their faces, and use them as your Enemies, and be offended with them for endeavouring to save you. You know they can hold their Tythes and Livings by smoothing, and cold, and general preaching, as well as by more faithful dealing (if not better): You know they can get no worldly advantage by dealing so plainly with you: You know that they hazard by it, their Reputation with such as you; and they cannot be ignorant that it is like to expose them to your ill will and indignation.

1 Pet. 5. 2, 3, 4. 2 Cor. 1. 24. 4. 2 Cor. 5. 19, 20. 2 Cor. 1. 24. 1 Cor. 4. 1. 2 Cor. 5. 9. & 11. 23. Joel 1. 9, 13. 2 Cor. 4. 5. Mark 10. 44. Matth. 20. 27. Luk. 22. 24, 25, 26.

§. 2. And they are men as well as you, and therefore undoubtedly desire the good will and the good word of others, and take no pleasure to be scorned or hated: Undoubtedly they break through much temptations and reluctancy of the flesh, before they can so far deny themselves as to endeavour your salvation on such terms: And seeing it is all for *you*, methinks *you* should be their chief encouragers: If *others* should *oppose* them, you should be *for them*, because they are *for you*. If I go with a Convoy to relieve a besieged Garrison, I shall expect *opposition* from the *Enemy* that besiegeth them: But if the *besieged* themselves shall shoot at us, and use us as Enemies for venturing our lives to relieve them, it's time to be gone, and let them take what they get by it.

§. 3. Perhaps you think that the Preacher (or private admoniser) is too *plain* with you: But you should consider that *self love* is like to make you partial in your own cause, and therefore a more unexcapable Judge than they. And you should consider that God hath commanded them to deal plainly, and told them that else the Peoples blood shall be required at their hands, *Isa.* 58. 1. *Ezek.* 18. And that God best knoweth what medicine and dyet is fittest for your Disease: And that the case is of such grand importance (whether you shall live in Heaven or Hell for ever?) that it is scarce *possible* for a Minister to be too plain and serious with you: And that your disease is so obstinate, that gentler means have been too long frustrate, and therefore sharper must be tried: else why were you not converted by gentler dealing until now? If you fall down in a swoon, or be ready to be drowned, you will give leave to the standers by to handle you a little more roughly than at another time, and will not bring your action against them for laying hands on you or ruffling your Silks or Bravery: If your House be on fire, you will give men leave to speak in another manner, than when they modulate their voices into a civil and complementing tone.

Seneca *Ep.* 87. *Scribit, Arato nescio quem Romanum Poetam, non minus Catonem, quam Scipionem: Alter enim cum hostibus nostris, alter cum moribus bellum gessit.*

It may be you think that they are censorious in judging you to be unconverted, when you are not, and to be worse and in more danger than you are, and speaking harder of you than you deserve. But it's *you* that should be most suspicious of your selves, and afraid of so great a matter of being deceived. A Stander-by may see more than a Player: I am sure he that is awake may know more of you, than you of your selves when you are asleep.

§. 4. But suppose it were as you imagine, it is his Love that mistakingly attempteth your good. He intendeth you no harm: It is your salvation that he desireth: It is your damnation that he would prevent: You have cause to love him, and be thankful for his *good will*, and not to be angry with him, and reproach him for his mistakes. He is none of those that brings you into the *Inquisition*, and would fine, or imprison, or banish, or burn, or hang, or torment you, in order to convert and save you: The worst he doth, is but to speak those words, which if true, you are deeply concerned to regard: and if mistaken can do you no hurt, unless you are the cause your self. If it be in publick preaching, he speaketh generally by descriptions, and not by nomination; no more of you, than of others in your case: Nor of you at all, if you are not in that case. If he speak privately to you, there is no *witness* but your self: and therefore it is no matter of disgrace. Never, for shame, pretend that thou art willing to be converted and saved, when thou hatest those that would promote it; and art angry with every one that tells thee of thy case, and couldst find in thy heart to stop their mouths, or do them a mischief.

Direction 8. *IF thou art willing indeed to be converted, do thy best to discover that yet thou art unconverted, and in a lost and miserable state.* *Dir.* 8.

§. 1. Who will endeavour to cure a disease which he thinks he hath not? Or to Vomit up the poison which he thinks he never took? or taketh to be *no poison?* or to come out of the ditch, that thinks he is not in it? Or who will turn back again, that will not believe but he is in the right way? Who will labour to be converted, that thinks he is converted already? Or who will come to Christ as the Physician of his soul, that thinks he is not sick, or is cured already. The common cause that men live and die without the grace of Repentance, Sanctification and Justification which should save them, is because they will not believe but that they have it, when they have it not, and that they are penitent, and

and justified and sanctified already. It is not my desire to make any of you think worse of your condition than it is: But if you will not know what it is, you will not be fit for recovering grace, nor use the means for your own recovery; you think it is so sad a conclusion, to find your selves in a state of condemnation, that you are exceeding unwilling to know it or confess it.

Bernard. de grad. humil. grad. 8. describeth mens excusing their sins thus [If it may be, they will say, I did not do it; or else, It was no sin, but lawful; or else, I did it not oft or much: or else, I meant no harm; or else, I was perswaded by another, and drawn to it by temptation.]

§. 2. But I beseech you consider but these two things: First, Either it is *true* that you are in so miserable a state, or it is *not true*: If it be *not true*, the closest tryal will but comfort you, by discovering that you are sanctified already: But if it *be true*, then do you think it will save you to be ignorant of your danger? Will it cure your disease, to believe that you have it not? Will thinking well of your selves falsly, prove that you are well indeed? Is it the way to grace, to think you have it, when you have it not? Will it bring you to Heaven, to think that you are going thither, when you are in the way to Hell? Nay, do you not know, that it is the principal temptation of the Devil, to keep men from a state of Repentance and Salvation, to deceive them thus, and perswade them that they are in such a state already? Judge soberly of the case: Do you think if all the impenitent unconverted sinners in the World were certain that they are indeed in a graceless state, in which if they died, they were past all hope, that they would not quickly look about them, and better understand the offers of a Saviour, and live in continual solicitude and fear, till they found themselves in a safer state: If you were *sure* your selves, that you must yet be *made new creatures*, or be *damned*, would it not set you on work to seek more diligently after grace than ever you have done? The Devil knoweth this well enough; that he could scarce keep you quiet this night in his snares, but you would be ready to repent and beg for mercy, and resolve on a new life, before to morrow, if you were but sure that you are yet in a state of condemnation. And therefore he doth all he can to hide your sin and danger from your eyes, and to quiet you with the conceit, that though you are sinners, yet you are penitent, pardoned and safe.

§. 3. Well Sirs, there can be no harm in knowing the truth. And therefore will you but try your selves, Whether you are unsanctified or not? You were baptized into the name of the Holy Ghost as your Sanctifier: and if now you neglect or mock at Sanctification, what do you but deride your Baptism, or neglect that which is its fence and end? It doth not so much concern you to know that you live the life of nature, as to know whether sanctification have made you spiritually alive to God.

§. 4. And let me tell you this to your encouragement, that we do not call you to know that you are *unconverted*, and *unpardoned*, and *miserable*, as men that *have no remedy*, but must sit down in *despair*, and be *tormented* with the fore-knowledge of your endless pains before the time. No; it is but that you may speedily and thankfully accept of Christ, the full remedy, and turn to God, and quickly get out of your sin and terrour, and enter into a life of safety and of peace. We desire not your continuance in that life which tendeth to despair and horrour: we would have you out of it, if it were in our power before to morrow: and therefore it is that we would have you understand what danger you are in, that you may go no further, but speedily turn back, and seek for help. And I hope there is no hurt (though there be some present trouble) in such a discovery of your danger as this is.

Well, if you are but willing to know, I shall help you a little to know what you are.

Marks of an unconverted state.

§. 5. 1. IF you are persecutors, or haters, or derisers of men, for being serious and diligent in the service of God, and fearful of sinning, and because they go not with the multitude to do evil, it is a certain sign that you are in a state of death: Yea, if you love not such men, and desire not rather to be such your selves, than to be the greatest of the ungodly. See *Gal.* 4. 29. *Acts* 26. 11. 1 *Tim.* 1. 13. 1 *Pet.* 4. 2, 3, 4, 5. *Psal.* 15. 4. 1 *John* 3. 8, 9, 10, 11, 12, 13, 14, 15. *John* 13. 35. *Psalm* 84. 10.

§. 6. 2. If you love the world best, and set your affections most on things below, and mind most earthly things; nay, if you seek not first Gods Kingdom, and the righteousness thereof, and if your hearts be not in Heaven, and your affections set on the things that are above, and you prefer not your hopes of life eternal before all the pleasures and prosperity of this world, it is a certain sign that you are but worldly and ungodly men. See this in *Matth.* 6. 19, 20, 21, 33. *Phil.* 3. 18, 19, 20. *Col.* 3. 1, 2, 3, 4. *Psal.* 73. 25. 1 *Joh.* 2. 15, 16, 17. *James* 1. 27. *Luke* 12. 20, 21. & 16. 25.

§. 7. 3. If your estimation belief and hopes of everlasting life through Christ, be not such as will prevail with you, to deny your selves, and forsake Father and Mother, and the nearest friends, and house, and land, and life, and all that you have for Christ, and for these hopes of a happiness hereafter, you are no true Christians, nor in a state of saving grace. See *Luke* 14. 26, 33. *Mat.* 10. 37, 38, 39. *Matth.* 13. 21, 22.

§. 8. 4. If you have not been converted, regenerated and sanctified by the Spirit of Jesus Christ, making you spiritual, and causing you to mind the things of the Spirit above the things of the flesh. If this spirit be not in you, and you walk not after it, but after the flesh, making provision for the flesh, to satisfy its desires, and preferring the pleasing of the flesh, before the pleasing of God, it is certain that you are in a state of death. See *Matth.* 18. 3. *John* 3. 3, 5, 6. *Heb.* 12. 14. *Rom.* 8. 1, 5, 6, 7, 8, 9, 10, 11, 12, 13. & 13. 13, 14. *Luk.* 16 19, 25. & 12. 20, 21. *Heb.* 11. 25, 26. 2 *Cor.* 4. 16, 17, 18. & 5. 7. *Rom.* 8. 17, 18.

§. 9. 5. If you have any known sin which you do not hate, and had not rather leave it, than keep it, and do not pray, and strive and watch against it, as far as you know and observe it, but rather excuse it, plead for it, desire it, and are loth to part with it, so that your will is habitually more for it than against it, it is a sign of an impenitent unrenewed heart. 1 *John* 3. 3, 4, 5, 6, 7, 8, 9, 10, 24. *Gal.* 5. 16. 19, 20, 21, 22, 23, 24, 25. *Rom.* 7. 22, 24. & 8. 13. *Luke* 13. 3, 5. *Matth.* 5. 19, 20. 2 *Tim.* 2. 19. *Psal.* 5. 5. *Luke* 13. 27.

§. 10. 6. If you love not the Word as it is a *light discovering your sin and duty*, but only as it is a *general truth*, or as it reproveth *others*: If you love not the most searching preaching, and would not know how bad you are, and come not to the light, that your deeds may be manifest, it is a sign that you are not children of the light, but of the darkness, *John* 3. 89, 20, 21.

§. 11. 7. If the Laws of your Creatour and Redeemer be not of greatest power and authority with you, and the will and word of God cannot do more with you, than the word or will of any man, and the threatnings and promises of God be not more prevalent with you, than the threats or promises of any men, it is a sign that you take not God for your God, but in heart are Atheists and ungodly men. *Luke* 19. 27. *Matth.* 7. 21, 22, 23, 26. *Dan.* 3. 16, 17, 18. & 6. 5, 10. *Jer.* 17. 5, 6. *Luke* 12. 4. *Acts* 5. 29. *Psal.* 14. 1, *&c.*

§. 12. 8. If you have not in a deliberate Covenant or resolution devoted and given up your selves to God as your Father and Felicity, to JesusChrist as your only Saviour, and your Lord and King, and to the Holy Ghost as your Sanctifier, to be made holy by him, desiring that your heart and life should be perfectly conformed to the will of God, and that you might know him, and love him, and enjoy him more; you are void of Godliness and true Christianity: For this is the very Covenant which you make in Baptism, which you call your Christening: *Mat.* 28. 19, 20. 2 *Cor.* 8. 5. 1 *Cor.* 6. 17. *John* 1. 10. 11, 12. *Gal.* 4. 6. *Rom.* 8. 14, 15.

Atq; haud scio an Pietate adversus Deos sublatâ, fides etiam, & societas humani generis, & una excellentissima virtus, Justitia, tollatur. Cicero de Nat. Deor. pag. 4.

§. 13. I Have now plainly shewed you, and fully proved, from the Word of God, by what infallible signs an ungodly man may know that he *is Ungodly* if he will: May you not know whether it be thus with you, if you are willing to *know*? May you not know if you will, whether your desire and design of life, be more for this world, or that to come? and whether Heaven or Earth be preferred and sought first? and whether your fleshly prosperity and pleasure, or your souls be principally cared for and regarded? May you not know if you will, whether you *love* or *loath* the serious worshippers of God? and whether you had rather be deliver'd from your sins, or keep them? and whether your wills be more against them, or for them? and whether you love a holy life or not? and whether you had rather be perfect in Holiness and Obedience to God, or be excused from it, and please the flesh? and whether you had rather be such a one as *Paul*, or as *Caesar* a persecuted Saint in poverty and contempt, or a persecuting Conquerour or King? May you not know if you will, whether you love a searching Ministry, that telleth you of the worst, and would not deceive you? May you not know, whether you are resolvedly devoted and given up to God, the Father, Son and Holy Ghost, as your Father and felicity, your Saviour and your Sanctifier, and whether the scope, design and business of your lives is more for God, or for the flesh, for Heaven or Earth; and which it is that bears the sway, and which it is that comes behind, and hath but the leavings of the other, or only so much as it can spare? Certainly these are things so neer you, and so remarkable in your hearts, that you *may* come to the knowledge of them if you will. But if you *will not*, who can help it?

§. 14. What a sottish cavil is it then of those ignorant men, that ask us, when we tell them of these things, whether ever we were in Heaven? or ever saw the Book of Life? and how we can tell who shall be saved, and who shall be damned? If it were about a May game this jetting were more seasonable; but to talk thus distractedly about the matters of Salvation and damnation, and to make such a jest of the damning of souls, is a kind of foolery that hath no excuse. What tho' we never were in Heaven? and never saw the Book of Life? Dost thou think I never saw the Scriptures? Why wretched sinner? dost thou not know, that Christ came down from Heaven, to tell us who they be that shall come thither, and who they be that shall be shut out? And did he not know what he said? Is God the Governour of the world, and hath he not a Law by which he governeth them? And can I not tell by the *Law*, who they be that the Judge will condemn or save? What else is the Law made for, but to be the *Rule of Life*, and the *Rule of Judgment*? Read *Psal.* 1. & 15. & *Matth.* 5. & 7. & 25. and all the Texts which I even now cited, and see in them whether God hath not told you who they be that shall be saved, and who they be that shall be condemned? Nay, see whether this be not the very business of the Word of God? And do you think that he hath written in vain? But some Men have loved ignorance and ungodliness so long, till the Spirit of grace hath cast them off, and left them to the sottishness of their carnal minds, so that they have eyes and see not, and ears and hear not, and hearts and understand not. But those that are *Willing* and *Diligent* to know their *sin* and *duty* in order to their recovery, God will not let them search in vain, nor hide the remedy from their Eyes.

Direction 9. *When you have found your selves in a state of sin and death, Understand and Consider what a state that is.* Dir. 9.

§. 1. It may be you will think it a *tolerable condition*, and linger in it, as if you were *safe*, or *delay* your Repentance, as if it were a matter of no great haste; unless you open your Eyes, and look round about you, and see in how slippery a place you stand. Let me name some instances of the misery of an unregenerate graceless state, and then judge of it as the word of God directs you.

1. *As long as you are unconverted you must needs be loathsome and abominable to God.* His holy nature is unreconcileable to *sin*, and would be unreconcileable to *sinners*, if it were not that he can cleanse and purifie them. Did you know *what sin is*, and know *Gods holiness*, you would understand this much better. Your own *averseness to God*, and your *dislike* of the *holiness* of his *Laws* and *servants*, might tell you what thoughts *he* hath of *you*. *He hateth all the workers of iniquity*, Psal. 5. 5. Indeed he taketh you for *his enemies*, and as such he will handle you, if you be not converted. I know many persons that are most deeply guilty, especially men of honour and esteem in the world, would scorn to have this title given to themselves: But verily God is not fearful of offending them, nor so tender of their defiled honour, as they are of their own, or as they expect the Preacher should be. If those be the *King's enemies* that refuse his *Government* and set up another, then those are the *enemies of God* and of the *Redeemer*, and of the *Holy Ghost*, that set up the base concupiscence of their flesh, and the honour and prosperity of this world, and the will of man, and refuse the *Government of God* their Creatour and Redeemer, and refuse the sanctifying teachings and operations of the Holy Ghost. Read *Luke* 19. 27.

Mira Ciceronis fictio in lib. de Universit. p. 358. *Atque ille qui recte & honeste curriculum vitae à natura datum confecerit, ad illud astrum, quo cum aptus fuerit, revertetur. Qui autem immoderate & intemperate vixerit, cum secundus ortus in figuram mutabilem transferet, & sine tum quidem finem vitiorum faciet, gravius etiam jactabitur, & in suis moribus similimas figuras & ferarum transferetur: neque malorum terminum prius aspiciet, quàm illam sequi coperit conversionem, quam habebat in se, &c. cum ad primam & optimam affectionem animi pervenerit.*

Some think it strange that any men should be called *Haters of God*; And I believe you will find it hard to meet with that man that will confess it by himself, till *converting Grace* or *Hell* constrain him: And indeed if God himself had not charged men with *that sin*, and called them *by that name*, we should scarce have found *belief* or *patience* when we had endeavoured to convince the world of it. Intreat but the worst of men to repent of *Hating God*, and try how they will take it. Yet they may read that name in Scripture, *Rom.* 1. 30. *Psal.* 81. 15. *Luke* 19. 14. Did not the *Jews hate Christ* think you, when they murdered him? and when they hated all his followers for his sake? *Matth.* 10. 22. *Mark* 13. 13. And doth not Christ say, that they *shall be hated for his sake*, not only of the Jews, but also of *all Nations*, and *all men*, *Matth.* 24. 9. & 10. 22. Even by the *world*, *John* 17. 14. & 15. 17, 18. 19, &c. And this was a *hating* both *Christ* and *his Father*, *John* 15. 23, 24. But you will say, It is not possible that any man can hate God? I answer, How then

come

come the *Devils* to hate him? Yea, *every ungodly man* hateth God: Indeed no man hateth him as *Good*, or as *Merciful to them*: But they hate him as *Holy* and *Just*, as one that will not let them have the pleasure of sin, without damning them: as one engaged in justice to cast them into Hell, if they dye without conversion: and as one that hath made so pure and precise a Law to govern them, and convinceth them of sin, and calls them to that repentance and Holiness which they hate. Why did the world hate Christ himself? He tells you, John 7. 7. *The world cannot hate you, but me it hateth, because I testifie against it, that the works thereof are evil.* John 3. 19. *This is the condemnation that Light is come into the world, and men loved darkness rather than light, because their deeds were evil.* Nay, it is a wonder of blindness, that this *God-hating* world and age, should not perceive that they are *God-haters*, while they hate his servants to the death, and implacably rage against them, and hate his holy ways and Kingdom, and bend all their power and interest in most of the Kingdoms of the world, against his interest and his people upon earth: While the *Devil* fighteth his battels against Christ thro' the World, by *their hands*, they will yet confess the *Devils malice* against God, but deny *their own*; as if he used their *hands* without their *hearts*. Well poor wretched worms! instead of *denying* your *enmity* to him, lament it, and know that *he* also taketh *you* for *his enemies*, and will prove too hard for you when you have done your worst. Read *Psal.* 2. and tremble and submit. This is especially the case of *persecutors* and *open enemies*; but in their measure also of all that *would not have him to reign over them*. And therefore Christ came to *Reconcile us unto God*, and *God* to us; and it is only the *Sanctified* that are *Reconciled* to him. See *Col.* 1. 21. *Phil.* 3. 18. 1 *Cor.* 15. 25. *Rom.* 5. 10. *The carnal mind is enmity against God: for it is not subject to the Law of God; nor indeed can be*, Rom. 8. 7. Mark that Text well.

§. 2. 2. As long as you are unsanctified, you are *unjustified* and *unpardoned*: you are under the guilt of all the sins that ever you committed: Every sinful thought, word and deed, of which the least deserveth Hell, is on your score, to be answered for by your self: And what this signifieth, the threatnings of the Law will tell you. See *Acts* 26. 18. *Mark* 4. 12. *Col.* 1. 14. There is no sin forgiven to an impenitent unconverted sinner.

§. 3. 3. And no wonder, when the *unconverted* have no *special interest in Christ*. The pardon and life that is given by God, is given in and with *the Son: God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life*, 1 John 5. 10, 11, 12. Till we are members of Christ, we have no part in the pardon and salvation purchased by him: and ungodly sinners are not his members. So that Jesus Christ who is the hope and life of all his own, doth leave thee as he found thee; and that is not the worst: for,

Rom. 8. 9.

§. 4. 4. It will be far worse with the impenitent rejecters of the grace of Christ, than if they had never heard of a Redeemer. For it cannot be, that God having provided so precious a Remedy for sinful miserable souls, should suffer it to be despised and rejected, without encreased punishment. Was it not enough that you had disobeyed your *Great Creatour*, but you must also set light by a most *Gracious Redeemer*, that offered you *pardon*, purchased by his blood, if you would but have come to God by him? Yea, the Saviour that you despised shall be himself your judge, and the Grace and Mercy which you set so light by, shall be the heaviest aggravation of your sin and misery. For *how shall you escape if you neglect so great salvation?* Heb. 2. 3. *And of how much sorer punishment* (than the despisers of *Moses* Law) *shall they be thought worthy, who have trodden under foot the Son of God*, &c. Heb. 10. 29.

§. 5. 5. The very *prayers and sacrifice* of the wicked are *abominable* to God: (except such as contain their returning from their wickedness.) So that terrour ariseth to you from that which you expect should be your help. See *Prov.* 15. 8. & 21. 27. *Isa.* 1. 13.

§. 6. 6. Your common Mercies do but increase your sin and misery (till you return to God): Your carnal hearts turn all to sin, Tit. 1. 15. *Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure: but even their mind and conscience is defiled.*

§. 7. 7. While you are unsanctified, you are impotent and dead to any holy acceptable work: when you should redeem your time, and prepare for eternity, and try your states, or pray, or meditate, or do good to others, you have no heart to any such spiritual works: your minds are byassed against them. *Rom.* 8. 7. And it is not the excusable impotency of such, as *would* do good, but cannot: but it is the malicious impotency of the wicked, (the same with that of Devils) that cannot do good, because they will not; and will not because they have blind malicious and ungodly hearts, which makes their sin so much the greater, *Tit.* 1. 16.

§. 8. 8. While you have unsanctified hearts, you have at all times the *seed* and *disposition* unto every sin: And if you commit not the *worst*, it is because some providence restraining the Tempter hindreth you: No thanks to you that you do not daily commit Idolatry, Blasphemy, Theft, Murder, Adultery, *&c.* It is *in your hearts* to do it, when you have but temptation and opportunity: and will be till you are renewed by sanctifying Grace.

§. 9. 9. Till you are sanctified you are *heirs of death and Hell*, even under the curse, and *condemned already in point of Law*, tho' *judgment* have not past the *final sentence*. See *John* 3. 18, 19, 36. And nothing is more certain, than that you had been damned and undone for ever, if you had dyed before you had been renewed by the Holy Ghost; and that *yet* this will be your miserable portion, if you should dye unsanctified. Think then what a life you have lived until now? And think what it is to live any longer in such a case, in which if you dye, you are certain to be damned. Conversion may save you, but unbelief and self flattery will not save you from this endless misery, *Heb.* 12. 14. *Heb.* 2. 3. *Matth.* 25. *ult.*

Unus gehennæ ignis est in Inferno, sed non uno modo omnes excruciat peccatores. Unicuique enim quantum exigit culpa, tantum illic sentitur & pœna: Nam sicut hic unus sol non omnia corpora æqualiter calefacit, ita illic unus ignis animas pro qualitate criminum dissimiliter exurit.

§. 10. 10. As long as you are unsanctified, you are *hasting to this misery*. Sin is like to get more rooting; and your hearts to be more hardened, and at enmity with Grace; and God more provoked; and the Spirit more grieved; and you are every day nearer to your final doom, when all these things will be more sensibly considered, and better understood, 2 *Tim.* 3. 13. 2 *Pet.* 2. 3.

Hugo Etherianus de Anim. regres. cap. 12. *Idem undique in infernum descensus est*, saith *Anaxarchus* (*in Laert.*) to one that only lamented that he must dye in a strange Country.

Thus I have given you a brief account of the case of unrenewed souls, and but a brief one, because I have done it before more largely (*Treat. of Convers.*)

Direction 10. *When you have found out how sad a condition you are in, consider what there is in sin to make you amends or repair your loss, that should be any hindrance to your Conversion.*

§. 1.

§. 1. Certainly you will not continue *for nothing* (if you *know it* to be *nothing*) in ſo dangerous and doleful a caſe as this. And yet you do it for that which is *much worſe* than *nothing*, not *conſidering* what you do. Sit down ſometimes and well bethink you, what recompence the world or ſin will make you, for your God, your ſouls, your hopes, and all, when they are loſt and paſt recovery? Think what it will then avail or comfort you, that *once* you were honoured, and had a great eſtate; that *once* you fared of the beſt, and had your delicious cups, and merry hours, and ſumptuous attire, and all ſuch pleaſures Think whether this will abate the horrours of death, or put by the wrath of God, or the ſentence of your condemnation, or whether it will eaſe a tormented ſoul in Hell? If not; think how ſmall, and ſhort, and ſilly a commodity and pleaſure it is, that you buy ſo dear: And what a wiſe man can ſee in it, that ſhould make it ſeem worth the Joys of Heaven, and worth your enduring everlaſting torments. What is it that is ſuppoſed worth all this? Is it the ſnare of preferment? Is it vexing riches? Is it befooling honours? Is it diſtracting cares? Is it ſwiniſh luxury or luſt? Is it beaſtly pleaſures? Or what is it elſe that you will buy at ſo wonderful dear a rate? O lamentable folly of ungodly men! O fooliſh ſinners! Unworthy to ſee God! and worthy to be miſerable! O ſtrangely corrupted heart of man, that can ſell his Maker, his Redeemer, and his ſalvation, at ſo baſe a price.

Dir. 11. Direction 11. *AND when you are caſting up your account, as you put all that ſin and the world will do for you in the one end of the ſcales, ſo put into the other the Comforts both of this life, and of that to come, which you muſt part with for your ſins.*

§. 1. Search the Scriptures, and conſider how happy the Saints of God are there deſcribed: Think what it is, to have a purified cleanſed ſoul, to be free from the ſlavery of the fleſh and its concupiſcence, to have the ſenſitive appetite in ſubjection unto Reaſon, and Reaſon illuminated and rectified by faith; to be alive to God, and diſpoſed and enabled to love and ſerve him; to have acceſs to him in prayer, with boldneſs and aſſurance to be heard; to have a ſealed pardon of all our ſins, and an intereſt in Chriſt, who will anſwer for them all and juſtifie us, to be the Children of God, and the heirs of Heaven; to have peace of Conſcience, and the joyful hopes of endleſs joys; to have communion with the Father, thro' the Son, by the Spirit, and to have that Spirit dwelling in us, and working to our further holineſs and joy; to have communion with the Saints; and the help and comfort of all God's Ordinances, and to be under his many precious promiſes, and under his protection and proviſion in his family, and to caſt all our care upon him; to delight our ſelves daily in the remembrance and renewed Experiences of his Love, and in our (too little) knowledge of him, and love to him, and in the knowledge of his Son, and of the Myſteries of the Goſpel; to have all things work together for our good, and to be able with joy to welcome Death, and to live as in Heaven in the foreſight of our everlaſting happineſs. I would have orderly here given you a particular account of the priviledges of renewed ſouls, but that I have done ſo much in that already in my Treatiſe of *Converſion*, and *Saints Reſt*. This taſte may help you to ſee what you loſe, while you abide in an unconverted ſtate.

Direction 12. *WHen you have thus conſidered of the condition you are in, conſider alſo whether it be a condition to be reſted in one day.* *Dir.* 12

§. 1. If you dye unconverted, you are paſt all hope; for out of Hell there is no redemption: And certain you are to dye ere long; and uncertain whether it will be this night, *Luke* 12. 20. You never lay down with aſſurance that you ſhould riſe again: You never went out of doors, with aſſurance to return: You never heard a Sermon with aſſurance that you ſhould hear another: You never drew one breath with aſſurance that you ſhould draw another: A thouſand accidents and diſeaſes are ready to ſtop your breath, and end your time, when God will have it ſo: And if you dye this night in an unregenerate ſtate, there is no more time, or help, or hope. And is this a caſe then for a wiſe man to continue in a day, that can do any thing towards his own recovery? Should you delay another day or hour, before you fall down at the feet of Chriſt, and cry for mercy, and return to God, and reſolve upon a better courſe? May I not well ſay to thee, as the Angels unto *Lot*, *Gen.* 19. 15, 17, 22. *Ariſe, leſt thou be conſumed*——*Eſcape for thy life: Look not behind thee*——

Alienus eſt à fide qui ad agendam pœnitentiam tempus expectat ſenectutis. Jo Benedictus Pariſ in Annot. in Luc. 12. *Multos vitam differentes mors incerta prævenit.* Id. ib ex Senec.

Direction 13. *WHen thou art Reſolved, paſt thy wavering and delayes, give up thy ſelf entirely and unreſervedly to God the Father, Son and Holy Ghoſt, as thy Happineſs, thy Saviour and thy Sanctifier, in an hearty Conſent to the Covenant of Grace.* *Dir.* 13.

§. 1. *This* is thy *Chriſtianity*; thy eſpouſals with Chriſt: It is *Sacramentally* done in *Baptiſm*: But till it be *perſonally owned* and *heartily renewed* by men at age, they have no reaſon to be numbered with adult believers, nor to dream of a part in the bleſſings of the Covenant. It is pity it is not made a more ſerious ſolemn work, for men thus to renew their Covenant with God. (For which I have written in a *Treatiſe of Confirmation*, but hitherto in vain.) However do it ſeriouſly thy ſelf: It is the greateſt and weightieſt action of thy life.

§. 2. To this end peruſe well the Covenant of Grace which is offered thee in the Goſpel: Underſtand it well: In it *God* offereth, notwithſtanding thy ſins, to be thy *Reconciled God and Father in Chriſt*, and to accept thee as a *Son*, and an heir of Heaven:

The *Son* offereth to be thy *Saviour*, to juſtifie thee by his blood and grace, and teach thee, and govern thee as thy Head, in order to thy everlaſting happineſs. The *Holy Spirit* offereth to be thy *Sanctifier*, Comforter and Guide, to overcome all the enmity of the Devil, the World and the Fleſh, in order to the full accompliſhment of thy Salvation; nothing is expected of thee, in order to thy Title to the benefits of this Covenant, but deliberately, unfeignedly, entirely to *Conſent* to it, and to *continue that conſent*, and *perform* what thou *conſenteſt* to perform, and that by the help of the grace which will be given thee. See therefore that thou well deliberate of the matter (but without delays): And count what thou ſhalt gain or loſe by it: And if thou find that thou art like to be a loſer in the end, and knoweſt of any better way, even take it, and boaſt of it, when thou haſt tryed the end: But if thou art paſt doubt, that there is no way but this, diſpatch it reſolutely and ſeriouſly.

§. 3. And take heed of one thing; leſt thou ſay, *Why, this is no more than every body knoweth, and than I have done a hundred times, to give up my ſelf*

self in Covenant to God the Father, Son and Holy Ghost. Dost thou *know it*, and yet hast thou *not done it?* Or hast thou done it with thy lips, and not unfeignedly with thy *heart?* Lament it as one of thy greatest sins, that thou hast thus provokingly dallied with God: and admire his mercy, that he will yet vouchsafe to enter into Covenant with one, that hath hypocritically prophaned his Covenant. If thou hadst ever seriously thus Covenanted and given up thy self to God, thou wouldst not have neglected him by an ungodly life, nor lived after to the Devil, the world and the flesh, which were renounced. I tell you the making of this Christian Vow and Covenant with God in Christ, is the Act of greatest consequence of any in all thy life, and to be done with the greatest judgment, and reverence, and sincerity, and foresight, and firm resolution, of any thing that ever thou dost: And if it were done *sincerely* by all that do it *ignorantly*, for *fashion*, only with the lips, then all professed Christians would be saved: whereas now the Abusers of that holy Name and Covenant will have the deepest place in Hell. Write it out on *thy Heart*, and put thy *heart* and *hand* to it *resolvedly*, and *stand* to thy *Consent*, and all is thine own: Conversion is wrought when this is done.

Dir. 14. Direction 14. *IN present performance of thy Covenant with God, away with thy former sinful life; and see that thou sin wilfully no more; but as far as thou art able, avoid the temptations which have deceived thee.*

§. 1. God will never be reconciled to thy sins: If he be reconciled to thy person, it is as thou art justified by Christ, and sanctified by the Spirit: He entertaineth thee, as one that turneth with repentance from sin to him: If thou wilfully or negligently go on in thy former course of sin, thou shewest that thou wast not sincerely resolved in thy Covenant with God.

Ne illi falsi sunt, qui diversissimas res pariter expetant, voluptatem & præmia virtutis. Sallust. *Tenebit te Diabolus sub specie libertatis addictum, ut sit tibi liberum peccare, non vivere: Captivum te tenet author scelerum, compedes tibi libidinis imposuit, & undique te sepsit armatâ custodiâ; Legem tibi dedit ut licitum putes omne quod non licet; & vivum te in eternæ mortis foveam demersit.* Hugo Etherianus de Animar. regressu, cap. 9.

§. 2. I know infirmities and imperfections will not be so easily cast off, but will cleave to thee in thy best obedience, till the day of thy perfection come. But I speak of gross and wilful sin: such as thou *canst* forbear, if thou be but *sincerely* (though imperfectly) *willing*.

Hast thou been a prophane Swearer or Curser, or used to take Gods name in vain, or used to backbiting, slandering, lying, or to ribald filthy talk: It is in thy power to forbear these sins, if thou be but *willing*. Say not, I fall into them through custome before I am aware: For that is a sign that thou art not sincerely *willing* to forsake them. If thou wert truly penitent, and thy will sincerely opposite to these sins, thou wouldst be more tender and fearful to offend, and resolved against them, and make a greater matter of them, and abhor them, and not commit them, and say I did it before I was aware: No more than thou wouldst spit in the face of thy Father, or curse thy Mother, or slander thy dearest friend, or speak Treason against the King, and say, I did it through custome before I was aware. *Sin* will not be so *played* with by those that have been soundly humbled for it, and resolved against it.

§. 3. Hast thou been a *Drunkard* or *Tipler*, spending thy precious hours in an Ale-house, prating over a Pot, in the company of foolish tempting sinners: It is in *thy power* if thou be *truly willing* to do so no more. If thou *love* and *choose* such company, and places, and actions, and discourse, how canst thou say thou art *willing* to forsake them, or that thy heart is changed? If thou do *not love* and *choose* them, how canst thou *commit* them, when none compells thee? No one *carrieth* thee to the place: No one *forceth* thee to sin: If thou *do it*, it is because thou *wilt do it*, and *lovest it*. If thou be in good earnest with God, and wilt be saved indeed, and art not content to part with Heaven for thy cups and company, away with them presently without delay.

§. 4. Hast thou lived in wantonness, fornication, uncleanness, gluttony, gaming, pastimes, sensuality, to the pleasing of thy flesh, while thou hast displeased God? O bless the Patience and Mercy of the Lord, that thou wast not cut off all this while, and damned for thy sin before thou didst repent! And, as thou lovest thy soul, delay no longer: But make a stand, and go no further, not one step further in the way which thou knowest leads to hell. If thou knowest that this is the way to thy damnation, and yet wilt go on, what pity dost thou deserve from God or man?

§. 5. If thou *have* been a *Covetous worldling*, or an *Ambitious* seeker of *honour* or *preferment* in the world, so that thy *gain*, or *rising*, or *reputation*, hath been the game which thou hast followed, and hath taken thee up instead of God and life eternal; away now with these known deceits, and hunt not after *Vanity* and *Vexation*: Thou knowest beforehand what it will prove when thou hast overtaken it, and hast enjoyed all that it can yield thee; and how useless it will be as to thy comfort or happiness at last.

§. 6. Surely if men were *willing*, they *are able* to forbear such sins, and to make a stand, and look before them, to prevent their misery: Therefore God thus pleadeth with them, Isa. 1. 16, 17, 18. *Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, &c.* Isa. 55. 2, 3. *Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness: Incline your ear, and come unto me, hear and your soul shall live, and I will make an everlasting Covenant with you.* Ver. 6, 7. *Seek ye the Lord while he may be found: Call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon:* Christ supposeth that the *foresight* of judgement may restrain men from sin, when he saith, *Sin no more, lest a worse thing come unto thee*, John 5. 14. & 8. 11. Can the presence of men restrain a Fornicator; and the presence of the Judge restrain a Thief, yea, or the foresight of the Assizes? And shall not the presence of God, with the foresight of judgement and damnation restrain thee? Remember that *impenitent sin* and *damnation* are conjoyned. If *you* will cause *one*, *God* will cause the *other*. *Choose one*, and you *shall not choose* whether you will have the *other*. If you *will* have the *Serpent*, you *shall* have the *sting*.

Direction 15. *IF thou have sincerely given up thy self to God, and consented to his Covenant, shew it by turning the face of thy endeavours and conversation quite another way, and by seeking Heaven more fervently and diligently, than ever thou soughtest the world, or fleshly pleasures.* *Dir.* 15.

§. 1. Holiness consisteth not in a meer forbearance of a sensual life, but principally in *living unto God*. The *principal* or *heart* of *Holiness* is *within*, and consisteth in the *Love of God*, and of his *Word* and *Ways*, and *Servants*, and *Honour*, and *Interest* in

in the world, and in the souls *delight in God*, and the *Word* and *Ways* of God, and in its *inclination* towards him, and *desire* after him, and *care* to *please* him, and *lothness* to offend him. The *expression* of it in our lives, consisteth in the constant diligent exercise of this internal life, according to the directions of the Word of God. If thou be a believer and hast subjected thy self to God, as thy absolute Soveraign King and Judge, it will then be thy work to obey and please him, as a Child his Father, or a Servant his Master, *Mal.* 1. 6. Do you think that God will have Servants, and have nothing for them to do? Will one of you commend or reward your servant for doing no thing, and take it at the years end for a satisfactory answer or account, if he say, I have done no harm? God calleth you not only to *do no harm*, but to *love and serve* him with all your heart, and soul, and might. If you have a better master than you had before, you should do *more* work than you *did* before. Will you not serve *God* more zealously than you served the *Devil*? will you not labour harder to save your souls, than you did to damn them? Will you not be more zealous in good, than you were in evil? *What fruit had you then in those things whereof you are now ashamed? For the end of those things is death.* Rom. 6. 21, 22. *But now being made free from sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life.* If you are true Believers, you have now *laid up* your *hopes* in *Heaven*, and therefore will set your selves to *seek it*, as worldlings set themselves to seek the *world*. And a sluggish wish, with heartless, lazy, dull endeavours is no fit *seeking* of *eternal joyes*. A creeping pace beseemeth not a man that is in the way to *Heaven*; especially who went *faster* in the way to Hell. This is not *running* as *for our lives*. You may well be diligent and make hast, where you have so great encouragement and help, and where you may expect so good an end, and where you are sure you shall never in life or death, have cause to repent of any of your just endeavours, and where every step of your way is pure, and clean, and delectable, and paved with mercies, and fortified and secured by Divine protection, and where Christ is your Conductor, and so many have sped so well before you, and the wisest and best in the world are your companions. Live then as men that have changed their Master, their end, their hopes, their way and work. Religion layeth not men to sleep, though it be the only way to Rest. It awakeneth the sleepy soul, to higher thoughts, and hopes, and labours, than ever it was well acquainted with before. *He that is in Christ, is a new creature; old things are past away, behold all things are become new*, 2 Cor. 5. 17. You never sought that which would pay for all your cost and diligence till now: You never were in a way that you might make hast in, without repenting of your haste, till now. How glad should you be, that Mercy hath brought you into the right way, after the wandrings of such a sinful life? And your *gladness* and *thankfulness* should now be shewed, by your *cheerful diligence* and *zeal*. As Christ did not raise up *Lazarus* from the dead, to *do nothing*, or live to little purpose (though the Scripture giveth us not the history of his life;) So did he not raise you from the death of sin, to live idlely, or to be unprofitable in the world. He that giveth you his Spirit, to be a principle of heavenly life within you, expecteth that you stir up the gift that he hath given you, and live according to that heavenly principle.

Such a faith, that the Jews are to be addicted to their Idolatry, and unwarned is it that he knoweth not what words are sufficient! By dwelling love totally their minds are transformed into it, no Whoremonger having so mad a love to his Whore, as they to their Idols: so that neither in their Labours, or their business, neither in publick or in private, will they do any thing, till they have first used their Superstition to their Idol's: They will neither rejoice at Weddings, nor mourn at Funerals, neither make a Feast, or partake of it, nor so much as move a Foot out of Doors, or a Hand to any Work, without this Heathenish Sacriledge: And all this they do with the greatest secresie, lest the Christians should know it. *Lib.* 5 *cap.* 8. *p.* 401. See here how nature teacheth all men that there is a Deity to be worshipped with all possible love and industry! And shall the Worshippers of the true God then think it unnecessary precisenes, to be as diligent and hearty in his service?

Direction 16. *ENgage thy self in the chearful constant use, of the means and helps appointed by God, for thy confirmation and salvation.* Dir. 16.

§. 1. He can never expect to attain the *end*, that will not be perswaded to use the means. Of your selves you can do nothing. God giveth *his help* by the means which he hath appointed and fitted to your help. Of the use of these, I shall treat more fully afterwards: I am now only to name them to thee, that thou maist know what it is that thou hast to do.

1. That you must hear, or read the Word of God, and other good Books which expound it and apply it, I shewed you before. The new born Christian doth encline to this, as the new born child doth to the breast, 1 Pet. 2. 1, 2. *Laying aside all malice, and guile, and hypocricies, and envies, and all evil speakings, as new born babes that desire the sincere milk of the word that ye may grow thereby.* Psal. 1. 2, 3. The blessed mans *delight is in the Law of the Lord, and therein doth he meditate day and night.*

How Penitents of old, did rise even from a particular sin, judge by these words of *Pacianus Paranes. ad Pœnit. Bibl. Pat. To.* 3. *p.* 74. [You must not only do that which may be seen of the Priest, and praised by the Bishop——to weep before the Church, to lament a loss or sinful life in a sordid garment, to fast, pray, to roll on the earth, if any invite you to the Bath (or such pleasures) to refuse to go: If any bid you to a Feast, to say, These things are for the happy; I have sinned against God, and am in danger to perish for ever? What should I do at Banquets, who have wronged the Lord? Besides these, you must take the poor by the Hand, you must beseech the Widow, lye at the Feet of the Presbyters, beg of the Church to forgive you, and pray for you: you must try all means rather than perish.

§. 2. 2. Another means is the *publick worshipping of God in communion with his Church and people*: Besides the benefit of the *word* there *preached*, the *prayers of the Church* are effectual for the *members*: and it it raiseth the soul to holy joys, to join with well ordered Assemblies of the Saints, in the Praises of the Almighty. The Assemblies of holy worshipppers of God, are the places of *his delight*, and must be the places of *our delight*. They are most like to the *Celestial Society*, that sound forth the Praises of the glorious *Jehovah*, with purest minds and cheerful voice. *In his Temple doth every one speak of his Glory*, Psal. 29. 9. In such a Chore, what Soul will not be wrapt up with delight, and desire to joyn in the consort and harmony? In such a flame of united desires and praises, what soul so cold and dull that will not be enflamed, and with more than ordinary facility and alacrity fly up to God?

§. 3. 3. Another means is *private prayer unto God*. When God would tell *Ananias* that *Paul* was converted, he saith of him, *Behold he prayeth*, Acts 9. 11. Prayer is the breath of the new creature. The Spirit of Adoption given to every child of God, is a *Spirit of prayer*, and teacheth them to *cry Abba Father*, and helpeth their infirmities, when they *know not what to pray as they ought*, and when words are wanting, it (as it were) *intercedeth for them with groans, which they cannot express* in words, Gal. 4. 6. Rom. 8. 15, 26, 27. And *God knoweth the meaning of the Spirit* in those groans. The first *workings* of *grace* are in *Desires* after *grace*, provoking the Soul to fervent Prayer, by which more Grace is speedily obtained. *Ask then, and ye shall have, seek and ye shall find, knock and it shall be opened to you*, Luke 11. 9.

§. 4. 4. Another means to be used is *Confession of sin*, not only to God (for so every wicked man may do, because he knoweth that God is already acquainted with it all, and this is no addition to his shame:

He

He so little regardeth the eye of God, that he is more ashamed when it is known *to men*) But in three Cases Confession must be made also to *Man*. 1. In case you have *wronged man*, and are thus bound to make him satisfaction: As if you have robbed him, defrauded him, slandered him or born false witness against him. 2. In case you are *Children* or *Servants*, that are under the government of *Parents* or *Masters*, and are called by them to give an account of your actions: You are bound then to give a true account. In case you have *need* of the *Counsel* or *Prayers of others* for the setling of your consciences in peace: In this case you must so far open your case to them, as is necessary to their effectual help for your recovery. For if they know not the disease, they will be unfit to apply the remedy. In these cases it is true, that *He that covereth his sins shall not prosper: but he that confesseth and forsaketh them, shall have mercy*, Prov. 28. 13.

§. 5. 5. Another *Means* to be used, is the *familiar company*, and *holy converse* with *humble, sincere, experienced Christians*: The Spirit that is in them, and breatheth, and acteth by them, will kindle the like holy flames in you: Away with the company of idle, prating, sensual men, that can talk of nothing but their worldly wealth, or business, or their reputations, or their appetites and lusts; Associate your selves with them that go the way to Heaven, if you resolve your selves to go it. O what a deal of difference will you find between these two sorts of companions? The one sort, if you have any thoughts of Repentance, would stifle them, and laugh you out of the use of your Reason, into their own distracted mirth and dotage: And if you have any serious thoughts of your salvation, or any inclinations to repent and be wise, they will do much to divert them, and hold you in the power and snares of Satan, till it be too late: If you have any zeal or heavenly mindedness, they will do much to quench it, and fetch down your minds to earth again. The other sort will speak of things of so great weight and moment, and that with seriousness and reverence, as will tend to raise and quicken your souls; and possess you with a taste of the heavenly things which they discourse of; They will encourage you by their own Experiences, and direct you by that truth which hath directed them, and zealously communicate what they have received: they will pray for you, and teach you how to pray: They will give the example of holy, humble, obedient lives; and lovingly admonish you of your duties, and reprove your sins. In a word, as the carnal mind doth savour the things of the flesh, and is enmity against God, the company of such will be a powerful means to infect you with their plague, and make you such, if you were escaped from them; much more to keep you such, if you are not escaped: And as they that are spiritual, do mind the things of the Spirit, so their converse tendeth to make you spiritually minded, as they are, Rom. 8. 7, 8. Though there are some *useful qualities* and *gifts* in some that are *ungodly*, and some *lamentable* faults in many that are *spiritual*, yet experience will shew you so great a difference between them in the main, in heart and life, as will make you the more easily believe the difference that will be between them in the life to come.

§. 6. 6. Another means is *serious meditation* on the life to come, and the way thereto: Which tho' all cannot manage so methodically as some, yet all should in some Measure and Season be acquainted with it.

Of how great concernment faithful Pastors are for

§. 7. 7. The last *Means* is, to choose some prudent faithful Guide and Counsellor for your soul, to open those cases to, which are not fit for all to know; and to resolve and advise you in cases that are too hard for you: Not to lead you blindfold after the interest of any seduced or ambitious men, nor to engage you to his singular conceits, against the *Scripture* or the *Church of God*; but to be to your soul, as a Physitian to your Body, or a Lawyer to your estates, to help you where they are wiser than you, and where you need their helps.

the Conversion of the ungodly, see a Jesuite *Acosta l. 4. c. 1. & 2, 3, 4.* Infinitum est cætera persequi, quæ contra hos fatuos principes Tanaos, contra Pastores stultos, vel potius idola pastorum, contra seipsos potius pascentes, contra væsanos Prophetas, contra Sacerdotes contemptores, atque arrogantes, contra flercus solennitatum, contra popularis plausus captatores, contra inexplebiles pecuniæ gurgites, cæteraque pestes, Prophetjcus sermo declamat. Vix alias sancti Patres plenioribus velis feruntur in Pelagus, quam cum de sacerdotali contumelia oratio est. *Acosta ib. p. 353.* Non est iste sacerdos, non est sed infestus, atrox, dolosus, illusor sui, & lupus in dominicum gregem ovina pella armatus. *Ibid.*

Resolve now that instead of your idle company and pastime, your excessive cares and sinful pleasures, you will wait on God in the seasonable use of these his own appointed means; and you will find, that he hath appointed them not in vain, and that you shall not lose your labour.

Direction 17. *THat in all this you may be sincere, and not deceived by an hypocritical change, be sure that God be all your Confidence, and all your hopes be placed in Heaven, and that there be no secret reserve in your hearts, for the world and flesh; and that you divide not your hearts between God and the things below, nor take up with the Religion of an Hypocrite, which giveth God what the flesh can spare.* Dir. 17.

§. 1. When the Devil cannot keep you from a change and reformation, he will seek to deceive you with a superficial change and half reformation, which goeth not to the *root*, nor doth not recover the *heart* to God, nor deliver it intirely to him. If he can by a partial deceitful change, perswade you that you are truly renewed and sanctified, and fix you there that you go no further, you are as surely his, as if you had continued in your grosser sins. And of all other this is the most common and dangerous cheat of souls, when they think to *halve it* between God and the World, and to secure their fleshly interest of pleasure and prosperity, and their *salvation* too: and so they will needs *serve God and Mammon*.

The full description of a false Conversion, and of an Hypocrite. Whereas there are two great and grievous sorts of trouble raised, one in the Churches at the tryal of members, and another in mens Consciences in trying their states, about this Question,

§. 2. This is the true Character of a self-deceiving hypocrite. He is neither so fully perswaded of the certain truth of the Scripture and the life to come, nor yet so mortified to the flesh and the world, as to take the joys of Heaven for his whole portion, and to subject all his worldly prosperity and hopes thereunto, and to part with all things in this world, when it is necessary to the securing of his salvation: and therefore he will not lose his hold of present things, nor forsake his worldly interest for Christ, as long as he can keep it Nor will he be any further religious, than may stand with his bodily welfare; resolving never to be undone by his godliness, but in the *first place* to *save himself*, and his Prosperity in the World, as long as he can: And therefore he is truly a *carnal worldly minded man*; being denominated from what is predominant in him: And yet because he knoweth that he *must dye*, and for ought he knows, he may then find against his will, that there is another life which he must enter upon, lest the Gospel should prove true, he must have some Religion: And therefore he will take up as

How to know true Conversion or Sanctification: I must tell them in both these Troubles plainly, that Christianity is but one thing, the same in all Ages, which is their Consent to the Baptismal Covenant: And there is no such way to resolve this question, as to write or set before you the Covenant of Baptism in its proper sense, and then ask your Hearts, whether you unfeignedly and resolvedly consent. He that consenteth truly, is Converted and Justified; and he that professeth Consent, is to be received into the Church by Baptism, (if his Parents *Consent* did not bring him in before, which he is to do nevertheless himself at age.)

much as will stand with his temporal welfare, hoping that he may have both that and Heaven hereafter: and he will be as Religious as the predominant interest of the flesh will give him leave. He is resolved rather to *venture his soul*, than to be *here undone*: and that's his *first principle*. But he is resolved to be *as godly* as will stand with a *worldly fleshly life*: that's his *second principle*. And he will *hope for Heaven* as the *end* of *such a way* as this: that's his third. Therefore he will place *most of his Religion* in those things which are most consistent with worldliness and carnality, and will not cost his flesh too dear; as in being of this or that *Opinion, Church*, or *Party*, (whether Papist, Protestant, or some smaller party) in *adhering* to that party, and being zealous for them, in acquiring and using such *parts* and *gifts*, as may make him highly esteemed by others; and in doing such *good works* as cost him not *too dear*, and in forbearing such sins as would procure his disgrace and shame, and cost his flesh dearer to commit them than forbear them; and such other as his flesh can spare: This is his *fourth Principle*: And he is resolved, when tryal calleth him to *part* with *God and his Conscience*, or with the *world*, that he will rather let go God and Conscience, and venter upon the pains hereafter, which he thinks to be *uncertain*, than to run upon a certain calamity or undoing here: At least, he hath *no Resolution to the contrary*, which will carry him out in a day of Tryal. This is his *fifth Principle*: And his *sixth Principle is*, That yet he will not *torment* himself, or blot his Name, with confessing himself a *temporizing worldling*, resolved to turn any away to save himself. And therefore he will be sure to *believe* nothing to be *Truth* and *Duty* that is dangerous; but will furnish himself with Arguments to prove that it is *not the will of God*; and that sin is no sin: Yea perhaps *conscience* and *duty* shall be pleaded *for his sin*: It shall be out of *tenderness*, and *piety*, and *charity* to others, that he *will sin*: and will charge them to be the *sinners* that comply not and do not wickedly as well as he. He will be one that shall first make a *Controversie* of every sin which his flesh calls necessary, and of every *Duty* which his Flesh counts *intolerably dear*; And then when it is a *Controversie*, and many reputed *Wise*, and some reputed *Good* are on his side, he thinks he is on equal terms with the most honest and sincere: He hath got a Burrow for his Conscience and his *Credit*: He will not believe himself to be an *Hypocrite*, and no one else must think him one, lest they be uncharitable: For then the censure must fall on the *whole party*, and then it is sufficient to defend his Reputation of Piety to say, Tho' we differ in Opinion, we must not differ in Affection, and must not condemn each other for such Differences (A very great Truth where rightly applied.) But what is it O Hypocrite, that makes thee differ in cases where thy *flesh* is interested rather than in any other? And why wast thou never of that mind till now, that thy worldly interest requireth it? And how cometh it to pass, that thou art always on the *self saving* opinion? And whence is it that thou consultest with those only that are of the opinion which thou desirest should be true, and either not at all, or partially and slightly with those that are against it? Wast thou ever conscious to thy self that thou hast accounted what it might cost thee to be saved, and reckoned on the worst, and resolved, in the strength of grace, to go thro' all? Didst thou ever meddle with much of the self-denying part of Religion, or any Duties that would cost thee dear? May not thy Conscience tell thee, that thou never didst believe that thou shouldst suffer much for thy Religion, that is, thou hadst a secret purpose to avoid it?

§. 3. O Sirs, take warning from the Mouth of Christ, who hath so oft and plainly warned you of this sin and danger? and told you how necessary self-denyal and a suffering disposition is to all that are his Disciples; and that the worldly fleshly principle predominant in the Hypocrite, is manifest by his *self-saving* course: He must *take up his Cross, and follow him* in a conformity to his sufferings that will indeed be *his Disciple*. We must suffer with him if we will reign with him, Rom. 8. 17, 18. Mat. 13. 20, 21, 22. *He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it, yet hath he not the root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the Thorns, is he that heareth the word, and the care of this World, and the deceitfulness of Riches choak the word, and he becometh unfruitful.* If thou have not taken *Heaven* for *thy part*, and art not resolved to *let go all* that would keep thee from it, I must say to thy Conscience, as Christ to one of thy Predecessors, Luke 18. 22. *Yet lackest thou one thing*, and such a one, as thou wilt find of flat necessity to thy salvation. And it's likely some trying time even in this Life, will detect thine Hypocrisie, and make thee, *Go away sorrowful*, for thy riches sake: as he *ver.* 23. If *godliness with contentment* seem not sufficient *gain* to thee, thou wilt make thy *Gain* go instead of *Godliness*, that is, thy *Gain* shall be next thy heart, and have the precedency which *Godliness* should have, and thy gain shall chuse thee thy Religion, and over-rule thy Conscience, and sway thy life.

O Sirs, take warning by the Apostates, and temporizing Hypocrites, that have lookt behind them, and with *Demas*, for the World forsaken their Duty, and are set up by Justice as Pillars of Salt, for your warning and remembrance. And as ever you would make sure work in turning to God, and escape the too late Repentance of the hypocrite, see that you go to the *root*, and resign the *World* to the Will of God, and reckon what it may cost you to be Followers of Christ, and look not after any Portion, but the Favour of God Life Eternal, and see that there be no secret Reserve in your Hearts for your Worldly Interest or Prosperity, and think not of halfing it between God and the World, nor making your Religion complyant with the Desires and Interest of the Flesh. Take God as *enough* for you, yea, as *All*, or else you take him not as your God.

Direction 18. IF *you would prove true Converts, come over to God as your Father and Felicity, with Desire and Delight, and close with Christ, as your only Saviour with Thankfulness and Joy, and set upon the Way of Godliness with Pleasure and Alacrity, as your exceeding Priviledge, and the only way of Profit, Honour, and Content: and do it not as against your Wills, as those that had rather do otherwise if they durst, and account the Service of God an unsuitable and unpleasant thing.* Dir. 18.

§. 1. You are never truly changed, till your Hearts be changed: And the Heart is not changed till the *Will* or *Love* be changed. *Fear* is not the man: but usually is mixt with unwillingness and dislike, and so is contrary to that which is indeed *the Man*. Tho' *Fear* may do much for you, it will not do enough: It is oft more sensible than *Love* even in the best, as being more passionate and violent: but yet there is no more *Acceptableness* in all, than there

Passibilis timor est irrationabilis, & ad irrationabilia constitutus, sed cum præcipit qui cum disciplina & recta ratione consistit, cujus proprium est reverentia. Qui enim propter Christum & doctrinam ejus Deum timet, cum reverentia ei subjectus est; cum ille qui per verbera aliaque tormenta timet Deum, passibilem timorem habere videtur. Didymus Alex. in Pet. 1.

is *Will* or *Love*. God sent not *Souldiers*, or *Inquisitors*, or *Persecutors*, to convert the World by working upon their *Fear*, and driving them upon that which they take to be a *mischief* to them: But he sent poor Preachers that had no matter of worldly *fears* or *hopes* to move their auditors with; but had authority from Christ to offer them *eternal life*; and who were to convert the World by proposing to them the best and most desirable condition, and shewing them where is the true felicity, and proving the certainty and excellency of it to them, and working upon their *Love*, *Desire*, and *Hope*: God will not be *your God* against your wills, while you esteem him as the *Devil*, that is only *terrible* and *hurtful* to you, and take his service for a slavery, and had rather be from him, and serve the world and the flesh, if it were not for fear of being damned. He will be *feared* as *Great*, and *Holy* and *Just*: but he will also be *loved as Good*, and *Holy, and Merciful*, and every way suited to be the *felicity* and *Rest* of souls. If you take not *God* to be *better* than the *Creature*, (and *better to you*) and *Heaven* to be *better for you* than *earth*, and *Holiness* than *Sin*, you are not converted: But if you do, then shew it by your *willingness*, *alacrity*, and *delight*. Serve him with *gladness* and *chearfulness* of heart, as one that hath found the way of Life, and *never* had cause of gladness until now. If you see your servant do all his work with groans, and tears, and lamentations, you will not think he is well pleased with his Master, and his Work. Come to God *willingly* with your *hearts*, or you come not to him indeed at all. You must either make him and his service your *delight*, or at least your *Desire*; as apprehending him most *fit to be your delight*, so far as you enjoy him.

Dir. 19. Direction 19. *REmember still that Conversion, is the turning from your carnal selves to God; and therefore that it engageth you in a perpetual opposition to your own corrupt Conceits and Wills, to mortify and annihilate them, and captivate them wholly to the holy Word and Will of God.*

§ 1. Think not that your Conversion dispatcheth all that is to be done in order to your salvation. No, it is but the *beginning* of your work (that is, of your delight and happiness:) You are but engaged by it, to that which must be performed throughout all your lives: It *entreth* you into the right way; not to *sit down* there, but to *go on* till you come to the desired end. It *entereth* you into Christs *Army*, that afterwards you may there win the Crown of life: And the great *Enemy* that you engage against, is *your selves*. There will still be a Law in your members, rebelling against the Law that the Holy Ghost hath put into your minds: Your *Own Conceits* and your *Own Wills* are the great Rebels against Christ, and enemies of your sanctification. Therefore it must be your resolved daily work to mortify them, and bring them clean over to the *Mind* and *Will* of God which is their *Rule* and *End*. If you feel any conceits arising in you that are contrary to the Scripture, and quarrel with the Word of God, suppress them as rebellious, and give them not liberty to cavil with your Maker, and malepertly dispute with your Governour and Judge; but silence it, and force it reverently to submit: If you feel any *Will* in you contrary to your Creator's Will, and that there is something which you would *have or do*, which God is against, and hath forbid you, remember now how great a part of your work it is, to fly for help to the Spirit of Grace, and to destroy all such rebellious desires. Think it not enough, that you can bear the *denyal* of those desires; but presently destroy their *desires themselves*. For if you let alone the *desires*, they may at last lay hold upon their prey, before you are aware: Or if you should be guilty of nothing but the *Desire themselves*, it is no small iniquity; being the corruption of the Heart and the Rebellion and Adultery of the principal faculty, which should be kept loyal and chaste to God. The *crookedness* of thy *Will* to the *Will of God*, is the summ of all the impiety and evil of the soul: And the subjection and conformity of thy *Will to his*, is the Heart of the New Creature, and of thy Rectitude and Sanctification. Favour not therefore any *self-conceitedness* or *self-willedness*, nor any rebelliousness against the *Mind* and *Will* of God, any more than you would bear with the dis-jointing of your bones, which will be little for your ease or use, till they are reduced to their proper place.

Direction 20. *LAstly, Be sure that you renounce all conceit of self-sufficiency or merit in any thing you do, and wholly rely on the Lord Jesus Christ, as your Head, and Life, and Saviour, and Intercessor with the Father.* *Dir.* 20.

§ 1. Remember that *without him you can do nothing*, John 15. 5. Nor can any thing you do be *acceptable to God*, any other way than in him, the beloved Son, in whom he is well pleased. As your persons had never been accepted but in him, no more can any of your services: All your repentings, if you had wept out your eyes for sin, would not have satisfied the Justice of God, nor procured you pardon and justification without the satisfaction and merit of Christ. If he had not first taken away the sins of the world, and reconciled them so far to God, as to procure and tender them the pardon and salvation contained in his Covenant, there had been no place for your Repentance, nor faith, nor prayers, nor endeavours, as to any hope of your salvation. Your *Believing* would not have saved you, nor indeed had any justifying object, if he had not purchased you the *promise and gift of pardon and salvation to all Believers*.

§ 2. *Objection.* But perhaps you'l say, *That if we had Loved God, without a Saviour, we should have been saved: for God cannot hate and damn those that Love him:* To which I answer, You *could not* have *Loved God as God*, without a Saviour: To have Loved him as the giver of your worldly prosperity, with a Love subordinate to the Love of sin and your carnal selves, and to Love him as one that you imagine so unholy and unjust, as to give *you* leave *to* sin against him, and prefer every Vanity before him, this is not *to love God*, but to love an image of your own fantasie; nor will it at all procure your salvation. But to love him as *your God and Happiness*, with a *superlative love*, *you* could never have done without a Saviour. For, 1. *Objectively*; God *being* not your *Reconciled Father*, but your *enemy*, engaged in Justice to damn you for ever, you *could not love* him as thus related to you, because he could not seem amiable *to you* and therefore the damned hate him as *their destroyer*, as the Thief or Murderer hates the Judge. 2. And as to the *Efficiency*, your *blinded minds*, and *depraved wills could never* have been restored so far to their rectitude, as to have *loved God as God*, without the teaching of Christ, and the renewing sanctifying work of his *Spirit*. And without a Saviour you could never have expected this gift of the Holy Ghost. So that your supposition it self is groundless.

§. 3. Indeed *Conversion* is your implanting into Christ, and your uniting to him, and marriage with him, that he may be your *life*, and *help*, and *hope*. He is

the *way*, the *truth* and the *life*: And *no man cometh to the Father, but by him.* John 14. 6. *God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life.* 1 John 5. 11, 12. *He is the Vine*, and we are *the branches: As the branch cannot bear fruit of it self, except it abide in the Vine, so neither can* we, *except* we *abide in him: He that abideth not in Christ, is cast forth as a branch and withered to be burned:* John 15. 4, 5, 6. All your life and help is in him, and from him: Without Christ you cannot *Believe in the Father*, as in one that will shew you any saving Mercy, but only as the *Devils* that believe him Just, and tremble at his Justice; without Christ you cannot *Love God*, nor have any lively apprehensions of his Love. Without Christ you can have no *Hope of Heaven*, and therefore no endeavours for it. Without him you cannot come near to God in prayer, as having no confidence, because no admittance, acceptance or hope. Without him how terrible are the thoughts of death, which in him we may see as a conquered thing: and when we remember that he was dead and is now alive, and the Lord of life, and hath the Keys of Death and Hell, with what boldness may we lay down this flesh, and suffer death to undress our souls? It is only in Christ that we can comfortably think of the world to come; when we remember that he must be our Judge, and that in our Nature glorified he is now in the Highest, Lord of all; and that he is *preparing a place for us, and will come again to take us to himself, that where he is, there we may be also*, John 14. 3. Alas, without Christ, we know not how to live an hour; nor can have hope or peace in any thing we have or do; nor look with comfort either upward or downward, to God or the Creature, nor think without terrors of our sins, of God, or of the life to come. Resolve therefore that as true Converts, you are wholly to Live upon Jesus Christ, and to do all that you do by *his Spirit* and strength; and to expect all your acceptance with God upon *his account*: when other men are reputed Phylosophers or *Wise*, for some unsatisfactory knowledge of these *transitory things*, do you desire to *know nothing but a crucified and glorified Christ*: study him, and take him (objectively) for your *Wisdom*: When other men have *confidence in the flesh*, and in their *shew of Wisdom, in Will worship and Humility, after the Commandments and Doctrines of men*, (Col. 2. 20, 21, 22, 23.) and would establish *their own righteousness*, do you rejoice in Christ your Righteousness: And set continually before your eyes, his *Doctrine* and *Example* as your Rule: *Look* still *to Jesus the Author and finisher of your faith, who* contemned all the Glory of the world, and trampled upon its Vanity, and subjected himself to a life of suffering, and *made himself of no reputation*, but *for the joy that was set before him, endured the Cross, despising the shame*, and underwent *the contradiction of sinners against himself.* Live so, that you may truly say as *Paul, Gal.* 2. 20. *I am crucified with Christ: Nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

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§. 4. HAving given you these *Directions*, I most earnestly beseech you to peruse and practise them, that my labour may not rise up as a witness against you, which I intend for your Conversion and Salvation: Think on it, Whether this be an *Unreasonable course*, or an *unpleasant life*, or a thing *unnecessary*? and what is *Reasonable*, *necessary* and *pleasant*, if this be not?

And if you meet with any of those distracted sinners that would deride you from Christ and your salvation, and say, *this is the way to make men mad*, or, *this is more ado than needs*; I will not stand here to manifest their *brutishness* and *wickedness*, having largely done it already, in my Book called, *A Saint or a Brute*, and *Now or Never*, and in the *third Part of the Saints Rest*: But only I desire thee as a full defensative against all the pratings of the Enemies of a holy Heavenly life, to take good notice but of these three things.

Every one is not a Thief, that a Dog barks at; nor an hypocrite, that hypocrites call so.

§. 5. 1. Mark well the language of the *holy Scriptures*, and see whether *it* speak not *contrary* to these men: And bethink thee whether *God* or they be *wiser*, and whether *God* or *they* must be thy *Judge*?

§. 6. 2. Mark whether these men do not *change* their *minds*, and turn their tongues when they come *to dye*? Or think whether they will not change their minds, when death hath sent them into that world where there is none of these deceits? And think whether thou shouldst be moved with that mans words, that will shortly change his mind himself, and wish he had never spoke such words?

As the *Athenians* that condemned *Socrates* to death, and then lamented it, and erected a Brazen Statue for his Memorial.

§. 7. 3. Observe well whether their *own profession* do not *condemn* them: and whether the very thing that they hate the godly for, be not that they are *serious* in *Practising* that which these malignants themselves *profess* as their Religion? And are they not then notorious Hypocrites? To profess to believe in God, and yet scorn at those that *diligently seek him* (Heb. 11. 6.) To profess faith in Christ, and hate those that obey him: To profess to believe in the Holy Ghost as the Sanctifier, and yet hate and scorn his sanctifying work. To profess to believe the day of Judgement and everlasting torment of the ungodly, and yet to deride those that endeavour to escape it: To profess to believe that heaven is prepared for the Godly, and yet to scorn at those that make it the chief business of their lives to attain it: To profess to take the holy Scriptures for Gods Word and Law, and yet to scorn those that obey it: To pray after each of the Ten Commandments [*Lord have mercy upon us, and encline our hearts to keep this Law*] and yet to hate all those that desire and endeavour to keep them: What impudent hypocrisie is joyned with this malignity? Mark whether the greatest diligence of the most godly be not justified by the formal profession of those very men that hate and scorn them? The difference between them is, that *the Godly Profess Christianity in good earnest*, and when they say what they believe, they believe as they say: But the ungodly *customarily* and for *company* take on them to be Christians when they are not, and by their own mouths condemn themselves, and hate and oppose the *serious Practice* of that which they say they do themselves believe.

Acosta saith, that he that will be a Pastor to the *Indians*, must not only resist the Devil and the flesh, but must resist the custom of men which is grown powerful by time and multitude: and must oppose his breast to receive the darts of the envious and malevolent, who, if they see any thing contrary to their prophane fashion, they cry out, *A Traytor*, an *Hypocrite*, *an Enemy*, *Li.* 4. *c.* 15. *p.* 404. It seems among Papists and Barbarians, the Serpents seed do hiss in the same manner against the good among themselves, as they do against us.

PART II.

The Temptations whereby the Devil hindreth Mens Conversion; with the Proper Remedies against them.

§. 1. THE Most Holy and Righteous Governour of the World, hath so restrained Satan and all our Enemies, and so far given us *Free will*, that no Man can be *forced* to sin against his will: It is *not sin* if it be not (*posi-*

(poſitively or *privatively) voluntary.* All our Enemies in Hell or Earth cannot make us miſerable without our ſelves; nor keep a ſinner from true Converſion, and Salvation, if he do it not himſelf; no nor compel him to one ſinful thought, or Word, or Deed, or Omiſſion, but by tempting and enticing him to be *willing*: All that are *Graceleſs*, are *wilfully Graceleſs*. None go to Hell, but thoſe that *choſe* the *way* to Hell, and would not be perſwaded out of it: None miſs of Heaven, but thoſe that did ſet ſo light by it, as to prefer the World and ſin before it, and refuſed the Holy Way that leadeth to it. And ſurely Man that naturally loveth himſelf, would never take ſo mad a courſe, if his reaſon were not laid aſleep, and his Underſtanding were not wofully deluded: And this is the buſineſs of the Tempter, who doth not *drag* Men to ſin by *violence*, but *draw* and entice them by *Temptations*. I ſhall therefore take it for the next part of my work, to open theſe *Temptations*, and tell you the *Remedies*.

Temp. 1. §. 2. Tempt. 1. *The firſt endeavour of the Tempter, is in General to keep the ſinner* aſleep *in ſin: ſo that he ſhall be as a dead man, that hath no uſe of any of his faculties: that hath eyes and ſeeth not, and ears but heareth not, and a heart that un-*
Eph. 2. 1. Col. 2. 13. 1 Cor. 15. 35. 1 Tim. 5. 6. *derſtandeth not, nor feeleth any thing that concern-eth his peace: The light that ſhineth upon a man aſleep, is of no uſe to him: His work lyeth undone: His friends, and* wealth, *and greateſt concernments are all forgotten by him, as if there were no ſuch*
Joel 1. 5. *things or perſons in the world; You may ſay what you will againſt him, or do what you will againſt him, and he can do nothing in his own defence. This is the caſe that the Devil moſt laboureth to keep the world in; even in ſo dead a ſleep, that their* Reaſon, *and their* Wills, *their* fear, *and* hope, *and all their* powers *ſhall be of* no uſe *to them: That when they hear a* Preacher, *or* read *the Scripture or good Books, or* ſee *the holy examples of the godly, yea, when they ſee the* Grave, *and know where they muſt ſhortly lye, and* know *that their ſouls muſt ſtay here but a little while, yet they ſhall* hear, *and* ſee, *and know all this, as men aſleep, that mind it not, as if it concerned not them at all; never once ſoberly* Conſidering *and laying it to heart.*

Dir. 1. §. 3. *Direct.* 1. For the Remedy againſt this deadly ſin, 1. Take heed of *ſleeping opinions*, or Doctrines and conceits which tend to the Lethargy of Security: 2. Sit not ſtill but be up and doing: Stirring tends to ſhake off drowzineſs. 3. Come into the light: Live under an awakening Miniſter and in wakening company, that will not ſleep with you; nor eaſily let *you* ſleep: Agree with them to deal faithfully with you, and promiſe them to take it thankfully. 4. And meditate oft on wakening conſiderations. Think whether a ſleepy ſoul beſeem one in thy dangerous condition. Canſt thou ſleep with ſuch a load of ſin upon thy ſoul? Canſt thou ſleep under the thundring threatnings of God? and the Curſe of his Law; with ſo many wounds in thy Conſcience, and Ulcers in thy ſoul? If thy body were ſick, or in the caſe of *Job*, yea, if thou hadſt but an aking Tooth, it would not let thee ſleep: And is not the guilt of ſin, a thing more grievous? If Thorns, or Toads and Adders were in thy Bed, they would keep thee waking? And how much more
2 Tim. 2. 26. odious and dangerous a thing is ſin? If thy Body want but Meat, or drink, or covering, it will break thy ſleep: And is it nothing for thy ſoul to be deſtitute of Chriſt and Grace? A *condemned* Man will be eaſily kept *awake*: and if thou be unregenerate, thou art *already condemned*, John 3. 18. 3. 5. Thou ſleepeſt in Irons: in the captivity of the Devil: among the walking Judgments of God: in a life that is ſtill expecting an end: in a Boat that is ſwiftly carried to eternity: juſt at the Entrance of another world; and that World will be Hell, if Grace awake thee not: Thou art going to ſee the Face of God: to ſee the world of Angels or Devils, and to be accompanied with one of them for ever: And is this a place or caſe to *ſleep in*? Is thy Bed ſo ſoft? thy dwelling ſo ſafe? God ſtandeth over thee, man; and doſt thou ſleep? Chriſt is coming, and death is coming, and judgment coming, and doſt thou ſleep? Didſt thou never read of the fooliſh Virgins, that ſlept out their time, and knockt and cryed in vain when it was too late? *Matth.* 25. 5. Thou mighteſt wiſelyer ſleep on the Pinnacle of a Steeple in a Storm, than have a Soul aſleep in ſo dangerous a caſe as thou art in. The Devil is awake, and is rocking thy Cradle! How buſie is he to keep off Miniſters, or Conſcience, or any that would awake thee? None of thine enemies are aſleep; and yet wilt thou ſleep, in the thickeſt of thy Foes? Is the *battle* a *ſleeping time*, or thy *race* a *ſleeping time*, when Heaven or Hell muſt be the End? While he can keep thee aſleep, the Devil can do almoſt what he liſt with thee. He knows that thou haſt now no uſe of thy Eyes, or underſtanding, or power to reſiſt him: The Learneдſt Doctor in his ſleep is as unlearned actually as an Ideot, and will diſpute no better than an unlearned man: This makes many learned men to be ungodly: they are aſleep in ſin. The Devil could never have made ſuch a drudge of thee, to do his work againſt Chriſt and thy ſoul, if thou hadſt been awake. Thou wouldſt never have followed his whiſtle to the Alehouſe, the Play houſe, the Gaming houſe, and to other ſins, if thou hadſt been in thy wits, and well awake. Read *Prov.* 7. 23, 24. I cannot believe that thou longeſt to be damned, or ſo hateſt thy ſelf, as to have done as thou haſt done, to have lived a Godleſs, a Graceleſs, a Prayerleſs, and yet a merry careleſs life, if thy eyes had been opened, and thou hadſt known, and feelingly known, that this was the way to Hell. Nature it ſelf will hardly go to Hell awake. But it's eaſie to abuſe a man that is aſleep: Thou *haſt Reaſon*; but didſt thou ever awake it to one Hours ſerious Conſideration, of thy endleſs ſtate and preſent caſe? O dreadful judgment to be given over to the *Spirit of ſlumber!* Rom. 11. 8. Is it not *high time now to awake out of ſleep?* Rom. 13. 11. When the light is ariſen and ſhines about thee! When others that care for their ſouls, are buſie at work! When thou haſt ſlept out ſo much precious time already! Many a Mercy, and perhaps ſome Miniſters, have been as Candles burnt out to light thee while thou haſt ſlept! How oft haſt thou been called already, *How long wilt thou ſleep, O ſluggard? Prov.* 6 9, 10. Yet thou haſt thundering calls and alarms to awake thee. God calls, and Miniſters call! Mercies call, and judgments call! and yet wilt thou not awake? *The voice of the Lord is powerful; full of Majeſty; breaketh the Cedars; ſhaketh the wilderneſs*: and yet cannot it awake thee? Thou wilt not ſleep about far ſmaller matters! at meat, or drink, or in common talk, or Market: But O how much greater buſineſs haſt thou to keep thee awake? Thou haſt yet an unholy ſoul to be renewed; and an ungodly life to be reformed! an offended God to be reconciled to; and many thouſand ſins to be forgiven! thou haſt death and judgment to prepare for: thou haſt Heaven to win, and Hell to ſcape! Thou haſt many a needful Truth to learn, and many a holy duty to perform; and yet doſt thou think it time to ſleep? *Paul* that had leſs need than thou, did watch, and pray, and labour day and night, *Acts* 20. 31. 1 *Theſ.* 3. 10. O that thou knewеſt how much better it is to be *awake*. While thou *ſleepeſt*, thou loſeſt the benefit of the Light, and all the mercies that attend thee: The Sun is out

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as a clod to a man aſleep: The world is as no world to him: The beauty of Heaven and Earth are no thing to him: Princes, Friends, and all things are forgotten by him! So doth thy ſleep in ſin make nothing of health, and patience, time and health, Miniſters, Books and daily warnings: O what a day haſt thou for everlaſting, if thou hadſt but a heart to uſe it! What a price haſt thou in thine hand? *Prov.* 10. 5. Sleep not out thy day, thy harveſt time, thy tide time: *They that ſleep, ſleep in the night*, 1 Theſ. 5. 7. *Awake and Chriſt will give thee light*, Rom. 13. 12. Epheſ. 5. 14. *Awake to righteouſneſs, and ſin not*, 1 Cor. 15. 34. O when thou ſeeſt the Light of Chriſt, what a wonder will it poſſeſs thee with, at the things which thou now forgetteſt? What joy will it fill thee with? and with what pity to the ſleepy world? —— But if thou wilt needs ſleep on, be it known to thee, ſinner, it ſhall not be long. If thou wilt wake no ſooner, death and vengeance will awake thee: Thou wilt wake when thou ſeeſt the other world, and ſeeſt the things which thou wouldſt not believe, and comeſt before thy dreadful Judge! *Thy damnation ſlumbreth not*, 2 Pet. 2. 3. There are no ſleepy ſouls in Heaven or Hell, all are awake, there: and the day that hath awakened ſo many, ſhall waken thee: *Watch* then if thou love thy ſoul leaſt thy Lord come *ſuddenly and find thee ſleeping*, Mark 13. 34, 35, 36, 37. *What I ſay to one, I ſay to all, Watch.*

Temp. 2. §. 4. Tempt. 2. *If Satan cannot keep the ſoul in a ſleepy, careleſs, inconſiderate forgetfulneſs, he would make the unregenerate ſoul believe that there* is no ſuch thing *as Regenerating Grace; but that it is a fancied thing, which no man hath experience of,* Joh. 3. 4. *and he ſaith as* Nicodemus, How can theſe things be? *He thinks that natural conſcience is enough.*

Dir. 2. §. 5. *Direct.* 2. But this may eaſily be refuted by obſerving, that *Holineſs* is but the very Health and rectitude of the ſoul; and is no otherwiſe *ſupernatural*, than as *Health* to him that is born a Leper. It is the rectitude of Nature, or its diſpoſition to the *uſe* and *end* that it was made for. Though Grace be called ſupernatural. 1. Becauſe it is not born with us; and 2. Corrupted Nature is againſt it; 3. And the end of it is the God of Nature, who is above Nature. 4. And the Revelation and other *means* are ſupernatural (as Chriſts incarnation, reſurrection, &c.) Yet both Nature, and Scripture, and experience tell you, that man is made for another life, and for ſuch works which he is utterly unfit for, till Grace have changed and renewed him, as it doth by many before your eyes.

See 2 Cor. 5. 17. Gal. 6. 15. Gal. 4. 19. John 3. 3, 5, 6. Mat. 18. 3. 1 Pet. 1. 23.

Temp. 3. §. 6. Tempt. 5. *But, ſaith the Tempter, if ſupernatural grace be neceſſary, yet it may be born in you: Infants have no ſin; Chriſt ſaith, Of ſuch is the Kingdom of God:* Abraham *is your Father, yea, God*, John 8. 39. 41. *You are born of Chriſtian Parents.*

Dir. 3. §. 7. *Direct.* 3. See the full proof of *Original Sin* in all Infants, in my Treatiſe of the *Divine Life, Part* 1. *Chap.* 11. *&* 12. Grace may indeed be put betimes into *Nature*, but comes not *by nature*. *Except you be born again, you cannot enter into the kingdom of God*, John 3. 3, 5. *If any man be in Chriſt, he is a new creature: old things are paſt away: behold all things are become new*, 2 Cor. 5. 17. But how vain is it for him to boaſt that he was *born holy*, who finds himſelf at the preſent *unholy*. Shew that you have a *holy heavenly heart and life*, and then you are happy *when ever* it was wrought.

Rom. 8. 9. 16. Rom. 5. 2. Eph. 2. 3.

Temp. 4. §. 8. Tempt. 4. *But, ſaith the Tempter*, Baptiſm *is the laver of Regeneration: You are Baptized, and therefore you are Regenerated. The Antients taught that all ſins were waſht away in Baptiſm, and Grace conferred.*

§. 9. *Direct.* 4. *Anſw.* The Antients by Baptiſm meant the Internal and external acts conjunct, the ſouls delivering up it ſelf to God in the Covenant, and ſealing it by Baptiſm: And ſo it includeth Converſion, and true Repentance, and Faith: And all that are thus baptized are pardoned, juſtified, and holy: But they that have only *Sacramental Regeneration*, or the external Ordinance, are not for that in a ſtate of life: For Chriſt expreſly ſaith, that *except you are born of the Spirit* as well as *Water, you cannot enter into the kingdom of Heaven*, John 3. 5, 6. And *Peter* told *Simon Magus* after he was baptized, that he was *yet in the gall of bitterneſs and bond of iniquity*, Acts 8. 13. It is not the *putting away the filth of the fleſh, but the anſwer of a good conſcience*, 1 Pet. 3. 21. Chriſt cleanſeth his Church by the *waſhing of water by the Word*, Eph. 5. 26. But if you had been cleanſed in Baptiſm, if at preſent you are unclean, and unholy, can you be ſaved ſo? *Dir.* 4. Matth. 28. 19, 20.

§. 10. Temp. 5. *When this faileth, the Tempter would perſwade them, that* Godlineſs *is nothing but a matter of meer Opinion or belief: to believe all the Articles of the faith, and to be no Papiſt nor Heretick, but of true Religion, and to be confident of Gods mercy through Chriſt: For he that believeth ſhall be ſaved*, Mark 16. 16. *Temp.* 5.

§. 11. *Direct.* 5. To this you muſt anſwer, that it will not ſave a man that his *Religion is true*, unleſs *he be true to it*! Read *James* 2. againſt ſuch a dead faith. Saving faith is the hearty entertainment of Chriſt as our Lord and Saviour, and the delivering up the ſoul to him to be ſanctified and ruled, as well as pardoned. *Knowledge puffeth up, but charity edifieth. He that knoweth his Maſters will and doth it not, ſhall be beaten with many ſtripes*, Luke 12. 47. It's ſad that men ſhould think to be *ſaved by that* which will *condemn* them! by being of a *right opinion*, and a *wrong converſation*; by *believing* their duty, inſtead of *doing* it; and then *preſuming* that Chriſt forgiveth them, and that their ſtate is good: *Opinion* and *preſumption* are not faith. *Dir.* 5.

§. 12. Tempt. 6. *But, ſaith the Tempter*, Holineſs *is the excellency of holy perſons: but vulgar unlearned people may be ſaved, without ſuch high matters which are above them.* *Temp.* 6.

§ 13. *Direct.* 6. But God telleth you, that *without Holineſs none ſhall ſee him*, Heb. 12. 14. The *unlearned* may be ſaved, but the *ungodly* cannot, *Pſal.* 1. 6. *Holineſs* is to the ſoul, as *life* to the body: He that hath it not, is dead; though all have not the ſame *degree of health*: Sin is ſin, and hated of God in learned or unlearned: All men have ſouls that need regenerating at firſt: And as all bodies that live, muſt live on the earth, by the Air, and Food, *&c.* ſo all ſouls that *live*, do live upon the ſame *God*, and *Chriſt*, and *Heaven*, by the ſame *Word* and *Spirit*; and all this may be had by the unlearned. *Dir.* 7.

§. 14. Tempt. 7. *But, ſaith the Tempter, God is not ſo unmerciful as to damn all that are not holy: This is but a talk to keep men in awe; and not to be believed.* *Temp.* 7.

§. 15. *Direct.* 7. But if Gods threatnings be neceſſary to keep men in awe, then are they neceſſary to be *executed*. For God needs not awe men by a lye. He beſt knows to whom he will be merciful, and how far! Did you never read, Iſa. 27. 11. *It is a people of no underſtanding. therefore he that made them will not have mercy on them, and he that formed them, will ſhew them no favour.* And *Pſal.* 59. 5. *Be not merciful to any wicked tranſgreſſor.* Is he not *juſt*, as well as *merciful*? *Exod.* 34. 6, 7. Do you not ſee that men are *ſick, and pained, and dye* for all that *God is merciful*? And *Dir.* 7.

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do not *Merciful Judges* condemn Malefactors? are not *Angels* made *Devils* by ſin, for all that God is merciful? The Devil knoweth this to his ſorrow. *And if God ſpared not the Angels that ſinned, but caſt them down to Hell*——2 Pet. 2. 4. will he be unjuſt for you?

Temp. 8. §. 16. Tempt. 8. *But Chriſt dyed for all: and God will not puniſh him and you both, for the ſame fault.*

Dir. 8. §. 17. *Direct.* 8. Chriſt dyed ſo far for all that have the Goſpel, as to procure and ſeal them a free and general pardon of all their ſins, if they will repent and take him for their Saviour, and ſo to bring ſalvation to their choice. But will this ſave the ungodly obſtinate refuſers? Chriſt dyed to ſanctifie, as well as to forgive, Eph. 5. 27. and to *purifie to himſelf a peculiar people zealous of good works*, Tit. 2. 14. and *to deſtroy the works of the devil*, 1 John 3. 8. and to bring all men under his Dominion and Government, Rom. 14. 9. Luke 19. 27. *If any man have not the Spirit of Chriſt, the ſame is none of his*, Rom. 8. 9.

Temp. 9. §. 18. Tempt. 9. *No man can be certain of his ſalvation: but all muſt hope well: and to raiſe doubts in mens hearts, whether they ſhall be ſaved or no, will not help them, but puzzle them and caſt them into deſpair.*

Dir. 9. §. 19. *Direct.* 9. But is there *ſo little difference* between a *child of God* and of the *Devil*, and between the way to Heaven and the way to Hell, that they cannot be known aſunder? Hath not Chriſt taught us plainly how to know them? *Pſal.* 1. & 15. 1 *John* 3. and bid us give diligence to make our calling and election ſure? 2 *Pet.* 1. 10. If all men muſt hope that they ſhall be ſaved, then moſt muſt hope for that which they ſhall never have: But it is no hope of Gods making, which deceiveth men. Should ſo great a matter as our everlaſting *joy* or *miſery*, be caſt out of our *Care*, and ventured ſo regardleſly in the dark? When is it that we have life, and time, and all for to make it ſure? And what hurt can it do you, to find out the *truth* of your *own condition*? If you are indeed unregenerate and unholy, diſcover it now in time, and you have time to be recovered: You *muſt deſpair of being ſaved without converſion*: But that preventeth *abſolute final deſpair*. Whereas if you find not out your caſe till time is paſt, then *hope* is paſt, and the Devil hath you in endleſs deſperation, where he would.

Tem. 10. §. 20. Tempt. 10. *If this prevail not, the Devil will ſeek to carry it by* noiſe *inſtead of* reaſon, *and will ſeek to keep you in jovial, merry, voluptuous company, that ſhall plead by Pots, and Playes, and pleaſures, and ſhall daily make a jeſt of Godlineſs, and ſpeak of the godly with ſcorn, as a company of fanatick Hypocrites.*

Dir. 10. §. 21. *Direct.* 10. But conſider, that this is but the rage of fools, that ſpeak of what they never underſtood? Did they ever *try* the way they ſpeak againſt? Are they to be believed before God himſelf? Will they not eat their words at laſt themſelves? Will *their* merry lives laſt always: Do they dye as merrily as they *live*? and bring off themſelves as well as they promiſed to bring off you? He that will be cheated of his ſalvation, and forſake his God, for the ranting ſcorns of a diſtracted ſinner, is worthy to be damned.

See Prov. 13. 20. Pro. 28. 7. Eph. 5. 7. 11.

Tem. 11. §. 22. Tempt. 11. *Next he telleth them, that a godly life is ſo hard and tedious, that if they ſhould begin, they ſhould never endure to hold on, and therefore it is in vain to try it.*

Dir. 11. §. 23. *Direct.* 11. But this pretence is compounded of *wickedneſs* and *madneſs*. What but a *wicked* heart can make it ſo *hard* a thing to live in the *Love* of God and holineſs, and in the *hopes* and *ſeeking* of eternal life? Why ſhould not this be a ſweeter and pleaſanter life, than drinking, and roaring, and gaming, and fooling away time in vain; or than the enjoying of all the delights of the fleſh? There's nothing but a ſick diſtempered heart againſt it, that nauſeateth that which in it ſelf is moſt delightful. When Grace hath changed your hearts, it will be eaſie. Do you not ſee that others can hold on in it? and would not be as they were for all the world? And why may not you? God will help you: It is the Office of Chriſt and the Spirit to help you: Your encouragements are innumerable. The hardneſs is moſt at firſt: It is the longer the eaſier. But what if it were hard? Is it not neceſſary? Is Hell eaſier, and to be preferred before it? And will not Heaven pay for all your coſt and labour? Will you ſit down in deſperation, and reſolve to let your ſalvation go, upon ſuch ſilly bug-bear words as theſe?

§. 24. Tempt. 12. *Next the Devils endeavour will be, to find them ſo much employment with worldly cares, or hopes, or buſineſs, that they ſhall find no leiſure to be ſerious about the ſaving of their ſouls.* *Tem.* 12.

§. 25. *Direct.* 12. But this is a ſnare, though frequently prevalent, yet ſo irrational, and againſt ſo many warnings and witneſſes, even of all men in the World either firſt or laſt, at Converſion, or at Death, that he who after all this, will neglect his God and his Salvation, becauſe he hath worldly things to mind, is worthy to be turned over to his choice, and have no better help or portion in the hour of his neceſſity and diſtreſs. Of this ſin I have ſpoken afterward, *Chap.* 4. *Part* 6. *Dir.* 12.

§. 26. Tempt. 13. *Leſt the ſoul ſhould be converted, the Devil will do all that he can to keep you from the acquaintance and company of thoſe whoſe holineſs and inſtructions might convince and ſtrengthen you; and eſpecially from a lively convincing Miniſter, and to caſt you under ſome dead hearted Miniſter and Society.* *Tem.* 13.

§. 27. *Direct.* 13. Therefore, if it be poſſible, though it be to your loſs or inconvenience in the World, live under a ſearching heavenly Teacher, and in the company of them that are reſolved for Heaven! It is a dead heart indeed that feeleth not the need of ſuch aſſiſtance, and is not the better for it when they have it. If ever you be fair for Heaven, and like to be converted, it will be among ſuch helps as theſe. *Dir.* 13.

§ 28. Tempt. 14. *But one of the ſtrongeſt Temptations of Satan, is by making their ſin exceeding pleaſant to them; for the gain, or honour, or fleſhly ſatisfaction; and ſo encreaſing the violence of their ſenſual appetite and luſt, and making them ſo much in Love with their ſin, that they cannot leave it: Like the thirſt of a man in a burning Fever, which makes him cry for cold drink, though it would kill him, the fury of the appetite conquering reaſon. So we ſee many drunkards, fornicators, worldlings, that are ſo deeply in Love with their ſin, that come on it what will, they will have it, though they have Hell with it.* *Tem.* 14.

§. 29. *Direct.* 14. Againſt this Temptation I deſire you to read what I have ſaid after, *Chap.* 4. *Part* 7. & *Chap.* 3. *Direct.* 6. & 8. O that poor ſinners knew what it is that they ſo much Love! Is the pleaſing of the fleſh ſo ſweet a thing to you? and are you ſo indifferent to God *Dir.* 14.

God and holy things? Are theſe leſs aimable? Do you foreſee what both will be at laſt? Will your ſin ſeem better than Chriſt, and Grace, and Heaven, when you are dying? O be not ſo in love with damning folly, and the pleaſure of a Beaſt; as for it to deſpiſe the heavenly wiſdom and delights!

Tem. 15. §. 30. Temp. 15. *Another great Temptation is, the proſperity of the Wicked in this Life; and the Reproach and Suffering which uſually falls upon the godly: If God did ſtrike every notorious Sinner dead in that place, as ſoon as he had ſinned, or ſtruck him Blind, or Dumb, or Lame, or inflicted preſently ſome ſuch Judgment, then many would fear him, and forbear their ſin: But when they ſee no Men proſper ſo much as the moſt Ungodly, and that they are the Perſecutors of the Holy Seed, and that Sentence againſt an Evil Work is not ſpeedily executed, then are their Hearts ſet in them to do Evil*, Eccleſ. 8. 11.

Dir. 15. §. 31. *Direct.* 15. But alas, how ſhort is the proſperity of the wicked! Read *Pſal.* 73. & 37. Delay is no forgiveneſs: They ſtay but till the Aſſize: And will that tempt you to do as they? How unthankfully do ſinners deal with God! If he ſhould kill you and plague you, that would not pleaſe you: And yet if he forbear you, you are emboldened by it in your ſin. Thus his patience is turned againſt him. But the ſtroke will be the heavier when it falls. Doſt thou think thoſe men will always flouriſh! Will they alway domineer and revell! Will they always dwell in the Houſes where they now dwell, and poſſeſs thoſe Lands, and be honoured and ſerved as now they are! O how quickly and how dreadfully will the caſe be changed with them! O could you but foreſee now what faces they will have, and what heavy Hearts, and with what bitter exclamations they will at laſt cry out againſt themſelves, for all their Folly, and wiſh that they had never been deceived by Proſperity; but rather had the Portion of a *Lazarus*! If you ſaw how they are but fatted for the ſlaughter, and in what a dolorous miſery their Wealth, and Sport, and Honours will leave them, you would lament their caſe, and think ſo great a Deſtruction were ſoon enough, and not deſire to be Partners in their Lot!

Tem. 16. §. 32. Tempt. 16. *Another temptation is*, their own proſperity: *They think God when he proſpereth them, is not ſo angry with them as Preachers tell them: And it is a very hard thing in Health and Proſperity, to lay to heart either Sin or Threatnings, and to have ſuch ſerious lively thoughts of the life to come, as men that are wakened by Adverſity have: and ſpecially Men that are familiar with Death. Proſperity is the greateſt Temptation to Security, and delaying repentance, and putting off Preparation for Eternity. Overcome Proſperity, and you overcome your greateſt Snare.*

Dir. 16. §. 33. *Direct.* 16. Go into the Sanctuary, yea, go into the Church-yard, and ſee the End: And judge by thoſe Skulls, and Bones, and Duſt, if you cannot judge by the Fore warnings of God, what Proſperity is! Judge by the Experience of all the World! Doth it not leave them all in Sorrow at laſt? Wo to the Man that hath his Portion in this Life. O miſerable Health, and Wealth, and Honour, which procureth the Death, and Shame, and utter Deſtruction of the Soul! Was not he in as proſperous a caſe as you. *Luke* 16. that quickly cryed out in vain, for a drop of Water to cool his Tongue? There is none of you ſo fenſleſs as not to know that you muſt dye? And muſt you die? Muſt you certainly dye? And ſhall that Day be no better prepared for? Shall preſent Proſperity make you forget it, and live as if you muſt live here for ever? Do you make ſo great difference between that *which is*, and that *which will be*? as to make as great a matter of it as *others*, when it *comes*; and to make no more of it when it is but *coming*? O Man, what is an inch of haſty time! How quickly is it gone? Thou art going hence apace, and almoſt gone! Doth God give thee the mercy of a few Days or Years of health to make all thy Preparations in for Eternity, and doth this Mercy turn to thy Deceit, and doſt thou turn it ſo much contrary to the Ends for which it was given thee? Wilt thou ſurfeit on *Mercy*, and deſtroy thy Soul with it? Senſe feeleth and perceiveth what now is, but thou haſt *Reaſon* to foreſee what *will be*? Wilt thou play in Harveſt, and forget the Winter?

Tem. 17. §. 34. Temp. 17. *Another great Temptation to hinder Converſion, is the Example and Countenance of Great Ones that are ungodly; when Landlords and men in power are ſenſual, and enemies to a holy life, and ſpeak reproachfully of it, their Inferiours by the reverence which they bear to worldly wealth and greatneſs, are eaſily drawn to ſay as they: Alſo, when men reputed Learned and Wiſe, are of another mind: and eſpecially when ſubtile enemies ſpeak that reproach againſt it, which they cannot anſwer.*

Dir. 17. §. 35. *Direct.* 17. To this I ſpake in the end of the *firſt Part* of this Chapter. No man is ſo great and wiſe as God. See whether he ſay as they do in his word! The greateſt that provoke him can no more ſave themſelves from his vengeance, than the pooreſt Beggars! What work made he with a *Pharoah*! and got himſelf a name by his hard Heartedneſs and Impenitency? He can ſend Worms to eat an arrogant *Herod*, when the People cry him up as a God! Where are now the *Cæſars* and *Alexanders* of the World? The Rulers and Phariſees believed not in Chriſt; *John* 7. 48. Wilt not thou therefore believe in him? The Governour of the Country condemned him to dye; and wilt thou condemn him? *The Kings of the Earth ſet themſelves, and the Rulers take counſel together againſt the Lord and his anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us*, Pſal. 2. 2, 3. Wilt thou therefore joyn in the Conſpiracy? When *he that ſitteth in the Heavens ſhall laugh; the Lord ſhall have them in deriſion* ——— *He will break them with an Iron rod, and daſh them in pieces like a Potters Veſſel*, unleſs they *be wiſe, and kiſs the Son, and ſerve the Lord with fear, before his wrath be kindled and they periſh*, Pſal. 2. 4, 9, 10, 11, 12. If thy Landlord or Great ones ſhall be thy God, and be honoured and obeyed before God and againſt him, truſt to them, and call on them in the Hour of thy diſtreſs, and take ſuch a ſalvation as they can give thee: Teach not God what choice to make, and whom to reveal his Myſteries to: He chooſeth not always the Learned Scribe, nor the mighty Man; Chriſt himſelf ſaith, Matth. 11. 25. *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes: Even ſo father; for ſo it ſeemed good in thy ſight*! if this reaſon ſatisfie you not, follow them, and ſpeed as they. If they are *Greater* and *Wiſer* than God, let them be your Gods, 1 Cor. 1. 26. *You ſee your calling how that not many wiſe men after the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world to confound the things that are mighty; and baſe things of the world, and the things that are deſpiſed hath God choſen, and things that are not, to bring to nought things that are.* It is another kind of *Greatneſs*, *Honour* and *Wiſdom* which God beſtoweth on

See my *Sermon on Pro.* 1. 32. in the end of *The vain Religion of the Formal Hypocrite.*

Read Mr. *Bolton's* Aſſize Sermon on 1 Cor. 1. 26.

on the pooreſt Saints, than the world can give; Worldlings will ſhortly be aweary of their portion: In your baptiſm you renounced the world with its *pomps* and *vanity*. and now do you deifie, what you then defied?

*Tem.*18. §. 36. Temp. 18. *Another Temptation is to draw on the ſinner into ſuch a cuſtom in ſin, and long neglect of the means of his Recovery, till his* Heart *is* utterly Hardened.

Dir. 18. §. 37. *Direct.* 18. Againſt this read after *Chap.* 4. *Part* 2. againſt hardneſs of Heart.

*Tem.*19. § 38. Temp. 19. *Another Temptation is, to* Delay *Repentance, and purpoſe to do it hereafter.*

Dir. 19. §. 39. *Direct.* 19. Of this I entreat you to read the many Reaſons which I have given to ſhame and waken delayers, in my Book of *Directions* for a ſound Converſion.

*Tem.*20. §. 40. Temp. 20. *The worſt of all is, to tempt them to flat unbelief of Scripture and the life to come.*

Dir. 20. §. 41. *Direct.* 20. Againſt this read here *Chap.* 3. *Dir.* 1. *Chap.* 4. *Part* 1. and my Treatiſe againſt Infidelity.

*Tem.*21. §. 42. Temp. 21. *If they will needs look after Grace, he will do all he can to deceive them with counterfeits, and make them take a ſeeming half converſion for a ſaving change.*

Dir. 21. §. 43. *Direct* 21. Of this read my *Directions for ſound Converſion*, and the *Formal Hypocrite*, and *Saints Reſt*, *Part* 3. *c.* 10.

*Tem.*22. §. 44. Temp. 22. *If he cannot make them flat Infidels, he will tempt them to queſtion and contradict the ſenſe of all thoſe Texts of Scripture which are uſed to convince them, and all thoſe doctrines which grate moſt upon their galled conſciences; as of the Neceſſity of Regeneration, the fewneſs of them that are ſaved, the difficulty of ſalvation, the torments of Hell, the neceſſity of mortification, and the ſinfulneſs of all particular ſins: They will hearken what Cavillers can ſay for any ſin, and againſt any part of Godlineſs; and with this they wilfully delude themſelves.*

Dir. 22. §. 45. *Direct.* 22. But if men are reſolved to joyn with the Devil, and ſhut their eyes, and cavil againſt all that God ſpeaketh to them to prevent their miſery, and know not, becauſe they will not know, what remedy is left or who can ſave men againſt their wills? *This is the condemnation, that light is come into the world, and men love darkneſs rather than light, becauſe their deeds are evil. He that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved*, John 3. 19, 20. In Scripture, *ſome things are hard to be underſtood, which they that are unlearned and unſtable, wreſt to their own deſtruction*, 2 Pet. 3. 16. Of particulars read the end of my *Treatiſe of Converſion.*

*Tem.*23. §. 46. Temp. 23. *Yea, Satan will do his worſt to make them Hereticks, and teach them ſome doctrine of licentiouſneſs ſuitable to their luſts: It's hard being wicked ſtill againſt Conſcience in the open light: This is kicking againſt the pricks: too ſmarting work to be eaſily born: Therefore the Devil will make them a Religion which ſhall pleaſe them and do their ſins no harm: Either a Religion made up of looſe Opinions, like the* Familiſts, Ranters, Libertines *and* Antinomians *(and the* Jeſuits *too much;) or elſe made up of trifling formalities, and a great deal of bodily exerciſe and Stage actions and complements, as much of the Popiſh devotion is: And a little will draw a carnal heart to believe a carnal doctrine: It's eaſier to get ſuch a* new Religion, *than a* new heart. *And then the Devil tells them that now they are in the right way, and therefore they ſhall be ſaved. A great part of the world think their caſe is good, becauſe they are of ſuch or ſuch a* Sect, *or* Party, *and of that which (they are told by their Leaders) is* the true Church and way.

§. 47. *Direct.* 23. But remember that what ever *Law you* make to *your ſelves*, God will judge you by his *own Law.* Falſifying the Kings Coyn is no good way to pay a debt, but an addition of *Treaſon* to your former miſery. It is a *new* and a *holy heart and life*, and not a *new Creed*, or a *new Church* or *Sect* that is neceſſary to your ſalvation. It will never ſave you to be in the *ſoundeſt Church* on earth, if *you* be *unſound* in it *your ſelves*; and are but the duſt in the Temple that muſt be ſwept out: Much leſs will it ſave you, to *make your ſelves a Rule*, becauſe *Gods Rule* doth ſeem too ſtrict. *Dir.* 23.

§. 48. Temp. 24. *Another way of the Tempter is, to draw men to take up with meer* Convictions, *inſtead of true Converſion: when they have but learnt that it is* Neceſſary *to ſalvation, to be Regenerate, and have the Spirit of Chriſt, they are as quiet, as if this were indeed to* be regenerate, *and to* have the Spirit: *As ſome think they have attained to* perfection, *when they have but received the* opinion *that* perfection *may here be had; ſo abundance think they have* ſanctification *and* forgiveneſs, *becauſe now they ſee that they* muſt be had, *and without ſanctification there is no ſalvation: And thus the* knowledge *of all* Grace *and* Duty *ſhall go with them for the* grace *and* duty it ſelf; *and their* judgement *of the thing, inſtead of the* poſſeſſion *of it: and inſtead of* having *grace, they* force *themſelves to* believe *that they have it.* *Tem.*24.

§. 49. *Direct.* 24. But remember God will not be mocked: He knoweth a convinced head from a holy heart. To think you are Rich, will not make you Rich: To believe that you are well, or to know the remedy, is not enough to make you well. You may dream that you eat, and yet awake hungry: *Iſa.* 29. 8. All the Land or Money which you ſee, is not therefore your own. To know that you ſhould be holy, maketh your unholineſs to have no excuſe: *Ahab* did not eſcape by believing that he ſhould return in peace: Self-flattery in ſo great and weighty a caſe, is the greateſt folly. *If you know theſe things, happy are ye if you do them*, John 13. 17. *Dir.* 24.

§. 50. Temp. 25. *Another great Temptation is, by hiding from men the intrinſick evil and odiouſneſs of ſin. What harm (ſaith the Drunkard, and Adulterer, and voluptuous Senſualiſt) is there in all this, that Preachers make ſo great ado againſt it? What hurt is this to God or man? that they would make us believe that we muſt be damned for it, and that Chriſt dyed for it? and that the Holy Ghoſt muſt mortifie it?* Wherefore, *ſay the Jews, Jer.* 16. 10. hath God pronounced all this great evil againſt us? or what is our iniquity? or what is our ſin that we have committed —— *he that knoweth not God, knoweth not what ſin againſt God is: eſpecially when the* Love *of it, and* Delight *in it blindeth them.* *Tem.*25.

§. 51. *Direct.* 25. Againſt this I intreat you to ponder on thoſe forty intrinſecal evils in ſin, which I have after named, *Chap.* 3. *Dir.* 8. §. 16. and the aggravations, §. 17, 18. If the Devil can but once perſwade you, that *ſin is harmleſs*, all Faith, all Religion, all Honeſty, and your ſouls and all are gone. For then all Gods Laws and government muſt be fictions: Then there is no work for Chriſt as a Saviour, or the Spirit as a Sanctifier to do: Then all Ordinances and Means are troubleſome Vanities: and Godlineſs, and Obedience deſerve to be baniſhed from the earth, as unneceſſary troublers of mankind: Then may this poyſon be ſafely taken and made your food. But O how mad a conceit is this! How quickly will God make the proudeſt know, what harm it was to refuſe the Government of his Maker, and ſet up the Government of his beaſtly appetite and miſguided will! and that ſin is bad, if Hell be bad. *Dir.* 25. Pſal. 40. 12. Pſal. 51.

Tem. 25. §. 52. Tempt. 26. *The Devil alſo tempteth them to think, that though they ſin, yet their good works are a compenſation for their bad, and therefore they pray, and do ſome acts of Phariſaical devotion, to make God amends for what they do amiſs.*

Dir. 26. §. 53. *Direct.* 26. Againſt this conſider, that if you had never ſo many good works, they are all but your duty; and make no ſatisfaction for your ſin. But what *good works* can you do, that ſhall ſave a wicked ſoul! and that God will accept without your *Hearts*! Your *Hearts* muſt be firſt cleanſed, and your ſelves devoted and ſanctified to God: For an evil Tree will bring forth evil fruit: Firſt make the Tree good, and the fruit will be good! It is the Love of God, and the Hatred of ſin, and a holy and heavenly life which are the *good works* that God chiefly calleth for; and *Faith*, and *Repentance*, and *Converſion* in order to theſe: And will God take your lip-labour, or the leavings of your fleſh by way of alms, while the world and fleſhly pleaſure have your hearts? Indeed, you do no work that's truly good! The matter may be good: but you poyſon it with bad principles and ends. *The carnal mind is not ſubject to the law of God, nor indeed can be; but is enmity to God,* Rom. 8. 6, 7.

See Prov. 28. 9. Prov. 15. 28. 8. Pro. 21. 27 Iſa. 1. 13, 14.

Tem. 27. §. 54. Tempt. 27. *Some are tempted to think, that God will not condemn them becauſe they are poor and afflicted in this life, and have their ſufferings here: And that he that condemneth the rich for not ſhewing mercy to the poor, will himſelf ſhew them mercy.*

Dir. 27. §. 55. *Direct.* 27. Hath he not ſhewed you mercy? And is it not mercy which you vilify and refuſe? Even Chriſt, and his Spirit, and holy communion with God? Or muſt God ſhew you the mercy of Glory, without the mercy of Grace? Which is a contradiction: Strange! that the ſame men that will not be intreated to accept of mercy, nor let it ſave them, are yet ſaying, that God will be merciful and ſave them.

And for your *poverty* and *ſuffering*, it is not *againſt your will*: You cannot deny it: And will God ſave any man, for that which is *againſt his will*? You would have riches, and honour, and pleaſure, and your good things in this life as well as others, if you *could* tell how: You *love* the world as well as others, if you could get more of it. And to be carnal and worldly for ſo *poor* a pittance, and to love the world when you *ſuffer* in it, doth make you *more* unexcuſable than the rich. The *Devils* have *ſuffered* more than you; and ſo have many thouſand ſouls in Hell; And yet they ſhall be ſaved never the more. If you are poor in the world, but *rich in faith*, and *holineſs*, then you may well expect ſalvation, *James* 2. 5. But if your ſufferings make you no more *holy*, they do but aggravate your ſin.

See Heb. 11. 6, 7, 10.

Tem. 28. § 56. Tempt. 28. *Alſo the Devil blindeth ſinners, by keeping them ignorant of the nature and power of Holineſs of heart and life! They know it not by any experience: And he will not let them ſee it and judge of it in the Scripture, where it is to be ſeen without any mixed contraries; but he points them only to profeſſors of holineſs, and commonly to the weakeſt and the worſt of them, and to that which is worſt in them, and ſheweth them the miſcarriages of hypocrites, and the falls of the weaker ſort of Chriſtians, and then tells them, This is their Godlineſs and Religion; They are all alike.*

Dir. 28. §. 57. *Direct.* 28. But it's eaſie to ſee, how theſe men deceive and condemn themſelves. This is as if you ſhould plead that a Beaſt is wiſer than a *Man*, becauſe ſome men are drunk, and ſome are paſſionate, and ſome are mad. *Drunkenneſs* and *Paſſions* which are the diſturbances of Reaſon, are no diſgrace to *Reaſon*, but to themſelves: Nor were they a diſgrace themſelves, if *Reaſon* which they hinders were not honourable. So no mans ſins are a diſgrace to Holineſs, which condemneth them: nor were they bad themſelves, if holineſs were not good, which they oppoſe. It is no diſgrace to the day-light or Sun that there is *night* and *darkneſs*: Nor were *darkneſs* bad, if light were not good. Will you refuſe health, becauſe ſome men are ſick? Nay, will you rather chooſe to be dead, becauſe the living have infirmities? The Devils reaſoning is ſoolifher than this! Holineſs is of abſolute neceſſity to ſalvation: If many that do more than you, are as bad as you imagine, what a caſe then are you in, that have not near ſo much as they? If they that make it their greateſt care to pleaſe God, and be ſaved, are as very Hypocrites, as the Devil would perſwade you, what a hopeleſs caſe then are you in, that come far ſhort of them? If ſo, you muſt do *more* than they, and not leſs, if you will be ſaved? Or elſe out of your own mouths will you be condemned.

Tem. 29. §. 58. Tempt. 29. *Another way of the Tempter is, by drawing them deſperately to venture their ſouls; Come on them what will, they'le put it to the venture, rather than live ſo ſtrict a life.*

Dir. 29. §. 59. *Direct.* 29. But, O man, conſider what thou doſt, and who will have the loſs of it! and how quickly it may be too late to recall thy adventure! What ſhould put thee on ſo mad a reſolution? Is ſin ſo good? Is Hell ſo eaſie? Is thy ſoul ſo contemptible? Is Heaven ſuch a trifle? Is God ſo hard a Maſter? Is his work ſo grievous, and his way ſo bad? Doth he require any thing unreaſonable of you? Hath God ſet you ſuch a grievous task, that it's better venture on damnation, than perform it? You cannot believe this, if you believe him to be God. Come near, and think more deliberately on it, and you will find you might better run from your food, your friend, your life, than from your God, and from a holy life, when you run but into ſin and Hell.

Tem. 30. §. 60. Tempt. 30. *Another great Temptation is, in making them believe that their ſins are but ſuch common infirmities as the beſt have; They cannot deny but they have their faults, but are not all men ſinners! They hope that they are not reigning unpardoned ſins.*

Dir. 30. §. 61. *Direct.* 30. But O how great a difference is between a *converted* and an *unconverted* ſinner! between the failings of a Child, and the contempt of a Rebel! between a ſinner that hath no groſs or mortal ſin, and hateth, bewaileth, and ſtriveth againſt his infirmities; and a ſinner that loveth his ſin, and is loth to leave it, and maketh light of it, and loveth not a holy life. God will one day ſhew you a difference between theſe two, when you ſee that there are ſinners that are juſtifyed and ſaved, and ſinners that are condemned.

Temp. 1. §. 62. Temp. 1. *But here are many ſubordinate Temptations by which Satan perſwades them that their ſins are but infirmities: One is, becauſe their ſin is but in the heart, and appeareth not in outward deeds: And they take* reſtraint *for ſanctification.*

Dir. 1. §. 63. *Direct.* 1. Alas man, the *Life* and *Reign* of ſin is in the *Heart*: That is its Garriſon and Throne: The life of ſin lyeth in the prevalence of your luſts within, againſt the Power of Reaſon and Will. All outward ſins are but Acts of obedience to the reigning ſin within, and a gathering Tribute for this which is the King. For this it is that they make proviſion, *Rom.* 13. 14. On this all is conſumed, *James* 4. 3 Original ſin may be reigning ſin (as a King may be born a King). Sin certainly reigneth, till the ſoul be converted and born again.

Temp. 2. §. 64. Tempt. 2. *The Devil tells them, it is but an infirmity, becauſe it is no open groſs diſgraceful ſin:*

ſin : It's hard to believe that they are in danger of Hell, for ſins which are accounted ſmall.

Dir. 2. §. 65. *Direct.* 2. But do you think it is no mortal heinous ſin, to be void of the Love of God and holineſs? to Love the fleſh and the world above him? to ſet more by Earth than Heaven, and do more for it? However they ſhew themſelves, *theſe* are the great and mortal ſins. Sin is not leſs dangerous for lying ſecret in the heart. The root and heart are uſually unſeen. Some Kings (as in *China, Perſia*, &c.) keep out of ſight for the honour of their Majeſty. Kings are the ſpring of Government, but actions of State are executed by Officers. When you ſee a man *go* or *work*, you know that it is *ſomething within* which is the *Cauſe* of all. If ſin appeared without, as it is within, it would loſe much of its Power and Majeſty. Then Miniſters, and Friends, and every good man would caſt a ſtone at it: but its *ſecreſie* is its *peace*. The Devil himſelf prevaileth by keeping out of ſight. If he were ſeen, he would be leſs obeyed. So is it with the Reigning ſins of the heart. Pride and Covetouſneſs may be Reigning ſins, though they appear not in any notorious diſgraceful courſe of life. *David*'s hiding his ſin, or *Rachel* her Idol, made them not the better. It is a mercy to ſome men, that God permitteth them to fall into ſome open ſcandalous ſin, which may tend to humble them, who would not have been humbled nor convinced by heart ſins alone. An Oven is hotteſt when it is ſtopped.

See Jer. 4. 14. Hoſ. 7. 6, 7.

Temp. 3. §. 66. Tempt. 3. *Satan tells them, they are not unpardoned reigning ſins, becauſe they are common in the world: If all that are as bad as I muſt be condemned, ſay they, God help a great number.*

Dir. 3. §. 67. *Direct.* 3. But know you not that *Reigning ſin* is much more *common* than *ſaving holineſs*? and that the gate is wide, and the way is broad that leadeth to deſtruction, and many go in at it? Salvation is as rare as holineſs: and damnation as common as Reigning ſin, where it is not cured. This ſign therefore makes againſt you.

Temp. 4. §. 68. Tempt. 4. *But, ſaith the Tempter, they are ſuch ſins as you ſee good men commit: You play at the ſame games as they: you do but what you ſee them do; and they are pardoned.*

Dir. 4. §. 69. *Direct.* 4. You muſt judge the man by his works, and not the works by the man. And there is more to be lookt at, than the bare matter of an act. A good man and a bad may play at the ſame game, but not with the ſame end, nor with the ſame love to ſport, nor ſo frequently and long to the loſs of time. Many drops may wear a ſtone: Many ſtripes with ſmall twigs may draw blood. Many mean men in a Senate have been as great Kings: You may have many of theſe little ſins ſet all together, which plainly make up a carnal life. The *power* of a ſin, is more conſiderable than the outward ſhew. A poor man if he be in the place of a Magiſtrate, may be a Ruler. And a ſin materially ſmall, and ſuch as better men commit, may be a ſin in Power and Rule with you, and concur with others which are greater.

Temp. 5. §. 70. Tempt. 5. *But, ſaith the Tempter, they are but ſins of Omiſſion, and ſuch are not reigning ſins.*

Dir. 5. §. 71. *Direct.* 5. Sins of *Omiſſion* are always accompanied with ſome poſitive ſenſual affection to the creature, which diverteth the ſoul, and cauſeth the omiſſion. And ſo *Omiſſion* is no ſmall part of the Reigning ſin. The *not uſing* of *Reaſon* and the *Will* for God, and for the mattering of ſenſuality, is much of the ſtate of ungodlineſs in man. Denying God the heart and life, is no ſmall ſin. God made you to do good, and not only to do no harm: Elſe a Stone or Corpſe were as good a Chriſtian as you; for they do leſs harm than you. If ſin have a Negative voice in your Religion, whether God ſhall be worſhipped and obeyed or not, it is your King: It may ſhew its power as well by commanding you not to pray, and not to conſider, and not to read, as in commanding you to be drunk or ſwear. The wicked are deſcribed by omiſſions: ſuch as *will not ſeek after God: God is not in all his thoughts*, Pſal. 10. 4. Such as *know not God, and call not on his name*, Jer. 10. 25. That have *no truth, or mercy, or knowledge of God*, Hoſ. 4. 1. That *feed not, clothe not, viſit not* Chriſt in his members, *Matth.* 25. that hide their Talents, *Matth.* 25. Indeed, if God have not your hearts, the creature hath it; and ſo it is *omiſſion* and *commiſſion* that go together in your reigning ſin.

Temp. 6. §. 72. Tempt. 6. *But, ſaith the Tempter, they are but ſins of ignorance, and therefore they are not reigning ſins: At leaſt you are not certain that they are ſins.*

Dir. 6. §. 73. *Direct.* 6. And indeed do you not know that it is a ſin to love the world better than God? and fleſhly pleaſure better than Gods ſervice; and Riches better than grace and holineſs? and to do more for the body, than for the ſoul, and for earth, than for Heaven? Are you uncertain whether theſe are ſins? And do you not feel that they are *your ſins*? You cannot pretend ignorance for theſe. But what cauſeth your Ignorance? Is it becauſe you would fain know, and cannot? Do you read, and hear, and ſtudy, and enquire, and pray for knowledge, and yet cannot know? Or is it not becauſe you would not know, or think it not worth the pains to get it? or becauſe you love your ſin? And will ſuch wilful ignorance as this excuſe you? No, it doth make your ſin the greater. It ſheweth the greater dominion of ſin, when it can uſe thee as the *Philiſtines* did *Sampſon*, put out thy eyes, and make a drudge of thee; and conquer thy Reaſon, and make thee believe that evil is good, and good is evil. Now it hath maſtered the principal fortreſs of thy ſoul, when thy underſtanding is maſtered by it. He is reconciled indeed to his enemy, who taketh him to be a friend: Do you not know, that God ſhould have your heart, and Heaven ſhould have your chiefeſt care and diligence; and that you ſhould make the Word of God your Rule, and your delight and meditation day and night? If you know not theſe things, it is becauſe you would not know them. And it is a miſerable caſe to be given up to a blinded mind! Take heed leſt at laſt you commit the horrideſt ſins, and do not know them to be ſins. For ſuch there are that mock at Godlineſs, and perſecute Chriſtians and Miniſters of Chriſt, and know not that they do ill, but *think they do God ſervice*, John 16. 2. If a man will make himſelf drunk, and then kill, and ſteal, and abuſe his neighbours, and ſay, *I knew not* that I did ill, it ſhall not excuſe him: This is your caſe. You are drunken with the love of fleſhly pleaſure and worldly things, and theſe carry you ſo away, that you have neither *heart* nor *time* to ſtudy the Scriptures, and hear, and think what God ſaith to you, and then ſay, that you *did not know*.

Temp. 7. §. 74. Tempt. 7. *But, ſaith the Tempter, it cannot be a mortal reigning ſin, becauſe it is not committed with the whole heart, nor without ſome ſtrugling and reſiſtance: Doſt thou not feel the Spirit ſtriving againſt the fleſh? And ſo it is with the Regenerate*, Gal. 5. 17. Rom. 7. 20, 21, 22, 25. *The good which thou doſt not do, thou wouldſt do; and the evil which thou doſt, thou wouldſt not do, ſo then it is no more thou that doſt it, but ſin that dwelleth in thee. In a ſenſual unregenerate perſon, there is but one party, there is nothing but fleſh, but thou feeleſt the combat between the Fleſh and the Spirit within thee.*

§. 75. *Direct.* 7. This is a Snare so subtile and dangerous, that you have need of Eyes in your Head to scape it. Understand therefore, 1. That as to the two Texts of Scripture much abused by the Tempter, they speak not at all of *mortal reigning sin*, but of the *unwilling infirmities* of such as had subdued all *such* sin, and walked not after the flesh, but after the Spirit; and whose Wills were habitually bent to good; and fain would have been perfect, and not have been guilty of an idle thought, or word, or of any Imperfection in their holiest service, but lived up to all that the Law requireth: but this they could not do, because the flesh did cast many flops before the will in the performance. But this is nothing to the case of one that liveth in *gross sin*, and an *ungodly life*, and hath strivings and convictions, and uneffectual wishes to be better and to turn, but never doth it: This is but sinning against Conscience, and resisting the Spirit that would convert you; and it maketh you worthy of many stripes, as being rebellious against the importunities of Grace. Sin may be *resisted*, where it is never *conquered*: It may reign nevertheless for some *contradiction*. Every one that resisteth the King, doth not depose him from his Throne. It's a dangerous deceit to think that every good *Desire* that contradicteth sin, doth conquer it, and is a sign of saving grace. It must be a desire after a State *of Godliness*, and an *effectual desire* too. There are degrees of Power: some may have a less and *limited power*, and yet be *Rulers*. As the evil Spirits that possessed mens bodies, were a Legion in one, and but *one* in others, yet both were possessed: So is it here Grace is not without resistance in a holy Soul: there is some remnants of corruption in the will it self, resisting the Good: and yet it followeth not, that Grace doth not rule. So is it in the sin of the unregenerate. No man in this life is so good, as he will be in Heaven, or so bad, as he will be in Hell: Therefore none is void of *all moral good*. And the *least* good will *resist* evil, in its degree, as Light doth darkness. As in these cases,

What Resistance of sin may be in the Ungodly.

§. 76. 1. There is in the unregenerate a remnant of Natural Knowledge and Conscience: some Discoveries of God and his will there are in his works: God hath not left himself without witness. See *Acts* 14. 17. & 17. 27. *Rom.* 1. 19, 20. & 2. 7, 8, 9. This Light and Law of Nature governed the Heathens: And this in its measure resisteth sin, and afflicteth conscience.

§. 77. 2. When *supernatural extrinsick Revelation* in the Scripture, is added to the *Light* and *Law of Nature*, and the ungodly have all the same Law as the best; it may do more.

§. 78. 3. Moreover an ungodly man may live under a most *powerful Preacher*, that will never let him alone in his sins, and may stir up much fear in him, and many good purposes, and almost perswade him to be a true Christian, and not only to have some uneffectual wishings and strivings against sin, but to do many things after the Preacher, as *Herod* did after *John*, and to escape the common pollutions of the world, 2 *Pet.* 2. 20.

§. 79. 4. Some sharp affliction added to the rest, may make him seem to others a true Penitent: when he is stopt in his course of sin, as *Balaam* was by the Angel with a drawn Sword, and seeth that he cannot go on but in danger of his life; and that God is still meeting him with some cross, and hedging up his way with thorns (for such mercy he sheweth to some of the ungodly) this may not only breed resistance of sin, but some reformation. When the *Babylonians* were planted in *Samaria*, they feared not God, and he set Lyons among them; and then they feared him, and set up some kind of service to him, performed by a base sort of Priests; *they feared the Lord, and served their own Gods*, thinking it was safest to please all, 2 *Kings* 17. 25, 32, 33. Affliction maketh bad men, likest to the good.

§. 80. 5. Good Education and Company may do very much: It may help them to much knowledge, and make them Professors of strict Religion; and constant Companions with those that fear sin, and avoid it; and therefore they must needs go far then, as *Joash* did all the Days of *Jehojada*, 2 Chron. 24. 2. As Plants and Fruits change with the soil by transplantation, and as the Climate maketh some Blackmoors and some White, so education and converse have so great a Power on the Mind, that they come next to grace, and are oft the means of it.

§. 81. 6. And God giveth to many internally some *grace* of the *Spirit*, which is not proper to them that are saved, but *common* or *preparatory* only. And this may make much resistance against sin, tho' it do not mortify it. One that should live but under the Convictions that *Judas* had when he hang'd himself, I warrant him would have *Strivings* and *combats* against sin in him, though he were unsanctified.

§. 82. 7. Yea, the interest and power of one sin, may resist another. As covetousness may make much resistance against sensuality and pride of life, and pride may resist all disgraceful sin.

§. 83. Temp. 8. *But, saith the Tempter, it is not unpardoned sin, because thou art sorry and dost repent for it when thou hast committed it: and all sin is pardoned that is repented of.* *Temp.* 8.

§. 84. *Direct.* 8. All the foresaid causes which may make *some resistance* of sin in the ungodly, may cause also *some sorrow* and *repenting* in them. There is repenting and sorrow for sin in Hell. All men repent and are sorry at last: but few repent so, as to be pardoned and saved. When a sinner hath had all the sweetness out of sin that it can yield him, and seeth that it's all gone, and the sting is left behind, no marvel if he repent. I think there is scarce any Drunkard, or Whoremonger, or Glutton, (that is not a flat Infidel) but he repenteth of the sin that's past, because he hath had all out of it that it can yield him, and there is nothing left of it that's lovely: But yet he goeth on still; which sheweth that his Repentance was unsound: True Repentance is a thorough change of the heart and life: a turning from sin to a holy life: and such a sorrow for what is past, as would not let you do it, if it were to do again. If you truly repent, you would not do so again if you had all the same Temptations. *Dir.* 8.

§. 85. Temp. 9. *But, saith the Tempter, it is but* one sin, *and the rest of thy life is good and blameless: and God judgeth by the greater part of thy life: whether the evil or the good be most.* *Temp.* 9.

§. 86. *Direct.* 9. If a man be a Murderer, or a Traytor, will you excuse him, because the rest of his life is good, and it is but one sin that he is charged with? One sort of poyson may kill a man; and one stab at the Heart, tho' all his Body else be whole: you may surfeit on one dish: One leak may sink a Ship. Jam. 2. 10. *Whosoever shall keep the whole Law, and yet offend in one Point, is guilty of all.* See *Ezek.* 18. 10, 11. Indeed God doth judge by the bent of thy heart, and the main Drift and Endeavour of thy Life. But canst thou say, that the bent of thy heart, and the main endeavour of thy life, is for God, and Heaven, and Holiness? No: If it were, thou wert Regenerate; and this would not let thee live in any one beloved, chosen, wilful sin. The bent of a mans heart and life may be sinful, earthly, fleshly, though it run but in the channel of one way of gross sinning! As a Man may be covetous, that hath but *Dir.* 9.

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one Trade; and a Whoremonger, that hath but one Whore; and an Idolater, that hath but one Idol. If thou lovedst God better, thou wouldst let go thy sin: And if thou love any one sin better than God, the whole bent of thy heart and life is wicked: For it is not set upon God and Heaven, and therefore is ungodly.

Tem. 10. §. 87. Temp. 10. *But, saith the Tempter, it is not reigning unpardoned sin, because thou believest in Jesus Christ: And all that believe, are pardoned and justified from all their Sin.*

Dir. 10. §. 89. *Direct.* 10. He that savingly believeth in Christ, doth take him entirely for his Saviour and Governour; and giveth up himself to be saved, sanctified and ruled by him: As *Trusting your Physician*, implyeth that you take his Medicines, and follow his Advice, and so trust him: and not that you trust to be cured while you disobey him, by bare trusting: so is it as to your faith and trust in Christ: It is a Belief or Trust that he will save all those, that are ruled by him in order to salvation. *He is the author of eternal salvation to all them that obey him:* Heb 5. 9. If you *believe in Christ*, you *believe Christ:* And if *you believe Christ*, you believe *that except a man be converted and born again, he cannot enter into the Kingdom of Heaven*, John 3. 3, 5. Matth. 18. 3. and that he that *is in Christ, is a new creature; old things are past away, and all is become new*, 2 Cor. 5. 17. And that *without holiness none shall see God.* Heb 12. 14. And that *no fornicator, effeminate, theives, covetous, drunkards, revilers, extortioners, murderers, lyars, shall enter into, or have any inheritance in the Kingdom of Christ*, 1 Cor. 6. 9, 10. Ephes. 5. 4, 5, 6. Rev. 21. 27. & 22. 14, 15. If you believe Christ, you must believe that you cannot be saved, unless you be converted. It is the Devil and not Christ, that telleth you, you may be pardoned and saved in an unholy unregenerate state: And it's sad, that men should believe the Devil, and call this a Believing in Christ, and think to be saved for so believing! as if false faith and presumption pleased God. Christ will not save men for believing a lye, and believing the Father of lyes before him: Nor will he save all that are confident they shall be saved. If you think you have any part in Christ, remember, Rom. 8. 9. *If any man have not the Spirit of Christ, the same is none of his.*

See more of Temptations, Chap. 3. Dir. 9.

I have since written a Book on this subject, to which I refer the Reader for fuller Direction.

CHAP. II.

Directions to young Christians or Beginners in Religion, for their Establishment and safe Proceeding.

BEfore I come to the Common Directions for the Exercise of Grace, and walking with God containing the common Duties of Christianity, I shall lay down some previous Instructions proper to those that are but newly entred into Religion, (presupposing what is said in my Book of *Directions* to those that are yet under the work of Conversion, to prevent their miscarrying by a false superficial change.)

Dir. 1. Direct. 1. *TAke heed lest it be the Novelty or reputation of Truth and Godliness, that takes with you, more than the solid Evidence of their Excellency and Necessity: lest when the Novelty and Reputation are gone, your Religion wither and consume away.*

§. 1. It is said of *John* and the Jews by Christ, [*He was a burning and a shining light, and ye were willing for a season to rejoyce in his light.*] John 5. 35. All men are affected most with things that seem new and strange to them. It is not only the Infirmity of Children, that are pleased with new Cloaths, and new Toyes and Games; but even to graver wiser persons, new things are most affecting, and commonness and custom dulls delight. Our Habitations, and Possessions, and Honours, are most pleasing to us at the first: And every condition of life doth most affect us, at the first: If nature were not much for Novelty, the publishing of *News-books* would not have been so gainful a Trade so long, unless the matter had been truer and more desirable. Hence it is that *Changes* are so welcome to the world, though they prove ordinarily to their cost. No wonder then, if Religion be the more acceptable, when it comes with this advantage. When Men first hear the Doctrine of Godliness, and the Tydings of another World, by a powerful Preacher opened and set home, no wonder if things of so great moment affect them for a time: It is said of them that received the seed of Gods Word as into stony ground, that [*forthwith it sprung up*] and they [*anon with joy received it*] Matth. 13. 5, 20. but it quickly withered for want of rooting. These kind of Hearers can no more delight still in one Preacher, or one Profession, or way, than a Glutton in one Dish, or an Adulterer in one Harlot: For it is but a kind of sensual or natural Pleasure that they have in the highest truths: And all such delight must be fed with Novelty and variety of objects. The *Athenians* were inquisitive after *Pauls* doctrine as *Novelty*, though after they rejected it, as seeming to them incredible, Acts 17. 19, 20, 21. *May we know what this new Doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean: For all the* Athenians *and Strangers which were there, spent their time in nothing else, but to tell or hear some new thing.*

§. 2. To this kind of Professours, the greatest Truths grow out of fashion, and they grow weary of them, as of dull and ordinary things: They must have some *New Light*, or *new way of Religion* that lately came in fashion: Their Souls are weary of that *Manna* that at first was acceptable to them, as Angels Food. Old things seem *low*, and new things *high* to them: And to entertain some *Novelty* in Religion, is to grow up to more maturity: And too many such at last so far overthrive their old apparel, that the Old Christ, and Old Gospel are left behind them.

§. 3. The Light of the Gospel is speedilier communicated, than the Heat: And this first part being most acceptable to them, is soon received: and Religion seemeth best to them at first. At first they have the Light of Knowledge alone: and then they have the Warmth of a new and prosperous Profession: there must be some time for the operating of the Heat, before it *burneth* them: and then they have enough, and cast it away in as much haste as they took it up: If Preachers would only *lighten* and shoot no Thunderbolts; even a *Herod* himself would *hear them gladly, and do many things after them:* But when their *Herodias* is medled with, they cannot bear it. If Preachers would speak only to mens *Fancies* or *Understandings*, and not meddle too smartly with their *Hearts*, and *Lives*, and *carnal Interests*, the World would bear them, and hear them as they do Stage-Players, or at least as Lecturers in Philosophy or Physick: A Sermon that hath nothing but some general toothless notions in a handsome dress of words, doth seldom procure offence or persecution: It is rare that such mens preach-

preaching is distasted by carnal hearers, or their persons hated for it. *It is a pleasant thing for the eyes to behold the Sun*, Eccles. 11. 7. But not to be *scorched* by its *heat*. Christ himself at a distance as *promised*, was greatly desired by the Jews: but when he came, they could not bear him; his doctrine and life were so contrary to their expectations, Mal. 3. 1, 2, 3. [*The Lord whom ye seek, shall suddenly come into his Temple; even the Messenger of the Covenant whom you delight in, behold he shall come saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers soap.*] Many when they come first (by profession) to Christ, do little think that he would cast them *into the fire*, and *refine them*, and purge away their dross, and cast them anew into the mould of the Gospel, *Rom.* 6. 17. Many will *play* a while by the *Light*; that will not endure to be *melted* by the *fire*. When the Preacher cometh once to this, he is harsh and intolerable, and loseth all the praise which he had won before, and the pleasing *Novelty* of Religion is over with them. The Gospel is sent to make such work in the soul and life, as these tender persons will not endure: It must captivate every thought to Christ, and kill every lust and pleasure which is against his will; and put a new and heavenly life into the soul: It must possess men with deep and lively apprehensions of the great things of eternity: It is not *wavering dull Opinions*, that will raise and carry on the soul, to such vigorous, constant, victorious action, as is necessary to salvation. When the Gospel cometh to the Heart, to do this great prevailing work, then these men are impatient of the search and smart, and presently have done with it. They are like Children, that love the Book for the gilding and fineness of the Cover, and take it up as soon as any: but it is to *play with*, and not to *learn*: They are weary of it when it comes to that. At first many come to Christ with wonder, and will needs be his servants for something in it that seemeth fine: till they hear that the Son of Man hath not the accommodation of the Birds or Foxes; and that his doctrine and way hath an enmity to their worldly fleshly interest, and then they are gone. They first entertained Christ in complement, thinking that he would please them, or not much contradict them; But when they find that they have received a guest, that will *rule them*, and not *be ruled by them*, that will not suffer them to take their pleasure, nor enjoy their riches, but hold them to a life which they cannot endure, and even undo them in the world, he is then no longer a guest for them. Whereas if Christ had been received as Christ, and *Truth* and *Godliness* deliberately entertained for their well-discerned *Excellency* and *Necessity*, the deep rooting would have prevented this Apostasie, and cured such Hypocrisie.

§. 4. But alas, poor Ministers find by sad experience, that all prove not *Saints* that flock to hear them, and make up the crowd, not that *for a season rejoyce in their light*, and magnify them, and take their parts: The blossom hath its beauty and sweetness; but all that blossometh or appeareth in the bud, doth not come to perfect fruit: Some will be blasted; and some blown down; some nipt with frosts; some eaten by Worms; some quickly fall; and some hang on till the strongest blasts do cast them down: some are deceived and poysoned by false Teachers: some by worldly cares, and the deceitfulness of riches, become unfruitful and are turned aside: The lusts of some had deeper rooting than the Word: And the friends of some had greater interest in them than Christ, and therefore they forsake him to satisfie their importunity: some are corrupted by the hopes of preferment, or the favour of man: some feared from Christ by their threats and frowns, and choose to venture on damnation, to scape persecution: And some are so worldly wise, that they can see reason to remit their zeal, and can save their souls and bodies too, and prove that to be their *duty*, which other men call sin (if the end will but answer their expectations:) And some grow weary of *truth* and *duty* as a dull and common thing, being not supplyed with that variety which might still continue the delights of Novelty.

§. 5. Yet mistake not what I have said, as if *all the affection furthered by Novelty, and abated by Commonness and use*, were a sign that the person is *but an Hypocrite*. I know that there is something in the Nature of man, remaining in the best, which disposeth us to be much more passionately affected with things when they seem New to us, and are first apprehended, than when they are old, and we have known or used them long. There is not, I believe, one man of a thousand, but is much more delighted in the *Light of Truth* when it first appeareth to him, than when it is trite and familiarly known; and is much more *affected with a powerful Minister at first*, than when he hath long sate under him. The *same Sermon* that even transported them at the first hearing, would affect them less, if they had heard it preach'd an hundred times. The *same Books* which greatly affected us at the first or second reading, will affect us less when we have read them over twenty times: The same words of Prayer that take much with us when seldom used, do less move our affections, when they are daily used all the year. At our first conversion we have more passionate sorrow for our sin, and love to the godly, than we can afterwards retain. And all this is the case of learned and unlearned, the sound and unsound, though not of all alike. Even heaven it self is spoken of by Christ, as if it did participate of this, when he saith that Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance, *Luke* 15. 7, 10. And I know it is the duty of Ministers to take notice of this disposition in their hearers, and not to dull them with giving them still the same, but to profit them by a pleasant and profitable variety: Not by preaching to them *another Christ*, or a *new Gospel*: It is the same God, and Christ, and Spirit, and Scripture, and the same heaven, the same Church, the same faith, and hope, and repentance and obedience, that we must preach to them as long as we live: Though they say, we have heard this an hundred times; Let them hear it still, and bring them not a new Creed. If they hear so oft of God, and Christ, and Heaven, till by Faith, and Love, and Fruition they attain them as their end, they have heard well. But yet there is a grateful variety of subordinate particulars, and of words, and methods, and seasonable applications, necessary to the right performance of our Ministry, and to the profiting of the flocks: Though the Physician use the same Apothecaries Shop and Dispensatory and Drugs, yet how great a variety must he use of compositions, and times, and manner of administration?

§. 6. But for all this, though the best are affected most with things that seem new, and are dulled with the long and frequent use of the same expressions, yet they are never weary of the substance of their Religion, so as to desire a change: And though they are not so passionately affected with the same Sermons, and Books, or with the thoughts or mention of the same substantial matters of Religion, as at first they were: Yet do their *Judgments* more *solidly* and *tenaciously* embrace them, and *esteem* them, and their *wills* as

Resolvedly

Fere idem exitus est odii & amoris insani. Senec. de Ben.

Resolvedly adhere to them and use them, and in their Lives they practise them better than before. Whereas they that take up their Religion but for Novelty, will lay it down when it ceaseth to be new to them, and must either change for a newer, or have none at all.

§. 7. And as unsound are they that are religious, only because their *Education* or their Friends, or the Laws, or Judgment of their Rulers, or the Custom of the Country, hath made it necessary to their Reputation: These are Hypocrites at the first setting out, and therefore cannot be saved by continuance in such a carnal Religiousness as this: I know Law, and Custom, and Education, and Friends, when they side with Godliness, are a great Advantage to it, by affording Helps, and removing those Impediments that might stick much with carnal minds. But truth is not your own, till it be received in its proper evidence; nor your faith divine, till you believe what you believe, because God is true who doth reveal it; nor are you the Children of God, till you love him for himself; nor are you truly Religious, till the *Truth* and *Goodness* of *Religion* it self be the principal thing that maketh you Religious. It helpeth much to discover a mans sincerity, when he is not only Religious *among the Religious*, but among the *prophane*, and the Enemies, and Scorners, and Persecutors of Religion: And when a Man doth not pray only in a praying Family, but among the Prayerless, and the Deriders of fervent constant Prayer: And when a Man is Heavenly among them that are earthly; and temperate among the intemperate and riotous; and holdeth the truth among those that reproach it, and that hold the contrary: When a man is not carried only by a stream of Company, or outward Advantages to his Religion; nor avoideth Sin for want of a Temptation; but is Religious though against the Stream, and innocent when cast (unwillingly) upon Temptations; and is *Godly* where *Godliness* is accounted *singularity*, *hypocrisie*, *faction*, *humour*, *disobedience* or *heresie*: and will rather let go the *reputation of his honesty*, than his *honesty it self*.

Dir. 2. Direct. 2. *Take heed of being Religious only in Opinion, without Zeal and holy practice; or only in Zealous affection without a sound well grounded Judgment: But see that Judgment, Zeal, and Practice be conjunct.*

§. 1. Of the first part of this Advice (against a bare Opinionative Religion) I have spoken already, in my Directions for a *Sound Conversion*. To change your *Opinions* is an easier matter than to change the *Heart* and *Life*. A *holding* of the *truth*, will save no man, without a *Love* and *practice* of the truth. This is the meaning of *James* 2. where he speaketh so much of the unprofitableness of a *dead unaffected belief*, that *worketh* not by *love*, and commandeth not the Soul to practice and obedience. To believe that there is a God, while you neglect him and disobey him, is unlike to please him: To believe that there is a heaven while you neglect it, and prefer the world before it, will never bring you thither. To *believe* your *duty*, and not to *perform* it, and to *believe* that *sin* is evil, and yet to *live* in it, is to sin with Aggravation, and have no excuse, and not the way to be accepted or justified with God. To be of the same Belief with holy men, without the same *hearts* and *conversations*, will never bring you to the same felicity. He that knoweth his Masters Will and doth it not, shall be so far from being accepted for it, that he shall be beaten with many stripes. To believe that *Holiness* and *Obedience* is the best way, will never save the *disobedient* and *unholy*.

§. 2. And yet if *Judgment* be not your Guide, the most *zealous affections* will but precipitate you; and make you run, though quite out of the way, like the Horses when they have cast the Coachman, or the Riders. To ride Post when you are quite out of the way, is but laboriously to lose your time, and to prepare for further labour. The Jews that persecuted Christ and his Apostles, had the Testimony of *Paul* himself, that they had a *zeal of God but not according to knowledge*. And *Paul* saith of the Deceivers and Troublers of the *Galatians* (whom he wished even cut off) that they did zealously affect them, but not well. *Rom.* 10. 2. *Gal.* 4. 17. And he saith of himself, while he persecuted Christians to prison and to death, [*I was zealous towards God as ye are all this day*] Acts 22. 3, 4. Was not the Papists Saint *Dominick*, that stirred up the Persecution against the Christians in *France* and *Savoy*, to the murdering of many thousands of them, a very zealous man? And are not the Butchers of the Inquisition zealous men? And were not the Authors of the third Canon of the General Council at the *Lateran* under Pope *Innocent* the third, very zealous men, that decreed that the Pope should depose Temporal Lords, and give away their Dominions, and absolve their Subjects, if they would not exterminate the Godly, called Hereticks? Were not the Papists Powder-Plotters zealous men? Hath not zeal caused many of latter times, to rise up against their lawful Governours? and many to persecute the Church of God, and to deprive the people of their faithful Pastors, without compassion on the Peoples souls? Doth not Christ say of such Zealots, *The time cometh, when whosoever killeth you, will think he doth God service?* John 16. 2. (or offereth a service (acceptable) to God.) Therefore *Paul* saith, *It is good to be zealously affected always in a good matter*, Gal. 4. 18. Shewing you that *zeal* indeed is good, if sound judgment be its guide. Your first question must be, *Whether you are in the right way?* and your second, *Whether you go apace?* It is sad to observe what odious Actions are committed in all Ages of the world, by the instigation of misguided zeal? And what a shame an imprudent Zealot is to his Profession, while making himself ridiculous in the Eyes of the Adversaries, he brings his Profession it self into contempt, and maketh the ungodly think that the *Religious* are but a company of transported brain-sick Zealots: And thus they are hardened to their Perdition. How many things doth unadvised affection provoke well-meaning people to, that afterwards will be their shame and sorrow?

§. 3. Labour therefore for *knowledge* and *soundness of understanding*; that you may know truth from falshood, good from evil; and may walk *confidently*, while you walk *safely*; and that you become not a shame to your profession, by a furious persecution of that which you must afterwards confess to be an errour; by drawing others to that which you would after wish that you had never known your selves. And yet see that all your knowledge have its efficacy, upon your *Heart* and *Life*: And take every *truth* as an Instrument of God, to reveal himself to you, or to draw your heart to him, and conform you to his holy will.

Scintilla quæ in remota a justitia, calditas ipsa quam sapientia appellandæ est. P. Scalig. Of the necessity of Prudence in Religious zeal, read Mr. Tidelius de Prudent. Veterum. The imprudencies of well meaning men, have done as much hurt to the Church sometimes as the persecution of Enemies, as e. g. When *Constantine* the Son of *Constans* was Emperour, some busie men would prove from the Orthodox Doctrine of the Trinity, That his two Brethren, *Tiberius* and *Heraclius* should reign with him: saying, *Si in Trinitate credimus, tres etiam coronamus*: which cost the chief of them a hanging. *Abbas Urspergen. Edit. Basilæth.* p. 133.

Dir. 3. Direct. 3. *Labour to understand the true Method of Divinity, and see Truths in their several Degrees and Order; that you take not the last for the first; nor the lesser for the greater. Therefore see that you be well grounded in the Catechism; and refuse not to learn some Catechism* that

Leg. Acost. l. 4. c. 21. & 22. de fruendo & utendo. Aug. de Doct. Christ. l. 1. c. 5.

that is found and full, and keep it in memory while you live.

Opus est. Imprimis duplici catechismo: Uno compendario & brevi quem memoriter addiscant; ubi summa sit eorum omnium quæ ad fidem & mores Christianos sunt necessaria: altero uberiore, ubi eadem amplius, atque denique dicantur, & confirmentur: ut ille prior discipulis detur, hic posterior ipsis præceptoribus usui sit. Acosta l. 6. c. 14. p. 490.

§. 1. Method or right Order exceedingly helpeth *Understanding*, *Memory*, and *Practice*. *Truths* have a *Dependance* on each other: The lesser Branches spring out of the greater, and those out of the stock and root. Some *Duties* are but *means* to *other duties*, or subservient to them, and to be measured accordingly: And if it be not understood which is the chief, the other cannot be referred to it. When two things materially good come together, and both cannot be done, the greater must take place, and the lesser is no duty at that time, but a sin, as preferred before the greater. Therefore it is one of the commonest Difficulties among Cases of Conscience, to know which Duty is the greater, and to be preferred. Upon this ground Christ healed on the Sabbath day, and pleaded for his Disciples *rubbing the Ears of Corn*, and for *Davids eating the shew bred*, and telleth them, that the *Sabbath was made for man, and not man for the Sabbath*, and *that God will have mercy, and not Sacrifice.*

Divinity is a curious well composed Frame. As it is not enough that you have all the parts of your Watch or Clock; but you must see that every part be in its proper place, or else it will not go, or answer its end: so it is not enough that you know the several parts of Divinity or Duty, unless you know them in their true Order and Place. You may be confounded before you are aware, and led into many dangerous Errours, by mistaking the Order of several Truths: And you may be misguided into heinous Sins, by mistaking the *Degrees* and *Order* of *Duties*? As when Duties of *Piety* and *Charity* seem to be Competitors: And when you think that the Commands of *men contradict* the *Commands* of *God*; and when the *Substance* and the *Circumstances* or *Modes* of Duty are in question before you as inconsistent: or when the *Means* seemeth to cease to be a means, by crossing of the end: and in abundance of such cases, you cannot easily conceive what a snare it may prove to you, to be ignorant of the *Methods* and *Ranks* of duty.

§. 2. Object. *If that be so, what man can choose but be confounded in his Religion, when there be so few that observe any Method at all, and few that agree in Method, and none that hath published a Scheme or Method so exact and clear, as to be commonly approved by Divines themselves. What then can Ignorant Christians do?*

Spiridonius contextes sibi in idem ideam cum conaretur, ut qui unam habuerit, omnes habeat, Laertius in Zenone.

Answ. Divinity is like a Tree that hath one Trunk, and thence a few greater arms or boughs, and thence a thousand smaller branches: Or like the Veins, or Nerves, or Arteries in the Body, that have first one or few trunks divided into more, and those into a few more, and those into more, till they multiply at last into more than can easily be seen or numbred. Now it is easie for any man to begin at the chief trunk, and to discern the first Divisions, and the next, tho' not to comprehend the number and order of all the extream and smaller Branches. So is it in Divinity: It is not very hard to begin at the Unity of the Eternal God-head, and see there a Trinity of Persons, and of Primary Attributes, and of Relations; and to arise to the principal Attributes and Works of God as in these Relations, and to the Relations of Man to God, and to the great Duties of these Relations, to discern Gods Covenants and chiefest Laws, and the Duty of man in Obedience thereto, and the Judgment of God in the Execution of his Sanctions: though yet many particular Truths be not understood. And he that beginneth, and proceedeth as he ought, doth know methodically so much as he knoweth: And he is in the right way to the knowledge of more: And the great Mercy of God hath laid so great a Necessity on us to know these few Points that are easily known, and so much less need of knowing the many small Particulars, that a mean Christian may live uprightly, and holily, and comfortably, that well understandeth his Catechism, or the Creed, Lords Prayer, and ten Commandments; and may find daily Work and Consolation in the use of these.

§. 3. A sound and well composed Catechism studied well and kept in memory, would be a good measure of knowledge, to ordinary Christians, and make them solid and orderly in their understanding, and in their proceeding to the smaller points, and would prevent a great deal of Errour and Miscarriage, that many by ill teaching are cast upon, to their own and the Churches grief! Yea, it were to be wished, that some Teachers of late had learnt so much and orderly themselves.

Direct. 4. *BEgin not too early with Controversies in Religion: and when you come to them, let them have but their due proportion of your time and zeal: But live daily upon these certain great Substantials, which all Christians are agreed in.* Dir. 4.

§. 1. I. Plunge not your selves too soon into Controversies: For, 1. It will be exceedingly to your loss, by diverting your Souls from greater and more necessary things: You may get more encrease of holiness, and spend your time more pleasingly to God, by drinking in deeper the Substantials of Religion, and improving them on your hearts and lives.

2. It will corrupt your minds, and instead of humility, charity, holiness, and heavenly mindedness, it will feed your Pride, and kindle Faction and a dividing zeal, and quench your charity, and possess you with a wrangling contentious Spirit, and you will make a *Religion* of these sins and lamentable distempers.

3. And it is the way to deceive and corrupt your Judgments, and make you erroneous or heretical, to your own Perdition, and the Disturbance of the Church: For it's two to one, but either you presently err, or else get such an itch after Notions and Opinions that will lead you to errour at the last. Because you are not yet ripe and able to judge of those things, till your minds are prepared by those truths that are first in order to be received. When you undertake a work that you cannot do, no wonder if it be ill done, and must be all undone again, or worse.

Perhaps you will say, *That you must not take your Religion upon trust, but must prove all things, and hold fast that which is good.*

Answ. Tho' your *Religion* must not be taken upon trust, there are many controverted smaller Opinions that you must take upon trust, till you are capable of discerning them in their proper evidence. Till you can reach them your selves, you must take them on trust, or not at all. Though you must believe all things of common necessity to salvation with a Divine Faith; yet many subservient truths must be received first by a human Faith, or not received at all, till you are more capable of them. Nay, there is a human Faith necessarily subservient to the Divine faith, about the substance of Religion; and the Officers of Christ are to be *trusted* in their Office, as Helpers of your Faith. Nay, let me tell you, that while you are young and ignorant, you are not fit for Controversies about the Fundamentals of *Religion* themselves. You may believe that there is a God, long before you are fit to hear an Atheist proving that there is no God: You may believe the Scripture to be the Word of God; and Christ to be the Saviour, and the Soul to be immortal, long before you will be fit to manage,

or

or study Controversies hereupon. For nothing is so false or bad, which a wanton or wicked Wit may not put a plausible gloss upon: And your raw unfurnished understandings will scarce be able to see through the pretence, or escape the cheat. When you cannot answer the Arguments of Seducers, you will find them leave a doubting in your minds; For you know not how plain the answer of them is, to wiser men. And though you must prove all things, you must do it in due order, and as you are able: and stay till your furnished minds, are capable of the tryal. If you will needs read before you know your Letters, or pretend to judge of Greek and Hebrew Authors, before you can read English, you will but become ridiculous *in your* undertaking.

§. 2. II. *When you do come to smaller Controverted points, let them have but their due proportion of your time and zeal.* And that will not be one hour in many dayes, with the generality of private Christians. By that time you have well learned the more necessary truths, and practised daily the more necessary duties, you will find that there will be but little time to spare for lesser controversies. Opinionists that spend most of their Time in studying and talking of such points, do steal that time from greater matters, and therefore from God, and from themselves. Better work is undone the while. And they that here lay out their chiefest zeal, divert their zeal from things more necessary, and turn their natural heat into a Feavor.

§. 3. III. The Essential necessary Truths of your Religion, must imprint the Image of God upon your hearts, and must dwell there continually, and you must live *upon them* as your bread, and drink, and daily necessary food: All other points must be studied in subserviency to those: All lesser duties must be used as the exercise of the Love of God or man, and of a humble heavenly mind. The Articles of your Creed, and points of Catechism, are fountains ever running, affording you matter for the continual exercise of Grace: It is both plentiful and solid nourishment of the soul, which these great substantial points afford. To know God the Creatour, Redeemer and Sanctifier, the Laws and Covenant of God, and his Judgement, and Rewards and Punishments, with the parts and method of the Lords Prayer, which must be the daily exercise of our desires, and Love, this is the Wisdom of a Christian; and in these must he be continually exercised.

You'l say perhaps that the Apostle saith, Heb. 6. 1. *Leaving the Principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works*, &c.

Answ. 1. By [*leaving*] he meaneth not passing over the practice of them as men that have done with them, and are past them: But his *leaving at that time to discourse* of them, or his supposing them taught already: Though he *lay not the foundation again*, yet he doth *not pluck it up*. 2. By [*Principles*] he meaneth the *first points* to be taught, and learnt, and practised: And indeed *Regeneration* and *Baptism* is not to be *done again*: But the Essentials of Religion which I am speaking of, contain much more: especially to *live in the love of God*, which *Paul* calls the *more excellent way*, 1 Cor. 12. & 13. 3. *Going on to perfection*, is not by ceasing to *believe* and *Love God*, but by a more distinct knowledge of the mysteries of salvation, to perfect our *Faith*, and *Love*, and *Obedience*.

The points that Opinionists call *Higher*, and think to be the principal matter of their growth, and advancement in understanding, are usually but some smaller less necessary truths, if not some uncertain doubtful questions. Mark well 1 *Tim.* 1. 4. & 6. 4. 2 *Tim.* 2. 23. *Tit.* 3. 9. compared with *John* 17. 3. *Rom.* 13. 8, 9, 10. 1 *Cor.* 13. 1 *John* 3. 1 *Cor.* 1. 23. & 15. 1, 2, 3. & 2. 2 *Gal.* 6. 14. *James* 2. & 3. 1.

Direct. 5. *BE very thankful for the great mercy of your Conversion: but yet overvalue not your first degrees of knowledge or holiness, but remember that you are yet but in your infancy, and must expect your growth and ripeness as the consequent of Time and Diligence.* Dir. 5.

§. 1. You have great reason to be more glad and thankful, for the least measure of true Grace, than if you had been made the Rulers of the Earth: it being of a far more excellent nature, and entitling you to more, than all the Kingdoms of the world. (See my Sermon called *Right Rejoycing*, on those words of Christ, *Rejoyce not that the Spirits are subject to you: but rather rejoyce because your names are written in Heaven*, Luke 10. 20.) Christ will warrant you to Rejoyce, though enemies envy you, and repine both at your victory and triumph. If there be *joy in Heaven in the presence of the Angels* at your Conversion, there is great reason you should be glad your selves. If the *Prodigals Father* will needs have the *best Robe* and *Ring brought forth*, and the *fat Calf killed*, and the *Musick* to attend the Feast, that they *may eat and be Merry*, Luke 15. 23. there is great reason that the *Prodigal Son himself* should not have the smallest share of joy: (though his Brother repine.)

§. 2. But yet take heed lest you think the measure of your *first* endowments, to be greater than it is. Grace imitateth Nature, in beginning (usually) with small Degrees, and growing up to maturity by leisurely proceeding. We are not new born in a state of manhood, as *Adam* was created: Though those Texts that liken the Kingdom of God to a grain of Mustard-seed, and to a little leaven, *Matt.* 13. 31, 33. be principally meant of the small beginnings, and great encrease of the Church or Kingdom of Christ in the world; yet it is true also of his Grace, or Kingdom in the soul. Our first Stature is but to be [*New born babes desiring the sincere milk of the word, that we may grow by it,*] 1 Pet. 2. 2. Note here that the new birth bringeth forth but *babes*, but growth is by degrees, by feeding on the Word. The Word is received by the heart, as seed into the ground, *Matth.* 13. And seed useth not to bring forth the blade and fruit to ripeness in a day.

Fear is a cautelous preserving grace. *Laert.* saith of *Cleanthes, Cum aliquando probro illi duretur, quod esset timidus, At ideo inquit, parum pecco.*

§. 3. Yet I deny not but that some men (as *Paul*) may have more Grace at their first Conversion, than many others have at their full growth. For God is free in the giving of his *Own*, and may give more or less, as pleaseth himself. But yet in *Paul himself* that *greater measure* is but his *smallest measure*, and he himself is capable of increase to the last. And *so great* a measure at *first* is as rare, as *his greater measure at last* in his full growth, is rare, and scarce to be expected now.

§. 4. And if God should give a great measure of *Holiness* at first, to any now (as possibly he may) yet their measure of gifts is never great at first, unless they had acquired or received them before conversion. If Grace *find* a man of great parts and understanding, which by study and other helps, he had attained *before*, no wonder if that man, when his parts are *sanctified*, be able in knowledge the first day. For he had it before, though he had not a heart to use it. But if Grace find a man ignorant, unlearned, and of mean abilities, he must not expect to be suddenly lifted up to great understanding, and high degrees of knowledge by Grace. For

this knowledge is not given (now) by sudden infusion, as Gifts were extraordinarily in the Primitive Church. You need no other proof of this but Experience, to stop the Mouth of any Gain-sayer. Look about you, and observe whether those that are men of knowledge, did obtain it by infusion in a moment? Or whether they did not obtain it by diligent study by slow degrees? (Though I know God blesseth some mens studies more than others.) Name one man that ever was brought to great understanding but by Means, and Labour, and slow Degrees? Or that knoweth any truth in Nature, or Divinity, but what he read, or heard, or studied for, as the result of what he read or heard. The Person that is proudest of his knowledge, must confess that he came to it in this way himself.

How the Spirit doth illuminate.

§. 5. But you'l ask, *What then is the* Illumination of the Spirit, *and enlightning the mind, which the Scripture ascribeth to the Holy Ghost? Hath not our understanding need of the Spirit for* light, *as well as the* Heart *or* Will *for life?*

Answ. Yes no doubt; and it is a great and wonderful mercy; and I'le tell you what it is. 1. The Holy Spirit by immediate inspiration revealed to the Apostles the doctrine of Christ, and caused them infallibly to indite the Scriptures. (But this is not that way of ordinary illumination now.) 2. The Holy Spirit assisteth us in our hearing, reading, and studying the Scriptures, that we may come by diligence to the true understanding of it; but doth not give us that understanding, without hearing, reading or study. *Faith cometh by hearing, Rom.* 10. It blesseth the use of means to us, but blesseth us not in the neglect of means. 3. The Holy Spirit doth open the eyes and heart of a sinner who hath heard and notionally understood the Substance of the Gospel, that he may know that piercingly, and effectually, and practically, which before he knew but notionally and effectually: So that the knowledge of the same truth, is now become *powerful*, and as it were of another kind. And this is the *Spirits sanctifying* of the *mind*, and principal work of *saving Illumination:* Not by causing us to know any thing of God, or Christ, or Heaven without means: But by opening the heart, that through the *means* it may take in that knowledge *deeply*, which others have but *notionally*, and in a dead opinion; and by making our knowledge clear, and quick, and *powerful*, to affect the heart, and rule the life. 4. The Holy Spirit *sanctifieth* all that *notional knowledge* which men had before their renovation: All their learning and parts are now made subservient to Christ, and to the right End, and turned into their proper channel. 5. And the Holy Ghost doth by sanctifying the heart, possess it with such *a Love to God*, and *Heaven*, and *Holiness*, and *Truth*, as is a wonderful advantage to us in our studies for the attaining of further knowledge. Experience telleth us, how great a help it is to knowledge, to have a *constant love*, *delight* and *desire* to the thing which we would know. All these ways the Spirit is the Enlightner of Believers.

The not observing this Direction, will have direful effects; which I will name, that you may see the necessity of avoiding them.

The danger of overvaluing your young abilities or graces.

§. 6. 1. If you imagine that you are presently men of great understanding, and abilities, and holiness, while you are *young beginners*, and but *new born babes*, you are entring into *the snare and condemnation of the Devil*, even into the odious sin of *Pride:* yea, a *Pride* of *those spiritual* gifts which are most *contrary* to Pride: yea, and a *Pride of* that which you *have not*, which is most *foolish* Pride. Mark the words of *Paul* when he forbids to choose a young beginner in Religion to the Ministry, 1 Tim. 3. 6. [*Not a Novice* (that is, a young raw Christian) *lest being lifted up* (or besotted) *with Pride, he fall into the condemnation of the Devil.*] Why are *young Beginners* more in danger of this, than other Christians? One would think their Infancy should be conscious of its own infirmity. But *Paul* knew what he said. It is 1. Partly because the *suddenness* of their change, coming out of darkness, in to a light which they never saw before, doth amaze them, and transport them, and make them think they are almost in Heaven, and that there is not much more to be attained. Like the Beggar that had an hundred pound given him (having never seen the hundredth part before) imagined that he had as much money as the King. 2. And it is partly because they have *not knowledge enough* to know how many things there are, that yet they are ignorant of: They never heard of the Scripture-difficulties, and the knots in School-divinity, nor the hard cases of Conscience: Whereas one seven years painful studies, will tell them of many hundred difficulties which they never saw: and forty or fifty years study more, will cloth them with shame and humility in the sense of their lamentable darkness. 3. And it is also because the Devil doth with greatest industry, lay this Net to entrap young Converts, it being the way in which he hath the greatest hope.

Qui desiderium [illegible] claudum habet, contra vertum adversa studet [illegible] [illegible] [illegible] tum exoptat, hostem docet, Petrarch. Dial. 41. li. 2.

2. Your hasty conceits of your own *Goodness* or *Ability*, will make you presumptuous of your own strength, and so to venter upon dangerous temptations, which is the way to ruine. You will think you are not so ignorant, but you may venter into the company of Papists, or any Hereticks or Deceivers, or read their Books, or be present at their Worship. And I confess you *may* scape: but it may be otherwise, and God may leave you, to *shew you all that was in your hearts*, as it is said of *Hezekiah*, 2 *Chron.* 32. 21, 25, 26.

3. And your overvaluing your first grace, will make you too *secure*, when your souls have need of holy awfulness and care, to work out your salvation with fear and trembling, *Phil.* 2. 12. and to *serve God acceptably with reverence and godly fear, as knowing that he is a consuming fire*, Heb. 12. 28, 29. And *security* is the fore-runner of a fall.

Beatus est cui vel in senectute contigerit, qua sapientiam veraſq; opiniones consequi possit. Cicero de fin.

4. It will make you neglect the due labour and patience in the use of means for further knowledge and increase of grace, while you think you are so well already. And so you will be worse than those that are *ever learning*, *and never come* to any ripe *knowledge:* For you will think that you are fit to be *Teachers*, when you have need to be taught that which you will not submit to learn. And then [*When for the time ye ought to have been Teachers, you will have need to be catechized, or taught again which be the first Principles of the Oracles of God*, as having *need of milk*, and *not of strong meat.*] Mark here how the Holy Ghost maketh *Time* and *exercise* necessary to such *growth* as must enable you to be *Teachers*, Heb. 5. 12, 13, 14. Therefore he addeth [*But strong meat belongeth to them that are of full age, those who by reason of use have their senses exercised to discern both good and evil*] Mark here how wisdom and strength is to be expected.

5. This over-hasty conceit of your own ability, will tempt you to run into Controversies, and matters that you are not fit for; and so divert you from necessary and seasonable studies.

6. It will make you over confident of all your own Opinions, and stiff in all your own conceits: Too like him, Prov. 14. 16. *The fool rageth and is confident.* How many and many a time have I heard a man that understood not what he talkt of, and could scarce speak sense, to plead for his opinion so confidently, as to scorn or pity the wisest contradictor, when his ignorance and phrenetick confidence and rage, did make him a real object of pity, to men of ordinary

ordinary understandings. There is a kind of madness in this disease, that will not leave you wit enough to know that are you mad.

6. It will make you also very censorious of others: This *ignorant Pride* will make you think other mens knowledge to be ignorance, if they be not just of your fond opinions; and other mens graces to be none, if they be not of your mind and way. None are so ready as such to censure those that are better than themselves, or that they have no acquaintance with, as being but *Civil morral* men, or being *erroneous* or *deluded*: It's a very *loathsome* thing to hear, an ignorant self-conceited fellow to talk of those that are an hundred times wiser and much better than himself, as Magisterially with a proud compassion or contempt, as if *he* were indeed the wise man, that knoweth not what he saith.

Even when a Teacher is impatient with his peoples unprofitableness, they oft think highliest of their knowledge, and they are proud while their dulness tireth out their Guides: For *Quo quisque est solertior & ingeniosior, hoc docet iracundius & laboriosius. Quod enim ipse celeriter arripuit, id quum tarde percipi videt, discruciatur.* Cicero pro Ros.

7. And it will make you rebellious against your Governours and Teachers, and utterly unteachable, as despising those that should instruct and rule you. You will think your selves wiser than your Teachers while you are but in the lowest form. It is such that *James* speaks to, James 3. 1. *My brethren, be not many Masters (or Teachers) knowing that ye shall receive the greater condemnation*: And that whole Chapter well worth your studying, is spoke to such.

8. And thus it will entangle you in *Heretical Opinions*, to *which* there is no greater preparatory, than pride possessing half-witted young beginners in Religion.

9. And so it will make you troublers of the Church, contending unpeaceably for that which you understand not.

10. And it tendeth to *hypocrisy*, making you give thanks for that which *you* never had, as *puffed up with* a *knowledge* that is not enough to keep you humble, and wanting the *Charity* which would *edify* your selves and others, 1 *Cor.* 8. 1.

11. And it tendeth to delude you in point of assurance of salvation, taking your own over valuing self esteem for *true assurance*; which is not ordinarily to be expected, till grace be come to strength.

12. Lastly, It tendeth to corrupt your apprehensions of the nature of Christianity it self; while you will judge of it in others according to your own over valued measure: When if you knew it as it is in the Heart and Practice of the sober, wise, humble, charitable, peaceable, mortified, heavenly believer, you would see that it hath a higher glory, than any that's manifested by you.

§. 7. I have named to you all these sad effects of overvaluing your beginnings in Religion, that as you love you souls, you may avoid them. I take it to be a matter of exceeding great moment, for your safety and perseverance, that while you are *Infants* in Grace, you *know* your self to be such; that you may keep your form, and learn first the lessons that must first be learnt, and walk humbly with your God, and *obey those that are over you in the Lord*, Heb. 13. 7. 17. 1 Thes. 1. 5. 12. and may wait on the Spirit in the use of means, and may not rejoyce the Tempter by corrupting all that you have received, and imitating him in falling from your state of hope.

Direction 6. *BE not discouraged at the difficulties and oppositions which will rise up before you, when you begin resolvedly to walk with God.*

Against discouragements in tryals.

§. 1. As discouragements keep off multitudes from Religion, so they are great temptations to many young beginners to turn back, and as the *Israelites* in the Wilderness, ready to wish themselves again in *Ægypt*. Three sorts of discouragements arise before them. 1. Some from the nature of the work: 2. Some from Gods tryals. 3. And some from the malice of the Devil and his instruments: or all these.

§. 2. 1. It cannot be expected but that *Infants* and *weaklings* should think a little burden heavy, and an easie work or journey to be wearisome: young beginners are ordinary puzzled and at a loss, in every Trade, or Art, or Science. Young Scholars have a far harder task, than when they are once well entered: Learning is wondrous hard and unpleasant to them at the first: But when they are once well entered, the knowledge of one thing helps another, and they go on with ease. So a young Convert that hath been bred up in ignorance, and never used to Prayer, or to Heavenly discourse, nor to hear or joyn with any that did, will think it strange and hard at first. And those that were used to take their pleasure, and fulfill the desires of the flesh, and perhaps to swear and talk filthily, or idly, or to lie, will find at first some difficulty to overcome their customs, and live a mortified holy life (yet grace will do it and prevail.) Especially in point of knowledge and ability of expression, be not too hasty in your expectation, but wait with patience in a faithful diligent use of means, and that will be easie and delightful to you afterwards, which before discouraged you with its difficulties.

§. 3. 2. And God himself will have his servants and his graces *tryed* and exercised by difficulties: He never intended us the Reward for sitting still; nor the Crown of Victory, without a fight; nor a fight without an enemy and opposition. Innocent *Adam* was unfit for his state of Confirmation and reward, till he had been tryed by temptation. Therefore the Martyrs have the most glorious Crown, as having undergone the greatest *tryal*. And shall we presume to murmur at the Method of God?

§. 4. 3. And Satan having liberty to tempt and try us, will quickly raise up Storms and Waves, before us, as soon as we are set to Sea, which make young beginners often fear, that they shall never live to reach the Haven. He will shew thee the greatness of thy former sins, to perswade thee that they shall not be pardoned. He will shew thee the strength of thy passions and corruptions, to make thee think they will never be overcome: He will shew thee the greatness of the opposition and suffering which thou art like to undergo, to make thee think thou shalt never persevere. He will do his worst to meet thee with poverty, losses, crosses, injuries, vexations, persecutions and cruelties, yea, and unkindness from thy dearest friends, as he did by *Job*, to make thee think ill of God, or of his service. If he can, he will make them thy enemies that are of thine own household. He will stir up thy own Father, or Mother, or Husband, or Wife, or Brother, or Sister, or Children against thee, to perswade or persecute thee from Christ: Therefore Christ tells us, that if we hate not all these, that is, cannot forsake them, and use them as men do hated things, when they would turn us from him, we cannot be his Disciples, *Luke* 14. 26. *Matth.* 10. Look for the worst that the Devil can do against thee, if thou hast once lifted thy self against him, in the Army of Christ, and resolvest what ever it cost thee to be saved. Read *Heb.* 11. But how little cause you have to be discouraged, though Earth and Hell should do their worst, you may perceive by these few Considerations.

Nihil homini metuendum nisi ne justitiam excludat. Solon in Laert. p. 33

1. God is on your side, who hath all your enemies in his hand, and can rebuke them, or destroy them in a moment. O what is the breath or fury, of dust or Devils against the Lord Almighty? *If God be for us, who shall be against us?* Rom. 8, 32, 33.

32, 33. Read often that Chapter, *Rom.* 8. In the day when thou didst enter into Covenant with God, and he with thee, thou didst enter into the most impregnable Rock and Fortress, and house thy self in that Castle of defence, where thou maist (modestly) defie all adverse powers of Earth or Hell. If God *cannot* save thee, he is not God. And if he *will not* save thee, he must break his Covenant. Indeed he may resolve to save thee, not *from* affliction and persecution, but *in* it and *by* it. But in all these sufferings you will *be more than Conquerors, through Christ that loveth you*! that is, it is far more desirable and excellent to conquer by patience in suffering for Christ, than to conquer our Persecutors in the field by force of Arms. O think on the Saints triumphant boastings in their God. Psal. 46. 1, 2, 3. *God is our refuge and strength; a very present help in trouble: therefore will we not fear though the earth be removed; and though the Mountains be carryed into the midst of the Sea.*—— *Psal.* 56 1, 2, 3, 4, 5. When his *enemies were many*, and *wrested his words daily*, and *fought against him, and all their thoughts were against him*, yet he saith, *What time I am afraid, I will trust in thee: In God will I praise his word: In God have I put my trust; I will not fear what flesh can do unto me*, Remember Christs charge, Luke 12. 4. *Fear not them that can kill the body, and after that have no more that they can do: But I will fore-warn you whom you shall fear: Fear him which after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him.* If *all the world* were on thy side, thou might yet have cause to fear, but to have *God* on thy side, is infinitely more.

Securus ego sum de vultu Dei, qui domino meo. Hoc Regi debitis, Subigat ignifer, adigat bestias, excruciet omnium tormentorum generibus, si cessero, frustra sum in Ecclesiæ Catholica baptizatus; Nam si hæc præsens vita sola esset, & aliam quæ vera est, non speraremus æternam, nec ita facerem ut modicum & temporaliter gloriarer, & ingratus existerem qui suam fidem mihi contulit, Creatori. Victorianus ad Hunnerychum in Vict. Uttic. p. 461. *Victor Uticensis* saith, that before the persecution of *Hunnerychus* these Visions were seen: 1. All the Lights put out in the Church, and a darkness and stink succeeded. 2. The Church filled with abundance of Swine and Goats. 3. Another saw a great heap of Corn unwinnowed, and a sudden Whirlwind blew away all the Chaff: and after that one came and cast out all the stricken dead and useless Corn, till a very little heap was left. 4. Another heard one cry on the top of a Mount, *Migrate, Migrate.* 5. Another saw great Stones cast from Heaven on the Earth, which flamed and destroyed: But he hid himself in a Chamber, and none of them could touch him. *Page* 405. *Sed hoc ædificium ubi construere visus est diabolus, statim illud destruere dignatus est Christus.* Id. ib.

§. 6. 2. Jesus Christ is the *Captain* of thy salvation, *Heb.* 2. 10. and hath gone before thee this way himself, and hath conquered for thee; and now is engaged to make *thee* Conqueror: and darest thou not go on where Christ doth lead the way? He was perfected through suffering himself, and will see that thou be not destroyed by it. Canst thou draw back, when thou seest his steps and his blood?

§. 7. 3. Thou art not to conquer in thy own strength, but by the Spirit of God, and the power of that grace which is sufficient for thee, and his strength which appeareth most in our weakness, 2 Cor. 12. 9. And *you can do all things through Christ that strengtheneth* you: Phil. 4. 13. *Be of good cheer, he hath overcome the world*, John 16. 33.

Id. is saith that an Arian Bishop being put over a City, all that would take the Oath of Allegiance to the King of Spain, and the rest were only to be banished, refused all the temptations of the Bishop, but also publickly celebrated the Divine Mysteries in one of their houses; and the King being hereat enraged, caused them in the open Market-place to have their tongues and right hands cut off by the root: and that they yet spake after as well as before. And them that will not believe it, he referreth to one of them then living, and honoured for this in the Emperours Court, that still spake perfectly, page 462, 463.

§. 8. 4. All that are in Heaven have gone this way, and overcome such oppositions and difficulties as these: They were tempted, troubled, scorned, opposed as well as you: And yet they *now* triumph in glory. *These are they that come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb: Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell among them*, Rev. 7. 14. And all that ever (in age) are like to come this way. And doth not the company encourage you? and the success of those that have overcome before you? Will you have the end, and yet refuse the way?

§. 9. 5. Consider how much greater difficulties ungodly men go through to Hell. They have stronger enemies than you have: The Devil and wicked men are your enemies: but God himself is theirs, and yet they will go on. Men threaten but death to discourage you, and God threatneth damnation to discourage them: And yet they go on, and are not discouraged. And will you be more afraid of man, than sinners are of God? and of death or scorns, than they are of Hell?

§. 10. 6. Yea, and you your selves must cast your souls on these greater evils, if by discouragement you turn from the way of Godliness. You must run into Hell for fear of burning: and upon everlasting death, to escape a temporal death, or less: You will choose God for your Enemy, to escape the enmity of man: And how wise a course this is, judge you: when if you do but see that *your ways please God*, he can *make your enemies be at peace with you*, if he see it for your good, *Prov.* 16. 7. If you will fear, fear him that can damn the soul.

§. 11. 7. Lastly, Remember what abundance of mercies you have to sweeten your present life, and to make your burden easie to you: You have all that is good for you in this life, and the promise of everlasting joy: *For godliness* thus *is profitable to all things*, 1 Tim. 4. 8. What abundance of mercy, have you in your Bodies, Estates, Friends, names, or souls, which are the greatest. What promises and experiences to refresh you? What liberty of access to God? A Christ to rejoice in! A Heaven to rejoice in: and yet shall a stony or a dirty way discourage you more, than these shall comfort you?

§. 12. The summ of all is, your work will grow easier and sweeter to you, as your skill and strength encreaseth: Your enemies are as Grashoppers before you: The power of the Almighty is engaged by Love and Promise for your help: And do you pretend to trust in God, and yet will fear the face of man? Isa. 50. 6, 7, 8, 9, 10. *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting: For the Lord God will help me; therefore shall I not be confounded, therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: Who is mine adversary: Let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me: Lo, they all shall wax old as a garment: the moth shall eat them up*, Isa. 51. 7, 8. *Hearken to me, ye that know righteousness, the people in whose heart is my Law: fear ye not the reproach of men, neither be afraid of their revilings: For the moth shall eat them up like a garment, and the worm shall eat them like wooll: but my righteousness shall be for ever, and my salvation from generation to generation.* He is no Souldier for Christ, that will turn back for fear of scorns, or of any thing that man can do against him.

§. 13. And consider whether *Heaven should be easilier* come to? They are things of unspeakable glory that you strive for: And they are unworthily despised, if any thing be thought too good to part with for them, or any labour, or difficulties, or sufferings too great to undergo to procure them.

Dir. 7.

Direct. 7. IF *it be in your power, live under a judicious, faithful, serious, searching, powerful Minister; and diligently attend his publick Teaching, and use his private Counsel for more particular directions and application, for the setling and managing the affairs of your souls; even as you take the advice of Physitians for your health, and of Lawyers for your estates, and Tutors for your studies.*

Sulpitius severus in Vit. Martini, noteth that none but Bishops were against him because he was unlearned and of no presence.

§. 1. I give this direction only to those that *may* enjoy so great a mercy if they will. Some live where no such Minister is: Some are Children, or Servants, or Wives, that are bound and cannot remove their habitations, or enjoy such liberty, by reason of the unwillingness and restraint of others. Some are so poor, that they cannot remove their dwelling for such advantages. And some are so serviceable in their places, that they may be bound to stay under a very weak Minister, that they may *do good to others*, where they have best opportunity. But let him that can be free, and possess so great a mercy, accept it thankfully, though to his cost. As Christ said in another case, *Every man cannot receive the saying; but he that can receive it, let him.*

Look more in your Teachers at matter than fine words: *Augustin. de Catechizand. rud. cap. 9. His maxime utile est nosse ita esse præponendas verbis sententias, ut præponitur animus corpori: ex quo fit, ut ita malle debeant veriores quam disertiores audire Sermones, sicut malle debent prudentiores quam formosiores habere amicos. Noverint etiam non esse vocem ad aures Dei nisi animi affectum: Ita enim non irridebunt si aliquos antistites & Ministros forte animadverterint vel cum barbarismis & solœcismis Deum invocare, vel eadem verba quæ pronunciant, non intelligere, perturbateq; distinguere.* Vid. Filesacum de Episc. autorit. p. 105. *Pœnituit multos vanæ steriliq; Cathedræ.* Juven. *Italis Ciceronianis sum iniquior, quia tantum loquuntur verba, non res, & Rhetorica ipsorum plerumq; est κολακευτική: Est glossa sine textu: nux sine nucleo: nubes sine pulviâ. Plumæ sunt meliores quam avis ipsa.* Buchozer. Take heed least prejudice or any corruption possess your minds, for then all that you hear will be unsavoury or unprofitable to you: *Magna debet esse eloquentia, quæ invitis placeat,* ait Senec. præf. lib. 10. Controv.

§. 2. There is abundance of difference between a weak, unskilful, unexperienced, dead-harted, formal Teacher, and such a one as is described in the Direction. Some that are sensless or indifferent in such matters as these themselves, would perswade you to be so too, and look first in your settlement to your bodily conveniences, and be content with such a Teacher as accidentally you are cast upon. And they'l tell you, that the work of grace dependeth not on the Preachers gifts, but on the gift, and blessing of the Spirit of God: The *Formalists* and the *Enthusiasts* concur in this, though from different principal: But though God *can* frustrate the fittest means, and can work without means, or by that which is least fitted to the end, yet it is his ordinary way to work by means, and that for the soul as well as for the body; and to work *most* by the *aptest* means. And I am sure it is the duty of every *Teacher*, to preach in the fittest manner that he can, for the peoples edification; and not to do Gods work deceitfully, and ineptly, because God *can* bless the unfittest means: And it is the peoples duty to attend upon the best they can enjoy, though God *can* equally work by the weakest or by none. As that pretence will not excuse the contemners of Gods Ordinances, that upon every little business, stay at home, and attend upon no Ministry at all: no more will it excuse them, that refuse that help is most suited to their edification, and take up with a worse, when they might have better. We are not to neglect duty upon a presumptuous expectation of miraculous or extraordinary works: When we *can* have no better, we may hope for the greater benefit from the *weakest*; but not when it is the choice of our own presumptuous irreligious hearts. God *can* make *Daniel* and His companions to thrive better by eating Pulse, than others that fed at the Table of the King: And rather than sin against God, we must cast our selves on him for unusual supplies, or leave all to his will. But few would therefore be perswaded *causlessly* to live on *Pulse*, when they may have better. And one would think this Truth should have no contradiction, especially from *those men*, that are apt to obscure and extenuate the *Spirits operations* on the soul, and to confess *no Grace*, but what consisteth in *a congruous ordination of Means and Circumstances*? When their doctrine layeth *all* a mans hopes of salvation upon this *Congruity of Means, and Circumstances*, should they afterwards teach men to undervalue or neglect the *fittest*, and wilfully cast their souls upon the *most unfit* and *unlikely* means? But *Ungodliness* first resolveth *what to speak against*, before it resolveth *what to say*; and will contradict *Gods Word*, though it contradict *its own*: and will oppose *holiness*, though by a *self-opposing*.

§. 3. But the spiritual relish and experience of the Godly, is a very great preservative to them against such deluding reasonings as these. It's harder for a Sophister of greatest subtilty or authority, to perswade him that hath tasted them, that Sugar is bitter, or Wormwood sweet, than to perswade him to believe it, that never tasted them: And it's hard to make a healthful man believe it is best for him to eat but once a week, or best to live on Grass or Snow. I doubt not but those that now I speak to, have such experience and perception of the benefit of a judicious and lively Ministry, in comparison of the ignorant, cold and lifeless, that no words will make them indifferent herein. Have you not found the Ministry of one sort enlighten, and warm, and quicken, and comfort, and strengthen you, much more than of the other? I am sure I have the common sense and experience of the faithful on my side in this, which were *enough of* it self against more than can be said against it. Even *new-born babes* in Christ have in their *new natures a desire* (not to sensless or malicious pratings, but) to the *Rational sincere milk* (τὸ λογικὸν ἄδολον γάλα) *that they may grow by it*, and to perform to God a *Rational service*, Rom. 12. 1.

§. 4. And it must needs be a very *proud* and *stupid* heart that can be so insensible of its own infirmity, sinfulness and necessity, as to think the weakest dullest Minister may serve their turns, and that they are able to keep up their life, and vigour, and watchfulness, and fruitfulness, with any little ordinary help: I cannot but fear such men know not what the power and efficacy of the Word upon the heart and conscience meaneth: nor what it is to live a life of faith and holiness, and to watch the heart, and walk with God. If they did, they could not but find so much difficulty herein, and so much *backwardness* and unskilfulness in themselves hereto, as would make them feel the necessity of the greatest helps; And it could not be but they must feel the difference between a clear and quickning Sermon, *and an* ignorant heartless, dead discourse, that is spoken as if a man were talking in his sleep, or of a matter that he never understood, or had experience of.

§. 5. Alas, how apt are the best to cool, if they be not kept *warm* by *a* powerful Ministry? How apt to lose the hatred of sin, the tenderness of conscience, the fervency in *prayer*, the *zeal and* fulness in edifying discourse, *and* the delights *and* power of heavenly Meditations, which before we had? How apt is faith to stagger if it be not powerfully underpropt by the *helpers of our faith*? How hardly do we keep up the heat of Love, the confidence of hope, the resolution and fulness of obedience, without the help of a powerful Ministry? Nay,

Nay, how hardly do we do our part in these, in any tolerable sort, even while we have the clearest livelyest helps, that are ordinarily to be had? And can any that are not blind and proud, imagine that they are so holy and good, that they are above the necessity of such assistance, and that the weakest breath is enough to kindle the fire of holy Love and zeal, and keep them in the fear and obedience of God? Alas, we are under languishing weakness, and must be dyeted with the best, or we shall soon decay: we are Cripples, and cannot go or stand without our Crutches? And there must be some savour of the Spirit in him that will be fit to make us spiritual, and some savour of faith and love in him, that would kindle faith and love in us: and he must speak clearly and convincingly that will be understood, and will prevail with such as we; and he must speak feelingly, that would make us *feel*, and speak seriously, that would be much regarded by us, and would make us serious.

§. 6. And Ministers are not set up only for *publick Preaching*, but for *private Counsel also, according to our particular needs*. As *Physitians are* not only to *read* you instructions for the dyeting *and* curing of your selves, but to be present in your sickness to direct you in the *particular application* of remedies? And as *Lawyers are to assist* you in your *particular cases* to free your estates from *encumbrances*, and preserve or rescue them from contentious men. Choose therefore some *able* Minister to be your *ordinary Counsellor in the matters of God*. And let him be one that is *humble, faithful, experienced and skilful, that hath leisure, ability, and willingness to* assist you.

It noteth it as a great hinderance of the Indians conversion that their Teachers shift for better livings, and stay not till they are well acquainted with the people, and that the Bishops are of the same temper: *Hæc tanta clades est animarum, ut satis deplorari non possit; Nihil Sacerdos Christi præclari præstet in salute Indorum, sine familiari & hominum & rerum notitia,* l. 4. c. 10 p. 390. *Sunt autem multi qui injuncto muneri copiose se satisfacere existimant, Orationem dominicam & symbolum & salutationem angelicam, tum præcepta decalogi Hispan. idiomate identidem Indis recitantes, eorum infantes baptizantes, mortuos sepelientes, matrimonio juvenes collocantes, & rem sacram festis diebus facientis* ——— *Neque conscientia, quam utinam cauterizatam non habeant, mordentur quod dispersæ sint oves domini, &c.* c. 7. p. 373.

§. 7. As Infants in a family are unable to help themselves, and need the continual help of others, and therefore God hath put into the hearts of Parents a special Love to them, to make them diligent and patient in helping them: so is it in the Family of Christ: Most Christians (by far) are young or weak, in understanding and in grace: It is long before you will be past the need of others help (if ever in this life.) If you feel not this your infirmity and need, it is so much the greater. God will have no men to be self-sufficient: we shall all have need of one another, that we may be useful to one another; and God may use us as his messengers and instruments of conveying his mercies to each other; and that even self-love may help us to be sociable, and to love one another: And our souls must receive their part of mercy, by this way of communication, as well as our bodies: And therefore, as the poor above all men, should not be against charity and communicating, that need it most; so young Christians that are weak and unexperienced, above all others, should be most desirous of help, especially from an able faithful guide.

§. 8. But be sure you deal sincerely, and cheat not your selves, by deceiving your counsellor, and hiding your case. To do so by your Lawyer, is the way to lose your suit: And to do so by your Physician is the way to lose your life: And to do so with your Pastor, and soul counsellor is the way to lose your souls. And let the judgment of your Pastor or judicious friend about the state of your souls, be much regarded by you, though it be not infallible. How far such must be trusted, I am afterward to open to you, with other of your duties belonging to you in this Relation. I now only proceed to General advice.

Direct. 8. *KEep right apprehensions of the excellency of Charity and Unity among believers, and receive nothing hastily that is against them; especially take heed least under pretence of their Authority, their Number, their Soundness, or their Holiness, you too much addict your selves to any Sect or Party, to the withdrawing of your special Love and just Communion from other Christians, and turning your Zeal to the interest of your Party, with a neglect of the common interest of the Church: But Love a Christian as a Christian, and promote the Unity and welfare of them all.*

Dir. 8. Against Uncharitableness & Schism. See more in *Tom.* 2. *Ch.* 23.

§. 1. Use often to read and well consider the meaning and reason of those many urgent passages in Scripture, which exhort all Christians to *Unity* and *Love*. Such as *John* 11. 52, & 17. 11, 21, 22, 23. 1 *Cor.* 3. 10. 17. & 12. throughout: 2 *Cor.* 11. 13. 1 *Thess.* 5. 12, 13. *Phil.* 2. 1, 2, 3. 1 *Pet.* 3. 8. *Rom.* 16. 17. 1 *Cor.* 1. 10. & 3. 3. & 11. 18. And *John* 13. 35. *Rom.* 12. 9, 10. & 13. 10 2 *Cor.* 13. 11. *Gal.* 5. 6, 13, 22. *Col.* 1. 4. 1 *Thess.* 4. 9. 1 *John* 3. 11, 14, 23. & 4. 7, 11, 16, 19, 20, 21. Surely if the very life of Godliness lay not much in *Unity* and *Love*, we should never have had such words spoken of it, as here you find. *Love* is to the soul, as our *Natural heat* is to the Body: whatever destroyeth it, destroyeth Life; and therefore cannot be for our good. Be certain, that opinion, course or motion, tends to *death*, that tends to abate *your Love* to your Brethren, much more which under pretence of zeal, provoketh you to *hate* and *hurt* them. To *Divide* the Body, is to *kill* it or to *maim* it: *Dividing* the essential necessary parts, is *killing* it: Cutting off any *integral part*, is *maiming* it. The *first* can *never* be an act of *friendship*, which is the *worst* that an *enemy* can do: The *second* is never an act of friendship, but when the cutting off a member which may be spared, is of *absolute necessity* to the saving of the whole man, from the worse division between soul and body. By this judge what friends *Dividers* are to the Church, and how well they are accepted of God.

Utrumque imperium, & Mahometicum & Pontificium ortum est, ex dissidiis de doctrina---- Cum in Oriente dilaceratæ essent Ecclesiæ —— & hæc varietas in multorum animis dubitationes & odium Religionis Christianæ accenderet, & Disciplina laxata esset, &c. Melancth. Ep. Dedic. Chron. Carionis.

§. 2. He that loveth *any* Christian aright, must needs *love all* that appear to him as Christians: And when *malice* will not suffer men to see *Christianity* in its *profession*, and *credible appearance* in another, this is as well contrary to Christian Love, as *hating him* when you *know him* to be a true Christian. *Censoriousness* (not constrained by just evidence) is contrary to *Love*, as well as *hatred* is.

§. 3. There is a *Union* and *Communion* with *Christians as such*: This consisteth in having *one God, one Head, one Spirit, one Faith, one Baptismal Covenant*, one *Rule* of holy living, and in *loving* and *praying for all*, and *doing good* to as many as we can. This is a *Union* and *Communion* of *Mind*, which we must hold with the *Catholick Church* through the world. And there is a *Bodily local Union* and *Communion*, which consisteth in our joyning in *body*, as well as *mind*, with *particular Congregations*: And this as we cannot hold it *with all*, nor with *any Congregation*, but *one at once*; so we are *not bound* to hold it with *any*, that will drive us from it, unless we will commit some sin: *Statedly* we must hold it, with the Church which regularly we are joined to, and live with: and *Occasionally* we must hold it with all others, where we

Ecclesia vera discreta est à cœtu Cain, qui secesserat a patre, & habuit suos ritus, & suam sectam. Ita statim initio veræ doctrinæ vocem & veram Ecclesiam pars humani generis deseruit. Carion Chronic. lib. 1. p. 16.

have

have a call and opportunity, who in the Substance worship God according to his Word, and force us not to sin in conformity to them. It is *not Schism* to lament the sins of any Church, or of all the Churches in the world: The *Catholick* Church on *earth* consists of sinners. It is not Schism to refuse to be partaker in any *Sin* of the purest Church in the World: Obedience to God is not Schism. It is not Schism that you joyn not Bodily with those Congregations where you dwell not, nor have any particular call to joyn with them: Nor that you choose the purest and most edifying Society, rather than one that is less pure and profitable to you: *cæteris paribus*, supposing you are at liberty: nor that you hold not Bodily Communion with that Church, that will not suffer you to do it, without sinning against God: Nor that you joyn not with the purest Churches, when you are called to abide with one less pure.

But it is worse than Schism to separate from the Universal Church: To separate from its Faith is *Apostasie* to infidelity. To separate from it in some one or few *essential Articles*, while you pretend to hold to Christ the Head, is *Heresie*: To separate from it in Spirit, by refusing *Holiness*, and not loving such as are truly holy, is *damning ungodliness* or wickedness: To differ from it by any error, of judgment or life, against the Law of God, is sin. To magnifie any *one Church* or party, so as to deny *due Love and Communion* to the rest, is *Schism*. To limit all the Church to your *Party*, and deny all or any of the rest to be *Christians*, and parts of the *Universal* Church, is *Schism* by a dangerous breach of *Charity*: Aud this is the *principal Schism* that I here admonish you to avoid. It is *Schism* also to condemn unjustly any particular Church, as no Church: And it is Schism to withdraw your *Bodily Communion* from a Church that you were bound to hold that Communion with, upon a false Supposition that it is no Church, or is not lawfully to be communicated with. And it is Schism to make Divisions or Parties in a Church, though you divide not from that Church. Thus I have (briefly) told you what is Schism.

§. 4. 1. One Pretence for Schism is (Usurped) Authority, which some one Church may claim to command others that owe them no subjection. Thus Pride which is the Spirit of Hell, having crept into the Church of Christ, and animated to Usurpations of Lordship and Dominion, and contending for superiority, hath caused the most dangerous Schisms in the Church, that ever it was infested with. The Bishop of *Rome* (advantaged by the *Seat* and *Constitution* of that *Empire*) having claimed the Government of all the Christian World, condemneth all the Churches that will not be his Subjects: And so hath made himself the head of a *Sect*, and of the most pernicious *Schisms* that ever did rend the Church of Christ: And the Bishop of *Constantinople*, and too many more, have followed the same Method in a lower degree, exalting themselves above their Brethren, and giving them Laws, and then condemning and persecuting them that obey them not. And when they have imposed upon other Churches, their own usurped Authority and Laws, they have laid the plot to call all men *Schismaticks* and *Sectaries*, that own not their tyrannical Usurpation, and that will not *be* Schismaticks and Sectaries with them: And the cheat lyeth in this, that they confound the *Churches Unity*, with *their* pretended *Authority*, and *Schism* with the *refusal of Subjection to them*. If you will not take them for your *Lords*, they cry out that you *divide* from the *Church*: As if we could hold Communion with no Churches, but those whose Bishops we *obey*? Communion with other Churches is maintained by Faith and Charity, and *agreement in things necessary*, without *subjection* to them. As we may hold all just Communion with the Churches in *Armenia*, *Arabia*, *Russia*, without subjection to their Bishops, so may we with any other Church besides that of which we are members. *Division* or *Schism* is contrary to *Unity* and *Concord*, and not to an *Usurped Government*: Tho' disobedience to the *Pastors which God hath set over us*, is a *Sin* and *Dividing from them*, is a *Schism*. Both the *Pope* and all the lower Usurpers, should do well first to shew their Commission from God to be our Rulers, before they call it *Schism* to refuse their Government. If they had not made better advantage of Fire and Sword, than of Scripture and Argument, the world would but have laughed them to scorn, when they had heard them say, *All are Schismaticks that will not be our Subjects: Our Dominion and Will shall be necessary to the Unity of the Church*. The Universal Church indeed is *One*, united under *One Head* and *Governour*: but it is only Jesus Christ that is that Head, and not any Usurping *Vicar* or *Vice-Christ*. The Bishops of particular Churches are *his Officers*; but he hath Deputed no Vicar to his *own Office*, as the Universal Head. Above all *Sects* take heed of *this* pernicious Sect, who pretend their *Usurped Authority* for their *Schism*, and have no way to promote their Sect, but by calling all *Sectaries* that will not be *Sectaries* and *Subjects* unto them.

§. 5 2. Another pretence for *Schism* is the *Numbers* of the *Party*: This is another of the *Papists* motives: As if it were lawful to Divide the Church of Christ, if they can but get the *greater Party*? They say, *We are the most, and therefore you should yield to us*: (And so do others where by the Sword they force the most to submit to them.) But we answer them, As many as they are, they are too few, to be the *Universal Church*. The Universal Church containing all true professing Christians, is much more than they. The Papists are not a third part (if a fourth) of the whole Church. Papists are a *corrupted Sect of Christians*: I will be against Dividing the Body of Christ into *any Sects*; rather than to be of one of that *Sect* or dividing party, which is the *greatest*.

§. 6. 3. Another Pretence for Schism, is the *soundness* or *Orthodoxness* of a *Party*: Almost all Sects pretend that they are *wiser* and of *sounder* judgement than all the Christian World besides: yea, those that most palpably contradict the Scriptures, (as the Papists in their half-communion and unintelligible service) and have no better reason why they *will* so *Believe* or *Do*, but because others have so *Believed* and *Done* already.

But 1. The greatest pretenders to Orthodoxness, are not the most Orthodox: 2. And if they were, I can value them for that in which they excel, without abating my due respect to the rest of the Church. 3. For the *whole Church* is Orthodox in all the *Essentials* of *Christianity*; or else they were not *Christians*: And I must *love all* that are *Christians* with that *special Love* that's due to the members of Christ, though I must *superadd* such esteem for those that are a little wiser or better than others, as they deserve.

§. 7. The fourth pretence for Schism, is the *Holiness* of the party that men adhere to. But this must make but a *gradual difference* in our *esteem* and *love* to *some* Christians above others: If really they are *most Holy*, I must Love them *most*, and labour to be as *Holy* as they: But I must not therefore unjustly deny Communion or due Respect to other Christians that are less holy: nor cleave to *them* as a *Sect* or divided party whom I esteem most holy. For the *holiest* are *most charitable*, and most

against

againſt the Diviſions among Chriſtians, and tendereſt of their *Unity* and *Peace.*

§. 8. The ſumm of this *Direction* is: 1. Highly value *Chriſtian Love* and *Unity*: 2. Love thoſe moſt that are moſt *Holy*, and be moſt familiar with them for your own Edification: and if you have your choice, hold local perſonal Communion, with the ſoundeſt, pureſt and beſt qualified Church. 3. But entertain not haſtily any odd opinion of a divided party: or if you do hold it as an opinion, lay not greater weight on it, than there is cauſe. 4. Own the beſt as beſt but none as a *divided Sect*; and eſpouſe not their dividing intereſt. 5. Confine not your ſpecial Love to a party, eſpecially for agreeing in ſome Opinions with you: but extend it to all the members of Chriſt. 6. Deny not local communion, when there is occaſion for it, to any Church that hath the Subſtance of true Worſhip, and forceth you not to ſin. 7. Love them as true Chriſtians and Churches, even when they thus drive you from their communion.

§. 9. It is a moſt dangerous thing to a young Convert, to be enſnared in a Sect: It will before you are aware, poſſeſs you with a feavouriſh ſinful Zeal, for the Opinions and Intereſt of that Sect: It will make you bold in bitter Invectives and Cenſures againſt thoſe that differ from them: It will corrupt your Church-communion, and fill your very prayers with partiality and human paſſions: It will ſecretly bring Malice under the name of *Zeal*, into your minds and words: In a word, it is a ſecret, but deadly enemy to Chriſtian Love and Peace. Let them that are wiſer and more Orthodox and Godly than others, ſhew it as the Holy Ghoſt directeth them: James 3. 13, 14, 15, 16, 17, 18. [*Who is a wiſe man, and endued with knowledge among you? Let him ſhew out of a good converſation, his works with meekneſs of Wiſdom. But if ye have bitter envying (or zeal) and ſtrife in your hearts, glory not, and lye not againſt the truth: This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh: For where envying and ſtrife is, there is confuſion (or tumult) and every evil work; But the wiſdom that is from above, is firſt Pure, then Peaceable, gentle, eaſie to be intreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocriſie. And the fruit of righteouſneſs is ſown in peace of them that make peace.*]

Dir. 9. Direct. 9. *TAke heed leſt any Perſecution or Wrong from others, provoke you to any unwarrantable Paſſions and Practices, and deprive you of the Charity, Meekneſs, and innocency of a Chriſtian; or make you go beyond your bounds, in cenſuring, reviling, or reſiſting your* Rulers, *who are the Officers of God.*

When the *Arrian* Biſhops had made *Hunnerychus* believe that the Orthodox turned the appointed diſputation into popular clamour, and were againſt the King, he forbad them to Meet, or to Baptize, or Ordain, and turned all the ſame Laws againſt them which had been made againſt the *Arrians*. *Victor. Vtic. p.* 447, 448.

§. 1. Perſecution and Wrongs are called *Temptations* in Scripture, becauſe they try you, whether you will hold your integrity. As many fall in ſuch Tryals through the fear of men, and the love of the world and their Proſperity; ſo when you ſeem moſt confirmed againſt any ſinful complyance, there is a ſnare laid for you on the other ſide, to draw you into paſſions and practices that are unwarrantable.

Thoſe that are tainted with *Pride, Uncharitableneſs*, and *Schiſm*, will itch to be perſecuting thoſe that comply not with them in their way: And yet while they do it, they will moſt cry out againſt Pride, Uncharitableneſs and Schiſm themſelves. This is, and hath been, and *will be* too ordinary in the world: You may think that Schiſm ſhould be far from them that ſeem to do all for *Order* and *Unity*. But never look to ſee this generally cured, when you have ſaid and done the beſt you can: you muſt therefore reſolve not only to fly from Church diviſion your ſelves, but alſo to undergo the Perſecutions or Wrongs of Proud or Zealous Church-dividers. It is great weakneſs in you to think ſuch uſage ſtrange: Do you not know that *Enmity* is put from the beginning between the Womans and the Serpents ſeed. And do you think the *name* or *dead profeſſion* of *Chriſtianity* doth extinguiſh the *enmity* in the Serpents ſeed. Do you think to find more kindneſs from proud ungodly Chriſtians, than *Abel* might have expected from his Brother *Cain*? Do you not know that the Phariſees (by their zeal for their *prehemineence*, and *Traditions*, and *Ceremonies*, and the expectation of worldly dignity and rule from the Meſſiah) were more zealous enemies of Chriſt, than the Heathens were? and that the carnal members of the Church, are oft the greateſt perſecutors of the ſpiritual members? *As then he that was born after the fleſh, did perſecute him that was born after the Spirit, even ſo it is now* (and will be) *Gal.* 4. 29. It is enough for you, that you ſhall have the Inheritance, when the Sons of the Bondwoman ſhall be caſt out. It is your taking the ordinary caſe of the godly for a *ſtrange thing*, that makes you ſo diſturbed and paſſionate when you ſuffer: and Reaſon is down, when paſſion is up: It is by overwhelming *Reaſon* with *Paſſion* and *Diſcontent*, that *oppreſſion maketh* ſome *wiſe men mad*: Eccleſ. 7. 7. For *Paſſion* is a *ſhort imperfect madneſs*. You will think in your *Paſſion* that you do well, when you do ill; and you will not perceive the force of reaſon, when it is never ſo plain and full againſt you. Remember therefore, that the great motive that cauſeth the Devil to perſecute you, is not to hurt your Bodies, but to tempt *your ſouls* to impatiency and ſin: and if it may but be ſaid of you, as of *Job* 1. 22. [*In all this* Job *ſinned not*.] You have got the victory, and are *more than Conquerours*, Rom. 8. 37, 38, 39.

quieſcerem niſi tantos taleſque montes materia ſupponum, vel cæterorum laverdotum aut clericorum, in noſtro quoque ordine erigi adverſus Deum vidiſſem. Gildas de Excid. Britan. *Hæc manent quales ſint etiam potentiſſimi, nobiliſſimi & Optimi quique qui ſine fide ſunt, & ſine agnitione filii Dei, atque hinc ſine omni bono, ſine ulla affectione pia, &c. Et quod etiam qui ex illis optimuſeſſe videtur, tamen ſine fide omni tempore poſſit eſſe & fieri, quod Cain fratri ſuo, modo non deſit occaſio:* Neander Chron. p. 325. *Lege & quæ habet de Regno Cainico,* pag. 38, 39.

Doth it ſeem ſtrange to you, that *few rich men are ſaved*, when Chriſt telleth you it is *ſo hard*, as to be *impoſſible with men*? Luke 18. 27. Mark 10. 27. Or is it ſtrange, that *Rich Men* ſhould be the ordinary *Rulers* of the Earth? Or is it ſtrange, that the wicked ſhould hate the godly, and the *world* hate them that are *choſen out of the world*? What of all this ſhould ſeem ſtrange? Expect it as the common lot of the faithful, and you will be better prepared for it.

§. 2. See therefore that you *reſiſt not evil* (by any Revengeful irregular violence) Mat. 5. 39. *Let every ſoul be ſubject to the higher powers, and not reſiſt leſt they receive damnation.* Rom. 13. 1, 2, 3. Imitate your Lord, that [*When he was reviled, reviled not again; when he ſuffered he threatned not, but committed all to him that judgeth righteouſly, leaving us an enſample, that ye ſhould follow his ſteps;*] 1 Pet. 2. 21, 23. *An angry zeal* againſt thoſe that *croſs* and *hurt* us is ſo eaſily kindled, and hardly ſuppreſſed, that it appeareth there is more in it of *corrupted nature*, than of *God*. We are very ready to think that we may *call* for *fire from Heaven* upon the enemies of the Goſpel: But *you know not what manner of Spirit ye are then of*, Luke 9. 55. But Chriſt ſaith unto you, *Love your Enemies, bleſs them that curſe you: do good to them that hate you: and pray*

pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven, Matth. 5. 44, 45. You find no such prohibition against *patient suffering wrong* from any. Take heed of giving way to secret wishes of hurt to your adversaries; or to reproachful words against them: Take heed of hurting *your self* by passion, or sin, because *others* hurt you by slanders or persecutions. Keep you in the way of your *duty*, and leave your *names* and *lives* to God. Be careful that you keep your innocency, and in your patience possess your souls, and God will keep you from any hurt from enemies, but what he will cause to work for your good. Read Psal. 37. [*Commit thy way unto the Lord; trust also in him, and he shall bring it to pass: And he shall bring forth thy righteousness as the light, and thy judgement as the noon-day. Rest in the Lord, and wait patiently for him: fret not thy self because of him that prospereth in his way, because of the man that bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thy self in any wise to do evil.*] vers. 5, 6, 7, 8.

Dir. 10. Direct. 10. *When you are repenting of, or avoiding any extream, do it not without sufficient fear and caution of the contrary extream.*

Extreams in Religion.

§. 1. In the *esteem* and *Love of God*, your *Ultimate End*, you need not fear *over doing*: Nor any where, when impediments and backwardness or impotency, do tell you that you can never do too much. But sin lyeth on both sides the Rule and Way: And nothing is more common than to turn from one sin to another; under the name of duty or amendment: Especially this is common in matter of opinion: Some will first believe, that God is nothing else but Mercy, and after take notice of nothing but his Justice. First, They believe that almost all are saved, and afterwards that almost none: First, That every Profession is credible; and next that *none* is *credible* without some greater testimony: First, that Christ satisfied for none at all that will not be saved: and next that he dyed *for all alike*: First, that *none* are now partakers of the *Holy Spirit*: and next that all Saints have the Spirit not only to illuminate and Sanctifie them, by transcribing the written Word upon their hearts, but also to *inspire* them with new *Revelations* instead of Scripture. First, they think that all that Papists hold and do must be avoided: and after that there needed no reformation at all: Now they are for *Legal bondage*, and anon for *Libertinism*: To day for a liberty in Religion to none that agree not with them in every circumstance. and to morrow for a liberty for all: This year *all things* are lawful to them: and the next year *nothing* is lawful, but they scruple all that they say or do: One while they are *all* for a Worship of meer shew and Ceremony; and another while against the determination of meer circumstances of order and decency by man: One while they cry up nothing but *Free grace*; and another while nothing but *Free-will*: One while they are for a Discipline stricter than the Rule; and another while for no Discipline at all. First for timorous complyance with evil, and afterwards for boisterous contempt of Government. Abundance such instances we might give you.

§. 2. The remedy against this disease is, to proceed deliberately, and receive nothing, and do nothing rashly and unadvisedly in Religion. For when you have found out your first errour, you will be affrighted from that into the contrary error. See that you look round about you: as well to the error that you may run into on the other side, as into that which you have run into already. Consult also with wise experienced men: And mark their unhappiness that have fallen on both sides; and stay not to know *evil* by sad experience. True mediocrity is the only way that's safe: Though negligence and lukewarmness be odious even when cloked with that name.

Direct. 11. *Let not your first Opinions about the controverted difficulties in Religion, (where Scripture is not very plain) be too peremptory, confident or fixed: But hold them modestly, with a due suspicion of your unripe understandings, and with room for further information, supposing it possible, or probable, that upon better instruction, evidence and maturity, you may, in such things, change your minds.* Dir. 11. For Modesty in your first Opinions.

§. 1. I know the factions that take up their Religion on the credit of their *party*, *are* against this *Direction*, thinking that you must first hit on the *right Church*, and then *hold all* that the *Church* doth hold; and therefore change your mind in nothing, which you this way receive. I know also that some *Libertines* and *half-believers*, would corrupt this Direction, by extending it to the most plain and necessary truths; perswading you to hold Christianity it self, but as an uncertain probable Opinion.

But as Gods *foundation standeth sure*, so we must be surely built on his foundation: He that believeth not the *Essentials* of *Christianity* as a *certain necessary* revelation of God, is not a Christian, but an Infidel. And he that believeth not all that which he understandeth in the Word of God, believeth nothing on the credit of that Word. Indeed faith hath its weakness on those that are sincere; and they are fain to lament the remnants of unbelief, and cry, [*Lord increase our faith: Help thou our unbelief:*] But he that *approveth* of his *Doubting*, and *would have it so*, and thinks the *revelation is uncertain*, and such as will *warrant* no firmer a belief, I should scarcely say this man is a Christian. Christianity must be received as of Divine infallible revelation. But controversies about less necessary things cannot be determined peremptorily by the ignorant or young beginners, without hypocrisie, or a *humane faith* going under the name of a *Divine*. I am far from abating your *Divine belief* of all that you can understand in Scripture, and implicitely of all the rest in general. And I am far from diminishing the credit of any truth of God. But the Reasons of this Direction are these.

§. 2. 1. When it is certain that you have but a *dark uncertain apprehension* of any point, to think it is *clear* and *certain*, is but to deceive your selves by pride. And to cry out against all *uncertainty* as *scepticism*, which yet you *cannot* lay aside, is but to revile your own infirmity, and the common infirmity of mankind, and foolishly to suppose that every man can be as *wise* and *certain* when he list as he should be. Now reason and experience will tell you, that a young unfurnished understanding is not like to see the evidence of difficult points, as by nearer approach, and better advantage it may do.

§. 3. 2. If your conclusions be peremptory, upon meer self-conceitedness, you may be in an errour for ought you know: and so you are but confident in an errour. And then how far may you go in seducing others, and censuring dissenters, and come back

back when you have done, and confess that you were all this while mistaken your selves?

§. 4. 3. For a man to be confident that he knoweth what he knoweth not, is but the way to keep him ignorant, and shut the door against all means of further information. When the Opinion is fixt by prejudice and conceit, there is no ready entrance for the light.

§. 5. 4. And to be ungroundedly confident so young, is not only to take up with your Teachers word, instead of a faith and knowledge of your own, but also to forestall all diligence to know more; and so you may lay by all your studies, save only to know what those men hold, whose judgements are your Religion; (Too Popish and easie a way to be safe.)

§. 6. 5. If you must never change your first opinions or apprehensions, how will you grow in understanding? Will you be no wiser at age, than you were in childhood, and after long study and experience than before? Nature and Grace do tend to increase.

§. 7. Indeed, if you should be never so peremptory in your opinions, you cannot resolve to hold them to the end: For Light is powerful; and may change you whether you will or no: you cannot tell what that Light will do which you never saw. But prejudice will make you resist the light, and make it harder for you to understand.

§. 8. I speak this upon much experience and observation: Our *first* unripe apprehensions of things, will certainly be greatly changed, if we are studious and of improved understandings. Study the Controversies about Grace and Free-will, or about other such Points of difficulty when you are young, and it's two to one that ripeness will afterward make them quite another thing to you. For my own part, my judgement is altered from many of my youthful confident apprehensions: And where it holdeth the same conclusion, it rejecteth abundance of the arguments as vain, with once it rested in: And where I keep to the same Conclusions and Arguments, my apprehension of them is not the same, but I see more satisfying light in many things which I took but upon trust before. And if I had resolved to hold to all my first Opinions, I must have forborn most of my studies, and lost much truth which I have discovered, and not made that my own which I did hold, and I must have resolved to live and dye a child.

§. 9. The summ is, Hold fast the substance of Religion, and every clear and certain Truth which you see in its own evidence; and also reverence your Teachers; especially the *Universal Church*, or the generality of wise and godly men; and be not hasty to take up any private opinion: And especially to contradict the Opinion of your Governours and Teachers in small and controverted things. But yet in such matters receive their Opinions but with a humane faith (till indeed you have more) and therefore with a supposition that time and study is very like to alter your apprehensions, and with a reserve impartially to study, and entertain the truth, and not to sit still just where you were born.

Dir. 12. What to do when Controversies do divide the Church.

Direct. 12. IF *Controversies occasion any Divisions where you live, be sure to look first to the interest of Common Truth and Good, and to the exercise of Charity: And become not passionate contenders for any party in the division, or censurers of the peaceable, or of your Teachers that will not over-run their own understandings, to obtain with you the esteem of being Orthodox or zealous men: But suspect your own unripe understandings, and silence your Opinions till you are clear and certain; and joyn rather with the moderate and the peace-makers than with the Contenders and Dividers.*

§. 1. You may easily be sure that *Division* tendeth to the ruine of the Church, and the hinderance of the Gospel, and the injury of the common interest of Religion. You know it is greatly condemned in the Scriptures: You may know that it is usually the exercise and the increase of Pride, uncharitableness and passion; and that the Devil is best pleased with it, as being the greatest gainer by it. But on the other side, you are not easily certain which party is in the right: And if you were, you are not sure that the matter will be worth the cost of the contention: Or if it be, it is to be considered whether the Truth is not like to get more advantage, by managing it in a more peaceable way, that hath no contention, nor stirreth up other men so much against it, as the way of controversie doth. And whatever it prove you may and should know, that young Christians that want both parts, and helps, and time, and experience to be throughly seen in controversies, are very unfit to make themselves *parties*, And that they are yet more unfit to be the *hottest leaders* of these parties, and to spur on their *Teachers* that know more than they. If the work be fit for another to do, that knoweth on what ground he goeth, and can foresee the end, yet certainly it is not fit for *you*. And therefore forbear it till you are more fit.

Stoici dicunt cum nemine stultorum esse litigandum: omnesque stultos insanire. Laert. in Zenone.

§. 2. I know those that would draw you into such a contentious zeal, will tell you that their cause is the cause of God, and that you desert him and betray it, if you be not zealous in it: and that it is but the counsel of flesh and blood which maketh you pretend Moderation and *Peace*; and that it is a sign that you are hypocrites, that are so luke warm and carnally comply with errour: and that the cause of God is to be followed with the greatest zeal and self-denyal. And all this is true, if you but be sure that it is indeed the cause of God; and that the greater works of God, be not neglected on such pretences; and that your Zeal be much greater for Faith, and Charity, and Unity, than for your opinions. But upon great experience I must tell you, that of the zealous contenders in the world, that cry up *The Cause of God*, and *Truth*, there is not one of very many, that understandeth what he talks of: but some of them cry up the *Cause of God*, when it is a brat of a proud and ignorant brain, and such as a judicious person would be ashamed of; and some of them are rashly zealous, before they have parts or time to come to any judicious tryal; and some of them are mis-guided by some person or party that captivateth their minds; and some of them are hurried away by passion and discontent; and many of the ambitious and worldly are blinded by their carnal interests: and many of them in meer pride, think highly of an Opinion in which they are somewhat singular, and which they can with some glorying call their Own, as either invented by them, or that in which they think they know more than ordinary men

Consuming Zeal, doth use at last to burn up the owners of it. Whatever they say or do against others in their intemperate violence, they teach others at last to say and do against them,

when they have opportunity: How the Orthodox taught the *Arians* to use severity against them, may be seen in *Victor. Utic. p.* 447, 448, 449. in the edict of *Hunnerychus*: *Legem quam dudum Christiani Imperatores nostri contra eos & alios hæreticos pro honorificentia Ecclesiæ Catholicæ dederunt, adversus nos illi proponere non erubuerunt*, v. g. Rex. Hun. &c. *Triumphalis & Majestatis Regiæ probatur esse virtutis, mala in autores consilia retorquere: Quisquis enim pravitatis aliquid invenerit, sibi imputet quod incurret.* —— *Nullos conventus homousion Sacerdotes assumant, nec aliquid mysteriorum, quæ magis polluunt, sibi vendicent. Nullam habeant ordinandi licentiam.* —— *Quod ipsarum legum continentia demonstratur quas induxisse Imperatoribus*, &c. viz. *Ut nulla exceptis superstitionis suæ antistibus Ecclesia pateret; nullis liceret aliis aut convictus agere, aut exercere conventus nec Ecclesias, aut in urbibus, aut in quibusdam minimis locis.*

do:

do: And abundance after long experience, confess that to have been *their own erroneous cause*, which they before entitled *the cause of God:* Now when this is the case, and one cryeth, *Here is Christ*, and another, *There is Christ*, one saith, *This is the cause of God*, and another saith, *That is it*; no man that hath any care of his Conscience, or of the honour of God and his profession, will leap before he looketh where he shall alight; or run after every one that will whistle him with the name or pretence of truth or a good cause: It is a sad thing to go on many years together in censuring, opposing and abusing those that are against you, and in seducing others, and mis-imploying your zeal, and parts, and time, and poysoning all your prayers and discourses, and in the end to see what mischief you have done for want of knowledge, and with *Paul* to confess, that you were mad in opposing the truth and servants of God, though you did it in a zeal of God through ignorance. Were it not much better to stay till you have tryed the ground, and prevent so many years grievous sin, than to scape by a sad repentance, and leave behind you stinking and venomous fruit of your mistake? (And *worse*, if you *never repent* your selves;) Your own and your Brethrens souls are not so lightly to be ventured upon dangerous untryed ways. It will not make the *Truth* and *Church* amends, to say at last, *I had thought I had done well.* Let those go to the Wars of *disputing* and *contending*, and *censuring*, and *siding* with a *Sect* that are riper, and better understand the cause: Wars are not for Children: Do you suspend your judgment till you can solidly and certainly inform it, and serve God in Charity, quietness and peace: And it's two to one, but you will live to see the day, that the contenders that would have led you into their Wars, will come off with so much loss themselves, as will teach them to approve your peaceable course, or teach you to bless God that kept you in your place and duty.

§. 3. In all this I deny not, but every truth of God is to be valued at a very high rate; and that he that shall carry himself in a neutrality, when *Faith* or *Godliness* is the matter in controversie, or shall do it meerly for his worldly ends, to save his stake by temporizing, is a false hearted hypocrite, and *at the heart* of no Religion. But withal I tell you, that all is not matter of *Faith* or *Godliness* that the Autonomian-Papist, the Antinomian-Libertine, or other passionate parties shall call so: And that as we must avoid contempt of the smallest Truth, so we must much more avoid the most heinous sins which we may commit for the defending of an errour. And that some Truths must be silenced for a time (though not denyed) when the contending for them is unseasonable, and tendeth to the injury of the Church. If you were Masters in the Church, you must not teach your Scholars to their hurt, though it be truth you teach them. And if you were Physicians you must not cram them or Medicate them to their *hurt.* Your *power and duty* is not to *Destruction*, but to *Edification.* The good of the Patient is the end of your Physick. All truth is not to be spoken, nor all Good to be done by *all men*, nor at all times. He that will do contrary, and take this for a carnal principle, doth but call *folly* and *sin* by the name of *zeal* and *duty*, and set the house on fire to rost his Egg, and with the Pharisees, prefer the outward rest of their Sabbath before his Brothers life or health. Take heed what you do when Gods honour, and mens souls, and the Churches peace are concerned in it.

§. 4. And let me tell you my own observation. As far as my judgment hath been able to reach, the men that have stood for *Pacification* and *Moderation*, have been the most *judicious*; and those that have best understood themselves, in most controversies that ever I heard under debate among good Christians: And those that furiously censured them as lukewarm or corrupted, have been men that had least judgment, and most passion, pride and foul mistakes in the points in question.

§. 5. Nay, I will tell you more of my observation, of which these times have given us too much proof: *Profane* and *formal Enemies* on the one hand, and *ignorant self-conceited wranglers* on the other hand, who think they are champions for the truth, when they are venting their passions and fond opinions, are the two Thieves between whom the Church hath suffered from the beginning to this day. The first are the *Persecutors*, and the other the *Dividers* and disturbers of the Church. Mark what the Holy Ghost saith in this case, 2 Tim. 2. 23, 24. *But foolish and unlearned questions avoid, knowing that they do gender strife; and the servant of the Lord must not strive, but be gentle unto all men*, Phil. 2. 14, 15. *Do all things without murmurings and disputings: that ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom you shine, as lights in the world*, 1 Tim. 6. 3, 4, 5, 6. *If any man teach otherwise, and consent not to wholsome words, even to the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds*, &c. So 1 Tim. 1. 4, 5. *Neither give heed to fables and endless genealogies, which minister Questions, rather than godly edifying, which is in faith: Now the end of the commandment is Charity, out of a pure heart, and a good conscience, and faith unfeigned.*

§. 6. Yet I must here profess, that if any false-hearted worldly hypocrite, that resolveth to be on the saving side, and to hold all to be lawful that seemeth necessary to his safety or preferments, shall take any encouragement from what I have here said, to debauch his conscience, and sell his soul, and then call all those [*furious zealots*] that will not be as false to God as he, let that man know, that I have given him no cloak for so odious a sin, nor will he find a cover for it at the bar of God, though he may delude his conscience, and bear it out by his carnal advantages before the world.

Direct. 13. *KNow that true Godliness is the best Life upon Earth, and the only way to perfect Happiness; Still apprehend it therefore, and Use it as the best: and with great diligence resist those Temptations which would make it seem to you a confounding grievous or unpleasant thing.* Dir. 13.

§. 1. There are all things concurrent in a Holy life, to make it the most delectable life on earth, to a rational purified mind, that is not captivated to the flesh, and liveth not on Air or Dung. The Object of it is the *Eternal God* himself; the *Infallible Truth*, the only *satisfactory Good*; and all these condescending and appearing to us, in the mysterious, but suitable glass of a *Mediatour*, Redeeming, Reconciling, teaching, governing, sanctifying, justifying and glorifying all that are his own. The *End* of it is the pleasing and glorifying of our Maker, Redeemer and Sanctifier; and the everlasting happiness of our selves and others. The *Rule* of it is the infallible Revelation of God, delivered to the Church by his Prophets, and his Son, and his Apostles, and comprized in the Holy Scrip- Godliness what.

ptures, and sealed by the Miracles and Operations of the Holy Ghost that did indite them. The *Work* of Godliness is a living unto God, and preparing for everlasting life, by foreseeing, foretasting, seeking and rejoycing in that endless Happiness which we shall have with God; and by walking after the Spirit, and avoiding the filthiness, delusions and vexations of the world and the flesh. The nature of man is not capable of a more noble, profitable and delectable life, than this which God hath called us to by his Son. And if we did but rightly know it, we should follow it with continual alacrity and delight. Be sure therefore to conceive of Godliness as it is, and not as it is mis-represented by the Devil and the Ungodly. Read what I have written of this in my [*A Saint or a Bruit.*]

§. 2. As long as a Man conceiveth of Religion as it is, even the most sweet and delectable Life, so long he will follow it willingly and with his heart, and despise the temptations and avocations of fleshly gain and pleasure: He will be *sincere*, as not being only drawn by other men, or outward Advantages, nor frightned into it by a passion or fearfulness, but loving Religion for it self, and for its excellent ends: And then he will be chearful in all the duties, and under all the Sufferings and Difficulties of it: And he will be most likely to persevere unto the end. We cannot expect that the *Heart* or *Will* should be any more for God and Godliness, than the Understanding practically apprehendeth them as Good. Nay, we must always perceive in them a transcendent *Goodness*, above all that is to be found in a wordly life: Or else the appearing Goodness of the Creature, will divert us and carry away our minds: We may see in the very Brutes, what a power *apprehension* hath upon their *actions*. If your Horse be but going to his home or pasture, how freely will he go thro' thick and thin? but if he go *unwillingly*, his travel is troublesome and slow, and you have much ado to get him on. It will be so with you in your way to Heaven.

§. 2. It is therefore the principal design of the Devil, to hide the *Goodness* and Pleasantness of Religion from you; and to make it appear to you as a terrible or tedious life. By this means it is that he *keeps* men from it: and by this means he is still endeavouring to draw you back again, and frustrate your good Beginnings and your Hopes. If he can thus mis-represent Religion to your understandings; he will suddenly alienate your Wills, and corrupt your Lives, and make you turn to the World again, and seek for Pleasure somewhere else, and only take up with some heartless lip-service, to keep up some deceitful Hope of being saved. And the means which Satan useth to these ends are such as these.

How Satan would make Religion seem to be a confounding unpleasant thing. 1. By difficulties.

§. 3. 1. He will do his work to overwhelm you with appearing *Doubts* and *Difficulties*, and bring you to a *loss*, and to make Religion seem to you a *confounding*, and not a *satisfying* thing. This is one of his most dangerous Assaults upon the weak and young Beginners. *Difficulties* and *Passions* are the things which he makes use of to *confound* you, and put you out of a regular cheerful seeking of salvation. When you read the *Scriptures* he will mind you of abundance of *Difficulties* in all you read or hear. He will shew you seeming *Contradictions*: and tell you that you will never be able to understand these things. He will cast in thoughts of Unbelief and Blasphemy, and cause you, if he can, to rowl them in your mind: If you cast them not out with abhorrence, but dispute with the Devil, he hopes to prove too hard at least for such children and unprovided Souldiers as you: And if you do reject them and refuse to dispute it with him, he will sometimes tell you that your cause is naught, or else you need not be afraid to think of all that can be said against it; and this way he gets advantage of you to draw you to unbelief: And if you scape better than so, at least he will molest and *terrifie* you with the hideousness of his temptations; and make you to think that you are *forsaken of God*, because such blasphemous thoughts have been so often in your minds: and thus he will one while *tempt* you to *Blasphemy*, and another while affright and torment you with the thoughts of such Temptations.

§. 4. So also in the study of other *good Books*, he will tempt you to fix upon all that seems difficult to you, and there to confound and perplex your selves: and in your Meditations, he will seek to make all to tend, but to confound and overwhelm you; keeping still either hard or fearful things before your eyes; or breaking and scattering your thoughts in pieces, that you cannot reduce them to any order, nor set them together, nor make any thing of them, nor drive them to any desirable end. So in your Prayers he would fain confound you, either with fear, or with doubtful and distracting thoughts about God, or your sins, or the matter or manner of your duty, or questioning whether your Prayers will be heard. And so in your self-examination, he will still seek to puzzle you, and leave you more in darkness than you began, and make you afraid of looking homeward, or conversing with your selves; like a man that is afraid to lye in his own House when he thinks it haunted with some Apparitions. And thus the Devil would make all your Religion to be but like the unwinding of a bottom of Yarn, or a Skein of Silk that is ravelled; that you may cast it away in weariness or despair.

§. 5. Your Remedy against this dangerous temptation is, to remember that you are yet young in knowledge, and that Ignorance is like *darkness* that will cause *Doubts* and *Difficulties* and fears; and that all these will vanish as your Light increaseth: and therefore you must wait in patience, till your riper knowledge fit you for satisfaction: And in the mean time be sure that you take up your hearts most with the great, fundamental, necessary, plain and certain points, which your Salvation is laid upon, and which are more suited to your state and strength: If you will be gnawing bones, when you should be sucking milk, and have not patience to stay till you are past your childhood, no marvel if you find them hard, and if they stick in your throats, or break your teeth. See that you live upon God in Christ, and love and practice what you know, and think of the excellency of so much as is already revealed to you: You know already what is the end that you must seek, and where your Happiness consisteth; and what Christ hath done to prepare it for you, and how you must be justified and sanctified and walk with God: Have you God, and Christ, and Heaven to think on, and all the mercies of the Gospel to delight in, and will you lay by these as common matters, or overlook them, and perplex your selves about every difficulty in your way? Make clean work before you as you go, and live in the joyful acknowledgment of the mercies which you have received, and in the practice of the things you know, and then your Difficulties will vanish as you go on.

§. 6. 2. Another of Satans wiles is, to *confound* you with the noise of *Sectaries*, and divers Opinions in Religion; while the Popish Sect tell you that if you will be saved, you must be of their Church; and others say, you must be of theirs: And when you find that the Sects are many, and their reasonings such as you cannot answer, you will be in danger either to take up some of their deceits, or to be confounded

2. By various Sects. *Sed jactur. but not optimum quærens be-*

minumque dissensio: Et quia non idem contingit in seniibus, hos natura certos putamus: Illa quæ aliis sic, aliis secus, nec iidem semper uno modo videntur, bona esse dicimus: Quod est longe aliter.——Animis omnes tenduntur insidiæ, &c. Cicero de Legib. li. 1. p. 291. Vid. cæt.

founded among them all, not knowing which Church and Religion to chooſe.

§. 7. But here conſider, that there is but one Univerſal Church of Chriſtians in the World, of which Chriſt is the only King and Head, and every Chriſtian is a member. You were Sacramentally admitted into this Catholick Church by Baptiſm, and *Spiritually* by your being *born of the Spirit*: You have all the promiſes of the Goſpel, that if you believe in Chriſt you ſhall be ſaved; and that all the living members of this Church are loved by Chriſt as Members of his Body, and ſhall be preſented unſpotted to the Father, by him who is the Saviour of his Body, Eph. 5. 23, 24, 25, 26, 27, 29. *And that by one Spirit we are all baptized or entered into this one body*, 1 Cor. 12. 12, 13. If then thou haſt *faith*, and *love*, and the *Spirit*, thou art certainly a Chriſtian, and a Member of Chriſt, and of this *Univerſal Church* of Chriſtians. And if there were any other Church, but what are the *Parts* of this one, then this were not *Univerſal*, and Chriſt muſt have two Bodies. Thou art not ſaved for being a Member of the Church of *Rome*, or *Corinth*, or *Epheſus*, or *Philippi*, or *Theſſalonica*, or of any other ſuch; but for being a Member of the *Univerſal Church* or *body of Chriſt*, that is, a *Chriſtian*. And as thou art a Subject of the *King*, and a Member of this Kingdom, whatever *Corporation* thou be a member of (perhaps ſometime of one, and ſometime of another) ſo thou art a ſubject of Chriſt, what ever *particular Church* thou be of: For it is no Church, if they be not *Chriſtians*, or Subjects of Chriſt. For one Sect then to ſay, *Ours* is the true Church, and another to ſay, Nay, but ours is the true Church, is as mad as to diſpute, whether your Hall, or Kitchin, or Parlor, or Cole-houſe, is your *Houſe*: and for one to ſay, This is the Houſe, and another, Nay, but it is that: when a child can tell them, that the beſt is but a part, and the *Houſe* containeth them all: And for the Papiſts that take on them to be the whole, and deny all others to be Chriſtians and ſaved, except the Subjects of the Pope of *Rome*, it is ſo irrational, Antichriſtian a Fiction and Uſurpation, and odious, cruel and groundleſs a Damnation, of the far greateſt part of the body of Chriſt, that it's fitter for *deteſtation*, than *diſpute*. And if ſuch a crack would frighten the World out of their Wits, no doubt but other Biſhops alſo would make uſe of it, and ſay, All are damned that will not be ſubject to us. But if you would ſee the Folly and Miſchief of Popery, both in this and other points, I refer you to my Treatiſe of the *Catholick Church*, and my *Key for Catholicks*, and my *Safe Religion*, and my *Diſputat. againſt Johnſon*, and my *Winding-ſheet for Popery*.

3. By Scrupulosity.

§. 8. 3. Another temptation to confound you in your Religion, is, by filling your Heads with *practical ſcrupuloſity*; ſo that you cannot go on for doubting every ſtep whether you go right: and when you ſhould cheerfully ſerve your Maſter, you will do nothing but diſquiet your minds with Scruples, whether this or that be right or wrong. Your Remedy here, is not by caſting away all care of pleaſing God, or fear of ſinning, or by debauching conſcience; but by a cheerful and quiet obedience to God, ſo far as you know his will, and an upright Willingneſs and Endeavour to underſtand it better; and a thankful receiving the Goſpel-pardon for your Failings and Infirmities. Be faithful in your obedience; but live ſtill upon Chriſt, and think not of reaching to any ſuch obedience, as ſhall ſet you above the need of his merits, and a daily pardon of your ſins: Do the *beſt you can* to *know* the will of God and *do* it: But when you know the Eſſentials of Religion, and obey ſincerely, let no remaining wants deprive you of the comfort of that ſo great a Mercy, as proves your right to life eternal: In your ſeeking further for more knowledge and obedience, let your care be ſuch as tendeth to your profiting, and furthering you to your end, and as doth not hinder your joy and thanks for what you have received: But that which deſtroyeth your joy and thankfulneſs, and doth but perplex you, and not further you in your way, is but hurtful Scrupuloſity, and to be laid by. When you are right in the main, thank God for that, and be further ſolicitous ſo far as to help you on, but not to hinder you. If you ſend your ſervant on your meſſage, you had rather he went on his way as well as he can, than *ſtand ſcrupling* every ſtep whether he ſhould ſet the right or left foot forward? and whether he ſhould ſtep ſo far or ſo far at a time, *&c. Hindering Scruples* pleaſe not God.

4 By ſetting you on overdoing by your own inventions.

§. 9. 4. Another way to confound you in your Religion is, by ſetting you upon overdoing by Inventions of your own; when a poor ſoul is moſt deſirous to pleaſe God, the *Devil* will be *Religious*, and ſet him upon ſome ſuch task of *Voluntary humility*, or *Will-worſhip*, as the Apoſtle ſpeaks of, *Col.* 2. 18, 20, 21, 22, 23. or ſet him upon ſome enſnaring unneceſſary Vows or Reſolutions, or ſome Popiſh works of conceited ſupererrogation, which is that which *Solomon* calleth, being *righteous overmuch*, Eccleſ. 7. 16. Thus many have made duties to themſelves, which God never made for them; and taketh that for ſin, which God never forbad them: The Popiſh Religion is very much made up, of ſuch Commandments of their own, and Traditions of men. As if Chriſt had not made us work enough, men are forward to make much more for themſelves. And ſome that ſhould teach them the Laws of Chriſt, do think that their Office is in vain, unleſs they may alſo preſcribe them Laws of their own, and give them new Precepts of Religion. Yea, ſome that are the bittereſt enemies to the ſtrict obſervance of the Laws of God, as if it were a tedious needleſs thing, muſt yet needs load us with abundance of unneceſſary Precepts of their own. And thus Religion is made both weariſom and uncertain, and a door ſet open for men to enlarge it, and increaſe the burden at their pleaſure. Indeed Popery is fitted to delude and quiet ſleepy conſciences, and to torment with Uncertainties the Conſciences that are awaked.

And there is ſomething in the corrupted nature of Man, that inclineth him to ſome Additions and voluntary Service of his *Own* Inventions, as an offering moſt acceptable unto God: Hence it is that many poor Chriſtians do raſhly entangle their Conſciences with *Vows*, of circumſtances and things unneceſſary, as to give *ſo much*, to obſerve ſuch *days* or *hours*, in *faſting* and *prayer*, not to do ſuch or ſuch a thing that in its ſelf is lawful, with abundance of ſuch things, which perhaps ſome change of Providence may make accidentally their duty afterwards to do: or diſable them to perform their Vows: And then theſe ſnares are Fetters on their perplexed Conſciences, perhaps as long as they live. Yea, ſome of the Antonomians teach the People, that things indifferent are the *fitteſt matter of a Vow*; as to *live ſingle*, to *poſſeſs nothing*, to *live in ſolitude*, and the like: Indeed all *things lawful* when they are vowed, muſt be performed: But it is *unfit to be vowed* if it be not firſt profitable and beſt, for our ſelves or others: and that which is beſt is not indifferent, it being every mans duty to chooſe what

what is *best*. Vows are to bind us to the Performance of that which God had bound us to by his Laws before: They are our expreſſion of conſent and reſolution by a ſelf-obligation to obey his will: And not to make new duties of Religion to our ſelves, which elſe would never have been our duty.

§. 10. To eſcape theſe ſnares, it is neceſſary that you take heed of corrupting your Religion by burdens and mixtures of your own deviſing: You are called to *Obey Gods Laws*, and not to make Laws for your ſelves. You may be ſure that his Laws are juſt and good, but yours may be bad and fooliſh. When you obey him, you may expect your Reward and Encouragement from him: but when you will obey your ſelves, you muſt reward your ſelves. You may find it *enough* for you to keep his Laws, without deviſing more work for your ſelves; or feigning Duties which he commanded not, or ſins which he forbad not. Be not raſh in making Vows: Let them reach but unto neceſſary Duties: And let them have their due Exceptions when they are about alterable things: Or if you are entangled by them already, conſult with the moſt judicious, able, impartial men, that you may come clearly off without a wound. There is a great deal of Judgment, and Sincerity neceſſary in your Counſellors, and a great deal of Submiſſion and ſelf denyal in your ſelves, to bring you ſafely out of ſuch a ſnare. Avoid ſin whatever you do: for ſinning is not the way to your deliverance. And for the time to come, be wiſer, and lay no more ſnares for your ſelves; and clog not your ſelves with your own Inventions, but cheerfully obey what God commandeth you, who hath Wiſdom and Authority ſufficient to make you perfect Laws. Chriſts *yoke is eaſie*, and his *burden light*, Matth. 11. 30. and *his Commandments are not grievous*, 1 John 5. 3. But if *your mixtures* and ſelf-deviſed ſnares are *grievous* to you, blame not God, but your ſelves that made them.

5. By overwhelming Fears and Sorrows.

§. 11. 5. Another of Satans ways to make Religion burdenſome and grievous to you, is by overwhelming you with fear and ſorrow. Partly by perſwading that Religion conſiſteth in exceſs of *Sorrow*, and ſo cauſing you to ſpend your time in ſtriving to trouble and grieve your ſelves unprofitably, as if it were the courſe moſt acceptable to God: and partly by taking the advantage of a *timerous paſſionate* nature; and ſo making every thought of God, or ſerious exerciſe of Religion, to be a torment to you, by raiſing ſome overwhelming Fears. For *fear hath torment*, 1 John 4. 18. In ſome feminine, weak and melancholy perſons, this Temptation hath ſo much advantage in the Body, that the holieſt ſoul can do but little in reſiſting it; ſo that tho' there be in ſuch a ſincere Love to God, his Ways and Servants, yet fear ſo playeth the tyrant in them, that they perceive almoſt nothing elſe. And it is no wonder if Religion be grievous and unpleaſant to ſuch as theſe.

§. 12. But alas, it is you your ſelves that are the cauſes of this, and bring the matter of your grievance with you. God hath commanded you a ſweeter work. It is a life of Love, and joy, and cheerful progreſs to eternal joy that he requireth of you; and no more fear or grief than is neceſſary to ſeparate you from ſin, and teach you to value and uſe the Remedy. The Goſpel preſenteth to you ſuch abundant matter of joy and peace, as would make theſe the very complexion and temperature of your ſouls, if you received them as they are propounded. *Religious fears* when they are inordinate and hurtful, are ſinful and indeed againſt Religion; and muſt be reſiſted as other hurtful Paſſions. Be better acquainted with Chriſt and his promiſes, and you will find enough in him to pacify the Soul, and give you confidence and holy boldneſs in your acceſs to God, *Heb.* 4. 16. *Epheſ.* 3. 12. *Heb.* 10. 19. The Spirit which he giveth, is not the *Spirit of bondage*, but the Spirit of Adoption, of Love and Confidence, *Rom.* 8. 15. *Heb.* 2. 15.

6. By unmortified luſts.

§. 13. 6. Another thing that maketh Religion ſeem grievous, is retaining unmortified ſenſual deſires. If you keep up your luſt, they will ſtrive againſt the Goſpel, and all the works of the Spirit which ſtrive *againſt them*, Gal. 5. 17. And every *duty* will be ſo far *unpleaſant* to you as you are *carnal*, becauſe it is againſt your carnal inclination and deſire. Away therefore with your beloved ſickneſs, and then both your *Food* and your *Phyſitian* will be leſs grievous to you. *Mortifie the fleſh, and you will leſs diſreliſh the things of the Spirit. For the carnal mind is enmity againſt God: For it is not ſubject to his Law, nor can be.* Rom. 8. 7, 8.

7. By actual ſin.

§. 14. 7. Another cauſe of confounding and wearying you, is the mixture of your *actual ſins*, dealing unfaithfully with God, and wounding your Conſciences, by renewing guilt, eſpecially of ſins againſt knowledge and conſideration. If you thus keep the bone out of joint, and the wound unhealed, no marvel if you are loth to work or travail. But it is your ſin and folly that ſhould be grievous to you, and not that which is contrary to it, and would remove the cauſe of all your troubles. Reſolvedly forſake your wilful ſinning, and come home by *Repentance towards God, and faith towards our Lord Jeſus Chriſt*, (Acts 20. 21.) and then you will find, that when the *Thorn* is out, your *Pain* will ceaſe, and that the cauſe of your trouble was not in God or Religion, but in *your ſin*.

8. By ignorance of the tenor of the Goſpel.

§. 15. 8. Laſtly, To make Religion unpleaſant to you, the Tempter would keep the Subſtance of the Goſpel unknown or unobſerved to you: He would hide the wonderful Love of God revealed in our Redeemer, and all the riches of ſaving grace, and the great deliverance and Priviledges of believers, and the certain hopes of life eternal: And the Kingdom of God which conſiſteth in righteouſneſs, and peace, and joy in the Holy Ghoſt, ſhall be repreſented to you as conſiſting in errors only, or in trifles; in ſhadows and ſhews, and bodily exerciſe which profiteth little, 1 *Tim.* 4. 8. If ever you would know the pleaſures of faith and holineſs, you muſt labour above all to know God as revealed in his infinite love in the Mediator, and read the Goſpel as Gods Act of Oblivion, and the Teſtament and Covenant of Chriſt, in which he giveth you life eternal: and in every duty draw near to God as a reconciled Father, the Object of your everlaſting Love and Joy. Know and uſe Religion as it is, without miſtaking or corrupting it, and it will not appear to you as a grievous tedious or confounding thing.

Direction 14. *BE very diligent in mortifying the deſires and pleaſures of the fleſh; and keep a continual watch upon your Senſes, Appetite and Luſts; and caſt not your ſelves upon temptations, occaſions or Opportunities of ſinning, remembring that your Salvation lyeth on your Succeſs.* Dir. 14.

§. 1. The luſts of the fleſh, and the pleaſures of the world, are the common enemy of God and Souls, and the damnation of thoſe Souls that periſh. And there is no ſort more lyable to temptations of this kind, than thoſe that are in the flower of their youth and ſtrength. When all the Senſes are in their vigour, and luſt and appetite are in their

their ſtrength and fury, how great is the danger? and how great muſt your diligence be if you will eſcape; The appetite and luſt of the weak and ſick, are weak and ſick as well as they; and therefore they are no great temptation or danger to them. The deſire and pleaſure of the ſenſes do abate, as natural ſtrength and vigour doth abate: To ſuch there is much leſs need of watchfulneſs; and where nature hath mortified the fleſh, there is ſomewhat the leſs for grace to do. There needs not much grace to keep the aged and weak from fornication, uncleanneſs, exceſſive ſports and carnal mirth: and gluttony and drunkenneſs alſo are ſins which youth is much more lyable to. Eſpecially ſome bodies that are not only young and ſtrong, but have in their temperature and complexion a ſpecial inclination to ſome of theſe (as luſt, or ſport, or fooliſh mirth) there needeth a great deal of diligence, reſolution and watchfulneſs for their preſervation. Luſt is not like a corrupt opinion, that ſurprizeth us through a defect of Reaſon, and vaniſheth as ſoon as truth appeareth: But it is a brutiſh inclination, which though Reaſon muſt ſubdue and govern, yet the perfecteſt Reaſon will not extirpate, but there it will ſtill *dwell*. And as it is *conſtantly with you*, it will be *ſtirring* when objects are preſented by the ſenſe or fantaſie to allure. And it is like a torrent or a head-ſtrong Horſe, that muſt be kept in at firſt, and is hardly reſtrained if it once break looſe and get the head. If you are bred up in temperance and modeſty, where there are no great temptations to gluttony, drinking, ſports or wantonneſs, you may think a while that your natures have little or none of this concupiſcence, and ſo may walk without a guard: But when you come where baits of luſt abound? where Women, and Playes, and Feaſts, and Drunkards are the Devils ſnares, and tinder, and bellows, to enflame your luſts, you may then find to your ſorrow, that you had need of watchfulneſs, and that all is not *mortified*, that is *aſleep*, or *quiet* in you. As a man that goeth with a Candle among Gunpowder, or near Thatch, ſhould never be careleſs, becauſe he goeth in continual danger; ſo you that are young, and have naturally eager appetites and luſts, ſhould remember that *you* carry fire and Gunpowder ſtill about *you*, and are never out of danger while you have ſuch an enemy to watch.

§. 2. And if once you ſuffer the fire to kindle, alas, what work may it make ere you are aware? James 1. 14, 15. *Every man is tempted when he is drawn away of his own luſt and enticed: Then when luſt hath conceived it bringeth forth ſin; and ſin when it is finiſhed bringeth forth death.* Little knoweth the Fiſh when he is catching or nibling at the bait, that he is ſwallowing the hook which will lay him preſently on the bank. When you are looking on the cup, on gazing or alluring beauty, or wantonly dallying and pleaſing your ſenſes with things unſafe, you little know how far beyond your intentions you may be drawn, and how deep the wound may prove, how great the ſmart, or how long and difficult the cure. As you love your ſouls, obſerve *Pauls* counſel, 2 Tim. 2. 22. *Flee youthful luſts*: Keep at a full diſtance: Come not near the bait. If you get a wound in your conſciences by any wilful heinous ſin, O what a caſe will you be in? How heartleſs unto ſecret duty? afraid of God that ſhould be your joy; deprived of the comforts of his preſence, and all the pleaſure of his ways? How miſerably will you be tormented between the tyranny of your own concupiſcence, the ſting of ſin, the gripes of Conſcience, and the terrors of the Lord? How much of the life of faith, and love, and heavenly zeal, will be quenched in a moment? I am to ſpeak more afterwards of this; and therefore ſhall only ſay at preſent to all young Converts that care for their ſalvation: *Mortifie the fleſh*, and *always watch, and avoid temptations.*

Direction 15. BE *exceeding wary not only what Teachers you commit the guidance of your Souls unto, but alſo with what company you familiarly converſe: That they be neither ſuch as would corrupt your minds with error, or your hearts with viciouſneſs, profaneneſs, lukewarmneſs, or with a ſeaveriſh factious zeal: But chooſe, if poſſible, judicious, holy, heavenly, humble, unblameable, ſelf denying perſons, to be your ordinary companions, and familiars, but eſpecially for your near Relations.*

Dir. 15. *Namſi falſi & ſolo nomine tumidi, non modo non conſulendi, ſed vitandi ſunt, quibus nihil eſt importunius, nihil inſulſius, &c. Petrach.*

§. 1. It is a matter of very great importance, what *Teachers* you chooſe in order to your ſalvation. In this the free grace of God much differenceth ſome from others: For as poor Heathens and Infidels have none that know more, than what the Book of Nature teacheth (if ſo much;) ſo in the ſeveral Nations of Chriſtians, it is hard for the people to have any, but ſuch as the *Sword* of the *Magiſtrate forceth on them, or the ſtream of their Countreys Cuſtom recommendeth to them.* And it is a wonder if *pure Truth and Holineſs* be countenanced by either of theſe. But when and where his mercy pleaſeth, God ſendeth wiſe and holy Teachers, with compaſſion and diligence to ſeek the ſaving of mens ſouls, ſo that none but the malignant and obſtinate are deprived of their help.

Dial. 157. *lib.* 2. *Scientia eſt poſſe docere. Proverb. Sub indocta tamen doctus evadere potes. affatu alicujus divino, ut Cicero loquitur. Auguſtinus de ſeipſo teſtatur (cui non omnia credere nefas eſt) quod & Ariſtotelicas Categorias, quæ inter difficillima numerantur, & artes liberales, quas ſingulas à præceptoribus didiciſſe magnum dicitur) nullo tradente, omnes intellexit.* Bernardus *item, vir doctrina & ſanctitate clariſſimus, omnes ſuas literas (quarum inter cunctos ſui temporis abundantiſſimus fuit) in ſilvis & in agris didicit non hominum magiſterio, ſed meditando & orando, nec ullos unquam alios præceptores habuit, quam quercus & fagos.* Petrarch. lib. 2. Dialog. 40.

§. 2. Ambitious, proud, covetous, licentious, ungodly men, are not to be choſen for your *Teachers* if you have your choice. In a Nation where true Religion is in credit, and hath the Magiſtrates countenance or the Major Vote, ſome graceleſs men may joyn with better, in preaching and defending the purity of doctrine, and holineſs of life: And they may be very ſerviceable to the Church herein; eſpecially in *expounding* and *diſputing* for the truth: But even there, more experienced ſpiritual Teachers are much more deſirable: They will ſpeak moſt feelingly, who feel what they ſpeak: And they are fitteſt to bring others to faith and love, who believe and love God and holineſs themſelves. They that have life will ſpeak more lively than the dead. And in moſt places of the world, the ungodlineſs of ſuch Teachers makes them enemies to the Truth which is according to godlineſs: Their natures are at enmity to the life and power of the doctrine which they ſhould preach: And they will do their worſt to corrupt the Magiſtrates, and make them of their mind: And if they can but get the Sword to favour them, they are uſually the cruelleſt perſecutors of the ſincere. As it is notorious among the Papiſts, that the baits of Power, and Honour, and Wealth, have ſo vitiated the body of their Clergy, that they conſpire to uphold a worldly Government and Religion, and in expreſs contradiction to ſenſe and Reaſon, and to Antiquity and the judgment of the Church, and to the holy Scriptures, they captivate the ignorant and ſenſual to their tyranny and falſe worſhip, and uſe the ſeduced Magiſtrates and multitude to the perſecuting of thoſe that will not follow them, to ſin and to perdition. Take heed of proud and worldly Guides,

§. 3.

§. 3. And yet it is not every one that pretendeth Piety and Zeal, that is to be heard or taken for a Teacher: But 1. Such as preach ordinarily the substantial Truths which all Christians are agreed in: 2. Such as make it the drift of their preaching, to raise your souls to the Love of God, and to a holy heavenly life, and are zealous against confessed sins. 3. Such as contradict not the essential Truths by errors of their own; nor the doctrine of Godliness by wicked malicious applications. 4. Such as drive not on any ambitious tyrannical designs of their own, but deny themselves, and aim at your salvation. 5. Such as are not too hot in proselyting you to any singular opinion of their own: it being the prediction of *Paul* to the *Ephesians*, Acts 20. 30. *Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* 6. Such as are *judicious* with holy *zeal*, and *zealous* with *judgment*. 7. Such as are of *experience* in the things of God, and not young beginners or Novices in Religion. 8. Such as bear reverence to the judgments of the generality of wise and godly men, and are tender of the Unity of the Church, and not such as would draw you into a Sect or Party, to the contempt of other Christians; no not to a party that hath the favour of Rulers and the people to promote them. 9. Such as are gentle, peaceable, and charitable, and not such as burn with hellice malish against their Brethren, nor with an ungodly, or cruel, consuming zeal. 10. Such as live not sensually and wickedly contrary to the doctrine which they preach, but shew by their lives, that they believe what they say, and feel the power of the truths which they preach.

Imperat (Rex) ut nostræ religionis illorum mensa nullum communem haberent, neque cum Catholicis omnino versarentur. Quæ res non ipsis aliquod præsidii beneficium, sed nobis maximum contulit lucrum: Nam sicuti cancer consuevit serpere, quanto magis communis mensa ciborum potuit inquinare, cum dicat Apostolus, cum nefariis nec cibum habere communem. Victor. Utic. p. 418. *Magnum virtutis præsidium societas bonorum, socius exemplo excitat, sermone recreat, consilio instruit, orationibus adjuvat, autoritate continet, quæ omnia solitudini desunt,* Jos. Acosta, l. 4. c. 13. *Dicunt Stoici Amicitiam solos inter bonos, quos sibi invicem studiorum similitudo conciliet, posse consistere. Porro amicitiam ipsam societatem quandam esse dicunt omnium quæ sunt ad vitam necessaria, cum amicis ut nobismet ipsis utamur: atque ob id amicum eligendum, amicorumque multitudinem inter expetenda ponunt: inter malos non posse constare amicitiam.* Laert. in Zenone.

§. 4. And your familiar *companions* have great advantage to help or hinder your salvation, as well as your *Teachers*. The matter is not so great whom you meet by the way, or travel with, or trade and buy and sell with, as whom you make your intimate, or familiar friends. For such have both the advantage of their *interest* in your affections, and also the advantage of their nearness and familiarity; and if they have but also the advantage of higher abilities than you, they may be powerful instruments of your good or hurt. If you have a familiar friend that will defend you from error, and help you against temptations, and lovingly reprove your sin, and feelingly speak of God, and the life to come, inditing his discourse from the inward power of faith, and love, and holy experience, the benefit of such a friend may be more to you, than of the learnedst or greatest in the world. How sweetly will their speeches relish of the Spirit, from which they come? How deeply may they pierce a careless heart? How powerfully may they kindle in you a love and zeal to God and his Commandments? How seasonably may they discover a temptation, prevent your fall, reprove an error, and recover your souls? How faithfully will they watch over you? How profitably will they provoke and put you on? and pray with you fervently when you are cold, and mind you of the Truth and duty, and mercy, which you forget? It is a very great mercy to have a judicious, solid, faithful companion, in the way to Heaven.

§. 5. But if your ears are daily filled with froth and folly, with ribaldry or idle stories, with Oaths and Curses, with furious words, or scorns and jears against the godly, or with the Sophistry of deceivers, it is likely this should leave a pleasant or wholsome relish on your minds? Is it likely that the effect should not be seen in your lean or leprous hearts and lives, as well as the effects of an infected or unwholsome air or diet, will be seen upon your diseased bodies? He is ungodly that *liketh* such *company best*: And he is proud and presumptuous that will unnecessarily cast himself upon it, in confidence that he shall receive no hurt: And he is careless of himself, that will not cautelously avoid it: And few that long converse with such, come off without some notable loss; except when we live with such, as *Lot* did in *Sodom*, grieving for their sin and misery, or as Christ conversed with publicans and sinners, with a holy zeal and diligence to convert and save them, or as those that have not *liberty*, who bear that which they have not power to avoid.

§. 6. Among the rest, your danger is not least from them that are eager to proselyte you to some party or unsound opinion: that they think they are in the right, and that they do it in love, and that they think it necessary to your salvation, and that Truth or Godliness are the things which they profess, all this makes the danger much the greater to you, if it be not *Truth* and *Godliness* indeed, which they propose and plead for. And none are in more danger than the ungrounded and unexperienced, that yet are so wise in their own esteem, as to be confident that they know Truth from Error when they hear it, and are not afraid of any deceit, nor much suspicious of their own understandings. But of this before.

§. 7. The like danger there is of the familiar company of *lukewarm ones*, or the *prophane*. At *first* you may be troubled at their sinful or unsavoury discourse, and make some resistance against the infection: But before you are aware, it may so cool and damp your graces, as will make your decay discernable to others! First, You will hear them with less offence; and then you will grow indifferent what company you are in; and then you will laugh at their sin and folly; and then you will begin to speak as they, and then you will grow cold and seldomer in prayer and other holy duties; and if God prevent it not, at last your judgments will grow blind, and you will think all this allowable.

Non tamen ut corporum, sic animorum morbi, transeunt ad nolentes: Imo vero nobilis animus, vitiorum odio, ad amorem virtutis accenditur. Petrarch. Dialog. de alior. morib.

§. 8. But of all bad company, the *nearest* is the worst: If you choose such into your families, or into your nearest conjugal relations, you cast water upon the fire; you imprison your selves in such fetters as will gall and grieve you, if they do not stop you; you choose a life of constant, close and great temptations: Whereas your grace, and comfort and salvation, might be much promoted by the society of such as are wise and gracious and suitable to your state. To have a constant companion to open your heart to, and joyn with in prayer and edifying conference, and faithfully help you against your sins, and yet to be patient with you in your frailties, is a mercy which worldlings neither deserve nor value.

Direct. 16. *MAke careful choice of the Books which you read. Let the Holy Scriptures ever have the preheminence, and next them, the solid, lively, heavenly Treatises which best expound and apply the Scriptures: and next these, the credible Histories, especially of the Church, and Tractates upon inferior Sciences and Arts: But take heed of the poyson of the Writings of false Teachers, which would corrupt your understandings: and* Dir. 16.

and of vain Romances, Play-books, and false Stories, which may bewitch your fantasies, and corrupt your hearts.

§. 1. As there is a more excellent appearance of the Spirit of God in the Holy Scriptures, than in any other Book whatever, so it hath more power and fitness to convey the Spirit, and make us spiritual, by imprinting it self upon our hearts. As there is more of God in it, so it will acquaint us more with God, and bring us nearer him, and make the Reader more reverent, serious and Divine. Let Scripture be first and most in your hearts and hands, and other Books be used as subservient to it. The endeavours of the Devil and Papists to keep it from you, doth shew that it is most necessary and desirable to you. And when they tell you, that *all Hereticks plead the Scriptures*, they do but tell you, that it is the *common Rule or Law of Christians*, which therefore all are fain to *pretend*: As all Lawyers and wranglers plead the *Laws* of the Land, be their cause never so bad, and yet the *Laws* must not be therefore concealed or cast aside: And they do but tell you, that in their concealment or dishonouring the Scriptures, they are *worse* than any of those *Hereticks*. When they tell you that the Scriptures are misunderstood and abused, and perverted to maintain mens errors, they might also desire that the Sun might be obscured, because the purblind do mistake, and Murderers and Robbers do wickedly by its light: And that the earth might be subverted, because it bears all evil doers; and High-wayes stopt up, because men travel in them to do evil: And food prohibited, because it nourisheth mens diseases. And when they have told you truly of a Law or Rule (whether made by Pope or Council) which bad men cannot misunderstand or break, or abuse and misapply, then hearken to them and prefer that Law, as that which preventeth the need of any judgement.

§. 2. The Writings of Divines are nothing else but a preaching the Gospel to the eye, as the *voice* preacheth it to the ear. Vocal preaching hath the preheminence in moving the affections, and being diversified according to the state of the Congregations which attend it: This way the Milk cometh warmest from the breast. But Books have the advantage in many other respects: you may read an able Preacher, when you have but a mean one to hear. Every *Congregation* cannot hear the most judicious or powerful Preachers: but every *single person* may *read* the Books of the most powerful and judicious; *Preachers* may be silenced or banished, when *Books* may be at hand: *Books* may be kept at a smaller charge than Preachers: We may choose Books which treat of that very subject which we desire to hear of; but we cannot choose what subject the Preacher shall treat of. Books we may have at hand every day and hour: when we can have Sermons but seldom, and at set times. If Sermons be forgotten, they are gone. But a Book we may read over and over till we remember it: and if we forget it, may again peruse it at our pleasure, or at our leisure. So that good Books are a very great mercy to the world: The Holy Ghost chose the way of writing, to preserve his Doctrine and Laws to the Church, as knowing how easie and sure a way it is of keeping it safe to all generations, in comparison of meer Verbal Tradition, which might have made as many Controversies about the very terms, as there be memories or persons to be the preservers and reporters.

Books are (if well chosen) domestick, present, constant, judicious, pertinent, yea, and powerful Sermons: and always of very great use to your salvation: but especially when Vocal preaching faileth, and Preachers are ignorant, ungodly or dull, or when they are persecuted, and forbid to preach.

§. 3. You have need of a judicious Teacher at hand, to *direct* you what Books to use or to refuse. For among Good Books there are some *very good* that are sound and lively: and some are good, but mean, and weak, and somewhat dull: and some are *very good* in part, but have mixtures of error, or else of incautelous injudicious expressions, fitter to puzzle, than edifie the weak. I am loth to name any of these later sorts, (of which abundance have come forth of late): But to the young beginner in Religion, I may be bold to recommend (next to a sound Catechism) Mr. *Rutherford's* Letters, Mr. *Robert Bolton's* Works, Mr. *Perkins*, Mr. *Whateleyes*, Mr. *Ball* of Faith, Dr. *Prestons*, Dr. *Sibbes*, Mr. *Hildersham*, Mr. *Pinkes* Sermons, Mr. *Jo. Rogers*, Mr. *Rich. Rogers*, Mr. *Rich. Allens*, Mr. *Gurnall*, Mr. *Swinnocke*, Mr. *Jos. Simonds*: And to stablish you against Popery, Dr. *Challoner's Credo Eccles. Cathol.* Dr. *Field* of the Church, Dr. *Whites* Way to the Church, with the Defence, Bishop *Usher's* Answer to the Jesuit; and *Chillingworth*, with *Drelincourt's* Summary. And for right Principles about Redemption, *&c.* Mr. *Truman's* Great Propitiation; and of Natural and Moral Impotency; and Mr. *William Fenner* of Wilful Impenitency, Mr. *Hotchkis* of Forgiveness of Sin. To pass by many other excellent ones, that I may not name too many.

§. 4. To a very judicious able Reader, who is fit to censure all he reads, there is no great danger in the reading the Books of any Seducers: It doth but shew him how little and thin a cloak is used, to cover a bad cause. But alas, young Souldiers, not used to such Wars, are startled at a very Sophism, or at a terrible threatning of damnation to dissenters, (which every censorious Sect can use) or at every confident triumphant boast, or at every thing that hath a fair pretence of truth or godliness: Injudicious persons can answer almost no deceiver which they hear: and when they cannot answer them, they think they must yeild, as if the fault were not in them, but in the case, and as if Christ had no wiser followers, or better defenders of his truth than they. Meddle not therefore with poyson, till you better know how to use it, and may do it with less danger; as long as you have no need.

§. 5. As for Play-books and Romances, and idle Tales, I have already shewed in my *Book of self-denyal*, how pernicious they are, especially to youth, and to frothy, empty, idle wits, that know not *what a man is*, nor what he hath to do in the world. They are powerful baits of the Devil, to keep more necessary things out of their minds, and better Books out of their hands, and to poyson the mind so much the more dangerously, as they are read with more delight and pleasure: and to fill the minds of sensual people with such idle fumes, and intoxicating fancies, as may divert them from the serious thoughts of their salvation: And (which is no small loss) to rob them of abundance of that precious time, which was given them for more important business; and which they will wish and wish again at last, that they had spent more wisely. I know the fantasticks will say, that these things are innocent, and may teach men much good (like him that must go to a Whore house to learn to hate uncleanness, and him that would go out with Robbers to learn to hate Thievery): But I shall now only ask them as in the presence of God, 1. Whether they could spend that time no

better? 2. Whether better Books and practices would not edifie them more. 3. Whether the greateſt Lovers of Romances and Playes be the greateſt Lovers of the Book of God and of a holy life? 4. Whether they feel in themſelves that the Love of theſe vanities, doth increaſe their love to the Word of God, and kill their ſin, and prepare them for the life to come? or clean contrary? And I would deſire men not to prate againſt their own experience and reaſon, nor to diſpute themſelves into damnable impenitency, nor to befool their ſouls by a few ſilly words, which any but a ſenſualiſt may perceive to be meer deceit and falſhood. If this will not ſerve, they ſhall be ſhortly convinced and anſwered in another manner.

Dir. 17. Direct. 17. *TAke heed that you receive not a Doctrine of Libertiniſm as from the Goſpel; nor conceive of Chriſt as an encourager of ſin; nor pretend free grace for your carnal ſecurity or ſloth: For this is but to ſet up another Goſpel, and another Chriſt, or rather the Doctrine and works of the Devil againſt Chriſt and the Goſpel, and to turn the Grace of God into wantonneſs.*

Siquis eſt hoc vehore animi, atque hac indole virtutis ac conſtantiæ, ut reſpuat omnes voluptates, omnemque vitæ ſuæ curſum labore corporis, atque animi contentione conficiat, quem non quies, non remiſſio non ſæpialium ſtudia, non ludi, non convivia delectant; nihil in vita expetendum putet niſi quod eſt cum laude & honore conjunctum; hunc mea ſententia divinis quibuſdam bonis inſtructum atque ornatum puto. Cic. pro Cæl.

§. 1. Becauſe the Devil knoweth that you will not receive his doctrine in his own Name, his uſual method is to propound and preach it in the name of Chriſt, which he knoweth you reverence and regard. For if Satan concealed not his *own Name* and *Hand* in every temptation, it would ſpoil his game: And the more excellent and ſplendid is his pretence, the more powerful the temptation is. They that gave heed to *ſeducing Spirits* and *Doctrines of Devils*, no doubt *thought better* of the *Spirits* and the *Doctrines*, eſpecially ſeeming *ſtrict* (for the Devil hath his *ſtrictneſſes*) *as forbidden to marry, and abſtinence from meats which God hath created to be received with thankſgiving*, 1 Tim. 4. 1, 3. But the *ſtrictneſſes* of the Devil, are alwayes intended to make men *looſe*. They ſhall be ſtrict as the Phariſees in Traditions and vain Ceremonies, and building the Tombs of the Prophets, and garniſhing the Sepulchers of the Righteous, that they may hate and murder the living Saints that worſhip God in Spirit and in truth. *Licentiouſneſs* is the proper Doctrine of the Devil, which all his ſtrictneſs tendeth to promote. To *receive* ſuch principles is pernicious: but to father them upon Chriſt and the Goſpel, is blaſphemous.

§. 2. The Libertines, Antinomians and Autonomians of this age, have gathered you too many inſtances. The Libertine ſaith, [*The Heart is the man; therefore you may deny the truth with your tongue, you may be preſent at falſe Worſhip, (as at the Maſs,) you need not ſuffer to avoid the ſpeaking of a word, or ſubſcribing to an untruth or error, or doing ſome little thing; but as long as you keep your hearts to God, and mean well, or have an honeſt mental reſervation, and are forced to it by others, rather than ſuffer, you may ſay, or ſubſcribe, or ſwear any thing which you can your ſelves put a lawful ſenſe upon in your own minds, or comply with any outward actions or cuſtoms to avoid offence and ſave your ſelves.*]

For ſound Principles in theſe points, read Mr. *Gibbons's* Sermon of Juſtification in the Morning Exerciſes at S. *Giles*. And Mr. *Truman's* two Books before named, and *Le Blanks* Theſes in Latin, with the *Theſ. Salmurienſ. &c.*

The Antinomians tell you, that [*The Moral Law is abrogated, and that the Goſpel is no Law; (and if there be no Law, there is no Governour nor Government, no duty, no ſin, no judgment, no puniſhment, no reward)*; *that the elect are juſtified before they are born, or repent, or believe*; *that their ſin is pardoned before it is committed, that God took them as ſuffering and fulfilling all the Law in Chriſt, as if it had been they that did it in him: that we are juſtified by faith only in our conſciences: that juſtifying Faith is but the believing that we are juſtified: that every man muſt believe that he is pardoned, that he may be pardoned in his conſcience*; *and this he is to do by a Divine Faith, and that this is the ſenſe of the Article,* [I believe the forgiveneſs of ſins] *that is, that my ſins are forgiven*; *and that all are forgiven that believe it: that it is legal and ſinful to work or do any thing for ſalvation: that ſin once pardoned need not be confeſſed and lamented, or at leaſt, we need not ask pardon of ſin daily, or of one ſin oft: that caſtigations are no puniſhments*; *and yet no other Puniſhment is threatned to believers for their ſins*; *and conſequently that Chriſt hath not procured them a pardon of any ſin after believing, but prevented all neceſſity of pardon: and therefore they muſt not ask pardon of them, nor do any thing to obtain it: that fear of Hell muſt have no hand in our obedience, or reſtraint from ſin: And ſome add, that he that cannot repent or believe, muſt comfort himſelf that Chriſt repented and believed for him: (a contradiction):*] *Many ſuch Doctrines of Licentiouſneſs the Abuſers of Grace have brought forth.*

And the Sect which imitateth the Father of Pride in affecting to be from under the Government of God, and to be the Law-givers and Rulers of themſelves and all others (which I therefore call the Autonomians) are Licentious and much more. They equally contend *againſt Chriſts Government*, and *for their own*: They fill the world with Wars and Bloodſhed, Oppreſſion, and Cruelty, and the Ears of God with the cries of the Martyrs and oppreſſed ones, and all that the Spiritual and holy Diſcipline of Chriſt may be ſuppreſſed, and Ungodlineſs and Religion made odious, or baniſhed from the Earth, and that themſelves may be taken for the Center, and Pillars, and Law-givers of the Church, and the Conſciences of all men may be taught to caſt off all Scruples or Fears of offending God, in compariſon of offending them; and may abſolutely ſubmit to them; and never ſtick at any feared Diſobedience to Chriſt: They are the Scorners and Perſecutors of ſtrict obedience to the Laws of God, and take thoſe that fear his judgments, to be men affrighted out of their wits; and that to obey him exactly (which alas who can do, when he hath done his beſt) is but to be hypocritical or too preciſe: but to queſtion *their* domination, or break *their* Laws (impoſed on the world, even on Kings and States without any Authority) this muſt be taken for Hereſie, Schiſm, or a Rebellion like that of *Corah* and his Company. This *Luciferian* Spirit of the proud Autonomians hath filled the Chriſtian world with bloodſhed, and been the greateſt means of the Miſeries of the Earth, and eſpecially of hindring and perſecuting the Goſpel, and ſetting up a Phariſaical Religion in the world: It hath fought againſt the Goſpel, and filled with blood, the Countries of *France*, *Savoy*, *Rhætia*, *Bohemia*, *Belgia*, *Helvetia*, *Polonia*, *Hungary*, *Germany*, and many more: that it may appear how much of the Satanical nature they have, and how punctually they fulfil his will.

§ 3. And natural corruption containeth in it, the ſeeds of all theſe damnable Hereſies; nothing more natural to lapſed man, than to ſhake off the Government of God, and to become a Law-giver to himſelf, and as many others as he can; and to turn the grace of God into wantonneſs. Therefore the prophane, that never heard it from any Hereticks but them-

themſelves, do make themſelves ſuch a Creed as this that [*God is merciful, and therefore we need not fear his threatnings, for he will be better than his word: It belongeth to him to ſave us, and not to us, and therefore we may caſt our ſouls upon his care, though we care not for them our ſelves. If he hath predeſtinated us to ſalvation, we ſhall be ſaved, and if he have not, we ſhall not; whatever we do, or how well ſoever we live: Chriſt dyed for ſinners, and therefore though we are ſinners, he will ſave us: God is ſtronger than the Devil, and therefore the Devil ſhall not have the moſt: That which pleaſeth the fleſh, and doth God no harm, can never be ſo great a matter, or ſo much offend him, as to procure our damnation. What need of ſo much ado to be ſaved, or ſo much haſte to turn to God, when any one that at laſt doth but repent, and cry God mercy, and believe that Chriſt dyed for him, ſhall be ſaved? Chriſt is the Saviour of the world, and his grace is very great and free, and therefore God forbid that none ſhould be ſaved but thoſe few that are of ſtrict and holy lives, and make ſo much ado for Heaven. No man can know who ſhall be ſaved, and who ſhall not: and therefore it is the wiſeſt way, to do no body any harm, and to live merrily, and truſt God with our ſouls, and put our ſalvation upon the venture: no body is ſaved for his own works or deſervings; and therefore our lives may ſerve the turn as well as if they were more ſtrict and holy.*] This is the Creed of the ungodly: by which you may ſee how natural it is to them, to abuſe the Goſpel, and plead Gods grace to quiet and ſtrengthen them in their ſin, and to embolden themſelves on Chriſt to diſobey him.

§. 4. But this is but to ſet Chriſt againſt himſelf, even his *Merits and Mercy* againſt *his Government and Spirit*; and to ſet his *Death* againſt the *Ends* of his death; and to ſet our *Saviour* againſt our *ſalvation*, and to run *from God* and rebel againſt him, becauſe Chriſt dyed to recover *us to God*, and to give us Repentance unto life; and *to ſin*, becauſe he dyed *to ſave his people from their ſins*, and *to purifie a peculiar people to himſelf zealous of good works*, Matth. 1. 21. Tit. 2. 14. He that *committeth ſin is of the Devil; for the Devil ſinneth from the beginning: For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the Devil*, 1 John 3. 8. John 8. 44.

Dir. 18. Direct. 18. *WAtch diligently both againſt the more diſcernable decays of grace, and againſt the degenerating of it into ſome carnal affections: or ſomething counterfeit, and of another kind: And ſo alſo of Religious duties.*

§. 1. We are no ſooner warmed with the cœleſtial flames, but natural corruption is enclining us to grow cold: Like hot water, which loſeth its heat by degrees, unleſs the fire be continually kept under it. Who feeleth not that as ſoon as in a Sermon or Prayer, or holy Meditation, his heart hath got a little heat, as ſoon as it is gone, it is prone to its former earthly temper, and by a little remiſneſs in our duty, or thoughts, or buſineſs about the world, we preſently grow cold and dull again. Be watchful therefore leſt it decline too far: Be frequent in the means that muſt preſerve you from declining; when faintneſs telleth you, that your ſtomachs are emptied of the former meat, ſupply it with another, leſt ſtrength abate. You are rowing againſt the ſtream of fleſhly intereſt and inclinations; and therefore intermit not too long, leſt you go faſter down by your eaſe, than you get up by labour.

How Grace may degenerate.

§. 2. The *Degenerating of Grace*, is a way of backſliding, very common, and too little obſerved. It is, when *good affections* do not *directly cool*, but turn into ſome *carnal affections* ſomewhat like them, but of another kind: As if the body of a man inſtead of dying, ſhould receive the life or ſoul of a Beaſt, inſtead of the reaſonable humane ſoul. For inſtance: 1. Have you *Believed in God*, and *in Jeſus Chriſt*, and *Loved him* accordingly? You ſhall ſeem to do ſo ſtill as much as formerly; when your corrupted minds have received ſome falſe repreſentation of him, and ſo it is indeed another thing that you thus corruptly Believe and Love. 2. Have you been *fervent in Prayer*? you ſhall be *fervent ſtill*; if Satan can but *corrupt* your prayers, by corrupting your *judgment or affections*, and get you to think that to be the cauſe of God, which is againſt him; and that to be againſt him, which he commandeth; and thoſe to be the troublers of the Church, which are its beſt and faithfulleſt members: Turn but your prayers againſt the *cauſe* and *people* of God by your miſtake, and you may pray as *fervently* againſt them as you will. The ſame I may ſay of *preaching*, and *conference*, and *zeal*: *Corrupt* them once, and turn them *againſt God*, and Satan will joyn with you for *zealous* and *frequent preaching*, or *conference*, or *diſputes*. 3. Have you a *confidence* in *Chriſt* and his *promiſe* for your ſalvation? Take heed leſt it turn into *carnal ſecurity*, and a perſwaſion of your good eſtate upon ill grounds, or you know not why. 4. Have you the *Hope of glory?* Take heed leſt it turn into a *careleſs venturouſneſs* of your ſoul, or the meer laying aſide of fear and cautelous ſuſpicion of your ſelves. 5. Have you a *Love* to them that fear the Lord? Watch your hearts leſt it degenerate into a *carnal* or a *partial* Love. Many unheedful young perſons of different Sexes, at firſt love each other with an honeſt, chaſte, and pious Love; but imprudently uſing too much familiarity, before they were well aware it hath turned into a fleſhly Love, which hath proved their ſnare, and drawn them further into ſin or trouble. Many have honoured them that fear the Lord, who inſenſibly have declined to honour only thoſe of them that were eminent in *wealth* and *worldly* honour, or that were eſteemed for their *parts* or *place* by others, and little honoured the *humble, poor, obſcure* Chriſtians, who were at leaſt as good as they: Forgetting that the *things that are highly eſteemed among men, are abomination in the ſight of God*, Luke 16. 15. and that God valueth not men by their *places* and *dignities* in the world, but by their *graces* and *holineſs* of life. Abundance that at firſt did ſeem to *Love all Chriſtians as ſuch*, as far as any thing of Chriſt appeared in them, have firſt fallen into ſome *Sect*, and over-admiring their party, and have ſet light by others as good as them, and cenſured them as unſound, and then withdrawn their ſpecial Love, and confined it to their party, or to ſome few; and yet thought that they loved the godly as much as ever, when it was degenerate into a factious Love. 6. Are you *zealous* for God, and truth, and holineſs, and againſt the errors and ſins of others? Take heed leaſt you loſe it, while you think it doth increaſe in you: Nothing is more apt to degenerate than zeal; In how many thouſands hath it turned from an innocent, charitable, peaceable, tractable, healing, profitable, heavenly zeal, into a partial zeal for ſome Party or Opinions of their own? and into a fierce, cenſorious, uncharitable, ſcandalous, turbulent, diſobedient, unruly, hurting and deſtroying zeal, ready to wiſh for fire from Heaven, and kindling contention, confuſion, and every evil work. Read well *James* 3. 7. So if you are *meek or patient*, take heed leſt it degenerate into *ſtupidity* or *contempt* of thoſe you ſuffer by: To be *patient* is not to be meerly *inſenſible* of the affliction; but by the

power of faith to *bear the sense of it*, as over-ruled by things of greater moment.

§. 3. How apt men are to *corrupt* and *debase* all *duties of Religion*, is too visible in the face of the far greatest part of the Christian world: Throughout both the Eastern and the Western Churches, the Papists, the Greeks, the Armenians, the Abassines, and too many others, (though the Essentials of Religion through Gods mercy are retained, yet) how much is the face of Religion altered from what it was in the days of the Apostles? The antient *simplicity of Doctrines*, is turned into abundance of *new or private opinions* introduced as necessary Articles of Religion (and alas, how many of them false?) So that Christians being too proud to accept of the antient test of Christianity, cannot now agree among themselves what a *Christian* is, and *who* is to be esteemed a Christian? and so they deny one another to be Christians, and destroy their Charity to each other, and divide the Church, and make themselves a scorn by their divisions to the Infidel world: And thus the Primitive Unity, Charity and Peace, is partly destroyed, and partly *degenerate into the Unity, Charity, and Peace of several Sects* among themselves. The primitive simplicity in Government and Discipline, is with most turned into a forcible Secular Government, exercised to advance one man above others, and to satisfie his will and lusts, and make him the Rule of other mens lives, and to suppress the power and spirituality of Religion in the world. The primitive simplicity of Worship is turned into such a Masque of Ceremony, and such a task of formalities and bodily exercise, that if one of the Apostolical Christians should come among them, he would scarce think that this is the same employment which formerly the Church was exercised in, or scarce know Religion in this antick dress. So that the amiable glorious face of Christianity, is so spotted and defiled, that it is hidden from the Unbelieving world, and they laugh at it as irrational, or think it to be but like their own: And the principal hinderance of the conversion of Heathens, Mahometans, and other Unbelievers, is the corruption and deformity of the Churches that are near them, or should be the instruments of their conversion: And the probablest way to the conversion of those Nations, is the true Reformation of the Churches both in East and West: which, if they were restored to the antient spirituality, rationality and simplicity of Doctrine, Discipline and Worship, and lived in charity, humility and holiness, as those whose hearts and conversations are in Heaven, with all worldly glory and honour as under their feet, they would then be so illustrious and amiable in the eyes, even of Heathens and other Infidels, that many would flock in to the Church of Christ, and desire to be such as they: And their light would so shine before these men, that they would see their good works, and glorifie their heavenly Father, and embrace their Faith.

§. 4. The commonest way of the *degenerating of all Religious duties, is into this dead formality, or lifeless Image of Religion*: If the Devil can but get you to cast off the *spirituality and life* of duty, he will give you leave to seem very devout, and make much ado with outward actions, words and beads: and you shall have so much zeal for a *dead Religion*, or the *Corpse* of *Worship* as will make you think that it is indeed *alive*. By all means take heed of this turning the Worship of God into *lip service*. The commonest cause of it is, a *carnality of mind* (Fleshly men will think best of the most fleshly Religion): or else a *slothfulness* in duty, which will make you sit down with the *easiest* part: It is the work of a Saint, and a diligent Saint, to keep the soul it self both regularly and vigorously employed with God. But to say over certain words by rote, and to lift up the hands and eyes is easie: And hypocrites that are conscious that they are void of the *life* and *spirituality* of Worship, do think to make all up with this formality, and quiet their consciences, and delude their souls with an handsome Image: Of this I have spoken more largely in a Book called, *The Vain Religion of the Formal Hypocrite*.

§. 5. Yet run not here into the contrary extream, as to think that the *Body* must not worship God as well as the *soul*, or that the decent and edifying determination of the outward circumstances of Religion, and the right ordering of Worship, is a needless thing, or sinful; or that a form of prayer in it self, or when imposed is unlawful: But let the *Soul* and *Body* of Religion *go together*, and the alterable adjuncts be used, as things alterable, while the *life of Holiness* is still kept up.

Direct. 19. *PRomise not your selves long life, or prosperity and great matters in the world, lest it entangle your hearts with transitory things, and engage you in ambitious or covetous designs, and steal away your hearts from God, and destroy all your serious apprehensions of Eternity.* Dir. 19.

§. 1. Our own experience, and the alterations which the approach of death makes upon the most, doth sensibly prove, that the expectation of a speedy change, and reckoning upon a short life, doth greatly help us in all our preparation, and in all the work of Holiness through our lives. Come to a man that lyeth on his death-bed, or a prisoner that is to dye to morrow, and try him with discourse of riches, or honours, or temptations to lust, or drunkenness, or excess: and he will think you are mad or very impertinent, to tell him of such things: If he be but a man of Common Reason, you shall see that he will more easily vilifie such temptations, than many *religious* persons will do, in their prosperity and health: O how serious are we in repenting and perusing our former lives, and casting up our accounts, and asking, What we shall do to be saved, when we see that death is indeed at hand, and time is at an end, and we must away! Every sentence of Scripture hath then some life and power in it: Every word of Exhortation is savoury to us: Every reproof of our negligence and sin is then well taken: Every thought of sin or Christ, or Grace, or Eternity goes then to the quick: Then time seems precious: and if you ask a man whether it be better spent in Cards and Dice, and Plays and Feastings, and needless recreations and idleness, or in Prayer, and Holy conference, and reading and meditating on the Word of God and the life to come, and the holy use of our lawful labours? How easily will he be satisfied of the truth? and confute the Cavils of voluptuous time-wasters? Then his judgment will easilier be in the right, than Learning or Arguments before could make it. In a word, the expectation of the speedy approach of the soul into the presence of the Eternal God, and of our entring into an unchangeable endless life, of joy or torment, hath so much in it to awaken all the powers of the soul,

Nemini exploratum potest esse quomodo sese habiturum sit corpus, non dico ad annum sed ad vesperum, Cicero 2 de fin.

Dii boni! quid est in hominis vita diu? Mihi ne diuturnum quidem quicquam videtur, in quo est aliquid extremum. Cum enim id advenit, tum illud præterüit, effluxit: tantum remanet quod virtute & recte factis sit consecutus: horæ quidem cedunt, & dies, & menses, & anni, nec præteritum tempus unquam revertitur, nec quid sequatur sciri potest: Cic. in Cat. Maj. *Quem sæpe transit, casus aliquando invenit.*

that

that if ever we will be ſerious, it will make us ſerious, in every thought, and ſpeech, and duty. And therefore as it is a great mercy of God, that this life which is ſo ſhort, ſhould be as uncertain, and that frequent dangers and ſickneſſes call to us, to look about us, and be ready for our change, ſo uſually the ſickly that look for death, are moſt conſiderate, and it is a great part of the duty of thoſe that are in youth and health, to conſider their frailty, and the ſhortneſs and uncertainty of their lives, and always live as thoſe that wait for the coming of their Lord. And we have great reaſon for it, when we are *certain* it *will be* ere long; and when we have ſo many perils and weakneſſes to warn us, and when we are never ſure to ſee another hour; and when time is ſo ſwift, ſo quickly gone, ſo unrecoverable, and nothing when it is paſt. Common reaſon requireth ſuch to live in a conſtant readineſs to dye.

Nihil tam firmum cui periculum non ſit; etiam ab invalido.

§. 2. But if *youth* or *health* do once make you reckon of *living long*, and make you put away the day of your departure, as if it were far off; this will do much to *deceive* and *dull* the beſt, and take away the power of every truth, and the life of every good thought and duty, and all will be apt to dwindle into cuſtomarineſs and form: You will hardly keep the faculties of the ſoul awake, if you do not ſtill think of death and judgment as near at hand. The *greateſt* Certainty of the *greateſt* Change, and the *greateſt* Joy or Miſery for ever, will not keep our ſtupid hearts awake, unleſs we look at all as *near*, as well as *certain*. This is plain in the common difference that we find among all men, between their thoughts of death in health, and when they ſee indeed that they muſt preſently dye. They that in health cold think and talk of death with laughter, or lightly without any awakening of ſoul, when they come to dye are oftentimes as much altered, as if they had never heard before that they are mortal. By which it is plain, that to live in the *houſe of mirth* is more dangerous, than to live in the *houſe of mourning*; and that the expectation of long life is a grievous enemy to the operations of grace, and the ſafety of the ſoul.

§. 3. And it is one of the greateſt ſtrengtheners of your temptations to luxury, ambition, worldlineſs and almoſt every ſin: When men think that they ſhall have many years leiſure to repent, they are apt the more boldly to tranſgreſs: when they think that they have yet many years to live, it tempteth them to paſs away time in idleneſs, and to loiter in their race; and trifle in all their work, and to over-value all the pleaſures, and honours, and ſhadows of felicity that are here below. He that hath his life in his Houſe or Land, or hath it for inheritance, will ſet more by it, and beſtow more upon it, than if he thought he muſt go out of it the next year. To a man that thinks of living many years, the favour of great ones, the raiſing of his eſtate, and name, and family, and the accommodations and pleaſing of his fleſh, will ſeem great matters to him, and will do much with him, and will make ſelf-denyal a very hard work.

§. 4. Therefore though *Health* be a wonderful great mercy, as *Enabling* him to duty, that hath a *heart* to uſe it to that end; yet it is by accident a very great danger and ſnare to the *heart it ſelf*, to turn it from the way of duty. The beſt life for the ſoul, is that which leaſt endangereth it by being over pleaſing to the Body, and in which the fleſh hath the ſmalleſt *intereſt*, to ſet up and plead againſt the Spirit. Not but that the *largeſt ſtock* muſt be *accepted* and *uſed* for God, when he truſteth us with it, for when he ſerveth us the hardeſt work, we may expect his greateſt help: But a dwelling as in Tents, in a conſtant unſetledneſs, in a moveable condition, *having little*, and *needing little*, never feeling any thing in the creature to tempt us to ſay, *Soul take thy Reſt*; this is to moſt the ſafeſt life, which giveth us the freeſt advantages for Heaven.

§. 5. Take heed therefore as you love your ſouls, of falling into the ſnare of worldly Hopes, and laying deſigns for riſing, and riches, and pleaſing your ſelves in the thoughts and proſecution of theſe things: For then you are in the readieſt way to perdition; even to idolatrous worldlineſs, and apoſtaſie of heart from God, and opening a door to every ſin, that ſeems but neceſſary to your worldly ends, and to odious *Hypocriſie* for a cloke to all this, and to quiet your guilty minds with ſomething that is *like Religion*. When once you are ſaying with worldly ſecurity, as he, Luke 12. 17, 18, 19. *I will pull down my barn, and build greater, and there will I beſtow all my fruits and goods, and I will ſay to my ſoul, Soul thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and be merry*, you are then *befooling* your ſelves, and near being called away as fools by death, *v.* 20, 21. And when, without a ſenſe of the *uncertainty* of your *lives*, you are ſaying as thoſe in James 4. 13, 14. *To day or to morrow we will go into ſuch a City, and continue there a year, and buy, and ſell, and get gain, whereas you know not what will be on the morrow*: You forget what your *lives* are, that they are *a vapour appearing a little while, and then vaniſhing away*, ver. 14. *Boaſt not thy ſelf* therefore *of to morrow*, for *thou knoweſt not what a day may bring forth*, Prov. 27. 1.

Direct. 20. *SEE that your Religion be purely Divine, and animated all by God, as the Beginning, the Way and the End, and that firſt upon thy Soul and then upon all that thou haſt or doſt, there be written* HOLINESS TO THE LORD; *and that thou corrupt not all with an inordinate hypocritical reſpect to man.*

Dir. 20. *De bonis & malis ita diſſerebat* Plato: *Finem eſſe Deo ſimilem fieri: Virtutem ſufficere quidem ad bene beateque vivendum; cæterum inſtrumentis indigere, corporis bonis, robore, ſanitate, integritate ſenſuum, &c. Exterioribus etiam, opibus, generis claritate, gloria, &c. Ea & ſi non affluerint, nihil ominus tamen beatum fore ſapientem.* —— *Arbitratur & Deos humana cernere atque curare: & dæmones eſſe*—— *Porro in dialogis juſtitiam Divinam legem arbitratus eſt, ut ad juſte agendum potentius perſuaderet, nè poſt mortem pœnas improbi luerent.* Lacit. in Plat.

§. 1. To be *Holy* is to be *Divine*, or *devoted to God*, and appropriated to *Him*, and his *Will*, and *Uſe*; and that our *Hearts* and *Lives* be not *Common* and *Unclean*: To be *Godly*, is to *Live to God*, as thoſe that from their hearts believe, that *he is God* indeed, and *that he is the Rewarder of them that diligently ſeek him*, that he is *our God All-ſufficient, our ſhield and exceeding great reward*, Heb. 11. 6. Gen. 15. 1. & 17. 1. *And that Of Him, and Through Him, and To Him are all things*, that all may give the Glory for ever unto him, *Rom.* 11. 36. As God is infinitely above all Creatures, ſo Living upon God and unto God, muſt needs advance us above the higheſt ſenſual life: And therefore Religion is tranſcendently above all Sciences or Arts: ſo much of God as is in you and upon you, ſo much you are more excellent than the higheſt worldly perfection can advance you to: GOD ſhould be the *Firſt* and *Laſt* and *All* in the mind and mouth, and life of a believer. God muſt be the Principal Matter of your Religion: The Underſtanding and Will muſt be exerciſed upon him: When you *awake you ſhould be ſtill with him*, Pſal. 139. 8. Your *Meditations of him ſhould be ſweet, and you ſhould be glad in the Lord*, Pſal. 104. 34. Yet *creatures* under Him, may be the frequent *leſs principal matter* of your Religion; but ſtill as referred unto Him. God muſt be the *Author* of your Religion:

God

God must *institute* it, if you expect he should accept it and reward it. God must be the Rule of your Religion, as Revealing his Will concerning it in his Word. God must be the *Ultimate End* of your Religion; It must be intended to Please and Glorifie him: God must be the continual Motive and Reason of your Religion, and of all you do: you must be able truly to fetch your Reason from Heaven, and to say, I do it because it is his will: I do it to please, and glorifie and enjoy him: God must be taken as the *Soveraign Judge* of your Religion, and of you, and of all you do: And you must wholly look to his Justification and Approbation, and avoid whatever he condemneth. Can you take God for your *Owner*, your *Soveraign*, your *Saviour*, your sufficient *Protector*, your *Portion*, your *All*? If not, you cannot be *godly*, nor be saved: If his *Authority* have not more *Power* upon you, than the authority of the *Greatest* upon earth, you are *Atheistical Hypocrites*, and not truly Religious, whatever you pretend. IF HOLINESS TO THE LORD, be written upon you, and all that's yours, you are devoted to him as his own peculiar ones: If your Names be set upon your Sheep, or Plate, or Clothes, you will say, if another should take them, *They are mine? Do you not see my Mark upon them? Slavery to the Flesh, the World and the Devil*, is the mark that is written upon the *ungodly* (upon the *foreheads* of the *prophane*, and upon the *Hearts* of *Hypocrites* and *all*:) and Satan, the world and the flesh have their service: If you are *Consecrated* to God, and bear his Name and Mark upon you, tell every one that would lay claim to you, that you are *His*, and resolved to live to him; to Love Him, to Trust Him, and to stand or fall to him alone. Let God be the very *Life*, and *Sense*, and *End* of all you do.

§. 2. When once *Man* hath too much of your *regard* and *observation*, that you set too much by his favour and esteem, or eye him too much in your profession and practice; when Mans approbation too much comforteth you, and mans displeasure or dispraise doth too much trouble you; when your fear, and love, and care, and obedience are too much taken up for Man; You so far withdraw your selves from *God*, and are becoming the *servants of men*, and *friends of the world*, and turning back to bondage, and forsaking our Rock and Portion and your excellency: The *soul* of Religion is departing from you, and it is dying and returning to the dust. And if once Man get the preheminence of *God*, and be preferred and set above him in your hearts or lives, and feared, trusted, and obeyed before him, you are then dead to God, and alive to the world, and as *Men* are taken for your Gods, you must take up with such a salvation as *they* can give you: If your Alms and Prayers are done to be *seen of men*, and to procure their good thoughts and words; if you get them, make your best of them; *For verily*, your Judge hath *said unto you, you have your reward*, Matth. 6. 1, 2, 3.

Not that *man* is absolutely to be contemned or disregarded: No; under God your Superiours must *be obeyed*; you must do wrong to none, and do good to all, as far as in you lyeth: you must avoid offence, and give good example, and under God have so much regard to men, as to *become all things to all men for their salvation*. But if once you set them above their rank, and turn your selves to an *inordinate dependance* on them, and make *too great* a matter of their *opinion* or *words* concerning you, you are *losing* your *godliness* or divine disposition; and turning it into *man-pleasing* and Hypocrisie.

Alte jacere si vales, atq; hanc sedem, & æternam domum contueri, neq; Sermonibus vulgi dederis te, nec in præmia humana ferue: sua tua sunt: suis te illecebris oportet ipsa virtus trahat ad verum decus. Cicero somn. Scip. *Cœlestia semper spectato: illa humana contemnito* Id. Ibid.

When man stands in *competition* with God, for your first and chief regard, or in *opposition* to him, or as a sharer in *co-ordination* with him, and not purely in *subordination* to him, he is to be numbred with things to be forsaken. Even *good men*, whom you must love and honour, and whose communion and help you must highly value, yet may be made the object of your sin, and may become your snare. Your honouring of them, or love to them must not entice you to desire inordinately to be honoured by them, nor cause you to set too much by their approbation. If you do, you will find that while you are too much *eying man*, you are *losing God*, and corrupting your Religion at the very heart. And you may fall among those, that how Holy soever, may have great Mistakes in matters of Religion, tending to much sin, and may be somewhat censorious against those that are not of their mind; and so the retaining of their esteem, and the avoiding of their censures, may become one of the greatest temptations of your lives. And you will find that *man-pleasing* is a very difficult and yet uprofitable task. Love Christ as he appeareth in any of his servants, and be *followers of them*, as they are *followers of Christ*, and regard their approbation as it agreeth with *Christs*: But O see that you are able to live upon the Favour of *God alone*, and to be *quieted* in his acceptance, though man despise you; and to be *Pleased* so far as *God is pleased*, though man be displeased with you; and to rejoyce in his Justification, tho' men condemn you with the odiousest slanders, and the greatest infamy, and cast out your names as evil doers: See that *God be taken as enough for you*, or else you take him not as your *God*: Even as *Enough without man*, and *Enough against man*; That you may be able to say, *If God be for us, who can be against us? Who is he that condemneth? It is God that justifieth*, Rom. 8. 31, 33, 34. *Do I seek to please men? For if I yet pleased men, I should not be a servant of Christ*, Gal. 1. 10. Jer. 17. 5. *Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: For he shall be like the Heath in the Desert, and shall not see when good cometh ——— Blessed is the man that trusteth in the Lord, and whose hope the Lord is: For he shall be as a Tree planted by the Waters, and that spreadeth out her Roots by the Rivers, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.*] [*Cease ye from man whose Breath is in his nostrils: for wherein is he to be accounted of?* Isa. 2. 22.]

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§. 3. HAving given you these Directions, I must tell you in the Conclusion, that they are like food, that will not nourish you by standing on your Table, or like Physick, that will not cure you by standing in the Box: They must be taken and digested, or you will find none of the benefit. It is not the Reading of them that will serve the turn to so great use, as the safe proceeding and confirmation of Beginners or Novices in Religion: It will require humility to perceive the need of them; and labour to learn, digest and practice them. Those slothful souls, that will refuse the labour, must bear the sad effects of their negligence: There is not one of all these Directions, as to the Matter of them, which can be spared. *Study them, Understand them, and Remember them*, as things that *must be done*. If either a *senselessness* of your *necessity*, or a conceit that the *Spirit must* do it *without* so much *labour* and *diligence* of your *own*, do prevail with you

you, to put off all these, with a meer approbation, the consequent may be sadder than you can yet foresee. Though I suppose you to have some beginnings of Grace; I must tell you, that it will be comparatively a sad kind of life, to be erroneous, and scandalous, and troublesome to the Church, or full of Doubts, and Fears, and Passions, and to be burdensome to others and your selves! Yea, it is reason that you be very suspicious of your *Sincerity*, if you desire not to *increase* in grace, and be not *willing* to *use the means*, which are necessary to your encrease. He is not *sincere*, that *desireth* not to be perfect: And he desireth not sincerely, who is not willing to be at the labour and cost which is necessary to the obtaining of the thing desired. I beseech you therefore, as you love the happiness, of prudent, strong and comfortable Christians, and would escape the misery of those grievous diseases, which would turn your lives into languishing, unserviceableness, and pain, that you seriously study these Directions, and get them into your minds, and memories, and hearts; and let the *faithful practice of them* be your greatest care, and the constant *employment of your lives.*

CHAP. III.

The General Grand Directions for walking with God, in a Life of Faith and Holiness: Containing the Essentials of Godliness and Christianity.

I Am next to Direct you in that Exercise of Grace, which is *common to all Christians. Habits* are for *Use*: Grace is given you, not only that you may have it, but also that you may *Use it.* And it is fit that we direct you how to *Use it*, before we direct you how to *know that you have it*; because it is *Grace in Exercise* that you must *discern*; and *Habits* are not perceived in themselves, but by their Acts: And the more lively and powerful the exercise is, the more *easily* is Grace perceived: So that this is the neareſt and surest way to a Certainty of our own Sincerity: He that Useth Grace most and best, hath most Grace: And he that hath most, and useth it most, may most easily be assured that he hath it in sincerity and truth.

In these Directions, I shall begin with those *great internal duties*, in which the very Life of all Religion doth consist; and the *General Practice* of these Principles and Graces: And all these Generals shall be briefly set together for the easiness of Understanding and Remembring them. And then I shall give you such particular *Directions*, as are needful in subordination to those Generals.

DIRECT. I.

Grand Dir. 1. For a well-grounded Faith.

Labour to understand well the Nature, Grounds, Reason and Order of Faith and Godliness: and to Believe upon such Grounds, so well understood, as will not suffer you to stagger, or entertain a contrary belief.

§. 1. IGnorance and *ungrounded, or ill grounded Perswasions* in matters of Religion, are the cause that abundance of People delude themselves, with the empty name and dead profession of a Faith and Religion which they never were indeed Possessours of. I know there are *low degrees* of *knowledge* comparatively in many that are true believers: and that there may be much Love and Holiness, where knowledge is very *small* or *narrow*, as to the *objective extent* of it: And that there is a *knowledge that puffeth up*, while *Charity edifieth*: And that in many that have the *narrower knowledge*, there may be the *fastest faith* and adherence to the truth, which will conquer in the time of tryal. But yet I must tell you, that the Religion which you *profess*, is not indeed your *own Religion*, if you know not *what it is*, and know not in some measure the true *Grounds* and *Reasons* why you should be of that Religion. If you have only learnt to say your Creed, or repeat the words of Christian Doctrine, while you do not truly understand the sense, or if you have no better Reasons why you profess the Christian faith, than the custom of the Country, or the command of Princes or Governours, or the Opinion of your Teachers, or the example of your Parents, Friends, or Neighbours you are not Christians indeed. You have a *human belief* or *opinion*, which *objectively* is *true*; but *subjectively* in your selves you have no true divine belief. I confess there may be some *insufficient*, yea, and *erroneous* Reasons, which a *true Believer* may mistakingly make use of, for the proof of *certain fundamental truths*: But then that same man hath *some other Reason* for his Reception of that Truth, which is more sound; and his faith is sound because of those *sound infallible* Principles, though there be a mixture of some other Reasons that are unsound. The true Believer *buildeth on the Rock*, and giveth *deep rooting* to the holy *Seed*, Matth. 7. 24. & 13. 5, 8. Though some deluded men may tell you, that Faith and Reason are such enemies, that they exclude each other as to the same object, and that the *less Reason* you have to prove the truth of the things believed, the stronger and more laudable is your Faith; yet when it cometh to the tryal, you will find, that Faith is *no unreasonable* thing; and that God requireth you to believe no more, than you have sufficient *reason* for, to warrant you, and bear you out; and that your faith can be no more, than is your perception of the Reasons why you should believe; and that God doth *suppose Reason* when he *infuseth Faith*; and *useth Reason* in the *use* of *Faith.* They that *Believe*, and know not *why*, or know no *sufficient Reason* to warrant their *Belief*, do take a Fansie, an Opinion, or a Dream for Faith. I know that many honest hearted Christians are unable to dispute for their Religion, or to give to others a satisfactory account of the Reasons of their Faith or Hope: but yet they have the true Apprehension of some solid Reasons in themselves; and they are not Christians they know not why; And tho' their Knowledge be small as to the number of propositions known, yet it doth always extend to all that is essential to Christianity and Godliness, and they do not believe they know not what: And their knowledge is greater *intensively*, and in its *value*, and *Operation*, than the knowledge of the *learnedst ungodly* man in the world.

§. 2. Though I may not here digress, or stay so long, as largely to open to you the *Nature, Grounds, Reason*, and *Method* of *Faith* and *Godliness* which I am perswading you to understand, yet I shall first lay before you a few Propositions, which will be useful to you, when you are enquiring into these things, and then a little open them unto you.

Prop. 1. *A life of Godliness, is our living unto God as God, as being absolutely addicted to him.*

2. *A life of Faith, is a living upon the unseen everlasting Happiness as purchased for us by Christ (with all the Necessaries thereto) and freely given us by God.*

3. *The contrary life of sense and unbelief, is a living, in the prevalency of sense or flesh, to this present*

present world, for want of such believing apprehensions of a better, as should elevate the soul thereto, and conquer the fleshly inclination to things present.

4. *Though man in innocency needing no Redeemer, might live to God without Faith in a Redeemer; yet lapsed man is not only unable to redeem himself, but also unable to live to God without the grace of the Redeemer.* It was not only necessary that he *satisfy Gods justice* for us, that he may pardon and save us without any wrong to his Holiness, Wisdom or Government, but also that he be our Teacher by his Doctrine and his Life, and that he Reveal from Heaven the Fathers will, and that *Objectively* in him we may see the wonderful condescending *Love* and *Goodness* of a reconciled God and Father, and that *effectually he illuminate, sanctifie* and *quicken* us by the operations of his Word and Spirit, and that he protect and govern, *Justifie* and *Glorifie* us; and be the head of Restored Man, as *Adam* was the *Root* of *lapsed man*, and as the *lapsed Spirits* had *their Head:* And therefore we must wholly live upon him as the Mediatour between God and Man, and the only Saviour by *Merit* and by *Efficacy.*

5. *Faith is a knowledge by certain credible Testimony or Revelation from God by means supernatural or extraordinary.*

6. *The knowledge of things naturally revealed* (as the cause by the effect, &c.) *is in order before the Knowledge or Belief of things revealed supernaturally.*

7. *It is matter of natural Revelation that there is a God, that he is infinite in his Immensity and Eternity, in his Power, Wisdom, and Goodness; that he is the first Cause and Ultimate End of all things; that he is the Preserver and over-ruling Disposer of all things, and the Supream Governour of the Rational world, and the great Benefactor of all mankind, and the special Favourer and Rewarder of such as truly love him, seek him and obey him: Also that the Soul of Man is immortal; and that there is a life of Reward or Punishment to come, and that this life is but preparatory unto that: that man is bound to love God his Maker, and serve him, with all his Heart and Might; and to believe that this Labour is not vain: that we must do our best to know Gods will, that we may do it: This with much more* (of which some part was mentioned, *Chap.* 1. §. 2, 3, *&c.*) is of *Natural Revelation*, which Infidels may know.

Laert. faith of the *Magi*, that they did *Deorum vacare cultui: signa statuasque reprehendere: & eorum imprimis, qui mares esse Deos & fœminas dicunt, errores improbare. Signa & statuas ex disciplinæ instituto è medio tulisse:* And that some thought that the Jews came from them, *p.* 4. 6. And *Laertius* himself saith to those that make *Orpheus* the first Philosopher, *Videant certe qui ita volunt, quo sit censendus nomine, qui Diis cuncta hominum vitia, & quæ raro à turpibus quibusque & flagitiosis hominibus geruntur, aseribit*, pag. 4. He saith also that the said *Magi* held, and *Theopompus* with them, that Men should live again, and become immortal. The like he saith of many other Sects. It is a thing most irrational to doubt of the Being of the unseen Worlds, and the more excellent Inhabitants thereof: When we consider that this low and little part of Gods Crearion is so full of Inhabitants: If a Microscope will shew your very Eyes a thousand visible Creatures which you could never see without it, nor know that they had any Being, will you not allow the pure intellectual sight to go much further beyond your Microscope?

8. *There is so admirable a concord and correspondency of Natural Divinity with supernatural, the natural leading towards the supernatural, and the supernatural falling in so meet where the natural endeth, or falls short, or is defective, that it greatly advantageth us in the Belief of supernatural Divinity.* Nay, as the *Law of Nature* was exactly fitted to man in his *natural innocent state*; so the *Law* and *Way* of *Grace* in Christ is so admirably and exactly fitted to the state of lapsed man for his *Recovery* and *Salvation*, that the experience which man hath of his sin and misery, may greatly prepare him to perceive and believe this most suitable Gospel or Doctrine of Recovery: And though it may not be called *Natural*, as if it were fitted to innocent *Nature*, or as if it were revealed by *Natural ordinary* means, yet it may be so called, as it is exactly suited to the *restoration* of *lapsed miserable nature*; even as *Lazarus* his *restored soul*, though supernaturally restored, was the most natural associate of his body; or as Bread, or Milk, or Wine, though it should fall from *Heaven*, is in *it self* the most *natural* Food for Man.

Thales sayings in *Laert.* are *Animas esse immortales: Antiquissimum omnium entium Deus; ingenitus enim: Pulcherrimum mundus, à Deo enim factus. Maximum locus; capit enim omnia: Velocissimum mens; nam per universa discurrit: Fortissimum necessitas; cuncta enim superat. Sapientissimum tempus: invenit namque omnia. Q. Utrum prius factum nox an dies? R. Nox, una prius die. Q. Latet ne Deos homo male agens? R. Ne cogitans quidem. Q. Quid difficile? R. Seipsum noscere. Q. Quid facile? R. Ab alio moveri. Q. Quid suavissimum? R. Frui. Q. Quid Deus? R. Quod initio & fine caret.* p. 14. 20, 21.

9. *The same things in Divinity which are revealed Naturally to all, are again revealed supernaturally in the Gospel: and therefore may and must be the matter both of natural knowledge and of Faith.*

10. *When the malicious Tempter casteth in doubts of a Deity, or other points of natural Certainty, it so much discrediteth his Suggestions, as may help us much to reject them when withal he tempteth us to doubt of the truth of the Gospel.*

11. *There are many needful appurtenances to the objects of a Divine faith, which are the matter of a human faith:* (Of which more anon.)

12. *Christ as Mediatour is the Way, or principal means to God, as coming to restore man to his Maker.* And so *Faith in Christ* is but the *Means to* bring us to the *Love of God* (though in *Time* they are connexed.)

13. *Knowledge and Faith are the Eye of the new creature, and Love is the Heart:* There is no more spiritual *Wisdom*, than there is *Faith:* and there is no more *life* or *acceptable qualification*, or *amiableness*, than there is *Love* to God.

14. *All truths in Divinity are revealed in order to a holy life:* Both *Faith* and *Love* are the Principles and Springs of Practice.

15. *Practice affordeth such experience to a believing soul, as may confirm him greatly in the belief of those supernatural revelations, which he before received without that help.*

16. *The everlasting fruition of God in Glory being the end of all Religion, must be next the heart, and most in our Eye, and must objectively animate our whole Religion, and actuate us in every duty.*

17. *The pleasing of God being also our End, and both of these, (Enjoying him and Pleasing him) being in some small Foretastes attainable in this life, the Endeavour of our Souls and Lives must be by* FAITH *to exercise* LOVE *and* OBEDIENCE; *for thus God is Pleased and Enjoyed.*

18. *All things in Religion are fitted to the good of man, and nothing to his hurt:* God doth not command us, to honour him by any thing which would make us miserable; but by closing with and magnifying his Love and Grace.

Conjungi vult nos inter nos, atque connecti per mutua beneficia Charitatis: Adeo ut tota justitia & præceptum hoc Dei, communis sit utilitas hominum. O miram clementiam Domini! O ineffabilem Dei benignitatem! Præmium nobis pollicetur, si nos invicem diligamus; id est, si nos ea præstemus invicem, quorum vicissim indigemus: & nos superbo & ingrato animo, ejus remittimur voluntati, cujus etiam imperium beneficium est. Hieron. ad Celant. See my Book of the *Reasons of the Christian Religion.*

19. *But yet it is his own Revelation by which we must judge what is finally for our good or hurt;* and we may not imagine that our shallow or deceivable wit is sufficient to discern without his Word, what is *best* or *worst* for us; Nor can we rationally argue from any present temporal adversity, or unpleasing bitterness in the means, that [This is worst for us, and therefore it is not from the Goodness of God:] But we must argue in such cases [This is

is from the Goodness and Love of God, and therefore it is Best.]

20. *The grand impediment to all Religion and our Salvation, which hindereth both our Believing, Loving and Obeying, is the inordinate sensual inclination to Carnal self and present transitory things, cunningly proposed by the Tempter to ensnare us, and divert, and steal away our hearts from God and the life to come.* The understanding of these Propositions will much help you in discerning the Nature and Reason of Religion.

DIRECT. II.

Grand Dir. 2. To use Christ and live upon him as our Mediator.

Diligently labour in that part of the Life of Faith, which consisteth in the constant use of Christ, as the Means of the Souls access to God, acceptance with him, and comfort from him: And think not of coming to the Father, but by him.

§. 1. TO talk and boast of Christ is easie, and to use him for the increase of our carnal security, and boldness in sinning: But to live in the *daily Use* of Christ to those Ends of his Office, to which he is by us to be made use of, is a matter of greater *skill* and *diligence*, than many self-esteeming Professours are aware of. What Christ himself hath done, or will do, for our salvation, is not directly the thing that we are now considering of; but what *Use* he requireth *us* to make of him in the life of faith. He hath told us, that his flesh is meat indeed, and his blood is drink indeed; and that except we eat his flesh and drink his blood, we have no life in us. Here is our *Use* of Christ expressed by *eating* and *drinking* his flesh and blood which is by faith. The *General parts* of the work of *Redemption*, *Christ* hath *himself* performed for us without asking our Consent, or imposing upon us any Condition on our parts, without which he would not do that work: As the Sun doth illustrate and warm the earth whether it will or not, and as the Rain falleth on the Grass without asking whether it consent, or will be thankful; so Christ without our consent or knowledge, did take our nature, and fulfil the Law, and satisfie the offended Law-giver, and Merit Grace, and conquer Satan, Death and Hell, and became the Glorified Lord of all: But for the exercise of his graces in us, and our advancement to communion with God, and our living in the strength and joyes of faith, he is himself the Object of our Duty, even of that Faith which we must daily and diligently exercise upon him: And thus Christ will profit us no further than we make Use of him by faith. It is not a *forgotten Christ* that objectively comforteth or encourageth the soul; but a *Christ believed in*, and skilfully and faithfully Used to that end. It's *Objectively* (principally) that Christ is called *Our wisdom*, 1 Cor. 1. 30. The *knowledge of him*, and the mysteries of Grace in him, is the *Christian* or *Divine Philosophy* or *Wisdom*, in opposition to the vain Philosophy, which the Learned Heathens boasted of. And therefore *Paul* determined to know nothing but Christ crucified, that is, to make ostentation of no other knowledge, and to glory in nothing but the Cross of Christ, and so to preach Christ as if he knew nothing else but Christ. See 1 *Cor.* 1. 23. & 2. 2. *Gal.* 6. 14. And it is *Objectively* that Christ is said to dwell in our hearts by faith, *Ephes.* 3. 17. Faith keepeth him still upon the heart by continual cogitation, application and improvement: As a friend is said to dwell in our hearts, whom we continually love and think of.

Vel propter Unionem inter creaturam & creatorem necessaria fuit incarnatio. Sicut in Divinitate una est essentia & tres personæ; ita in Christo una persona & tres essentiæ, Deitas, anima, & caro. Christus secundum naturam Divinitatis est genitus; secundum animam creatus; & secundum carnem factus. Unio in Christo triplex est; Deitatis ad animam; Deitatis ad carnem; & animæ ad carnem. Paul. Scaliger Thes. p. 725. Christus solus, & quidem secundum utramque naturam dicitur Caput Ecclesiæ. Id. p. 726.

§. 2. Christ himself teacheth us to distinguish between *Faith in God* (as God) and *faith in himself* (as Mediator:) John 14. 1. [*Let not your heart be troubled: ye believe in God:* (or, Believe ye in God?) *believe also in me.*] These set together are the sufficient cure of a troubled heart. It is not *Faith in God as God*, but *Faith in Christ as Mediator*, that I am now to speak of: And that not as it is inherent in the understanding, but as it is operative on the heart and in the life: And this is not the smallest part of the *life of faith*, by which the just are said to live: Every true Christian must in his measure be able to say with *Paul*, *Gal.* 2. 20. *I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* The *Pure Godhead* is the *Beginning* and *the End* of all; But Christ is *the Image of the invisible God, the first born of every creature; and by him all things were created that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him: and he is before all things, and by him all things do consist. And he is the Head of the Body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the preheminence.* Col. 1. 16, 17, 18, 19. *In him it is that we who were sometime far off, are made nigh, even by his blood: For he is our Peace, who hath reconciled both Jew and Gentile unto God in one body by the Cross, having slain the enmity thereby: and came and preached peace to them that were far off, and to them that were nigh: For through him we both have an access by one Spirit unto the Father: so that now we are no more strangers and forreigners, but fellow Citizens with the Saints, and of the household of God*, Ephes. 2. 13, 14, 16. 17, 18. *in him* it is *that we have boldness and access with confidence through faith in him*; Eph. 3. 12. *He is the Way, the Truth and the Life: and no man cometh to the Father, but by him*: John 14. 6. It is *by the blood of Jesus that we have boldness* (and liberty) *to enter into the holiest: by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh*; Because *we have so Great a Priest over the House of God, we may draw near, with a true heart, in full assurance of faith*, &c. Heb. 10. 19, 20, 21, 22. *By him it is that we have access by faith into this grace wherein we stand, and boast in hope of the Glory of God*, Rom. 5. 1, 2. So that we must have *all our Communion with God through him.*

Ex apostolica & veteri traditione, nemo baptizatur in Filii fide, nisi prius Deum Patrem, & Jesum Christum Dei filium & Spiritum sanctum sperserit, & creaturæ creatore: Quamobrem vos ergo horres sit, si judicii aliquid habet, & itaque fatur, & ita respondet professique ita expresse redere jubetur: Namque implicite & involute non ista sunt, sed quæcunque Divinæ istæ prodiderunt, credit, de quibus tamen non omnibus interrogatur, quod ea expresse credat omnia, illi minime opus sit. Acostal. 5 c. 6. p. 461. Christian Religion beginneth not at the Highest, but the Lowest: with Christ incarnate, teaching, dying, &c. Dr. *Boys postil.* p. 121. out of *Luther.*

§. 3. Supposing what I have said of this subject in my *Directions for a sound Conversion*, *Dir.* 5. (which I hope the Reader will peruse) I shall here briefly name the *Uses* which we must make of Christ by faith, In order to our holy converse with God: But I must tell you that it is a Doctrine which requireth a *prepared heart*, that hath *life within* to enable it to *relish* holy truth, and to dispose it to diligence, delight and constancy in practice. A *senseless* Reader will feel but little *savour* in it, and a *sluggish* Reader

Sane omnium virtutum radix & fundamentum fides est; quæ certantes adjuvat, vincentes coronat, & cœlesti dono quosdam defectu signorum remunerat: Nihil enim quod sinceræ fidei denegetur, quia nec aliud à nobis Deus quam fidem exigit: Hanc diligit, hanc requirit, huic, cuncta promittit & tribuit. S. Eulogius Mart. Arch. Toled. Memorial. Sanct. p. 4. *Notandum, quod cum fides mortua sit præter opera, jam neque fides est: Nam neque homo mortuus, homo est.* ——— *Non enim sicut spiritum corpore meliorem, ita opera fidei præponenda sunt, quando gratia salvatur homo, non ex operibus sed ex fide: nisi forte & hoc in quæstione sit, quod salvet fides quæ cum operibus propriis vivit; tantum aliud genus operum sit, præter quæ salus ex fide provenit: nec autem sunt opera quæ sub umbra Legis observantur.* Didymus Alex. and, in Jac. cap. 2.

that suffereth it to dye as soon as it hath toucht his ears or fantasie, will fall short of the *practice* and the *pleasure* of this life. He must *have faith* that will *live* by *faith*: And he must have the *heart* and *nature* of a *child*, that will take pleasure in loving, reverent and obedient converse with a Father.

§. 4. 1. The darkness of *Ignorance* and *Unbelief* is the great impediment of the soul that desireth to draw near to God: When it knoweth not God, or knoweth not mans capacity of enjoying him, and how much he regardeth the heart of man; or knoweth not by what way he must be sought and found; or when he doubteth of the certainty of the word which declareth the duty of the hopes of man; all this or any of this, will suppress the ascending desires of the soul, and clip its wings, and break the heart of its holy aspirings after God, by killing or weakning the hopes of its success.

Here then make Use of Jesus Christ, the great Reveiler of God and his will to the blinded world, and the great Confirmer of the Divine Authority of his Word. Life and immortality are brought more fully to light by the Gospel, than ever they were by any other means. *Moses* and the Prophets did bring with their Doctrine sufficient evidence of its credibility. But Christ hath brought both a fuller Revelation, and a fuller Evidence to help belief. An inspired *Prophet* which proveth his inspiration to us, is a credible messenger: But when God himself shall come down into flesh, and converse with man, and teach him the knowledge of God, and the way to life, and tell him the Mysteries of the world to come, and seal his testimony with unquestionable proofs, who will not learn of such a Teacher? and who will deny belief to such a messenger, except absurd unreasonable men? Remember then, when Ignorance or Unbelief would hinder your access to God, that you have the *ablest Teacher* and the *surest Witness* to acquaint you with God in all the world. If God had sent an Angel from Heaven, to tell you what he is, and what he requireth of you, and what he will do for you, would it not be very acceptable to you? But he hath done much more; he hath sent his Son: The Deity it self hath appeared in flesh: He that hath *seen God*, and he that *is God*, hath come among men to acquaint them with God: His testimony is more sure and credible than any Angels: Heb. 1. 1, 2, 3. *God who at sundry times and in divers manners spake in times past to the Fathers by the Prophets, hath in these last days spoken to us by his Son.* John 1. 18. *No Man hath seen God at any time; the only begotten Son who is in the Bosom of the Father, he hath declared him.* We have *neither heard the Voice of God, nor seen his shape.* John 5. 37. *No man hath seen the Father, save he which is of God; he hath seen the Father,* John 6. 46. *No man knoweth the Father save the Son, and he to whomsoever the Son will reveal him.* Matth. 11. 27. What more can we desire, that is short of the sight of the Glory of God, than to have him revealed to us by a messenger from Heaven, and such a Messenger as himself hath seen him, and is God himself? *Plato* and *Plotinus* may describe God to us according to their dark conjectures: something we may discern of him by observing his works: But Christ hath declared what he saw, and what he knew beyond all possibility of mistake. And lest his own testimony should seem questionable to us, he hath confirmed it by a life of Miracles, and by Raising from the dead himself, and ascending visibly to Heaven, and by the Holy Ghost, and his miraculous gifts which he gave to the Messengers of his Gospel. Had it been no more than his Resurrection from the dead, it had been enough to prove the utter unreasonableness of unbelief.

Dilectio Dei misit nobis salvatorem: cujus Gratia salvati omnes: ut per fidem simus hanc gratiam, communicatio facti fuitus. Ambrosius in Ps. 118. 13.

§. 5. 2. It is also a great impediment to the soul in its approach to God, that *Infinite distance* disableth us to conceive of him aright: We say as *Elihu*, Job 36. 26. *Behold, God is Great, and we know him not.* And indeed it is impossible that mortal man should have any adequate apprehensions of his *Essence*. But in his Son he hath come down to us, and shewed himself in the clearest Glass that ever did reveal him: Think of him therefore as he appeared in our flesh: As he shewed himself in his Holiness and Goodness to the world. You may have positive thoughts of *Jesus Christ*: Though you may not think that the Godhead was flesh, yet may you think of it as it *appeared in flesh*. It may quiet the understanding to conceive of *God* as *incarnate*, and to know that we cannot yet *know him as he is*, or have any adequate conceptions of him: These may delight us till we reach to more.

§. 6. 3. It hindreth the Souls Approach to God, when the *Infinite distance* makes us think that God will not regard or take notice of such contemptible worms as we: we are ready to think that *he* is *too high* for our converse or delight. In this case the soul hath no such remedy, as to look *to Christ*; and see how the Father *hath* regarded us, and set his heart upon us, and sent his Son to seek and save us: O wonderful astonishing condescension of Eternal Love! Believe that God assumed flesh to make himself familiar with man; and you can never question whether he regard us, or will hold communion with us.

§. 7. 4. It hindreth our comfortable access to God, when we are deterred by the *Glory* of his Infiniteness and Majesty: As the eye is not able to gaze upon the Sun, unless it be overshadowed. So the Soul is afraid of the Majesty of God, and overwhelmed by it when it should be delighted in it. Against this there is no such Remedy, as to behold God appearing to us in his Son, where his Majesty is veiled, and where he approacheth us familiarly in our nature, to invite us to him with holy confidence and reverent Boldness. Christ did not appear in a terrible form: Women durst discourse with him: Beggars, and cripples, and diseased People durst ask his help: sinners durst eat with him: The proud contemned him, but the lowly were not frighted from him. He took upon him the *form of a Servant*, and made himself of no *reputation*, that he might converse familiarly with the meanest and those of no reputation. Tho' we may not debase the Godhead, to imagine that it is humbled in Glory, as it was on earth, in the flesh of Christ; yet this condescension is unspeakable encouragement to the soul to come with boldness unto God, that was frighted from him.

§. 8. 5. When the *guilt of sin affrighteth* us from God, and we are thinking that God will not accept such great offenders as we have been, then *Christ* is our remedy who hath paid our debt, and born our stripes, and procured and sealed us a pardon by his blood. Shall pardoned sins drive us from him that pardoneth them? He hath justified us by his righteousness: The curse and damnation are terrible indeed; but he hath taken them away, and given us a free discharge.

O Domine Jesu doles non tua sed mea vulnera! Ambrof. de fide ad Grat. l. 2. c. 3. Nos immortalitate made usi sumus ut moreremur: Christus mortalitate benè usus est ut viveremus. Augusti. de Doct. Christ. l. 1. c. 14.

§. 9. 6. The *infirmities* also of our souls in duty, are oftentimes a great discouragement to us, in our approaches to the most Holy Jealous God: To find so little knowledge of God, so little love to him, such cold desires, such wandring and distracted thoughts, such dull requests: It is hard to have lively and thankful apprehensions, of Gods acceptance of such defective, lame meditations or prayers: But we are apt to think that he will abhor both them and us, and that he can take no pleasure in them, yea, that it is as good not pray at all. Here faith hath full relief in Christ: Two things it can say from him to encourage

rage the fearful soul: 1. That our acceptance with the Father is thro' the Merits of his Son: And *he* is worthy, tho' we are unworthy. If we have but the worthiness of Faith, and Repentance, and *sincere Desire*, Christ hath the *worthiness* of *perfect Holiness* and *obedience* for us. We go not to the Father in our own names, but in his: And whatever we ask the Father in the name of Christ according to his will, he will give it us: *Joh.* 16. 23. & 14. 13. & 15. 16. 2. That all the Infirmities of our Souls and Services are forgiven us thro' Christ: He hath undertaken to answer for them all, and to justifie us from all such accusations. By faith thou maist, as it were, hear Christ thus speaking for thine encouragement [Go boldly, poor sinner, into my Fathers Presence: Fear not the guilt of thy Sins, nor the imperfection of thy prayers; as long as thou truly repentest of them, and desirest to be delivered from them, and Trustest in me, I am thy worthiness; my Righteousness is perfect without spot; I have taken all thy faults and failings upon me: I have undertaken to answer for all the Imperfections of thy holy things: Sincerity is thy Endowment; Perfection is mine: Trust me in the Performance of the Trust which I have undertaken.]

§. 10. 7. Sometime the soul that would draw near to God, is overwhelmed with *Grief* and *Terrour*, so that the sense of sin, and danger, and misery do even distract men, and cast them into an agony; so that they say with *David*, Psal. 77. 2, 3, 4. [*My soul refused to be comforted, I remembred God and was troubled; I complained, and my Spirit was overwhelmed; Thou holdest mine eyes waking: I am so troubled that I cannot speak.*] Yea, they think they *feel* God *thrust them from him*, and tell them that he hath *utterly forsaken them*. In this case *Faith must look to Christ*, and remember that *He* was in an *Agony* when he prayed, and in greater agony than ever you were, so that he sweat even drops of Blood, and yet in that agony he *prayed more earnestly*, Luke 22. 44. He himself once cried out upon the Cross, *My God, my God, why hast thou forsaken me*: and yet he was the Beloved of the Father, and is now at his right hand in glory; and all this he did that we might *not be forsaken*: He hath removed the enmity: He hath reconciled us to God: By grief he passed himself to joy, and he will wipe away his Servants tears, and cause their griefs to end in joy.

§. 11. 8. Sometime the soul that would draw near to God, is molested with a storm of *hideous Temptations*, and even confounded with a swarm of disordered perplexed *thoughts*: Satan assaulteth it with Temptations to despair, Temptations to horrid blasphemous thoughts, temptations to entangle, intermit, corrupt or pervert the Duty which they are about; so that the Soul is discouraged, overwhelmed and broken with the inward assaults, and troubles, and distractions which it undergoeth. In this case Faith hath a *Saviour* suitable to our relief. It can look to him that *was tempted* in all points like as we are, without sin, and is now such an High Priest as can be touched with the Feeling of our Infirmities; and therefore we may come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need, Heb. 4. 14, 15, 16. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest, in things pertaining to God, to make reconciliation for the sins of the people: For he himself having suffered being tempted, he is able to succour them that are tempted*, Heb. 2. 17, 18. He submitted not only to be tempted by *Satan*, but tempted in a *Wilderness* where he had no man to comfort him; and to be tempted to the most *horrid Blasphemy and wickedness*, even to fall down and worship the Devil himself; and he suffered the Tempter violently to carry him to the Pinnacle of the Temple, *Matth.* 4. What should we think of our selves, if *we* had been used thus? Should we not think that God had utterly forsaken us? He suffered himself to be tempted also by men; by the abuses and reproaches of his enemies, by the desertion of his followers; by the carnal counsel of *Peter*, perswading him to put by the death which he was to undergo. And he that made all Temptations serve to the triumph of his patience, and conquering power, will give the victory also to his Grace, in the weakest soul.

§. 12. 9. It would be the greatest attractive to us to draw near to God, and make the thoughts of him pleasant to us, if we could but believe that he dearly loveth us, that he is reconciled to us, and taketh us for his children, and that he taketh pleasure in us, and that he resolveth for ever to glorifie us with his Son; and that the dearest friend that we have in the world, doth not love us the thousandth part so much as he. And all this in Christ is clearly represented to the Eye of faith. All this is procured for believers by him: And all this is given to believers in him: In him God is reconciled to us: He is our Father, and dwelleth among us, and in us, and walketh in us, and is our God, 2 *Cor.* 6. 16, 17, 18. Light and Heat are not more abundant in the Sun, than *Love is* in *Jesus Christ*. To look on *Christ* and not perceive the *Love of God*, is as to look on the Sun, and not to see and acknowledge its light. Therefore when ever you find your hearts averse to God, and to have no pleasure in him, look then to *Jesus*, and observe in him the unmeasurable love of God: that *you may be able to comprehend with all the Saints, what is the breadth and length and depth, and height, and to know the Love of Christ which passeth knowledge, that you may be filled with all the fulness of God*, Eph. 3. 18, 19. *Love* and *Goodness* are that to the *will*, which *delicious sweetness* is to the *sensitive appetite*: Draw near then and taste the Feast of Love which God hath prepared and proposed by his Son. Dost thou not see or feel the Love of God? Come near, and look upon God incarnate; upon a crucified Christ; upon the Covenant sealed in his blood; upon all the benefits of his Redemption; upon all the Priviledges of the Saints; and upon the glory purchased, possessed and promised by him: Put thy hand into his wounded side, and be not faithless, but believing; and then thou wilt cry out, *My Lord, and my God*.

§. 13. 10. So also when the Soul would fain perceive *in it self* the flames of *Love to God*: it is the beholding of Christ by faith, which is the striking of fire, and the effectual means of kindling love: And this is the true approach to God, and the true Communion and converse with him: so far as we love him, so far we draw near him, and so far we have true communion with him. O what would the soul of a Believer give, that it could but burn in Love to God, as oft as in Prayer or Meditation, or conference, his Name and Attributes are mentioned or remembred! For this, there is no such powerful means, as believingly to look on Christ, in whom such glorious Love appeareth, as will draw forth the Love of all that by a lively faith discern it. Behold the Love that God hath manifested by his Son, and thou canst not but love him who is the spring of this transcendent Love. In the *Law* God sheweth his frowning wrath: and therefore it breedeth the *Spirit of bondage unto fear*: But in *Christ* God appeareth to us not only as *loving us*, but *as love it self*; and therefore as most lovely to us, giving us the Spirit of Adoption, or of filial Love, by which we fly and cry to him as our Father.

§. 14. 11. The *actual undispositedness* and *disability* of the soul, to *prayer*, meditation, and all holy converse with the blessed God, is the great impedi-

ment of our walking with him: And against this our relief is all in *Christ*: He is filled with the Spirit to communicate to his members: He can quicken us when we are dull: He can give us faith when we are unbelieving; he can give us boldness when we are discouraged: he can pour out upon us the Spirit of supplication; which shall help our Infirmities, when we know not what to pray for as we ought. Beg of him then the Spirit of Prayer: And look to his example who prayed with strong cries and tears, and continued all the night in prayer, and spake a Parable to this end, that we should always pray, and not wax faint, *Luke* 18. 1. Call to him, and he that is with the Father will reach the hand of his Spirit to you, and will quicken your desires, and lift you up.

§. 15. 12. Sometime the soul is hearkning to *temptations* of *unbelief*, and doubting whether God observe our prayers, or whether there is so much to be got by prayers as we are told: In such a case faith must look to Christ, who hath not only commanded it, and encouraged us by his example, but also made us such *plentiful promises* of acceptance with God, and the grant of our desires: Recourse to *these promises* will animate us to draw nigh to God.

§. 16. 13. Sometime the present sense of our *vileness*, who are but dust and despicable worms. doth discourage us, and weaken our expectations from God. Against this, what a wonderful relief is it to the soul, to think of our union with Christ, and of the dignity and glory of our Head? Can God despise the members of his Son? Can he trample upon them that are as his flesh and bone? Will he cut off, or forsake, or cast away the weakest parts of his body?

§. 17. 14. Sometime the guilt of *renewed infirmities* or *decays*, doth renew distrust, and make us shrink, and we are like the Child in the Mothers arms, that feareth when he looseth his holt, as if his safety were more in his holt of her, than in her holt of him: Weak duties have weak expectations of success. In this case, what an excellent remedy hath *faith*, in looking to the *perpetual intercession of Christ*; Is he praying for us in the Heavens, and shall we not be bold to pray, and expect an answer? O remember that he is not weak when we are weak; and that it concerneth us, that he prayeth for us: and that we have now an unchangeable Priest, who is able to *save them to the uttermost*, or to *perpetuity*, that *come* (sincerely) to *God by him, seeing he ever liveth to make intercession for them*, Heb. 7. 24, 25. If you *heard* Christ pray for you, would it not encourage you to pray, and perswade you that God will not reject you? Undoubtedly it would.

§. 18. 15. Sometimes *weak Christians* that have not gifts of *memory* or *utterance*, are apt to think that *Ministers* indeed and *able men* are accepted of God, but that he little valueth such as them. It is here a great encouragement to the soul, to think that Jesus our great High Priest, doth make all his Children Priests to God. They are *a chosen generation, a royal Priesthood, an Holy Nation, a peculiar people, that they should shew forth the praises of him that hath called them, out of darkness into his marvellous light: An holy Priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ*, 1 Pet. 2. 5, 9. Even their *broken hearts and contrite Spirits, are a sacrifice which God will not despise*, Psal. 51. 17. He knoweth the meaning of the Spirits groans, *Rom.* 8. 26, 27.

§. 19. 16. The *strength of corruptions* which molest the soul, and are too often strugling with it, and too much prevail, doth greatly discourage us in our approach to that God that hateth all the Workers of Iniquity. And here faith may find relief in Christ, not only as he pardoneth us, but as he hath conquered the Devil and the world himself, and bid us be of good cheer, because he hath conquered; and hath all power given him in Heaven and Earth, and can give us victorious grace in the season and measure which he seeth meetest for us. We can do all things thro' Christ that strengthneth us. Go to him then by faith and prayer, and you shall find that his grace is sufficient for you.

§. 20. 17. The thoughts of God are the less delightful to the soul, because that *Death* and the *Grave* do interpose, and we must pass thro' them before we can enjoy him: And it is unpleasing to nature to think of a separation of soul and body, and to think that our flesh must rot in darkness. But against this, *faith* hath wonderful relief in *Jesus Christ*. *Forasmuch as we were partakers of flesh and blood, he also himself likewise took part with us, that he might destroy through death him that had the power of death, even the Devil, and deliver them who thro' fear of death, were all their life time subject to bondage.* Heb. 2. 14, 15. O what an Encouragement it is to faith, to observe that *Christ* once died himself, and that he rose from the dead, and reigneth with the Father: it being *impossible that death should hold him*: And having conquered that which seemed to conquer him, it no more hath dominion over him, but he hath the Keys of Death and Hell: we may now entertain death as a disarmed enemy, and say, *O death where is thy sting? O grave where is thy victory?* Yea, it is sanctified by him to be our friend, even an entrance into our Masters joy: it being best for us to depart and be with Christ, *Phil.* 1. 23. and therefore death is become *our gain*, v. 21. O what abundance of strength and sweetness may faith perceive from that promise of Christ, John 12. 26. [*If any man serve me, let him follow me, and where I am, there shall also my Servant be.*] As he was *dead*, but now *liveth* for *evermore*, so hath he promised, that *because he liveth, therefore shall we live also*: John 14. 19. But of this I have written two Treatises of Death already.

§. 21. 18. The terror of the *day of Judgment*, and of our *particular doom* at death, doth make the thoughts of God less pleasing and delectable to us: And here what a relief is it for faith to apprehend, that *Jesus Christ* must be our Judge? And will he condemn the members of his Body? Shall we be afraid to be judged by our dearest friend? by him that *hath justified* us himself already, even at the price of his own blood?

§. 22. 19. The very *strangeness* of the *soul* to the *world unseen*, and to the Inhabitants and employments there, doth greatly stop the soul in its desires, and in its delightful approaches unto God. Had we seen the world where God must be enjoyed, the thoughts of it would be more familiar and sweet. But faith can look to Christ and say, [My head is there: he seeth it for me: he knoweth what he possesseth, prepareth, and promiseth to me: and I will quietly rest in his acquaintance with it.]

§. 23. 20. Nay, the Godhead it self is so infinitely above us, that in it self it is inaccessible; and it is ready to amaze and overwhelm us to think of coming to the incomprehensible Majesty: But it emboldneth the soul to think of our Glorified Nature in Christ, and that even in Heaven God will everlastingly condescend to us in the Mediator: For the *Mediation* of *Redemption* and *acquisition* shall be ended (and thus he shall deliver up the Kingdom to the Father) yet it seems that a *Mediation of fruition* shall continue: For Christ said to his Father, *I will that they also whom thou hast given me, be with me where I am, that they may behold my glory*, John 17. 24. We shall *rejoyce* when the *marriage of the Lamb is come*, Rev. 19. 7. *They are blessed that are called to his Marriage Supper*, v. 9. *The Lord God Almigh-*

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ty and the Lamb are the Temple and the Light of the New Jerusalem, Rev. 21. 22, 23. Heaven would not be so familiar, or so sweet to my thoughts, if it were not that our *glorified Lord* is there, in whose Love and Glory we must live for ever.

O Christian, as ever thou wouldst walk with God, in comfortable communion with him, study and exercise this Life of faith, in the daily use and improvement of Christ, who is our Life, and Hope, and All.

DIRECT. III.

Grand Dir. 3. To believe in the Holy Ghost, and live upon his Grace.

Understand well what it is to believe in the Holy Ghost: and see that he dwell and operate in thee, as the Life of thy soul, and that thou do not resist or quench the Spirit, but thankfully obey him.

§. 1. EAch person in the *Trinity* is so believed in by Christians, as that in Baptism, they enter distinctly into Covenant with them: which is, to accept the Mercies of, and perform the duties to each person distinctly. As to take God for *Our God* is more than to believe that *there is a God*, and to take Christ for *Our Saviour*, is more than barely to believe that he is the Messiah: so to Believe in the Holy Ghost, is to take him for Christs Agent or Advocate with our souls, and for our Guide, and Sanctifier, and Comforter, and not only to believe that he is the third person in the Trinity. This therefore is a most practical Article of our Belief.

Scrutari temeritas est, credere pietas, nosse vita: Bernard. de consid. ad Eugen. l. 5.

§. 2. If the *Blasphemy against the Holy Ghost* be the *unpardonable sin*, then all sin against the *Holy Ghost* must needs have a special *aggravation* by being such: And if the sin against the Holy Ghost be the *greatest sin*, then our duty towards the Holy Ghost is certainly none of our smallest duties Therefore the *Doctrine of the Holy Spirit, and our duty towards him, and sin against him*, deserve not the least, or last place in teaching, learning, and most serious consideration.

Duae est praecipuum effectivum in conversione reflexum in redemptione, perfectivum in sanctificatione. Joh. Combis comp. Theol. l. 4. c. 1.

§. 3. Two sorts do most dangerously sin against, or abuse the Holy Ghost. The first is the *Prophane*, who through custom and education can say [*I believe in the Holy Ghost*] and say, that [*He sanctifieth them and all the Elect people of God*:] but hate or resist all sanctifying works and motions of the Holy Ghost, and hate all those that are sanctified by him, and make them the objects of their scorn, and deride the very *name* of *sanctification*, or at least the *thing*.

Rejectis praetensis & apocryphis scriptis, Manichaei novum Evangelium scriptum: & ut antea omnium in omnem terram studio ita nunc dei viderentur, simulatunt Enthusiasmos seu a flatus, subito in turba se in terram abjecerunt, & velut attoniti diu tacentes; deinde tanquam redeuntes ex specu Trophonii & plangentes, multa vaticinati sunt; Prorsus ut Anabaptistae recens fecerunt in seditione Monasteriensi. Etsi autem in quibusdam manifesta simulatio fuit, tamen aliquibus reipsa à Diabolis furores immissos esse certum est. Carion. Chron. l. 3. p. 54.

The second sort is the Enthusiasts or true Fanaticks, who advance, extol, and plead for the *Spirit, against the Spirit*; covering their greatest sins against the Holy Ghost, by crying up, and pretending to the Holy Ghost: They plead the *Spirit in them* so *selves* against the Spirit *in their Brethren*, yea, and in almost all the Church: They plead the authority of the *Spirit in them, against the authority of the Spirit in the holy Scriptures*: and against particular truths of Scripture; and against several great and needful Duties, which the Spirit hath required in the Word; and against the Spirit in their most judicious, godly, faithful Teachers. But can it be the *Spirit* that speaks *against the Spirit*? Is the Spirit of God against it self? Are we *not all baptized by One Spirit* (and not divers or contrary) *into one body*? 1 Cor. 12. 12, 13. But *it is no marvel, for Satan to be transformed into an Angel of light, or his Ministers into the Ministers of Christ, and of Righteousness, whose end shall be according to their works*, 2 Cor. 11. 13, 14, 15. The Spirit himself therefore hath commanded us, that *we believe not every Spirit, but try the Spirits whether they be of God; because many false Prophets are gone out into the world*: 1 John 4. 1. *Yea, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing Spirits, and Doctrines of Devils*: 1 Tim. 4. 1. Therefore take heed that you neither *Mistake* nor *abuse the Holy Spirit*.

§. 4. 1. The *Doctrine* concerning the Holy Ghost, to be believed, is briefly this. 1. That the *Holy Ghost* so given since the Ascension of Christ, is his *Agent* on earth, or his *Advocate* with men (called by him the *Paraclete*:) Instead of his *bodily presence* which for *a little space* he vouchsafed to *them*, being ascended, *he sendeth the Holy Spirit* as better for them, to be *his Agent continually to the end*, and unto all, and in all that do believe. John 16. 7, 8. 2. This Holy Spirit so sent, infallibly inspired the holy *Apostles and Evangelists*, first to *preach*, and then to *write* the Doctrine of Christ; contained (as indited by him) in the *Holy Scriptures*; perfectly imprinting therein the Holy Image of God. John 15. 26. John 16. 13. Gal. 3. 1, 2, 3, 4. Heb. 2. 3, 4. 3. The same Spirit in them, sealed this Holy Doctrine, and the Testimony of these holy men, by many Miracles and wonderful Gifts, by which they did actually convince the unbelieving world, and plant the Churches. 4. The same Spirit (having first by the Apostles given a Law or Canon to the Universal Church, constituting its Offices and the duty of the Officers, and the manner of their entrance) doth *Qualifie* and *Dispose* men for the stated ordinary Ministerial work (which is to *Explain* and *Apply* the foresaid Scriptures) and directeth those that are to *Ordain* and *Choose* them (they being not wanting on their part) and so he appointeth Pastors to the Church. Eph. 4. 7, 8, 11, 12. 5. The same Spirit assisteth the Ministers (thus sent in their faithful use of the means) to Teach and Apply the holy Scriptures according to the necessities of the people, the weight of the matter, and the Majesty of the Word of God. 6. The same Spirit doth by this Word (heard or read) renew and sanctifie the souls of the Elect; illuminating their minds, opening and quickning their hearts, prevailing with, changing, and resolving their wills, thus writing Gods Word, and imprinting his Image by his Word upon their hearts, making it powerful to conquer and cast out their strongest, sweetest, dearest sins, and bringing them to the saving knowledge, love and obedience of God in Jesus Christ. Acts 26. 18. John 14. 16, 26. 7. The same holy Spirit assisteth the sanctified in the exercise of this grace, to the increase of it, by blessing and concurring with the means appointed by him to that end: And helpeth them to use those means, perform those duties, conquer temptations, oppositions and difficulties, and so confirmeth and preserveth them to the end. 8. The same Spirit helpeth believers in the exercise of grace to *feel* it and *discern* the sincerity of it in themselves, in that measure as they are meet for, and in these seasons when it is fittest for them. 9. The same Spirit helpeth them hereupon to conclude that they are justified and reconciled to God, and have right to all the benefits of his Covenant. 10. Also he assisteth them actually to rejoyce in the discerning of this Conclusion. For though Reason of it self may do something in these acts, yet so averse is man to all that is holy, and so many are the difficulties and hinderances in the way, that to the effectual performance, the help of the Spirit of God is necessary.

§. 5.

§. 5. By this enumeration of the Spirits operations, you may ſee the errours of many detected, and many common Queſtions anſwered. 1. You may ſee their blindneſs that pretend the *Spirit within them* againſt *Scripture*, *Miniſtry*, or the uſe of Gods appointed *means*: when the ſame Spirit *firſt* indited the *Scripture*, and maketh it the Inſtrument to illuminate and ſanctifie our ſouls: Gods Image is, 1. Primarily in Jeſus Chriſt his Son: 2. Derivatively, by his Spirit imprinted perfectly in the holy Scriptures: 3. And by the Scripture, or the holy Doctrine of it, inſtrumentally impreſſed on the ſoul. So that the Image of God *in Chriſt*, is the Cauſe of his Image in his holy *Word* or *Doctrine*, and his Image in his *Word*, is the Cauſe of his Image on *the heart*. So a King may have his *Image*, 1. *Naturally on his Son*, who is like his Father: 2. *Expreſſively* in his *Laws*, which expreſs his Wiſdom, Clemency and Juſtice: 3. And *effectively* on his *Subjects and Servants*, who are by his *Laws* reduced to a Conformity to his mind. As a man may firſt cut his Arms or Image on his *ſeal*, and then by that *ſeal* imprint it on the *wax*; and though it be *perfectly* cut on the *ſeal*, it may be *imperfectly* printed on the *wax*; ſo Gods Image is *naturally perfect in his Son, and Regularly or expreſſively perfect on the ſeal* of his holy Doctrine and Laws; but *imperfectly* on his *ſubjects* according to their reception of it in their ſeveral degrees.

§. 6. Therefore it is eaſie to diſcern their errour, that tell men the *Light or Spirit* within them is *their Rule, and a perfect Rule*, yea, and that it is thus *in all men in the world*; when Gods Word and experience flatly contradict it, telling us that *Infidels and enemies* of God, and all the *ungodly are in Darkneſs*, and not in the Light; and that all that ſpeak not according to this Word (the Law and Teſtimony) have *No light in them*, and therefore no *perfect Light to be their Rule*, Iſa. 8. 20. The Miniſtry is ſent to bring them from darkneſs to Light: Therefore they had not a ſufficient Light in them before: *Acts* 26. 17, 18. *Wo to them that put darkneſs for light, and light for darkneſs*: Iſa. 5. 20. telling the children of darkneſs and the haters of the Light, that they have a *perfect Light and Rule within them*, when God ſaith, *They have no Light in them*. See 1 John 1. 5. 4, 6, 7, 8. *He that ſaith he is in the Light and hateth his brother is in darkneſs even till now*, 1 John 2. 9, 10, 11. *The Light* within a wicked man, *is darkneſs and blindneſs*, and therefore not his *Rule*, Mat. 6. 23. Epheſ. 5. 8. Even the Light that is in *godly* men, is the *knowledge of the Rule, and not the Rule it ſelf* at all, nor ever called ſo by God: Our *Rule* is perfect; our *knowledge* is imperfect: for *Paul* himſelf ſaith, *We know in part: But when that which is perfect is come, then that which is in part, ſhall be done away: Now we ſee through a glaſs darkly* —— 1 Cor. 13. 9, 10, 12. *The Goſpel is hid to them that are loſt*, being *blinded by Satan*, 2 Cor. 4. 3, 4.

§. 7. There is an admirable unſearchable concurrence of the *Spirit, and his appointed means*, and the *will of man*, in the procreation of the new creature, and in all the exerciſes of grace, as there is of Male and Female in natural generation; and of the Earth, the Sun, the Rain, the induſtry of the Gardener; and the ſeminal virtue of Life and ſpecification, in the production of Plants with their flowers and fruits. And as wiſe as it would be, to ſay, It is not the *Male*, but the *Female*, or the *Female* but the *Male* that generateth; or to ſay, It is not the *Earth*, but the *Sun*, or not the *Sun*, but the *Rain*, or not the *Rain*, but the *ſeminal Virtue*, that cauſeth Plants with Flowers and Fruits: So wiſe is it to ſay, It is not the *Spirit*, but the *Word* and Means, or it is not the *Word* and Means, but the *Spirit*, or it is not the *Reaſon*, and *Will* and *induſtry* of man, but the *Spirit*: Or if we have not wiſdom enough to aſſign to each cauſe its proper intereſt in the effect, that therefore we ſhould ſeparate what *God* hath conjoyned, or deny the truth of the cauſation, becauſe we comprehend not the manner and influence, this is but to chooſe to be befooled by Pride, rather than confeſs that God is wiſer than we.

§. 8. 2. You may here diſcern alſo how the Spirit *aſſureth* and *comforteth* believers: and how palpably they err, that think the *Spirit* comforteth, or *aſſureth* us of our ſalvation without the uſe of its *Evidencing grace*. The ten things mentioned, §. 4. is all that the *Spirit* doth herein. But to expect his Comforts without any meaſure of diſcerning his graces, which can only rationally prove our right to the bleſſings of the Promiſe, this is to expect that he ſhould comfort a Rational Creature not as Rational, but darkly cauſe him to rejoyce he knoweth not why: and that he ſhould make no *uſe of faith* to our comfort: For *faith* reſteth underſtandingly upon the Promiſe, and expecteth the performance of it to thoſe that it is made to, and not to others. Indeed there is a common encouragement and comfort, which all men, even the worſt may take from the univerſal conditional Promiſe: and there is much abatement of our fears and troubles that may be fetcht from probabilities and uncertain hopes of our own ſincerity and intereſt in the Promiſe. But to expect any other aſſurance or comfort from the Spirit, without Evidence, is but to expect *immediate revelations or inſpirations* to do the work, which the Word of promiſe and faith ſhould do. The ſouls *Conſent to the Covenant of Grace, and fiducial Acceptance of an offered Chriſt*, is juſtifying ſaving faith: Every man hath an *object* in the *Promiſe* and *offer* of the Goſpel for this act, and therefore may rationally perform it. (Though all have not hearts to do it.) This may well be called, *Faith of Adherence*: and is it ſelf *our evidence*, from which we muſt conclude, that we are *true Believers*: The *diſcerning of this Evidence* called by ſome, the *Reflex act of faith*, is no act of faith at all, it being no *believing of another*, but the act of *Conſcience* knowing what is *in our ſelves*. The diſcerning and concluding that we are the children of God, participateth of faith and conſcientious knowledge, which gave us the premiſes of ſuch a concluſion.

§. 9. 3. You may hence perceive alſo how we are ſaid to be *ſealed* by the Spirit: Even as a mans ſeal doth ſignify the thing ſealed to be *his own*: So the *Spirit of holineſs in us* is Gods ſeal upon us, ſignifying that we are his, 2 *Tim.* 2. 19. Every one that *hath the Spirit*, is ſealed by *having it*: and that is his *Evidence*, which if he *diſcern*, he may *know* that he is thus *ſealed*. Eph. 1. 13. Rom. 8. 9. Eph. 4. 30.

§. 10. 4. Hereby alſo you may ſee what the *earneſt and firſt fruits of the Spirit is*: The Spirit is given to us by God, as the *earneſt* of the Glory which he will give us. To whomſoever he *giveth the Spirit of Faith*, and *Love*, and *Holineſs*, he giveth the *ſeed* of life eternal, and an inclination thereto, which is his *earneſt of it*. 2 Cor. 1. 22.

§. 11. 5. Hereby alſo you may ſee how the *Spirit witneſſeth* that we are the children of God: The word *Witneſs* is put here principally for *Evidence*: if any one queſtion our adoption, the *Witneſs* or *Evidence* which we muſt produce to prove it, is the *Spirit of Jeſus ſanctifying us*, and *dwelling* in us: This is the *chief part* (at leaſt) of the ſenſe of the Text, *Rom.* 8. 16. Though it is true, that the ſame Spirit *witneſſeth* by 1. Shewing us the grace which he hath given us; 2. And by ſhewing us the truth

truth of the Promise made to all believers; 3. And by helping us from those Promises to conclude with boldness, that we are the children of God: 4. And by helping us to rejoyce therein.

§. 12. If I have been the longer (though too short) in acquainting you with the *Office* of the Holy Ghost (supposing your Belief that he is the third person in the Trinity) because it is an Article of grand importance, neglected by many that profess it, and because there are so many and dangerous errours in the world about it. Your great care now must be 1. To find *this Spirit in you*, as the *Principle* of your operations: and 2. To *obey it*, and follow its motions, as it leadeth you up to communion with God. Of the first I have spoken in the first Chapter. For the second observe these few *Directions*.

Dir. 1. §. 13. Direct. 1. *Be sure you mistake not the Spirit of God and its motions*, nor receive instead of them, the motions of Satan, or of your passions, pride or fleshly wisdom. It is easie to think you are *obeying the Spirit*, when you are obeying *Satan* and your own corruptions *against the Spirit*. By these *fruits* the Spirit of God is known. 1. The Spirit of God is for *Heavenly Wisdom*, and neither for *Foolishness*, or *treacherous craftiness*, Psal. 19. 7. & 9. 8. Jer. 4. 22. 1 Cor. 2. 4, 5, 6, 7. 2. The Spirit of God is a Spirit of *Love*, delighting to *do good*, its doctrine and motions are for *Love*, and tend to *Good*; abhorring both *selfishness* and *hurtfulness* to others, *Gal.* 5. 21, 22. 3. He is a Spirit of *Concord*, and is ever for the *Unity* of *all believers*, abhorring both *Divisions* among the Saints, and *carnal compliances* and confederacies with the wicked, 1 *Cor.* 12. *Ephes.* 4. 3, 4, 5, 6, 13. 1 *Cor.* 1. 10. & 3. 3. *Rom.* 16. 17, 18. 4. He is a Spirit of *humility* and *self-denyal*, making us and our knowledge, and gifts and worth, to be very little in our own eyes; Abhorring pride, ambition, self exalting, boasting, is also the actual debasing of our selves by earthliness or other sin, *Matth.* 18. 3. *Ephes.* 4. 2. 5. He is a Spirit of *meekness*, and *patience*, and forbearance; Abhorring *stupidity*, and inordinate passion, boisterousness, tumult, envy, contention, reviling and revenge. *Matth.* 11. 28, 29. *Eph.* 4. 2. *James* 3. 1 *Pet.* 2. 20, 21, 23. *Gal.* 5. 20. *Rom.* 12. 18, 19, 20. *Ephes.* 4. 31. *Col.* 3. 8. 6. He is a Spirit of *zeal for God*, resolving men against known sin, and for known truth and duty: Abhorring a *furious destroying zeal*, and also an *indifferency* in the cause of God, and a *yielding complyance* with that which is against it, *Gal.* 4. 18. *Numb.* 25. 11, 13. *Titus* 2. 14. *James* 3. 15, 17. *Luke* 9. 55. *Rev.* 3. 16. 7. He is a Spirit of *Mortification*, crucifying the flesh, and still contending against it, and causing men to live above all the Glory, and Riches, and Pleasures of the world; Abhorring both carnal licentiousness, and sensuality, and also the destroying and disabling of the Body, under pretence of true mortification, *Rom.* 8. 1. 13. *Gal.* 5. 17. *Rom.* 13. 13, 14. 1 *Cor.* 9. 27. 2 *Pet.* 2. 19. *Col.* 2. 18, 21, 23. 8. The Spirit of Christ contradicteth not the *doctrine* of Christ in the holy *Scripture*, but moveth us to an *exact conformity* thereto, *Isa.* 8. 20. This is the sure Rule to try pretences and motions of every Spirit by: For we are sure that the Spirit of Christ is the Author of that word; and we are sure he is not contrary to himself. 9. The motions of the Spirit do all tend to our Good, and are neither ludicrous, impertinent, or hurtful finally: They are all for the perfecting of sanctification, obedience, and for our salvation. Therefore unprofitable trifles, or despair and hurtful distractions and disturbances of mind, which drive from God, unfit for duty, and hinder salvation, are not the motions of the Spirit of God, 2 *Tim.* 1. 7. *Rom.* 8. 15. *Isa.* 11. 2. *Gal.* 5. 22. *Zech.* 12. 10. 1 *Pet.* 4. 14. 2 *Cor.* 3. 6. 10. Lastly, The Spirit of God subjecteth all to God, and raiseth the heart to him, and maketh us spiritual and divine, and is ever for Gods glory, 1 *John* 4. 5, 6. 1 *Cor.* 6. 11, 17, 20. *Ephes.* 2. 18, 22. *Phil.* 3. 3, 19, 20. 1 *Pet.* 1. 2. & 4, 6. Examine the Texts here cited, and you will find that by all these fruits the Spirit of God is known from all seducing Spirits, and from the fancies or passions of self-conceited men.

Nemo magnus sine aliquo afflatu Divino unquam fuit. Cicero 2. de Nat. Deor.

§. 14. Direct. 2. *Quench not the Spirit, either by wilful sin, or by your neglecting of its offered help.* It is as the *spring* to all your *spiritual motions*; as the *Wind* to your *Sails*: You can do nothing without it. Therefore reverence and regard its help, and pray for it, and obey it, and neglect it not. When you are sure it is the Spirit of God indeed, that is knocking at the door, behave not your selves as if you heard not. 1. Obey him *speedily*: Delay is a present unthankful refusal, and a kind of a denyal. 2. Obey him *throughly*: A half obedience is disobedience. Put him not off with *Ananias* and *Saphira*'s gift; the *half* of that which he requireth of you. 3. Obey him *constantly*: not sometime hearkning to him and more frequently neglecting him; but attending him in a learning obediential course of life. *Dir.* 2.

§. 15. Direct. 3. *Neglect not those means which the Spirit hath appointed you to use, for the receiving of its help, and which he useth in his holy operations.* If you will meet with him, attend him in his own way, and expect him not in by-ways where he useth not to go. Pray, and meditate, and hear, and read, and do your best, and expect his blessing. Though your *plowing* and *sowing* will not give you a plentiful harvest without the *Sun*, and *Rain*, and the *blessing* of God, yet *these* will not do it neither, unless you *plow and sow*. God hath not appointed a course of means in *Nature or Morality* in vain, nor will he use to meet you in any other way. *Dir.* 3.

§. 16. Direct. 4. *Do most when the Spirit helpeth you most.* Neglect not the extraordinary *measures* of his assistance: If he extraordinarily help you in prayer, or meditation, improve that help, and break not off so soon as at other times (without necessity): Not that you should *omit* duty till you feel his help: For he useth to come in with help in the *performance*, and not in the *neglect* of duty: But tire not out your self with *affected* length, when you want the *life*. *Dir.* 4.

§. 17. Direct. 5. *Be not unthankful for the assistance he hath given you.* Deny not his grace: Ascribe it not to nature: Remember it to encourage your future expectations: Unthankfulness and neglect are the way to be denyed further help. *Dir.* 5.

§. 18. Quest. *But how shall I know whether good effects be from the Means, or from my Reason and Endeavour, and when from the Spirit of God?* *Quest.*

Answ. It is as if you should ask, How shall I know, whether my *harvest* be from the *Earth*, or *Sun*, or *Rain*, or *God*, or from my *labour*? I will tell you how. They are all con-causes: If the *effect* be there, they *all concur*: If the *effect* be wanting, *some* of them were wanting. It's foolish to ask, *which is the cause*, when the *effect* is not produced but by the concurrence of them *all*: If you had asked, *which cause did fail, when the effect faileth*? there were *reason* in that question: But there is *none* in this. The more to blame those foolish Atheists, that think God or the Spirit is not the cause, if they can but find that *Reason* and *Means* are in the effect. Your *Reason*, and *Conscience*, and *Means* would fall short of the *effect*, if the *Spirit* put not life into all *Answ.*

§. 19. Obj. *But I am exceedingly troubled and confounded* *Object.*

confounded with continual doubts about every motion that is in my mind, whether it be from the Spirit of God, or not.

Anſw. The more is your ignorance, or the malice of Satan cauſing your diſquiet. In one word, you have ſufficient Direction to reſolve thoſe doubts, and end thoſe troubles: Is it *Good*, or *Evil*, or *Indifferent* that you are moved to? This queſtion muſt be reſolved from the *Word of God*, which is the Rule of duty. If it be *good*, in *matter*, and *manner*, and *circumſtances*, it is from the Spirit of God, (either its common or ſpecial operation): If it be *evil* or *indifferent*, you cannot aſcribe it to the Spirit. Remember that *the Spirit cometh not to you; to make you new duty which the Scripture never made your duty, and ſo to bring an additional Law: but to move and help you in that which was your duty before.* (Only it may give the *Matter*, while Scripture giveth the *Obligation* by its general command.) If you know not what is your duty, and what not, it is your ignorance of *Scripture* that muſt be cured: Interpret Scripture well, and you may interpret the Spirits motions eaſily. If any *new duty* be motioned to you, which Scripture commandeth not, take ſuch motions as not from God: (Unleſs it were by extraordinary confirmed Revelation.)

DIRECT. IV.

Grand Dir. 4. For the true and orderly impreſſion of Gods Attributes on the heart.

Let it be your chiefeſt ſtudy to attain to a true, orderly, and practical knowledge of God, in his ſeveral Attributes and Relations; and to find a due impreſſion from each of them upon your hearts, and a diſtinct effectual improvement of them in your lives.

§. 1. BEecauſe I have written of this point more fully in another Treatiſe (*Of the Knowledge of God, and Converſe with him*) I ſhall but briefly touch upon it here, as not willing to repeat that which there is delivered: Only let me briefly mind you of theſe few things: 1. That the true *knowledge of God* is the ſum of *Godlineſs*, and the end of all our *other knowledge*, and of all that we *have* or *do* as Chriſtians. As *Chriſt* is a *Teacher that came from God*, ſo he came to call and lead us *unto God*: Or elſe he had not come as a *Saviour*: It is *from God* that we fell *by ſin*, and *to God* that we muſt be reſtored *by grace*: To ſave us, is to *reſtore* us to our *perfection*, and our *happineſs*: and that is to reſtore us unto *God*.

Laert. in Zeno. Dicunt Stoici Deum eſſe animal immortale, rationale, perfectum ac beatum, à malo omni remotiſſimum, providentia ſua mundum & quæ ſunt in mundo adminiſtrans omnia: Non tamen ineſſe illi humanæ formæ lineamenta. Cæterum eſſe opificem immenſi hujus operis, ſicut & patrem omnium. —— Eumque multis appellari nominibus juxta proprietates ſuas. Quoſdam item eſſe dæmones dicunt quibus inſit hominum miſeratio, inſpectores rerum humanarum; Heroas quoque ſolutas corporibus, ſapientum animas——Bonos aiunt eſſe Divinos, quod in ſeipſis quaſi habeant Deum. Malum vero impium & ſine Deo eſſe, quod duplici ratione accipitur, ſive quod Deo contrarius dicatur, ſive quod aſpernetur Deum: Id tamen malis omnibus non convenire. Pios autem & Religioſos eſſe ſapientes, peritos divini juris omnes. Pietatem eſſe ſcientiam divini cultus. Diis item eos ſacrificia facturos, caſtoſque futuros. Quippe ea quæ in Deos admittuntur peccata deteſtari, Diiſque charos ac gratos fore quo ſancti juſtique in rebus divinis ſint.

§. 2. 2. That the true *knowledge of God* is powerful and effectual upon the *heart* and *life*: And every *Attribute* and *Relation* of God, is ſo to be known, as to make its *proper Impreſs* on us: And the *meaſure* of this *ſaving knowledge*, is not to be judged of, by *Extenſiveneſs* or number of *Truths* concerning God which we know, ſo much as by the *Clearneſs*, and *Intenſiveneſs*, and the meaſure of its *holy effects* upon the *heart*.

§. 3. 3. This is it that denominateth both *our ſelves* and all our *Duties* HOLY: when *Gods Image* is thus imprinted on us; and we are *like* him by the new birth, as Children to their Father; and by *his Knowledge* both our *Hearts* and *Lives* are made *Divine*; being *diſpoſed* unto God, *devoted to him*, and *employed for him*; he being our Life, and Light and Love.

§. 4. 4. This is the ſumm of the *Covenant of God with man* [*I will be thy God, and thou ſhalt be my people.*] And the *other parts* of the Covenant, (*that Chriſt be our Saviour, and the Holy Ghoſt our Sanctifier*) are both ſubſervient unto this; there being now no coming unto God, but as *Reconciled in Chriſt our Mediatour*, and by the teaching and drawing of the *Holy Ghoſt*. To be *our God*, is to be to us an *Abſolute Owner*, a moſt *Righteous Governour*, and a moſt *Bountiful Benefactor* or *Father*, as having *Created us*, *Redeemed* and *Regenerated us*; and this according to his moſt Bleſſed *Nature*, properties and perfections.

§. 5. 5. It is not only a *looſe and unconſtant effect* of your *particular thoughts of God*, that is the neceſſary *Impreſs* of his Attributes (as to *Fear him* when you remember his *Greatneſs* and *Juſtice*:) But it muſt be an *Habit* or *holy nature* in you, every Attribute having made its *ſtated Image* upon you: and that *Habit or Image* being in you a *conſtant Principle* of *holy ſpiritual operations*. A *Habit* of *Reverence*, *Belief*, *Truſt*, *Love*, *&c.* ſhould be as it were your *Nature*.

§. 6. 6. Not that the *knowledge of God* in his *perfections* ſhould provoke us to deſire *his properties* and *perfections*: For to have ſuch an aſpiring deſire to be *Gods*, were the greateſt *Pride* and *wickedneſs*: But only we muſt deſire, 1. To be as *like God* in all his communicable excellencies, as is agreeable to our created ſtate and capacity. 2. And to have as near and full communion with him, as we can attain to and enjoy.

§. 7. 7. The *Will of God*, and his *Goodneſs*, and *Holineſs*, is more *nearly* propounded to us to be the Rule of our *Conformity*, than his Power and his *Knowledge*. Therefore his *Law* is moſt *immediately* the expreſſion of his *Will*; and our *Duty* and *Goodneſs* lyeth in our *Conformity* to his *Law*: being *Holy* as he is *Holy*.

Becauſe I may not ſtand on the particulars, I ſhall give you a brief imperfect Scheme of that of God which you muſt thus know.

GOD is to be Known by us

I. As in Himself

- **I. In his BEING,** *Quod sit.*
  - 1. One; and indivisible: In Three Persons.[a]
    - 1. The FATHER,
      - 1. Necessary,
      - 2. Independent,
      - 3. Immutable.
    - 2. The SON,
    - 3. The HOLY GHOST.
  - 2. Immense: and incomprehensible.
  - 3. Eternal.[b]
- **II. In his NATURE:** *Quid sit.*
  - A SPIRIT
    - 1. Simple: uncompounded.
    - 2. Impassionate, incorruptible, immortal.
    - 3. Invisible, intactible, *&c.*
  - and LIFE it self
    - 1. POWER,
    - 2. UNDERSTANDING,
    - 3. WILL.
- **III. In his PERFECTIONS.** *Qualis sit.*
  - 1. OMNIPOTENT,
    - 1. MOST GREAT,
      - 1. BEING HIMSELF.
    - 2. MOST WISE,
      - 2. KNOWING HIMSELF.
    - 3. MOST HOLY and HAPPY.[c]
      - 3. LOVING and ENJOYING HIMSELF.
  - 2. OMNICIENT,
  - 3. MOST GOOD.

II. As Related to his Creatures.

I. The EFFICIENT Cause of all things: *Rom. 9. 36.* [OF HIM].	1. CREATOR and Conserver.	1. Our OWNER or LORD: most Absolute, Free, and Irresistible.	1. Our *Life*, and Strength, and Safety.	1. Perfecting our Natures in Heavenly Life.
II. The DIRIGENT Cause: [THROUGH HIM;]	2. REDEEMER and Saviour.	2. Our RULER or KING: 1. By Legislation: 2. Judgment: 3. Execution: Absolute, Perfect, True, Holy, Just, Merciful, Patient, Terrible.	2. Our *Light*, and Wisdom.	2. Whom we shall behold in Glorious Light.
III. The FINAL Cause: [TO HIM] are all things: To him be Glory for ever: *Amen.*	3. REGENERATOR and Sanctifier.	3. Our BENEFACTOR or FATHER; 1. Most Loving: 2. Most Bountiful: 3. Most Amiable: (Patient, Merciful, Constant.)	3. Our *Love* and *Joy*: And so our *End*, and Rest, and Happiness	3. Whom we shall Please and Love; and be Pleased in him, and Loved by him; Rejoyce in him, Praise him, and so Enjoy him, Perfectly and Perpetually.
		Causally and Objectively (*d*)	hereafter (*e*)	

See these Practically Opened and Improved, in the First Part of my *Divine Life*. The more full Explication of the Attributes fit for the more Capacious, is reserved for another *Tractate*.

De diis ita ut sunt loquere: Bias in Laert. Leg. Pauli Scaligeri Thesis de Archetypo Mundo Ep. Cath. l. 14. God never wrought Miracle to convince Atheism, because his ordinary works convince it: L. Bacon Essay 16. p. 87. Deus est mens soluta libera & segregata ab omni concretione mortali, omnia sentiens, movens, &c. Cicero 1. Tusc.

§ 8. For the right improvement of the Knowledge of all these Attributes of God, I must refer you to the fore-mentioned Treatise. The acts which you are to exercise upon God are these: 1. The *clearest knowledge* you can attain to: 2. The *firmest Belief*: 3. The *highest Estimation*: 4. The *greatest Admiration*: 5. The *heartiest* and *sweetest Complacency* or *Love*: 6. The *strongest Desire*: 7. A *filial Awfulness*, *Reverence* and *Fear*: 8. The *boldest quieting Trust* and confidence in him: 9. The most *fixed Waiting*, *Dependance*, *Hope* and *Expectation*: 10. The most *absolute self-resignation* to him: 11. The *fullest* and *quietest submission* to his *disposals*. 12. The *humblest* and most *absolute subjection* to his *Governing Authority* and *Will*, and the *exactest obedience* to his *Laws*. 13. The *boldest courage* and *fortitude* in his cause, and owning him before the world in the greatest sufferings. 14. The greatest *Thankfulness* for his *Mercies*. 15. The most faithful *improvement* of his *Talents*, and use of his *Means*, and performance of our trust. 16. A reverent and holy use of his *Name*, and Word: with a *Reverence* of his *Secrets*; forbearing to intrude or meddle with them. 17. A wise and cautelous observance of his *Providences*, publick and private; neither neglecting them, nor misinterpreting them: neither running before them, nor striving discontentedly against them. 18. A discerning, loving and honouring his Image in his children, notwithstanding their infirmities and faults; without any friendship to their faults, or over-magnifying, or imitating them in any evil. 19. A *reverent*, *serious*, *spiritual adoration*, and *worshipping* him, in publick and private, with soul and body, in the use of all his holy Ordinances: but especially in the joyful celebration of his *Praise*, for all his *Perfections* and his *Mercies*. 20. The *highest Delight* and fullest *Content* and *Comfort in God* that we can attain: Especially a *Delight* in *Knowing him*, and *Obeying* and *Pleasing* him, *Worshipping* and *Praising* him; *Loving* him, and *being beloved* of him, through Jesus Christ; and in the hopes of the *Perfecting* of all these in our *Everlasting fruition* of him in *Heavenly Glory*.

All these are the Acts of *Piety towards God*; which I lay together for your easier observation and memory: But some of them must be more fully opened, and insisted on.

DIRECT. V.

Grand Dir. 5. Of Self-resignation to God as our Owner.

Remember that God is your Lord *or* Owner: *and see that you make an absolute Resignation of your selves, and all that you have to him as his* Own: *and use your selves and all accordingly; Trust him with his Own; and rest in his Disposals.*

§. 1. OF this I have already spoken in my Sermon of *Christs Dominion*, and in my *Directions for a sound Conversion*: and therefore must but touch it here. It is easie *notionally* to know and say that God is our *Owner*, and we are *not our Own*: But if the *Habitual Practical* knowledge of it, were as easie, or as common, the happy effects of it would be the sanctification and reformation of the world. I shall first tell you, *what this Duty is*, and *how* it is to be performed; and then what fruits and benefits it will produce; and what should move us to it.

§. 2. I. The duty lyeth in these acts. 1. That you consider the *Ground* of *Gods Propriety* in you, 1. In *making you* of *Nothing*, and preserving you. 2. In *Redeeming* you by purchase. 3. In *Regenerating* you, and *renewing* you for himself. The first is the *Ground* of his *Common Natural Propriety* in you and all things: The second is the *Ground* of his *Common Gracious Propriety* in you and all men, as *Purchased* by Christ, Rom. 14. 9. *John* 13. 3. The third is the *Ground* of his *special Gracious Propriety* in you, and all his sanctified peculiar people. Understand and acknowledge what a *Plenary Dominion* God hath over you, and how *absolutely* and *wholly* you *are His*. 2. Let it exceedingly *Please* you to think that you are *wholly his*: it being much *better* for you, as to your *Safety*, *Honour and Happiness* than to be *your Own*, or any's else. 3. As God requireth it in his *Covenant of Grace*, that he have his *Right* by your *Consent*, and not by *Constraint*; so you must thankfully accept the motion, and with *hearty* and *full Consent* of Will, *Resign* your selves to him as his *Own*, even as his *Creatures*, his *Ransomed ones*, and his *Regenerate Children*, by a Covenant never to be violated. 4. You must carefully watch against the *Claim* and *reserves* of *carnal selfishness*; lest while you confess you are Gods, and not your *Own*, you should secretly still *keep possession* of *your selves* against him, or re-assume the possession which you surrendred. 5. You must *Use* your selves ever after as Gods, and not your *Own*.

Dominos esse omnium rerum ac moderatores Deos, eaque quæ gerantur eorum geri ditione atque numine —— Et qualis quisque sit, quid agat, quid in se admittat, qua mente, qua pietate colat religionem, intueri, piorumque & impiorum habere rationem. Cicero 2. de Leg.

§. 3. II. In this *Using your selves* as wholly Gods, consisteth both your further *duty*, and your *benefits*: 1. When *Gods Propriety* is *discerned* and *consented* to, it will make you sensible how you are obliged to employ all your powers of soul and body to his service, and to perceive that *Nothing* should be *alienated* from him, no creature having any co-ordinate title to a thought of your heart, or a glance of your affection, or a word of your mouths, or a minute of your time. The sense of Gods *Propriety* must cause you, to keep constant *accounts* between God and you, and to call your selves to a frequent *reckoning*, whether God have his *Own*, and you do not *defraud* him: whether it be his work that you are doing: and for him that you *think*, and *speak*, and live? And *all that you have*, will be *Used* as *his*, as well as your selves? For no man can have any good thing that is more *his Own*, than *he is his Own* himself.

§. 4. 2. *Propriety* discerned doth *endear us in affection* to *our Owner*. As *we love* our *Own children*, so they *love* their *Own Fathers*. Our very *Dogs* love their *Own* Masters better than another. When we can say with *Thomas*, *My Lord and my God*, it will certainly be the voice of Love. Gods Common Propriety in us as his *Created* and *Ransomed* ones, obligeth us to *Love* him with all our heart: But the knowledge of his *peculiar* propriety by *Regeneration*, will more effectually command our Love.

Deorum providentia Mundus administratur, iidemque consulunt rebus humanis neq; solum universis, verum etiam singulis. Cicero 1. de Divin.

§. 5. 3. *Gods Propriety* perceived, will help to satisfie us of his *Love* and *Care* of us; and will help us to *Trust* him in every danger; and so take off our inordinate *fear* and anxieties, and caring for our selves. The Apostle proveth Christs *Love* to his Church, from his *Propriety*, Ephes. 5. 29. *No man ever yet hated his Own flesh.* God is not regardless of *his Own*: As we take care of our Cattle to preserve them, and provide for them, more than they do for themselves; for they are more *Ours* than *their Own*: so God is more concerned in the welfare of his children, than they are themselves, they being more *his* than *their Own*. Why are we afraid of the wrath and cruelty of man? Will God be mindless and negligent of *his Own*? Why are we over-careful and distrustful of his providence? Will he not take care of his *Own*, and make provision for them? *God, even our own God shall bless us*, Psal. 67. 6. Gods interest in his Church, and Cause and Servants, is an argument which we may plead with him in prayer, (1 *Chron.* 17. 21, 22.) and with which we may greatly encourage our confidence,

Fer hanc hoc fit à principio hominibus.

dence, Isa. 48. 9, 11. *For my Names sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off*——*For mine own sake, even for mine Own sake, will I do it: For how should my Name be polluted? And I will not give my Glory to another.* Isa. 43. 1, 2. *But now, thus saith the Lord that created thee, O* Jacob, *and he that formed thee, O* Israel; *Fear not, for I have Redeemed thee; I have called thee by name; thou art Mine: When thou passest thro' the Waters, I will be with thee,* &c. If God should neglect *Our Interest*, he will not neglect *his Own.*

§. 6. 4. Gods *propriety* in us discerned, doth so much aggravate our sin against him, that it should greatly restrain us; and further our *humiliation* and *recovery* when we are fallen: Lev. 20. 26. *Ye shall be Holy unto me, for I the Lord am Holy, and have severed you from other people, that you should be mine.* Ezek. 16. 8. *I sware unto thee, and entered into a Covenant with thee, and thou becamest mine, saith the Lord,* when he is aggravating *Jerusalems* sin, 1 Cor. 6. 19, 20. *Ye are not your own; for ye are bought with a price: therefore glorifie God in your Body, and in your Spirits, which are Gods.* Justice requireth that every one have his own.

§. 7. 5. It should silence all *murmurings* and repinings against the Providence of God, to consider that we are *his Own.* Doth he afflict you? and are you not his own? Doth he kill you? Are you not his own? As a Ruler, he will shew you reason enough for it in your sins: But as your absolute Lord and Owner, he need not give you any other Reason, than that he may do with his own as he list. It is not possible that he can do any wrong to that which is absolutely his own. If he deny you health or wealth, or friends, or take them from you; he denyeth you, or taketh from you nothing but his own. Indeed as a Governour and a Father, he hath secured the faithful of eternal life: Otherwise as their Owner, he could not have wronged them, if he had made the most innocent as miserable as he is capable to be. Do you labour, and beat, and kill your Cattel, because they are your own (by an imperfect propriety?) and dare you grudge at God for afflicting his own, when their Consciences tell them, that they have deserved it and much more?

Sins against Gods Dominion.

§. 8. And that you may not think that you have resigned your selves to God entirely, when you do but hypocritically profess it, observe: 1. That man is not thus resigned to God, that thinketh any service too much for God, that he can do: 2. Nor he that thinketh any cost too great for God that he is called to undergo: 3. Nor he that thinketh that all is won (of his time, or wealth, or pleasure, or any thing) which he can save or steal from God: For all is lost that God hath not. 4. Nor he that must needs be the Disposer of himself, and his condition and affairs, and God must humour him, and accommodate his Providence to his carnal interest and will, or else he cannot bear it, or think well of it. 5. Remember that all that is bestowed in sin upon Gods enemies is used against him, and not as his own. 6. And that he that hideth his Talent, or useth it not at all, cannot be said to use it for God. Both idleness and alienating the gifts of God, are a robbing him of his own.

§. 9. III. To help you in this work of self-resignation, often consider: 1. That if you were your own, you were most miserable: You could not support, preserve or provide for your selves: who should save you in the hour of temptation or distress? Alas, if you are humbled Christians, you know so much of your own insufficiency, and feel your selves such a daily burden to your selves, that you have sure enough of your selves ere now: And beg of God, above all your enemies, to save you from your selves; and of all judgments to save you from being forsaken of God, and given up to your selves. 2. Remember that none in the world hath sufficient Power, wisdom, and goodness, to take the full care and charge of you but God: None else can save you, or sanctifie you, or keep you alive one hour: And therefore it is your happiness and honour, that you are his. 3. His *Right* is *absolute*, and none hath right to you but he. None else did *Create* you, *Redeem* you, or *Regenerate* you. 4. He will use you only in *safe* and *honourable* services, and to no worse an end, than your endless happiness. 5. What you deny him or steal from him, you give to the Devil, the World and the flesh: And do they better deserve it? 6. You are his own in Title, whether you will or not; and he will fulfil his will upon you. Your *Consent* and *Resignation* is necessary to your good, to ease you of your cares, and secure you from present and eternal misery.

DIRECT. VI.

Remember that God is your Soveraign King, to Rule and Judge you: And that it is Your Rectitude and Happiness to obey and please him: Labour therefore to bring your Souls and Bodies into the most absolute Subjection to him, and to make it your Delight and Business sincerely and exactly to obey his Will.

Grand Dir. 6. Of subjection to God as our Supream Governour.

§. 1. HAving Resigned your selves absolutely to God as your Owner, you are next to subject your selves absolutely to God as your Governour or King. How much of our Religion consisteth in this, you may see in the nature of the thing, in the design of the Law and Word of God, in the Doctrine and example of Jesus Christ, in the Description of the last judgment, and in the common consent of all the world. Tho' Love is the highest work of man, yet it is so far from discharging us from our subjection and obedience, that it constraineth us to it most powerfully and most sweetly, and must it self be judged of by these effects. John 14. 15. *If ye love me, keep my commandments.* 21. *He that hath my Commandments, and keepeth them, he it is that loveth me:* 23. *If any man love me, he will keep my words, and my Father will Love him, and we will come unto him, and make our abode with him.* 24. *He that loveth me not, keepeth not my sayings.* John 15. 10. *If ye keep my Commandments, ye shall abide in my Love, even as I have kept my Fathers Commandments, and abide in his Love:* 14. *Ye are my friends, if ye do whatsoever I command you.* John 13. 17. *If ye know these things, happy are ye if ye do them.* 1 John 5. 3. *For this is the Love of God, that ye keep his Commandments, and his Commandments are not grievous.* 1 John 2. 4. *He that saith, I know him, and keepeth not his Commandment, is a lyar, and the truth is not in him.* 5. *But who so keepeth his word, in him verily, is the Love of God perfected: hereby know we that we are in him.* 6. *He that saith he is in him, ought himself also to walk, even as he walked.* 29. *If ye know that he is Righteous, you know that every one that doth Righteousness is born of him,* 1 John 3. 6. *Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him.* 7. *Little children, let no man deceive you: he that doth righteousness, is righteous even as he is righteous.* 8. *He that committeth sin, is of the Devil: for the Devil sinneth from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the Devil.* 9. *Whosoever is born of God doth not commit sin;*

Aristippus rogatus aliquando quid haberent eximium Philosophi? Si omnes, inquit, leges intereant, æquabiliter vivemus. Laertius.

for his seed remaineth in him; and he cannot sin, because he is born of God. 10. *In this the children of God are manifest, and the children of the Devil: whosoever doth not righteousness, is not of God* —— 22. *And whatsoever we ask, we receive of him: because we keep his Commandments, and do those things that are pleasing in his sight*, Rev. 22. 14. *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in by the gates into the City.*

I set together these Testimonies of the Scripture, that the stream of Divine Authority may carry you to a lively sense of the necessity of Obedience.

§. 2. I shall here first tell you what this *full subjection* is, and then I shall *Direct* you how to attain it.

Subjection what.

I. As in God there is first his *Relation* of *our King*, and then his *actual Government* of us, by his *Laws* and *Judgment*: so in *us* there is first *our Relation* of *Subjects to God*, and then our *actual obedience*. We are *Subjects* by *Divine obligation*, before we *consent* (as Rebels are:) but our *Consent* or *self obligation* is necessary to our *Voluntary obedience* and *acceptation* with God. *Subjection is our stated obligation to obedience.* This *subjection* and *habit* of *Obedience* is then *right* and full. 1. When the sense of *Gods authority* over us, is *Practical* and not *notional only*. 2. And when it is *deep-rooted* and *fixed*, and become as a *Nature* to us: As a mans *intention of his End* is, that hath a long Journy to go which carrieth him on to the last step: or as a *Childs subjection* to his *Parents*, or a *Servant* to his *Master*, which is the *Habit* or *principle* of his daily course of life. 3. When it is *Lively*, and *ready* to put the soul upon obedience. 4. When it is *constant*, keeping the soul in a continual *attendance* upon the Will of God. 5. When it hath *universal* respect to *all* his Commandments. 6. When it is *resolute*, *powerful* and *victorious* against temptations to disobedience. 7. When it is *superlative*, respecting God as our *supream King*, and owning no authority *against* him, nor any but what is subordinate to him. 8. When it is *Voluntary*, *Pleasant*, *Chearful* and *delectable* to us to *Obey him* to the utmost of our Power.

How to bring the soul into subjection to God.

§. 3. II. To bring the soul to this full *subjection* and *Obedience* to God, is so *Difficult*, and yet so *reasonable*, so *necessary*, and so excellently *good*, that we should not think any diligence too great, by which it is to be attained. The *Directions* that I shall give you, are some of them to *Habituate* the mind to an *Obediential* frame, and some of them also *practically* to further the *exercise* of *Obedience* in particular acts.

Dir. 1.

§. 4. Direct. 1. *Remember the unquestionable plenary Title, that God hath to the Government of you, and of all the world.* The sense of this will awe the soul, and help to subject it to him, and to silence all rebellious motions. Should not *God Rule* the *Creatures* which he hath *made?* Should not *Christ Rule* the souls which he hath *purchased?* Should not the *Holy Ghost Rule* the souls which he hath *Regenerated* and quickned?

Dir. 2.

§. 5. Direct. 2. *Remember that God is perfectly fit for the Government of you and all the world*: You can desire nothing reasonably in a Governour, which is not in him. He hath perfect *wisdom* to know what is *best*: He hath perfect *Goodness*, and therefore will be most regardful of his subjects *good*, and will put no Evil into his Laws. He is *Almighty*, to protect his Subjects, and see to the execution of his Laws: He is most *Just*, and therefore can do no wrong, but all his Laws and Judgments are equal and impartial. He is infinitely *perfect* and *self-sufficiently*, and never needed a Lye, or a deceit, or unrighteous means to *Rule* the world; nor to oppress his subjects to attain his Ends. He is *our very End*, and *Interest*, and *felicity*, and therefore hath no *Interest* opposite to our good, which should cause him to destroy the innocent. He is our *dearest friend* and *Father*, and loveth us better than we love our selves, and therefore we have reason confidently to *Trust* him, and *chearfully* and *gladly to obey him*, as one that *Ruleth* us in order to our own *felicity*.

Dir. 3.

§. 6. Direct. 3. *Remember how unable and unfit you are to be Governours of your selves.* So blind and ignorant; so byassed by a corrupted will; so *turbulent* are your *passions*; so *uncessant* and *powerful* is the temptation of your *sense and appetite*; and so *unable* are you to *protect* or *reward* your selves, that methinks you should fear nothing in this world more, than to be given up to *your own hearts lusts, to walk in your own* seducing *counsels*, Psal. 81. 11, 12. The *brutish appetite and sense*, hath got such dominion over the *Reason* of carnal unrenewed men, that for such to be *governed* by *themselves*, is for a *man* to be *governed* by a *Swine*, or the *Rider* to be ruled by the *Horse*.

Dir. 4.

§. 7. Direct. 4. *Remember how great a matter God maketh of his Kingly prerogatives, and of mans obedience.* The whole tenour of the Scripture will tell you this: his precepts, his promises, his threatnings, his vehement exhortations, his sharp reproofs, the sending of his Son and Spirit; the example of Christ and all the Saints, the reward prepared for the obedient, and the punishment for the disobedient; all tell you aloud, that God is far from being *indifferent*, whether you obey his Laws or not. It will teach you to *regard* that, which you find is so *regarded* of God.

Dir. 5.

§. 8. Direct. 5. *Consider well of the excellency of full obedience, and the present benefits which it bringeth to your selves and others.* Our full *subjection* and *obedience* to God, is to the *world* and the *soul*, as *Health* is to the *body*: When all the *humours* keep their due *temperament*, *proportions* and *place*, and every *part* of the body is *placed* and *used* according to the intent of *nature*, then all is at *ease* within us. Our food is pleasant; our sleep is sweet; our labour is easie, and our vivacity maketh life a pleasure to us: we are *useful* in our places, and helpful to others that are sick and weak. So is it with the soul that is *fully obedient*. God giveth him a *Reward*, before the full *reward*: He findeth that *obedience* is a *Reward* to it self; and that it is very *pleasant* to do good: *God owneth* him, and *Conscience* speaketh peace and comfort to him: His mercies are sweet to him, his *burdens* and his *work* are easie: He hath easier access to God than others: Yea, the *world* shall find, that there is no way to its right *order*, *unity*, *peace*, and *happiness*, but by a *full subjection* and *obedience* to God.

Dir. 6.

§. 9. Direct. 6. *Remember the sad effects of disobedience, even at present, both in the soul and in the world.* When we *rebel* against *God*, it is the *confusion*, *ruin*, and *death* of the *soul*, and of the *world*: When we disobey him, it is the *sickness* or *disordering* of the soul, and will make us groan: Till our bones be set in joynt again, we shall have no ease: God will be displeased, and hide his face: Conscience will be unquiet: The soul will lose its *peace* and *joy*: Its former mercies will grow less sweet: Its former *rest* will turn to *weariness*: Its duty will be *unpleasant*: Its *burden heavy*, who would not fear such a state as this?

Dir. 7.

§. 10. Direct. 7. *Consider that when God doth not Govern you, you are Ruled by the flesh, the world and the Devil.* And what *right* or *fitness* they have to *govern* you, and what is their *work*, and *final reward*, methinks you should easily discern. *If ye live after the flesh, ye shall dye*, Rom. 8. 13. *And if ye sow to the flesh, of the flesh ye shall reap corruption*, Gal. 6. 8. It will strike you with horror, if in the

the hour of temptation, you would but think: I am now going to *disobey my God*, and to obey the *flesh*, the *world*, or the *Devil*; and to prefer *their Will before his Will.*

Dir. 8. §. 11. Direct. 8. *Turn your eye upon the rebellious Nations of the earth, and upon the state of the most malignant and ungodly men, and consider that such madness and misery as you discern in them, every wilful disobedience to God doth tend to, and partaketh of in its degree.* To see a swinish Drunkard in his Vomit; to hear a raging Bedlam curse and swear; or a malignant Wretch blaspheme and scorn at a holy life; to hear how *foolishly* they talk against God; and see how maliciously they hate his servants, one would think should turn ones stomach against all sin for ever. To think what Beasts or incarnate Devils many of the ungodly are: to think what *confusion* and *inhumanity* possesseth most of those Nations that know not God, one would think should make the *least degree* of sin seem *odious* to us, when the dominion and ripeness of it is so odious.

Dir. 9. §. 12. Direct. 9. *Mark what obedience is expected by men; and what influence Government hath upon the state and affairs of the world, and what the world would be without it*; and sure this will make you think honourably and delightfully of the Government of God. What would a *Nation be without Government*, but like a company of Thieves and lawless Murderers? or like the *Pikes* in a Pond, that first eat up the other fish, and then devour one another, the greater living upon the less. Bears and Wolves would live quietlier together, than ungoverned men (except those few that are truly subject to the Government of God.) Government maintaineth every many in his propriety; and keepeth lust and madness from breaking out; and keepeth peace and order in the world. What would a *family* be without Government? Children and Servants are kept by it in their proper place and work. Think then how necessary and excellent is the Universal Government of God.

Dir. 10. §. 13. Direct. 10. *Think well of the Endless Rewards and Punishments, by which God will procure obedience to his Laws, or vindicate the honour of his Government on the disobedient:* That the world may see that he giveth sufficient motives for all that he requireth; he will reward the *obedient* with *everlasting blessedness*, and punish the Rebels with *endless misery.* You shall not say that he bids you work for nothing. Though you can give him nothing but his own, and therefore can merit nothing of him, in point of Commutative Justice; yet as he is a *Governour* and a *Father* he will put so wide a difference between the *obedient* and the *rebellious*, that one shall be judged to everlasting joy (with a *Well done, good and faithful Servant*) and the other to *everlasting punishment*, Matth. 25. Is there not enough in *Heaven*, in a life of *endless joys* with God, to make *obedience* lovely to you, and to make sin loathsome? Is there not enough in *Hell* to deter you from disobedience, and drive you unto God? God will *Rule* whether you will or not. *Consent* to be *obedient*, or he will punish you without asking *your consent.*

More special Directions for Obedience. §. 14. The *Directions* for the *nearer* exciting of your *obedience*, and confirming your *full subjection*, are these.

Dir. 1. Direct. 1. *Keep still the face of your souls upon God, and in the sense of his Greatness, and of his continual presence, and of his particular providence.* And this will keep you in an *obediential* frame. You will easily then perceive that so *great a God* cannot be disobeyed without *great* iniquity and guilt: And that a God that is *continually with you*, must be *continually* regarded: And that a God that *exactly observeth* and *mindeth* the *thoughts* and *words* of every man, should by every man be *exactly minded* and *observed.* This will help you to understand the *meaning* of the *Tempter*, when you perceive that every *Temptation* is an urging of you to offend (for nothing) so *great a God*, that is just then observing what you do.

Dir. 2. §. 15. Direct. 2. *Always remember whither you are going; that you are preparing for Everlasting Rest and Joy and must pass through the righteous judgment of the Lord; and that Christ is your Guide and Governour, but to bring you safely home, as the Captain of your salvation; and that sin is a rejecting of his help, and of your happiness.* Think not that God doth *Rule* you as a *Tyrant*, to your hurt or ruin, to make his own advantage of you; or by needless Laws, that have no respect to your good and safety: But think of him, as one that is *conducting* you to *eternal life*; and would now *guide* you by his *counsel*, and *afterwards take you to his glory.* Think that he is leading you to the world of *Light*, and *Life*, and *Love*, and *Joy*, where there are Rivers of pleasure, and fulness of delight for evermore, that you may see his face, and feel his Love among a world of blessed Spirits; and not be weeping and gnashing the teeth with impious impenitent souls. And is not such a *Government as this* desirable? It is but like the Government of a Physician, to save his Patients *life*: Or like your Government of your children, which is necessary to their good, that cannot feed or rule themselves: Or like a Pilots governing the Ship, which is conveying you to possess a Kingdom: If the Marriners obey him, they may safely arrive at the desired Port; but if they disobey him, they are all cast away and perish. And should such a Government as this is, seem grievous to you? or should it not be most acceptable, and accurately obeyed?

Dir. 3. §. 16. Direct. 3. *Still think what dangers, difficulties and enemies you must pass through to this Rest, and that all your safety dependeth upon the conduct and assistance of your Guide.* And this will bring over *self-love* to command you strict obedience. You are to pass through the Army of your enemies? And will you here disobey the Captain of your salvation? or would you have him leave you to your selves? Your *disease is mortal*, and none but Jesus Christ can cure it; and if he cure it not, you are lost for ever: no pain of Gout or Stone is comparable to your everlasting pain! And yet will you not be obedient to your Physician? Think when a Temptation comes, If there were a narrow bridge over the deepest Gulf or River, and all my friends and happiness lay on the further side, and I must needs go over whether I will or not, if Christ would take me by the hand and lead me over, would I be tempted to refuse his help, or to lose his hand? or if he should offer to lose me, and leave me to my self, should I not tremble and cry out as *Peter*, *Lord save me*, *Matth.* 14. 30. Or as the disciples, *Save Master we perish?* And should I not then hold him fast, and most accurately obey him, when he is leading me to *Life Eternal*, that I may escape the Gulf of *endless misery*?

Dir. 4. §. 17. Direct. 4. *Remember still how bad, and blind, and backward, and deceitful, and weak you are your selves, and therefore what need you have of the greatest watchfulness, least you should disobey your Pilot, and lose your Guide, before you are aware.* O what a *heart* have we to watch? A *lazy heart* that will be loytering or sitting down, when we should be following our Lord. A *foolish heart* that will let him go while we play with every playfellow in our way: A *cowardly heart* that will steal away, or draw back in danger, when it should follow our General. A *treacherous heart* that will give us the slip, and deceive us, when we seemed surest

reſt of it. A *pur-blind heart*, that even when it followeth Chriſt our Guide, is hardly kept from miſſing the Bridge, and falling into the Gulf of miſery. Think well of theſe, and you will obey your Governour.

Dir. 5. §. 18. Direct. 5. *Forget not the Fruits of your former obedience and diſobedience*; if you would be kept in an obedient frame. Remember that obedience hath been *ſweeteſt afterward*: and that you never yet found cauſe to repent or be aſhamed of it. Remember that the *fruit* of *ſin* was *bitter*, and that when your Eyes were opened, and you ſaw your ſhame, you would fain have fled from the face of God; and that then it appeared another thing to you, than it ſeemed in the committing. Remember what groans, and hearts grief it hath coſt you? and into what fears it brought you of the wrath of God: and how long it was before your broken bones were healed; and what it coſt both Chriſt and you? And this will make the very *name* and firſt approach of ſin, to caſt you into a preventing fear. A Beaſt that hath once fallen into a gulf or Quick-ſand, will hardly be driven into the ſame again: A Fiſh that was once ſtricken and ſcap'd the hook, will fear and fly from it the next time: A Bird that hath once eſcap'd the Snare or the Tallons of the Hawk, is afterwards afraid of the ſight or noiſe of ſuch a thing. Remember *where you fell*, and *what it coſt* you, and what you ſcaped which it *might* have coſt you, and you will obey more accurately hereafter.

Dir. 6. §. 19. Direct. 6. *Remember that this is your day of tryal, and what depends upon your accurate obedience.* God will not *crown untryed* Servants. Satan is purpoſely ſuffered to tempt you, to *try* whether you will be true to God or not. All the hope that his malice hath of undoing you for ever, conſiſteth in his hope to make you diſobedient to God. Methinks theſe Conſiderations ſhould awaken you to the moſt watchful and diligent obedience. If you were told beforehand, that a Thief or Cut-purſe had undertaken to rob you, and would uſe all his cunning and induſtry to do it, you would then watch more carefully than at another time. If you were in a Race to run for your lives, you would not go then in your ordinary pace. Doth God tell you before, that he will try your obedience by temptation, and as you ſtand or fall, you ſhall ſpeed for ever; and will not this keep you watchful and obedient?

Dir. 7. §. 20. Direct. 7. *Avoid thoſe tempting and deluding objects, which are ſtill enticing your hearts from your obedience; and avoid that diverting crowd and noiſe of company or worldly buſineſs, which drowns the voice of Gods commands.* If *God call you* into a life of great temptations, he can bring you ſafely through them all: But if you ruſh into it wilfully, you may ſoon find your own diſability to reſiſt. It is dangerous to be under *ſtrong* and *importunate* temptations, leſt the ſtream ſhould bear us down: But eſpecially to *be long* under them, leſt we be weary of reſiſting. They that are long ſolicited, do too often *yield at laſt*: It is hard to be *always* in a *clear*, and *ready*, and *reſolute* frame: Few men have *their wits*, much leſs their *graces*, *always* at hand, in a readineſs to uſe. And if the Thief come when you are dropt aſleep, you may be robbed before you can awake. The *conſtant drawings* of temptation, do oft-times *abate* the *habit* of obedience, and diminiſh our hatred of ſin, and holy reſolutions, by ſlow inſenſible degrees, before we yield to commit the act. And the mind that will be kept in full ſubjection, muſt not be ſo diverted in a crowd of diſtracting company or buſineſs, as to have no time to think on the *motives* of his obedience. This withdrawing of the fewel may put out the fire.

Dir. 8. §. 21. Direct. 8. *If you are unavoidably caſt upon ſtrong Temptation, take the Alarm; and put on all the armour of God, and call up your ſouls to watchfulneſs, and reſolution, remembring that you are now among your Enemies, and muſt reſiſt as for your lives.* Take every Temptation in its naked proper ſenſe, as coming from the Devil, and tending to your damnation by enticing your hearts from your ſubjection unto God: ſuppoſe you *ſaw the Devil himſelf* in his inſtruments offering you the bait of preferment, or honour, or riches, or fleſhly luſt, or ſports, or of delightful meats, or drinks, to tempt you to exceſs; and ſuppoſe you heard him ſay to you plainly, [Take this for thy ſalvation: Sell me for this thy God, and thy Soul, and thy everlaſting hopes: Commit this ſin, that thou maiſt fall under the judgment of God, and be tormented in Hell with me for ever. Do this to pleaſe thy fleſh, that thou maiſt diſpleaſe thy God, and grieve thy Saviour: I cannot draw thee to Hell, but by drawing thee to ſin: And I cannot make thee ſin againſt thy will; nor undo thee, but by thy own conſent and doing: Therefore I pray thee conſent and do it thy ſelf, and let me have thy company in torments.] This is the naked meaning of every temptation: Suppoſe therefore you ſaw and heard all this, with what deteſtation then would you reject it? With what horrour would you fly from the moſt enticing bait? If a Robber would entice you out of your way and company, with flattering words, that you might fall into the hands of his companions, if you knew all his meaning and deſign before hand, would you be enticed after him? *Watch* therefore, and *Reſolve* when you know before hand the Deſign of the Devil, and what he intendeth in every Temptation.

Dir. 9. §. 22. Direct. 9. *Be moſt ſuſpicious, fearful and watchful about that, which your fleſh doth moſt deſire, or finds the greateſt pleaſure in.* Not that you ſhould deny your bodies all delight in the mercies of God: If the *body* have *none*, the *mind* will have the leſs: *Mercy* muſt be differenced from puniſhment; and muſt be valued and reliſhed as mercy: Meer *Natural* pleaſing of the ſenſes is in it ſelf no *moral good* or *evil*. A *holy* improvement of *lawful pleaſure*, is a daily duty: *Inordinate pleaſure* is a ſin: All is *inordinate* which tendeth *more* to *corrupt the ſoul*, by enticing it to ſin, and turning it from God, than to *fit and diſpoſe* it for God and his ſervice, and preſerve it from ſinning. But ſtill remember, it is not *ſorrow*, but *Delight* that draweth away the ſoul from God, and is the *fleſhes intereſt* which it ſets up againſt him. Many have ſinned in *ſorrows* and *diſcontents*: but none ever ſinned *for ſorrows* and *diſcontents*: Their *diſcontents* and *ſorrows* are not taken up and loved for themſelves; but are the effects of their love to ſome *pleaſure* and *content*, which is denied them, or taken from them. Therefore though *all* your *bodily pleaſures* are not *ſin*; yet ſeeing nothing but the *pleaſures* of the *fleſh* and *carnal mind* is the *End* of ſinners, and the Devils great and chiefeſt bait, and this only cauſeth mens perdition, you have great reaſon to be *moſt afraid* of that which is moſt *pleaſing* to your fleſh, and to the mind as it is corrupt and carnal: eſcape the deluſions of *fleſhly pleaſure*, and you eſcape damnation: You have far more cauſe to be afraid of *proſperity*, than of *adverſity*; of *riches*, than of *poverty*; of *honour*, than of *obſcurity* and *contempt*; of mens *praiſes* and *applauſe*, than of their *diſpraiſes*, *ſlanders*, and *reproach*; of *preferment* and *greatneſs*, than of a *low* and *mean condition*; of a *delicious*, than of *leſs tempting meats and drinks*; of *curious*, *coſtly*, than of *mean*, and *cheap*, and *plain attire*. Let thoſe that have hired out their *reaſon* to the ſervice of their *fleſhly luſts*, and have delivered the *Crown* and *Scepter* to their *appetites*, think otherwiſe. No wonder if they that have ſold the birthright of their *Intellects* to their *Senſes*, for a meſs of Pottage, for a Whore, or a high place, or a domineering power over others, or

a belly full of pleaſant Meats or Liquors, do deride all this, and think it but a melancholy conceit, more ſuitable to an Eremite or Anchorite, than to men of ſociety and buſineſs in the world. As Heaven is the portion of ſerious believers, and mortified Saints alone, ſo it ſhall be proper to them alone, to underſtand the doctrine and example of their Saviour, and practically to know what it is to deny themſelves, and forſake all they have, and take up their Croſs and follow Chriſt, and by the Spirit to mortifie the deeds of the body, *Luke* 14. 26, 27, 28, 29, 33. *Rom.* 8. 5, 6, 7, 13. *Col.* 3. 1, 2, 3, 4. Such know that *millions* part with *God for Pleaſures*, but none *for Griefs*: and that Hell will be ſtored with thoſe that preferred *Wealth*, and *Honour*, and *Sports*, and *gluttony, drink* and *filthy luſts*, before the *Holineſs* and *happineſs* of believers; but none will be damned for preferring *poverty*, and *diſgrace*, and *abſtinence*, *hunger*, and *thirſt*, and *chaſtity* before them. It muſt be ſomething that ſeemeth *good*, that muſt entice men from the *chiefeſt Good*: Apparent *Evil* is no fit bait for the Devils hook. Men will not *diſpleaſe God*, to be themſelves *diſpleaſed*; nor chooſe *preſent ſorrows* inſtead of *everlaſting joys*, but for the *pleaſures of ſin for a ſeaſon* many will deſpiſe the *endleſs pleaſures*.

Dir. 10. §. 23. Direct. 10. *Meet every motion to diſobedience with an Army of holy Graces, with wiſdom, and fear, and hatred, and reſolution, with Love to God, with Zeal and courage: and quench every ſpark that falls upon your hearts before it break out into a flame.* When ſin is *little* and in its *infancy*, it is *weak* and eaſily *reſiſted*: It hath not then turned away the mind from God, nor quenched grace, and diſabled it to do its office. But when its grown ſtrong, then grace grows weak, and we want its help, and want the *ſenſe* of the preſence, and Attributes and truths of God, to *rebuke* it. O ſtay not till your hearts are gone out of hearing, and ſtragled from God beyond the obſervance of his Calls. The *Habit* of *Obedience* will be dangerouſly abated, if you reſiſt not quickly the acts of ſin.

Dir. 11. §. 24. Direct. 11. *Labour for the cleareſt underſtanding of the Will of God, that doubtfulneſs about your duty do not make you flag in your obedience, and doubtfulneſs about ſin, do not weaken your deteſtation and reſiſtance, and draw you to venture on it.* When a man is *ſure* what is his Duty, it is a great help againſt all temptations that would take him off: And when he is *ſure* that a thing is ſinful, it makes it the eaſier to reſiſt. And therefore it is the Devils Method to *delude* the *underſtanding*, and make men believe that *duty* is *no duty*, and *ſin* is *no ſin*, and then no wonder if duty be neglected, and ſin committed: And therefore he raiſeth up one falſe Prophet or other to ſay to *Ahab*, *Go and proſper*; or to ſay, *There is no hurt in this*: To diſpute for ſin, and to *diſpute* againſt *Duty*: And it is almoſt incredible how much the Devil hath got, when he hath once made it a matter of *controverſie*. Then every hypocrite hath a cloke for his ſin, and a doſe of Opium for his Conſcience: when he can but ſay, [It is a Controverſie; *ſome* are of one mind, and *ſome* of another, *you* are of that opinion, and I am of this:] Eſpecially if there be *wiſe* and *learned* on both ſides, and yet more, if there be *Religious* men on both ſides: And more yet, if he have an *equal number* on his ſide: And moſt of all if he have the *major Vote* (as error and ſin have commonly in the world:) If *Ahab* have but *four hundred lying flattering Prophets to one Micaiah*, he will think he may *hate him, reproach him* and *perſecute him* without any ſcruple of Conſcience. If it be made a *Controverſie* whether *Bread* be *Bread*, and *Wine* be *Wine*, when we *ſee* and *taſte* it; ſome will think they may venture to *ſubſcribe* or *ſwear* that they hold the Negative, if their *credit*, or *livings*, or *lives* lie upon it; much more if they can ſay, *It is the judgment of the Church*? If it be once made a *Controverſie*, whether *perjury* be a ſin, or whether a *Vow materially lawful* bind, or whether it be lawful to *equivocate*, or lye with a *mental reſervation* for the truth, or to do the *greateſt evil*, or ſpeak the falſeſt thing with a true and good intent and meaning, almoſt all the hypocrites in the Country will be for the ſinful part, if their fleſhly intereſt require it. And will think themſelves wronged, if they are accounted *hypocrites*, *lyars*, or *perjured*, as long as it is but a point of controverſie among learned men. If it be once made a controverſie, whether an Excommunicate King become a private man, and it be lawful to kill him, and whether the Pope may abſolve the ſubjects of Temporal Lords from their allegiance (notwithſtanding all their Oaths) and if ſuch learned men as *Suarez*, *Bellarmine*, *Perron*, *&c.* are for it (to ſay nothing of *Santarellus*, *Mariana*, *&c.*) you ſhall have a *Clement*, a *Ravilliack*, a *Faux*, yea, too great choice of inſtruments, that will be ſatisfied to ſtrike the blow: If *many* hold it *may*, or *muſt be done*, *ſome* will be found too ready to *do it*: eſpecially if an *approved General Council* (*Lateran. ſub Innoc.* 3. *Can.* 3.) be for ſuch *Papal abſolution*. We have ſeen at home, how many will be imboldned to pull down Government, to ſit in Judgment on their King, and condemn him, and to deſtroy their Brethren, if they can but ſay, that ſuch and ſuch men think it lawful. If it were but a *Controverſie* once whether *drunkenneſs*, *whoredom*, *ſwearing*, *ſtealing*, or any villany be a ſin or not, it would be committed more commonly, and with much leſs regret of conſcience. Yea, *good men* will be ready to think that *modeſty* requireth them to be *leſs cenſorious* of thoſe that commit it, becauſe in controverted caſes they muſt ſuſpect their own underſtandings, and allow ſomething to the judgment of Diſſenters: And ſo all the Rules of *Love*, and *Peace*, and *Moderation*, which are requiſite in Controverſies that are about *ſmall* and *difficult* points the Devil will make uſe of, and apply them all to the patronage of the moſt *odious ſins*, if he can but get them once to have ſome learned, wiſe, religious offenders. And from our tenderneſs of the *perſons* we eaſily ſlide to an indulgent tenderneſs in cenſuring *the ſin* it ſelf. And good men themſelves by theſe means are dangerouſly *diſabled* to *reſiſt* it, and *prepared* to *commit it*.

Dir. 12. §. 25. Direct. 12. *Take heed leſt the Devil do either caſt you into the ſleep of carnal ſecurity, or into ſuch doubts, and fears, and perplexing ſcruples, as ſhall make holy obedience ſeem to you an impoſſible or a tireſome thing.* When you are aſleep in careleſneſs, he can uſe you as he liſt: And if *Obedience* be made *grievous* and *ungrateful* to you, your *heart* will go againſt it, and you will go but like a tired horſe, no longer than you feel the ſpur: you are half conquered *already*, becauſe you have loſt the *Love* and *pleaſure of obedience*: and you are ſtill in danger leſt difficulties ſhould quite tire you, and wearineſs make you yield at laſt. The means by which the Tempter effecteth this, muſt afterward be ſpoken of, and therefore I ſhall omit it here.

§. 26. By the faithful practice of theſe Directions *Obedience* may become, as it were your *Nature*; a familiar, eaſie and delightful thing: and may be like a chearful ſervant or child, that waiteth for your commands, and is glad to be employed by you. Your *full ſubjection* of your *wills* to God, will be as the *health*, and *eaſe*, and *quietneſs* of your wills: You will *feel* that it is never *well* or *eaſie* with you, but when you are *obedient* and *pleaſing* to your Creators will. Your *delight will be in the Law of the Lord*, Pſal. 1. 2. It will be ſweeter than hony to you, and better than thouſands of gold and ſilver: And this not for any by reſpect, but as it is the *Law of God*;

God; a *Light unto your feet*, and an infallible guide in all your duty. You will say with *David*, Psal. 119. 16, 24, 35, 47, 70, 77, 174. *I will delight my self in thy Statutes; I will not forget thy word. Thy Testimonies are my delight and my Counsellers. Make me to go in the path of thy Commandments: for therein do I delight.* And as Psal. 40. 8. *I delight to do thy will O my God, yea, thy Law is within my heart.* And O *Blessed is the man that feareth the Lord; that delighteth greatly in his Commandments*, Psal. 112. 1.

Grand Dir. 7. Learning as Disciples of Christ our Teacher.

DIRECT. VII.

Continue as the Covenanted Scholars of Christ, the Prophet and Teacher of his Church, to learn of him by his Spirit, word and Ministers, the farther knowledge of God, and the things that tend to your Salvation; and this with an honest willing mind, in faith, humility and diligence; in obedience, patience and peace.

§. 1. THough I spake before of our *Coming to God by Jesus Christ*, as he is the *way to the Father*; It is meet that we distinctly speak of our *Relation* and *Duty* to him, as he is our *Teacher*, our *Captain* and our *Master*, as well as of our improving him as *Mediator* immediately unto God. The *necessity* of Believers, and the *office* and *work* of Christ himself, doth tell us how much of our Religion doth consist in Learning of him as his Disciples, Acts 7. 37. *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall you hear*: This was the voice that came out of the cloud in the holy mount, Matth. 17. 5. *This is my beloved Son in whom I am well pleased, Hear ye Him.* Therefore is the title of *Disciples* commonly given to Believers. And there is a twofold *Teaching* which Christ hath sent his Ministers to perform; both mentioned in their Commission, *Matth.* 28. 19, 20. The one is to *teach the Nations, as to make Disciples of them*, by perswading them into the School of Christ, which containeth the Teaching of *faith and Repentance* and whatever is necessary to their first admission, and to their subjecting themselves to Christ himself as their stated and infallible Guide: The other is the *Teaching* them further to know more of God, *and to observe all things whatsoever he commandeth them.* And this last is it we are now to speak of, and I shall add some *sub directions* for your help.

How to Learn of Christ.

Sect. 2. *Directions for Learning of Christ as our Teacher.*

Dir. 1. §. 2. Direct. 1. *Remember who it is that is your Teacher: that he is the Son of God, that knoweth his Fathers will, and is the most faithful infallible Pastor of the Church.* There is neither *ignorance*, nor *negligence*, nor *ambition*, nor *deceit* in him, to cause him to conceal the mind of God: There is nothing which we need to know, which he is not both *able* and *willing* to acquaint us with.

Dir. 2. §. 3. Direct. 2. *Remember what it is that he Teacheth you, and to what End*: That it is not how to sin and be Damned, as the Devil, the world and the flesh would teach you: nor how to satisfie your lusts, or to *know*, or *do*, or *attain* the trifles of the world: But it is how to be renewed to the Image of God, and how to do his will and please him, and how to be justified at his barr, and how to escape everlasting fire, and how to attain everlasting joys: Consider this well, and you will gladly learn of such a Teacher.

§. 4. Direct. 3. *Let the Book which he himself hath indited by his Spirit, be the Rule and principal matter of your learning.* The Holy Scriptures are of Divine inspiration: It is them that we must be judged by, and them that we must be ruled by, and therefore them that we must principally learn. Mens Books and Teachings are but the *means* for our Learning this infallible word. *Dir.* 3.

§. 5. Direct. 4. *Remember that as it is Christs work to Teach, it is yours to hear, and read, and study, and pray, and practice what you hear.* Do *your* part then if you expect the benefit. You come not to the School of Christ to be idle. Knowledge droppeth not into the sleepy dreamers mouth: Dig for it as for Silver, and search for it in the Scriptures as for a hidden treasure: Meditate in them day and night. Leave it to *miserable fools*, to *contemn* the wisdom of the most high. *Dir.* 4.

§. 6. Direct. 5. *Fix your eye upon himself as your pattern and study with earnest desire to follow his holy example, and to be made conformable to him.* Not to imitate him in the works which were proper to him as God, or as Mediator; but in his *Holiness* which he hath proposed to his disciples for their imitation. He knew how effectual a *perfect example* would be, where a *perfect doctrine* alone would be less regarded. *Example* bringeth *doctrine* nearer to our eye and heart: It maketh it more observable, and telleth us with more powerful application, [*such you must be, and thus you must do.*] The *eye* maketh an easier and deeper impression on the imagination and mind, than the *ear* doth: Therefore *Christs example* should be much preached and studied: It will be a very great help to us, to have still upon our minds the *Image* of *the Holy Life* of *Christ*; that we be affected as if we always *saw him* doing the holy actions which once he did. *Paul* calls the *Galatians* foolish and *bewitched*, that *obeyed not the truth, when Christ had been set forth as crucified among them evidently before their eyes*, Gal. 3. 1. Papists think that *Images* serve well for this turn: But the *Records* of *Scripture*, and the *living Images* of Christ whom they persecute and kill, are far more useful. How much *example* is more operative than *doctrine* alone, you may perceive by the *enemies* of Christ, who can bear his *holy doctrine* when they cannot bear his *holy Servants* that *practise* that doctrine before their eyes. And that which most stirs up their *enmity* hath the *advantage* for exciting the *believers piety*. *Dir.* 5.

Let the Image of Christ in all his holy examples, be always lively written upon your minds. 1. Let the great ones of the world remember that their Lord was not born of such as bore rule, or were in worldly pomp and dignity, but of persons that lived but meanly in the world, (however they were of the royal line): How he was not born in a *palace*, but a *stable*, and laid in a manger, without the attendance or accommodations of the rich.

2. Remember how he *subjected* himself unto his reputed Father and his Mother, to teach all Children subjection and obedience. Luke 2. 51

3. And how he condescended to *labour at a Trade* and mean imployment in the world; to teach us that our *Bodies* as well as our *Minds* must express their obedience, and have their ordinary imployment; and to teach men to labour and live in a calling; and to comfort poor labourers with assurance that God accepteth them in the meanest work, and that Christ himself lived so before them, and chose their kind of life, and not the life of Princes and Nobles that live in Pomp, and Ease, and Pleasure.

4. Remember how he refused not to submit to all the ordinances of God, and to fulfill all righteousness, and

and to be initiated into the solemn administration of his office by the Baptism of *John*, which God approved by sending down upon him the Holy Ghost: To Teach us all to expect his Spirit in the use of his ordinances. Mat. 3. 15, 16, 17.

5. Remember how he voluntarily begun his work with an encounter with the Tempter in the Wilderness, upon his fasting: and suffered the Tempter to proceed till he moved him to the most odious sin, even to worship the Devil himself: To teach us that God loveth *tryed Servants*, and expecteth that we be not turned from him by temptations; especially those that enter upon a publick ministry, must be tried men that have overcome the Tempter: and to comfort tempted Christians, who may remember, that their Saviour himself was most blasphemously tempted to as odious sins as ever they were; and that to be greatly tempted without consenting or yielding to the sin, is so far from being a sin in it self, that it is the greatest honour of our obedience; and that the Devil who molesteth and haunteth us with his temptations, is a conquered enemy, whom our Lord in person hath overcome.

6. Remember how earnestly and constantly he preached, not stories, or jingles, or subtle controversies, but Repentance, and faith, and self-denial and obedience: So great was his Love to souls that when he had auditors he preached not only in the Temple and Synagogues, but on mountains, and in a ship, and any other convenient place, and no fury of the Rulers or Pharisees could silence him till his hour was come, having his Fathers Commission: And even to particular persons he vouchsafed by conference to open the mysteries of Salvation. To teach us, to love and attend to the plain and powerful preaching of the Gospel, and not to forbear any necessary means for the honour of God and the saving of souls, because of the enmity, or opposition of malicious men, but to *work while it is day, seeing the night is coming when none can work.* John 3. & 4. John 9. 4.

7. Remember how compassionate he was to mens bodies as well as to their souls! going up and down with unwearied diligence doing good; healing the blind, and lame, and deaf, and sick, and possessed! and how all his miracles were done in charity to do *good*; and none of them to do hurt: So that he was but *living*, *walking LOVE and MERCY*. To teach us to know God in his *Love* and *Mercy*, and to abound in *Love* and *Mercy* to our brethren, and to hate the spirit of *hurtfulness*, *persecution*, and *uncharitableness*, and to lay out our selves in doing good, and to exercise our compassion to the bodies of men as well as to their souls, according to our power.

8. Remember how his *Zeal* and *Love* endured the reproach, and resisted the opposition of *his friends*, *who went to lay hold on him* as if he had been *besides himself*: And how he bid *Peter* [*Get behind me Satan; thou art an offence unto me: for thou savourest not the things of God, but those of men*] when in carnal Love and wisdom he rebuked him for resolving to lay down his life, saying [*Be it far from thee, this shall not be unto thee.*] To teach us to expect that *carnal Love*, and *Wisdom* in our *nearest friends*, will rise up against us in the work of God, to discourage us both from *duty* and from *sufferings*: and that all are to be shaken off; and counted as the instruments of *Satan*, that would tempt us to be unfaithful to our trust and duty, and to favour our selves by a sinful avoiding of the sufferings which God doth call us to undergo. Mar. 3. 20, 21. Mat. 16. 22, 23.

9. Remember how through all his life, he despised the Riches of the world, and chose a life of poverty, and was a companion of the meanest, neither possessing nor seeking sumptuous houses, or great attendance, or spacious lands, or a large estate. He lived in a visible contempt of all the wealth and splendor, and greatness of the world: To teach us how little these little things are to be esteemed; and that they are none of the treasure and portion of a Saint; and what a folly it is to be found of such snares, and diversions, and temptations which make the way to Heaven to be to us, as a needles eye.

10. Observe how little he regardeth the honour and applause of men, how *he made himself of no reputation, but took upon him the form of a Servant*, refusing to be *made a King*, or to have a *Kingdom of this world*: Though he told malignant Blasphemers how greatly they sinned in dishonouring him, yet did he not seek the honour of the world: To teach us how little the *Thoughts* or *Words* of ignorant men do contribute to our happiness, or are to be accounted of: And to turn our eyes from the impertinent censures of flesh and blood, to the judgement of our Almighty Soveraign, to whom it is that we stand or fall. Phil. 2. 7, 8, 9. Joh. 5. 15.

11. Remember also how little he made provision for the flesh, and never once tasted of any immoderate sinful pleasure. How far was he from a life of voluptuousness and sensuality? Though his avoiding the *formal fastings* of the Pharisees, made them slander him a *gluttonous person*, and a *wine-bibber*, as the sober Christians were called *Carnivori* by those that thought it unlawful to eat flesh; yet so far was he from the guilt of any such sin, that never a *desire* of it was in his heart. You shall never find in the Gospel that Christ spent half the morning in dressing him, choosing rather to shorten his time for prayer, than not to appear sufficiently neatified, as our *empty worthless* painted Gallants do: Nor shall you ever read that he wasted his time in idle visitations, or Cards, or Dice, or in reading Romances, or hearing Stage-playes. It was another kind of example that our Lord did leave for *his* disciples. Mat. 11. 19.

12. Mark also how far Christ was from being guilty of any *idle*, or *lascivious*, or *foolish* kind of talk: And how holy and profitable all his speeches were: To teach us also to speak as the oracles of God, such words as tend to edification, and to administer grace unto the hearers, and to keep our tongues from all prophane, lascivious, empty, idle speeches.

13. Remember, that *Pride*, and *Passion* are condemned by your pattern: Christ bids you [*Learn of me; for I am meek and lowly in heart, and you shall find rest unto your souls*, Mat. 11. 28, 29. Therefore he resolveth that *except* men *be converted and become as little children, they shall not enter into the Kingdom of Heaven*, Mat. 18. 3. Behold therefore the *Lamb of God*, and be ashamed of your fierce and ravenous natures.

14. Remember that Christ your Lord and pattern did humble himself to the meanest office of love, even to wash the feet of his disciples: Not to teach you to wash a few poor mens feet as a Ceremony once a year, and persecute and murder the servants of Christ the rest of the year, as the *Roman* Vice-Christ doth; but to teach us, that if he their Lord and Master washed his disciples feet, we also should stoop as low in any office of love, for one another. *John* 13. 14.

15. Remember also that Christ your pattern spent whole nights in prayer to God; so much was he for this holy attendance upon God: To teach us to *pray always and not wax faint*, Luke 18.1. And not to be like the impious God-haters, that Love not any near or serious addresses unto God, nor those that use them, but make them the object of their cruelty or scorn. If προσευχὴ in Luk. 6. 12. do signifie an Oratory, it yet importeth that he continued for Prayer in it.

16. Remember also that Christ was against the Pharisees out-side hypocritical ceremonious worship, consisting in lip-labour, affected repetitions, and much babling; their Touch not, Taste not, Handle nor

not, and worshipping God in vain, according to their Traditions, teaching for doctrines the commandments of men: He taught us a serious spiritual worship: not *to draw nigh to God with our mouth, and honour him with our lips, while our hearts are far from him*; but to *worship God who is a spirit, in Spirit and Truth.*

Mat. 15. 6, 7, 8, 9. Joh. 4. 23, 24. Mat. 23.

17. Christ was a sharp reprover of Hypocritical, blind, ceremonious, malitious Pharisees; and warneth his disciples to *take heed* of their *leven.* When they are *offended with* him, he saith, *every plant which my Heavenly Father hath not planted, shall be rooted up: Let them alone, they be blind leaders of the blind,* &c. Mat. 15. 12, 13, 14. To teach us to take heed of Autonomous, Supercilious, domineering, formal Hypocrites, and false Teachers, and to difference between the Shepherds and the wolves.

18. Though Christ seems cautelously to avoid the owning of the *Romans Usurpation* over the Jews, yet *rather than offend* them he payeth Tribute himself, *Mat.* 17. 25, 26, 27. and biddeth them *Render to* Cæsar *the things that are* Cæsars, *and to God the things that are Gods*: Mat. 22. 21. The Pharisees bring their controversie to him hypocritically, *Whether it be lawful to give Tribute to* Cæsar, *or not?* (For that *Cæsar* was an *Usurper* over them, they took to be past controversie.) And Christ would give them no answer that should either *ensnare himself*, or *encourage Usurpation*, or countenance their *sedition*: Teaching us much more to pay Tribute chearfully to our lawful Governours, and to avoid all sedition and offence.

19. Yet is he accused, condemned, and executed among Malefactors, as aspiring to be *King of the Jews*, and the Judge called, *None of* Cæsars *friend*, if he let him go: Teaching us to expect that the most innocent Christians should be accused, as enemies to the Rulers of the world, and mistaken Governours be provoked and engaged against them, by the malicious calumnies of their adversaries; and that we should in this unrighteous world, be condemned of those crimes of which we are most innocent; and which we most abhor, and have born the fullest testimonies against.

20. The furious rout of the enraged people, deride him by their words and deeds, with a purple Robe, a Scepter of Reed, a Crown of Thorns, and the scornful name of *King of the Jews*; they spit in his face, and buffet him, and then break jests upon him: And in all this, *being reviled he reviled not again, but committed all to him that judgeth righteously*, 1 Pet. 2. 21, 22, 23. Teaching us to expect the rage of the ignorant Rabble, as well as of deluded Governours; and to be made the scorn of the worst of men; and all this without impatience, reviling or threatning words; but quieting our selves in the sure expectation of the righteous judgment, which we and they must shortly find.

21. When Christ is urged at *Pilate's* Bar to speak for himself, he holds his peace: Teaching us to expect to be questioned at the Judgment Seat of Man; and not to be over-careful for the vindicating of our Names, from their most odious calumnies, because the Judgment that will fully justifie us, is sure and near.

22. When Christ is in his Agony, his Disciples *fail* him: when he is judged and crucified, they *forsook him and fled*: To teach us not to be too confident in the best of Men, nor to expect much from them in a time of tryal, but to take up our comfort in God alone, when *all our nearest friends* shall fail us.

Matth. 26. 56.

23. Upon the Cross he suffereth the torments and ignominy of death for us, praying for his Murderers: *Leaving us an example that we should follow his steps*; 1 Pet. 2. 21. and that we think not *life it self* too dear, to part with, in obedience to God, and for the love of Christ and one another, and that we forgive and pray for them that persecute us.

1 John 3. 16.

24. In all this suffering from men, he feels also so much of the fruit of our sin upon his soul, that he cryeth out, *My God, my God, why hast thou forsaken me?* To teach us, if we fall into such calamity of soul, as to think that God himself forsaketh us, to remember for our support, that the Son of God himself before us, cryed out, *My God, why hast thou forsaken me?* And that in this also we may expect a tryal, to seem of our selves *Forsaken of God*, when our Saviour underwent the like before us.

I will instance in no more of his example, because I would not be tedious. Hither now let believers cast their eyes: If you love your Lord, you should love to imitate him, and be glad to find your selves in the way that he hath gone before you. If *He* lived a worldly or a *sensual life*, do you do so: If *He* was an Enemy to preaching, and praying, and holy living, be you so: But if *he* lived in the greatest *contempt* of all the *wealth*, and *honours*, and *pleasures* of the world, in a life of *holy obedience* to his Father, wholly preferring the Kingdom of Heaven, and seeking the salvation of the souls of others, and patiently bearing persecution, derision, calumnies and death, then take up your Cross, and follow him in joyfully to the expected Crown.

§. 7. Direct. 6. *If you will Learn of Christ, you must learn of his Ministers, whom he hath appointed under him to be the Teachers of his Church.* He purposely *enableth them, encline th* them, and *sendeth* them to *instruct* you: Not to *have dominion over your Faith*, but to be your *spiritual Fathers*, and *the Ministers by whom you believe, as God shall give* (ability and success, *to every* one as he pleases, to *plant and water*, while *God giveth the increase, to open mens eyes, and turn them from darkness to light*, and to be *labourers together with God, whose husbandry and building you are*, and to be *helpers of your joy.* See 2 Cor. 2. 4. Acts 26. 17, 18. 1 Cor. 3. 5, 6, 7, 8, 9. & 4. 15. Seeing therefore Christ hath appointed *them under him*, to be the ordinary Teachers of his Church he that *heareth them* (speaking his message) *heareth him*, and he *that despiseth them, despiseth him*, Luke 10. 16. And he that saith, *I will hear Christ, but not you*, doth say in effect to Christ himself, *I will not hear thee, nor learn of thee, unless thou wilt dismiss thy Ushers, and teach me immediately thy self.*

Dir. 7.

§. 8. Direct. 7. *Hearken also to the secret Teachings of his Spirit, and your Consciences, not as making you any new Law or Duty, or being to you instead of Scriptures or Ministers; but as bringing that truth into your Hearts and practices which Scriptures and Ministers have first brought to your eyes and ears.* If you understand not this, how the office of *Scripture* and *Ministers differ* from the office of the *Spirit* and your *Consciences*, you will be confounded as the Sectaries of these times have been, that separate what God hath joyned together, and plead against *Scripture or Ministers* under pretence of extolling the *Spirit*, or the *Light within them.* As your meat must be taken *into the Stomach*, and pass the *first concoction*, before the *second* can be performed, and *chilification* must be before *sanguification*; so the *Scripture* and *Ministers* must bring truth to your *eyes* and *ears*, before the *Spirit* or *Conscience* bring them to your *Hearts* and *Practice.* But they lye *dead* and *uneffectual* in your *brain* or *imagination*, if you hearken not to the *secret teachings* of the *Spirit* and *Conscience*, which would bring them further. As *Christ* is the principal *Teacher without*, and *Ministers* are but *under him*; so the *Spirit* is the principal

Dir. 8.

Teacher

Teacher within us, and *Conscience* is but *under* the *Spirit*, being excited and informed by it. Those that learn only of *Scriptures* and *Ministers*, (by hearing or reading) may become men of *Learning* and *great ability*, though they hearken not to the *sanctifying* teachings of the *Spirit*, or to their *Consciences*: But it is only those that hearken first to the Scriptures and Ministers, and next to the *Spirit* of God, and to their *Consciences*, that have an inward, *sanctifying*, *saving knowledge*, and are they that are said to be *Taught of God*. Therefore hearken first with your *Ears*, what Christ hath to say to you from *without*; and then hearken *daily* and *diligently* with your *hearts*, what the *Spirit* and *Conscience* say *within*. For it is their office to preach over all that again to your Hearts, which you have received.

Dir. 8. §. 9. Direct. 8. *It being the Office of the present ordinary Ministry, only to expound and apply the doctrine of Christ already recorded in the Scriptures, believe not any man, that contradicteth this recorded doctrine, what Reason, Authority or Revelation soever he pretend.* Isa. 8. 20. *To the Law and to the Testimony: if they speak not according to these, it is because there is no Light in them.* No *Reason* can be *Reason indeed* that is pretended against the *Reason* of the Creator and *God of Reason*. *Authority* pretended against the *Highest Authority* of God, is *no Authority*: *God* never gave *Authority* to *any* against himself; nor to deceive mens souls; nor to dispense with the Law of Christ; nor to warrant men to sin against him; nor to make any *supplements* to his Law or Doctrine. The Apostles had their
1 Cor. 10. 8. *Power only to Edification, but not to destruction.*
2 Cor. 13. 10. There is no *Revelation* from God, that is *contrary* to his *own Revelation* already delivered as his *perfect* Law and Rule unto the Church; and therefore none *supplemental* to it. If an *Apostle or an Angel from Heaven* (per possibile vel impossibile) *shall Evangelize to us besides what is Evangelized*, and we *have received*, he must be held *accursed*. Gal. 1. 6, 7, 8.

Dir. 9. §. 10. Direct. 9. *Come not to learn of Christ with self-conceitedness, pride, or confidence in your prejudice and errors: but as little Children, with humble, teachable, tractable minds.* Christ is no Teacher for those that in their own eyes are wise enough already: unless it be first to teach them to *become fools* (in their own esteem, because they are so indeed) *that they may be wise*. 1 Cor. 3. 18. They that are possessed with false opinions, and resolve that they will never be perswaded of the contrary, are unmeet to be Scholars in the School of Christ. *He resisteth the*
1 Pet. 5. 5. *proud, but giveth more grace unto the humble.* Men that have a high conceit of their own understandings, and think they can easily know *truth* from *falshood* as soon as they hear it, and come not to learn, but to *censure* what they hear or read, as being able presently to judge of all, these are fitter for the School of the Prince of Pride, and Father of lyes and error, than for the School of Christ. *Except conversion* make men as *little children*, that come not to *carp* and *cavil*, but to *learn*, they are not meet *for the Kingdom of Christ*. Matth. 18. 3. John 3. 3, 5. Know how blind and ignorant you are, and how dull of learning, and humbly beg of the heavenly Teacher, that he will accept you, and illuminate you; and give up your *understandings* absolutely to be informed by him, and your *Hearts* to be the *Tables* in which his *Spirit* shall write his Law, *Believing* his doctrine upon the bare account of his *infallible Veracity*, and resolving to *obey* it; and this is to be the *Disciples of Christ indeed*, and such as shall be taught of God.

Dir. 10. §. 11. Direct. 10. *Come to the School of Christ with honest willing hearts, that Love the truth, and fain would know it, that they may obey it; and not with false and byassed hearts, which secretly hinder the understanding from entertaining the truth, because they love it not, as being contrary to their carnal inclinations and interest.* The word that was received into *Honest hearts*, was it that was as the seed that brought forth plentifully. *Matth.* 13. 23. When the *Heart* saith unfeignedly, *Speak Lord, for thy servant heareth; Teach me to know and do thy will*; God will not leave such a Learner in the dark. Most of the *damnable ignorance* and *error* of the world, is from a *wicked heart*, that perceiveth that the Truth of God is against their fleshly *interest* and *lusts*, and therefore is unwilling to obey it, and unwilling to believe it, lest it torment them, because they disobey it. A *will* that's secretly poysoned with the *Love of the world*, or of any sinful lusts and pleasures, is the most *potent impediment* to the *believing* of the truth.

Dir. 11. §. 12. Direct. 11. *Learn with quietness and peace in the School of Christ, and make not divisions, and meddle not with others lessons and matters, but with your own. Silence*, and *quietness*, and minding your *own business*, is the way to profit. The *turbulent wranglers* that are quarrelling with others, and are *religious contentiously*, in envy and strife, are liker to be corrected or ejected, than to be edified. Read *James* 3.

Dir. 12. §. 13. Direct. 12. *Remember that the School of Christ hath a rod; and therefore learn with fear and reverence.* Heb. 12. 28, 29. Phil. 2. 12. Christ will sharply rebuke his own, if they grow negligent and offend: And if he should *cast thee out* and *forsake* thee, thou art undone for ever. See therefore that *ye refuse not him that speaketh: for if they scaped not, that refused him that spake on earth, much more shall not we, if we refuse him that is from Heaven*, Heb. 12. 25. *For how shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed to us by them that heard him: God also bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.* Heb. 2. 3, 4. *Serve the Lord therefore with fear, and rejoyce with trembling: Kiss the Son, lest he be angry, and you perish, in the kindling of his wrath.* Psal. 2. 11, 12.

DIRECT. VIII.

Grand Dir. 8. To obey Christ as Physician in his healing work, and his Spirit in its cleansing mortifying work.

Remember that you are Related to Christ as the Physician of your souls, and to the Holy Ghost as your Sanctifier: Make it therefore your serious study, to be cured by Christ, and cleansed by his Spirit, of all the sinful Diseases and Defilements of your Hearts and Lives.

§. 1. THough I did before speak of our *Believing in the Holy Ghost*, and using his help for our access to God, and converse with him; yet I deferred to speak fully of the *Cleansing* and *Mortifying* part of his work of *Sanctification* till now; and shall treat of it here as it is the same with the *Curing* work of Christ, related to us as the *Physician of our souls*: it being part of our *Subjection* and *Obedience* to him, to be ruled by him in order to our cure. And what I shall here write against *sin in general* will be of a twofold use. The one is to help us against the inward corruptions of our hearts, and for the outward obedience of our lives, and so to further the work of Sanctification, and *prevent* our sinning. The other is to help us to *Repentance* and *Humiliation* habitual and actual, for the sins which are in us, and which we have already at any time committed.

§. 2. The *General Directions* for this *curing* and *cleansing* of the soul from sin, are contained for the most part in what is said already; and many of the *particular Directions* also may be fetcht from the *sixth Direction* before going. I shall now add but two *General Directions*, and many more *Particular* ones.

Dir. 1. Direct. 1. I. The two *General Directions* are these: 1. *Know what corruptions the soul of man is naturally defiled with*: And this containeth the knowledge of *those faculties* that are the seat of these *corruptions*, and the knowledge of the *corruptions* that have tainted and perverted the *several faculties*.

Dir. 2. Direct. 2. 2. *Know what sin is, in its nature or intrinsick evil, as well as in the effects.*

How the several faculties of the soul are corrupted and diseased.

§. 3. 1. The *Parts* or *faculties* to be *cleansed* and *cured*, are both the *Superiour* and *Inferiour*: 1. The *Understanding* (though not the first in the sin) must be first in the cure: For all that is done upon the *Lower* faculties must be by the *Governing power* of the *will*: And all that is done upon the *will* (according to the order of humane nature) must be done by the *Understanding*: But the *Understanding* hath its *own diseases* which must be known and cured. Its malady in general is *Ignorance*: which is not only a privation of *actual knowledge*, but an *indispositedness* also of the *understanding* to *know* the truth. A man may be deprived of some *actual knowledge* that hath no *disease* in his *mind* that causeth it: as in case that either the *object* be absent and out of reach, or that there may be no *sufficient Revelation* of it, or that the mind be taken up wholly upon some other thing, or in case a man shut out the thoughts of such an object, or refuse the evidence (which is the act of the *will*) even as a man that is *not blind*, may yet *not see a particular object*, 1. In case it be out of his natural reach: 2. Or if it be *night*, and he want *extrinsick light*; 3. Or in case he be wholly taken up with the observation of other things, 4. Or in case he wilfully either *shut* or *turn away* his eyes.

In what cases a sound understanding may be ignorant.

How the understanding can be the subject of sin?

It is a very hard question to resolve *how far* and *wherein* the diseases of the *Understanding* may be called *sin*? Because the *Understanding* is not a *Free*, but a *Necessitated* faculty: And there can be no *sin*, where there is no *Liberty*. But to clear this, it must be considered, 1. That it is not this or that *faculty* that is the *full* and *proper* subject of *sin*, but the *Man*: the fulness of *sin* being made up of the vice of both faculties (*understanding* and *will*) conjunct: It's properer to say, *The man sinned*, than, the *Intellect* or *Will* sinned, speaking exclusively as to the other. 2. *Liberium arbitrium*, *Free choice* is belonging to the *Man*, and not to his *Will only*; though *principally* to the *Will*. 3. Though the *Will* only be *Free in it self originally*; yet the *Intellect* is *Free* by *participation* so far as it is *commanded by the Will*, or dependeth on it for the *Exercise* of its acts. 4. Accordingly though the *Understanding primitively* and *of it self*, be not the subject of *morality*; of *moral Virtues*, or of *moral Vices* (which are immediately and primarily in the Will) yet *participatively* its *Virtues* and *Vices* are *moralized*, and become *graces* or *sins*, *laudable* and *rewardable*, or *vituperable* and *punishable*, as they are imperate by the *will*, or depend upon it.

Consider then the Acts, and *Habits*, and disposition of the *Understanding*. And you will find. 1. That some acts, and the privation of them, are *Necessary*, *Naturally*, *Originally*, and unalterably: and these are not virtues or *sinful* at all, as having no *morality*. As to know unwillingly as the Devils do, and to Believe, when it cannot be resisted, though they would; this is no moral Virtue at all, but a *natural perfection* only. So 1. To be ignorant of that which is *no object of knowledge*, or which is *naturally beyond our knowledge* (as of the *Essence of God*) is no sin at all: 2. Nor to be ignorant of that which was never revealed, when no fault of ours hindred the revelation, is no sin. 3. Nor to be without the present actual knowledge or consideration of one point, at that moment when our thoughts are lawfully diverted (as in greater business) or suspended (as in sleep.) 4. But to be ignorant *wilfully* is a sin, *participatively* in the *intellect*, and *originally* in the *will*. 5. And to be ignorant for want of *Revelation*, when *our selves* are the hinderers of that revelation, or the meritorious cause that we want it, is our sin: Because though that ignorance be *immediately necessary*, and *hypothetically*, yet *originally* and *remotely* it is *Free* and *Voluntary*.

So as to the Habits and disposition of the intellect, it is no sin to want those which *mans Understanding* in its *entire and primitive Nature* was without. (As not to be able to know without an object, or to know an unrevealed or too distant object, or *actually* to know all things knowable at once.) But there are *defects* or ill *dispositions that are sinfully contracted*; *and* though these *are* now *immediately natural and necessary*, yet being *originally and remotely voluntary or* free, they *are participatively sinful*: Such is the *natural mans disability* or *undispositedness* to know the things of the *Spirit*, when the Word revealeth them. This lyeth not in the want of *a Natural faculty* to know them, but, 1. Radically in the *will*. 2. And thence in *contrary false* apprehensions which the Intellect is prepossessed with, which *resisting the truth*, may be called, its *blindness* or impotency to know them. And 3. In a *strangeness* of the *mind* to those spiritual things which it is utterly unacquainted with.

Maxima pars hominum morbo jactatur eodem.

Note here, 1. That the *will* may be guilty of the *understandings ignorance* two ways, either by *Positive averseness prohibiting or diverting* it from beholding the evidence of truth: Or by a *Privation and forbearance of that command, or excitation* which is necessary to the *exercise* of the *acts* of the *understanding*. This last is the commonest way of the sin in the understanding; and that may be truly called *Voluntary* which is from the *wills* neglect of its office, or suspension of its act, though there be no *actual Volition* or *Nolition*.

2. That the *will* may do more in *causing a* disease in the *understanding*, than it *can do in curing it*. I can put out a mans eyes, but I cannot restore them.

3. That yet for all that, God hath so ordered it in his gracious dispensation of the grace of the Redeemer, that certain means are appointed by him, for man to use in order to the obtaining of his grace for his own recovery: And so though grace cure not the understanding of its *primitive natural weakness*, yet it cureth it of its *contracted weakness*, which was *voluntary* in its Original, but *necessary* being contracted. And as the *will* had a hand in the causing of it, so must it have (in the Voluntary use of the foresaid means) in the *Cure of it*. So much to shew you how the *Understanding* is guilty of *sin*.

The operations and maladies of the intellect.

§. 4. Though no actual knowledge be so *immediate* as to be without the *Meditation* of the *sense and fantasie*, yet *supposing these*, *Knowledge* is distinguished into *Immediate and Mediate*. The *Immediate* is when the *Being*, *Quality*, &c. of a *thing*, or the *Truth* of a *proposition* is known *immediately* in its self by its *proper evidence*. *Mediate knowledge* is when the *Being of a thing*, or the *truth* of *a proposition* is known by the *means* of some other intervenient *thing or proposition*, whose *evidence* affordeth us a light to discern it.

The understanding is much more satisfied when it can see *Things* and *Truths immediately* in their

proper

proper evidence. But when it *cannot*, it is glad of any *means* to help it.

The further we go in the series of *Means* (knowing one thing by another, and that by another, and so on the *more unsatisfied* the understanding is, as apprehending *a possibility* of *mistake, and a difficulty* in *escaping mistake* in the use of so *many media's*.

When the *evidence* of one thing in its *proper nature* sheweth us another, this is to know by meer discourse or argument.

When the *Medium* of our knowing one thing, is the *Credibility of another mans report* that knoweth it, this is (though a discourse or argument too, yet) in special called, *Belief*: which is *strong or weak, certain or uncertain*, as the evidence of the reporters *Credibility* is *certain or uncertain*, and our apprehension of it *strong or weak*.

In both cases the *understandings* fault is either *an utter privation of the act* (or disposition to it) or else *a privation* of the *rectitude of the act*. When it should know by the *proper evidence of the Thing*, the privation of its act is called *Ignorance* or *Nescience*, and the privation of its *rectitude* is called *Error* (which differ as *not-seeing and seeing falsly*): When it should *know by Testimony*, the privation of its act is simple *unbelief, or not-believing*, and the privation of its *rectitude* is either *Disbelief*, (when they think the reporter erreth) or *Mis-belief*, when it believeth a Testimony that is *not to be believed*.

So that you see by what is said, that the diseases of the *Mind* to be cured, are 1. *Meer ignorance*, 2. Error, thinking truth to be falshood, and falshood truth. 3. Unbelief. 4 Disbelief, and 5. Misbelief.

Rom. 8. 5, 6, 7. But as the *Goodness* is *of* chief regard in the *object*, so the discerning of the Truth about *Good and Evil*, is the chiefest office of the understanding. And therefore *Disesteem* of *God*, and *Glory*, and *Grace*, and its *Misesteem* of the fleshly pleasure, and worldly prosperity, wealth and honour, is the principal malady of the mind.

§. 5. 2. The diseases of the *Will* are in its *Inclination* and its *Acts*: 1. An inordinate *Inclination* to the pleasing of the *fleshly* appetite and fantasie, and to all *Carnal baits and Temporal* things, that tend to please it, and inordinate *acts of desire* accordingly. 2. An irrational *backwardness* to God, *and grace, and spiritual good, and a Refusal or Nolition* in act accordingly. These are in the will, 1. Because it is become much *subject to* the sensitive appetite, and hath debased it self, and contracted by its sinful *acts*, a *sensual* inclination, the flesh having the dominion in a corrupted soul. 2. Because the Intellect being also corrupted, oft times mis-leadeth it, by over-valuing transient things. 3. Because the Will is become destitute (in its corrupted state) of the power of *Divine Love*, or an inclination to God and holy things, which should countermand the seduction of carnal objects. 4. And the *understanding* is much destitute of the Light that should lead them higher. 5. Because the rage of the *corrupted appetite* is still seducing it. Mark therefore for the right understanding of this our greatest malady.

§. 6. 1. That the *will* never desireth *evil, as evil*, but as a *carnal* or *a seeming good* 2. Nor doth it *hate good as good*, but *as a seeming evil*, because *God and grace* do seem to be his enemies and to hurt him, by hindring him of the *good* of *carnal pleasure* which he now preferreth. 3. Nay, at the same time that he *loveth evil* as it pleaseth the flesh, he hath *naturally as a man some aversness* to it, so far as he *apprehendeth* it to be *Evil*: And when he *hateth God and Holiness as Evil*, for hindring him of his *carnal pleasure*, he *naturally loveth them so far as he apprehendeth them to be good. So that there is some love to God and good, and some hatred to evil in the ungodly*: For while *Man is Man*, he will have *Naturally an Inclination* to *good as good*, and *against evil as evil*. 4. But the *apprehension* of *sensitive good* is the *strongest in him, and the apprehension of spiritual good* is weakest; and therefore the will receiving a greater impress from the *Carnal Appetite and Mind*, than from the weak apprehensions of *spiritual good*, is more *inclined* to that which indeed is worst; *and so things carnal have* got the dominion or chief commanding interest in the soul. 5. Note also, *that sin receiveth its formality or moral evil first in the will, and not in the Intellect or sensitive appetite*: (For it is not sin, till it be positively or privately, immediately or mediately voluntary.) But the *first motions* to *sin are* not in the *will*, but in the *sensitive appetite*; Though there *at first* it be not *formally sin*. 6. Note, that neither *Intellect, Object, Appetite*, or *Sense, necessitate naturally* the *will* to sin, but it remaineth the *first* in the *sin* and *guilt*.

§. 7. It is a matter of *great difficulty* to understand how *sin first entered* into the innocent soul: And it is of *great importance*, because an error here is of dangerous consequence. Two sorts seem to me to make God so much the *necessitating* cause of *Adams* first sin (and so of all sin) is that it was as naturally impossible for *Adam* to have forborn it according to their doctrine, as to have conquered God. 1. Those that assert the Dominican immediate Physical predetermining pre-motion: (which no created power can resist.) 2. And those that say the *Will* acts as *Necessitated* by the *Intellect* in all its Acts (and so is *necessitated* in all its *Omissions*;) and that the *Intellect* is *necessitated by Objects* (as, no doubt it is, unless as its acts are *sub imperio voluntatis*;) and all those *objects* are caused and disposed of *by God*. But it is *certain* that *God is not the cause of sin*; and therefore this *certainty* over-ruleth the *case* against these Tenets.

§. 8. At present it seemeth to me, that *sin* entred in this method. 1. *Sense* perceiveth the forbidden thing. 2. The appetite desireth it. 3. The imagination thinketh on its desirableness yet further. 4. *The intellect conceiveth* of it (truly) as *good*, by a *simple apprehension*. 5. The *Will* accordingly *willeth* it by a *simple complacency* or *volition*. Thus far there was no sin. But 6. The *Will here adhered* to it too much, and took it in *an excess* of *Complacency*, when it had power to do otherwise: And here *sin* begun. 7. And so when the *Cogitations* should have been called off: 8 And the Intellect should have minded God, and his Command, and proceeded from a *simple apprehension* to the *comparing* Act, and said [The favour of God is *better*, and his *will* should rule,] it omitted all these acts, because the *will* omitted to command them; (yea, and hindred them.) 9. And so the intellect was next guilty of a [*non renuo*] [*I will not forbid or hinder it*] (and the *will* accordingly.) 10. And next of a *positive deception*, and the *will* of *consent* unto the sin, and so it being *finished*, brought forth death.

If you say, The *wills first* sinful *adhesion* in the sixth instance, could not be, unless the Intellect first directed it so to do; I deny that, because the *will* is the *first principle* in mens actions *quoad exercitium*, though the *Intellect* be the first as to *specification*. And therefore the *will* could suspend its *exercise* and its excitation of the mind. In all this I go upon common principles: But I leave it to further enquiry: 1. How far the *sensitive appetite* may move the *Locomotive faculty* without the Wills command while the *will* doth *not forbid*? And whether Reason be not given man, as the Rider to the Horse, not to *enable* him to *move*, but to *Rule* his *motion*: so that as the Horse can go if the Rider hinder not, so the sensitive appetite can cause the actions of eating, drinking, thinking, speaking sensually, if *Reason*

do

do but drop asleep, or not hinder. 2. And so whether in the first sin (and ordinarily) the sensitive appetite, fantasie and passion be not the active mover, and the *Rational powers* first guilty only by *omitting* their restraining Government, which they were able to have exercised? 3. And so, whether sin be not (ordinarily) a brutish motion, or a voluntary unmanning of our selves, the Rational powers in the beginning being guilty only of omission or privation of restraint; but afterwards brought over to subserve the sensitive appetite actively? 4. And so whether the *will* which is the *principium actus quoad exercitium* were not the first in the *omission*? The intellect having before said, [*This must be further considered*] the *will* commanded not that *further consideration*, when it could and should?

However if it be too hard for us to trace our own souls in all their motions, it is certain that the *will* of *Man* is the *first subject* of *Moral good* and *evil*: And *uncertainties* must not make us deny that which is *certain*.

The Reader who understandeth the importance and consequence of these points, I am sure will pardon me for this interposition of these difficult controverted points (which I purposely avoid where I judge them not very needful in order to the defence or clearing of the plainer common truths:) And as for others I must bear their censure.

Animi labes nec diuturnitate evanescit, nec manibus ullis elui potest —— *Non incestum vel asperso ne aquæ, vel dierum numero tollitur.* Cicero 2. de legib.

§. 9. The Degree of *sinfulness* in the *will* lyeth in a *stiffness*, and *obstinacy*, a *tenaciousness*, of *deceitful temporal Good*, and an *Eagerness* after it; and *stubborn aversness* to *spiritual good* as it is against that temporal fleshly good. This is the *wills disease*.

§. 10. 3. The *sinfulness* of the *memory* is in its *Retentiveness* of *Evil*, or things *hurtful* and *prohibited*: and its *Looseness* and *Neglect* of better, spiritual necessary things. If this were only as *things present* have the *natural advantage* to make a *deeper* impress upon the fantasie, and things *unseen*, and *absent* have the disadvantage, it were then but a natural innocent infirmity: or if in sickness, age, or weakness, all kind of memory equally decay. But it is plain that if the Bible be open before our eyes, and preaching be in our ears, and things *unseen* have the advantage of their *infinite greatness*, and *excellency*, and *concernment* to us, yet our *Memories* are like walls of *stone* to any thing that is spiritual, and like walls of wax, on which you may write any thing, of that which is secular or evil. Note here also, that the *faultiness* of the *memory* is only so far *sinful* as it is *Voluntary*: It is the *will* where the sin is as in its Throne or chiefest subject: Because men Love carnal things, and *Love not* spiritual things, therefore it is that they *mind*, and *understand*, and *remember* the *one*, and not the other. So that it is but as *Imperate*, and *Participatively* that the *memory* is capable of *sin*

§. 11. 4. The sinfulness of the Imagination consisteth in its readiness to *Think* of *Evil*, and of common earthly things, and its unaptness to *Think* of any thing that is *Holy* and *Good*: And when we do force our selves to *holy Thoughts*, they are *disorderly*, *confused*, *unskilfully* managed, with great averseness: Here also *voluntariness* is the Life of the sin.

§. 12. 5. The *sin* of the *Affections*, or *Passions*, consisteth in this: That they are too *easily*, and *violently* moved by the *sensitive interest* and *appetite*; and are *Habitually prone* to such carnal inordinate motions, running before the *understanding* and *will* (some of them) and soliciting and urging them to evil; and resisting and disobeying the commands of *Reason* and the *Will*: but *dull* and *backward* to things *spiritually good*, and to execute the right dictates of the *Mind* and *Will*.

§. 13. 6. The sin of the *sensitive appetite* consisteth in the *inordinate rage* or *immoderateness* to its object, which causeth it to disobey the Commands of *Reason*, and to become the *Great* inciter of Rebellion in the soul; violently urging the *Mind* and *Will* to consent to its desires. *Materially* this dependeth much on the temper of the body: but *formally* this also is so far sinful as (positively or privatively, mediately or immediately) it is *voluntary*. To have an *Appetite* simply to the object of *Appetite* is no sin: But to have a *diseased*, *inordinate*, *unruly appetite*, is *a sin*, not primarily in it self considered; but as it is *voluntary*; as it is the *Appetite* of *a Rational free Agent*, that hath thus disordered the frame of its own Nature.

§. 14. 7. The sin of the *exteriour parts*, *tongue*, *hand*, *eyes*, *feet*, &c. is only in *Act*, and not in *Habit*, or at least, the Habits are weak and subject to the will. And it is in the *execution* of the sinful *desires* of the *flesh*, and commands of the *will* that the same consisteth. These parts also are not the primary subject of the *guilt*, but the *will* that either *Positively* puts them upon evil, or doth not restrain them when it ought: And so they are guilty but *participatively* and *secondarily* as the other imperate faculties are: It is not *Good* or *Evil* meerly as it is the act of *tongue*, or *hand*, but as it is the act of the *tongue*, or hand of *a Rational free agent* (agreeable, or disagreeable to the Law.) If a *mad-man* should speak blasphemy, or should kill, or steal, it were no further *sin*, than as he had *Voluntarily* contracted the ill disposition which caused it, while he had the use of Reason. If a mans hand were held and forced by another to do mischief utterly against his *will*, it is the sin of the *chief agent*, and not of the *involuntary instrument*. But no force totally excuseth us from *Guilt*, which leaveth the act to our *Rational Choice*. He that saith, *Take this Oath, or I will kill thee, or torment thee*, doth use *force as a Temptation* which may be resisted, but doth not *constrain* a man to *swear*: For he leaveth it to his *Choice* whether he will *swear*, or *die*, or be *tormented*: And he may and ought to *choose death* rather than the smallest sin. The *will* may be *tempted* but not *constrained*.

§. 15. Direct. 2. *Labour clearly to understand the evil of sin, both intrinsecal in it self, and in its aggravations and effects.* When you have found out *where* it is, and wherein it doth consist, find out the *malignity*, and *odiousness* of it. I have heard some Christians complain, that they read much to shew them the evil of sin in its *Effects*, but meet with few that shew them its *evil in it self* sufficiently: But if you see not the *evil* of *sin* in *it self*, as well as in the effects, it will but tempt you to think God *unjust* in over-punishing it; and it will keep you from the principal part of true Repentance and Mortification, which lyeth in hating sin, as sin. I shall therefore shew you wherein the intrinsecal malignity of sin consisteth. Dir. 2.

§. 16. 1. Sin is (formally) the violation of the perfect, holy, righteous Law of God.

2. It is a denyal or contempt of the *Authority*, or *Governing power of God*: As if we said, Thou shalt not be our Governour in this.

3. It is an usurping the *Soveraign Power* to our selves of governing our selves, in that act: For when we refuse Gods Government, we set up our selves in his stead; and so make *Gods* of our selves as to our selves; as if we were *self-sufficient*, *independent*, and had *Right* hereto.

4. It is a *denying* or contempt of the *Wisdom* of God, as if he had *unwisely* made us a Law, which is unmeet to Rule us.

5. It is a setting up of our *folly* in the place of *Gods Wisdom*, and preferring it before him; as if we

we were *wiser* to *know* how to Govern our selves, and to know what is fittest and best for us now to do, than God is.

See Plutarchs Tract, entituled, That vice is sufficient to make a man wretched.

6. It is a contempt of the *Goodness* of God as he is the maker of the Law: As if he had not done that which is *Best*, but that which may be corrected or contradicted; and there were some *Evil* in it to be avoided.

Si non ipso honesto movemur ut viri boni simus, sed utilitate aliqua, atque fructu, callidi sumus, non boni; si emolumentis, non suapte natura, virtus expetitur, vana erit virtus, quæ malitia rectè dicitur. P. Scal. p. 744.

7. It is a preferring our Naughtiness before his *Goodness*, as if we would do it *Better*, or *choose better* what to do.

8. It is a *contempt* or *denial* of the *Holiness* and *Purity* of God, which sets him against *sin*, as *Light* is against *Darkness*.

9. It is a violation of Gods *Propriety* or *Dominion*, robbing him of the use and service of that which is absolutely and totally *his Own*.

10. It is a claiming of *Propriety* in our selves, as if we were *our own*, and might do with our selves as we list.

11. It is a contempt of the *gracious Promises* of God by which he allured and bound us to obedience.

12. It is a contempt of the *dreadful Threatnings* of God, by which he would have restrained us from evil.

13. It is a contempt or denial of the dreadful day of Judgment, in which an account must be given of that sin.

14. It is a *denying* of Gods *Veracity* and giving him the lye; as if he were not to be believed in all his Predictions, Promises and Threats.

15. It is a contempt of all the present *Mercies*, (which are innumerable and great) by which God obligeth and encourageth us to obey.

16. It is a contempt of our *own afflictions*, and his *Chastisements* of us, by which he would drive us from our sins.

17. It is a contempt of all the *Examples* of his Mercies on the obedient, and his terrible *judgments* on the disobedient (men and Devils) by which he warned us not to sin.

18. It is a contempt of the person, office, sufferings, and grace of Jesus Christ, who came to save us from our sins, and to destroy the works of the Devil, being contrary to his bloodshed, authority and healing work.

19. It is a contradicting, fighting against, and, in that act prevailing against, the sanctifying office and work of the Holy Ghost, that moveth us against sin, and to obedience.

20. It is a contempt of *Holiness*, and a defacing (in that measure) the Image of God upon the soul, or a rejecting it: A vilifying of all those Graces which are contrary to the sin.

21. It is a pleasing of the Devil, the enemy of God and us, and an obeying him before God.

22. It is the fault of a *Rational* Creature, that had Reason given him, to do better.

Voluntarium est omne peccatum.

23. It is all *Willingly* done and *Chosen*, by a *free-agent* that could not be *constrained* to it.

Tolle excusationem: Nemo peccat invitus. Martin. Dunilens. de Morib. *Nihil interest quo animo facais, quod fecisse vitiosum est, quia acta cernuntur, animus non videtur.* Id. ibid.

24. It is a robbing God of the *Honour* and *Pleasure* which he should have had in our *Obedience*; and the Glory which we should bring him before the world.

25. It is a contempt of the omnipresence and omniscience of God; when we will sin against him before his face, when he stands over us, and seeth all that we do.

26. It is a contempt of the *Greatness* and *Almightiness* of God, that we dare sin against him, who is so Great and able to be avenged on us.

27. It is a wrong to the *Mercifulness* of God, when we go out of the way of mercy, and put him to use the way of Justice and severity, who delighteth not in the death of sinners, but rather that they obey, repent and live.

28. It is a contempt of the *attractive Love of God*, who should be the *End*, and *Felicity*, and *Pleasure* of the soul. As if all that *Love* and *Goodness* of God, were not enough to draw or keep the heart to him, and to satisfie us and make us happy, or he were not fit to be our full delight. And it sheweth the want of Love to God: For if he Loved him rightly we should willingly obey him.

29. It is a setting up the sordid creature, before the Creator, and dung before Heaven, as if it were more worthy of our Love and Choice, and fitter to be our *Delight*, and the *Pleasure* of sin were better for us than the Glory of Heaven.

30. In all which it appeareth, that it is a practical Atheism, in its degree; a taking down God, or denying him to be God: and a practical *Idolatry*, setting up our selves and other creatures in his stead.

31. It is a contempt of all the *means of Grace*, which are all to bring us to obedience, and keep us or call us from our sins: Prayer, Sacraments, *&c.*

32. It is a contempt of the Love and Labours of the Ministers of Christ, a disobeying them, grieving them, and frustrating their hopes and the labours of their lives.

33. It is a *debasing of Reason*, the superiour faculty of the soul, and a setting up of the *flesh* or inferiour *faculties*, like setting-dogs to Govern men, or the horse to rule the rider.

34. It is a *blinding* of reason, and a *misusing* the noblest faculties of the soul, and frustrating them of the use and ends which they were made for: And so it is the disorder, monstrosity, sickness, or death of the soul.

Sick bodies only suffer ill, but sick souls both suffer ill, and do ill. *Plutarchs Mor. p. 314*

35. It is (in its measure) the *Image of the Devil* upon the soul, who is the Father of sin: and therefore the most odious deformity of the soul: And this where the Holy Ghost should dwell, and the Image and delight of God should be.

36. It is the moral destruction not only of the soul, but of the whole Creation, so far as the Creatures are appointed as the Means to bring or keep us unto God: For the Means, as a Means, is destroyed when it is not used to its End: A ship is useless if no one be carried in it: A watch as such is useless, when not used to shew the hour of the day. All the world as it is the Book that should teach us the will of God, is cast by, when that use is cast by. Nay, sin useth the *Creature* against God which should have been used for him.

37. It is a contradicting of our own Confessions and Professions: a wronging of our Consciences: a violation of our Covenants and self obligations to God.

38. It is a preferring of *Time* before *Eternity*, and regarding things of a transitory nature, and a moments pleasure, before that which never shall have end.

39. It is a making a breach in the harmony and order of the world: As the dislocation or deformity of a particular member, is the trouble and deformity of all the Body, because the comeliness and welfare of the whole, containeth the comeliness, proportion and welfare of all the parts: And as the dislocation or breaking of one part in a Watch or Clock, is against the use of all the engine, so every man being

The perverting and confusion of societies

a part

a part of the kingdom of God, doth by sin make a breach in the order of the whole: and also giveth an ill example to other parts, and makes himself unserviceable to the body: and dishonoureth the whole body with the blot of Rebellion; and lets in judgment on the world; and kindleth a consuming fire in the place where he liveth; and is cruel and injurious to others.

40. Sin is not only a preferring the Body before the Soul, but it is also an unmercifulness, or cruelty against our selves, both soul and body, and so is contrary to the true use of the indelible principle of self-love: For it is a wounding and abusing the Soul, and defiling the body in this life, and casting both on the wrath of God, and into the flames of Hell hereafter, or a dangerous ventering them into the way of endless damnation and despair; and a contempt of those insufferable torments. All these parts of malignity and poyson are *intrinsecal* to *sin* and found in the very *Nature* of it.

§. 17. The common Aggravations of sin being written of by many, and easily gathered from what is said of the nature of it, I shall briefly name only a few.

1. The Infinite Perfection of God in all those blessed Attributes and Relations, which sin is against, is the greatest Aggravation of sin.

2. The unconceivable glory of Heaven which is despised, is a great aggravation of sin.

3. So is the greatness of the Torments of Hell, which sinners despise and venter on.

4. So is the great Opposition that God hath made against sin, having said and done so much against it, and declared himself to hate nothing else immediately in the world.

5. The *clearness* of evidence against it, the nothingness of all that can be said for it, is also a great aggravation of it.

6. So is the fulness, and fitness, and power of all the Means in Creatures, Providences, and Scriptures that is vouchsafed the world against it.

7. So is the experience and warning of all ages, the repentings of the converted, and the disowning it by almost all when they come to dye. Wonderful! that the experience of the world for above five thousand years, will teach them no more effectually to avoid so mortal pernicious a thing.

8. The nearness to us also is an Aggravation: It is not a distant evil, but in our bowels; in our very hearts: we are bound so strictly to love our selves, that it is a great aggravation, to do our selves so great a mischief.

9. The constant inhæsion of sin is a great aggravation: that it is ever with us, lying down and rising up, at home and abroad; we are never free from it.

10. That it should poyson all our common mercies, and corrupt all our duties, is an aggravation. But we shall take up some of these anon.

See the Assemblies larger Catechism about aggravations of sin.

§. 18. The special Aggravations of the sins of Gods own Children are these. 1. They sin against a *nearer Relation* than others do; even against that God that is their Father by the new birth, which is more heinous than if a stranger did it.

2. They are Christs own *members*: and it is most *unnatural* for *his Members* to rebel against him, or do him wrong.

3. They sin against more *excellent operations of the Spirit*, than others do, and against a principle of Life within them.

4. They sin against the *differencing grace*, which appeared in their conversion. God took them out of a world of sinners, whom he past by when he could as well have sanctified them: And should they so quickly thus requite him?

5. *They* sin against the *Pardon and Justification* which they have already received. Did God so lately forgive them all their former debts; so many so great and heinous sins, and that so freely to them, when the procurement was so *dear to Christ*? and should they so soon forget, or so ill requite so great a mercy?

6. They sin against a more *serious Covenant* which at their conversion they entred into with God, than other men do.

7. They sin against all the heart-breaking or humbling sorrows, which they have tasted of at their conversion and since. They have *known more* of the evil of sin than others, in their sad experience of its sting.

8. They sin against more *Knowledge* than other men: They have known more what sin is, and what Christ is, and what the will of God is, than others: and therefore deserve to be beaten with many stripes.

9. They have oftner confessed sin than others, and spoke odiously of it, as the vilest thing, and aggravated it to God and Man.

10. Their many *Prayers* against it, and all their labour in hearing, and reading, and Sacraments, and other means, do aggravate it.

11. They make a greater *Profession* of strict Obedience, and therefore sin against their own profession.

12. They have *renewed* their *Promises* of obedience to God, in prayer, at Sacraments, and at other times, much more than others.

13. They have had more *experience* than others of the *goodness of obedience*, and of the comforts and benefits that attend it, in the favour of God, and communion with him therein.

14. Their sins are aggravated by all the *reproofs* and *exhortations* which they have used to others, to tell them how unreasonable and bad it is to provoke the Lord.

15. They sin under greater hopes of glory, than others do: and provoke that God with whom they hope to live for ever.

16. The *high Titles of Love and Praise* which God doth give them in his Word, do aggravate their sin: That he should call them his *treasure*, his *peculiar people*, his *jewels*, and the *Apple of his eye*, his *sons and daughters*, and a *holy people*, and *Priests to God*, and boast of them as a *people more excellent than their neighbours*; and after this they should sin against him.

17. They have had audience with God, the answer of prayers, and many a deliverance and mercy in this life, which others have not, which aggravate their sins, as being *thus contemned*, and as *obliging* them more to God than others.

18. They *dishonour God* more than any others by their sins: His Honour lyeth not so much upon the actions of the ungodly, as on those that are neerest to him.

19. They harden the wicked more than such sins in other men would do: They cause them to Blaspheme, and reproach the Godly for their sakes; and say [These are your Religious men! You see now what their strictness is.] And they hinder the conversion and salvation of others: They grieve the godly, and wrong the Church and Cause of God, much more than the sins of others do.

20. Lastly, They *please the Devil* more than the sins of other men: How busie is he to have drawn a *Job to sin*? and how would he have boasted against God, and his grace, and his servants, if he had prevailed? when he boasted so much *before*, in the false presumption of his success? As if he could make the godly forsake God, and be as bad as others, if he have leave to tempt them.

§. 19. II. I shall next give you some *particular Directions*, besides those fore-going, to help you to *think of sin* as it is, that you may *hate it*: For your *cleansing* and cure consisteth in this: so far as you *hate sin*, it is *mortified*, and you are *cured* of it. And therefore as I have anatomized it, that you may see the hatefulness of it, I shall direct you to improve this for your cure.

Dir. 1. How to hate sin. §. 20. Direct. 1. *Labour to know God, and to be affected with his Attributes, and always to live as in his sight.* No man can *know sin perfectly*; because no man can *know* God *perfectly*. You can no further *know what sin is*, than you know what *God is*, whom you *sin against*. For the *formal malignity* of *sin* is *Relative*, as it is against the *Will* and *Attributes of God*. The *godly* have *some knowledge* of the malignity of sin, because they have *some knowledge* of God that is wronged by it. The wicked have no *practical prevalent* knowledge of the malignity of sin, because they have no such knowledge of God. They that *fear* God, will fear sinning: They that in their hearts are bold unreverently with God, will in heart and life be bold with sin: The Atheist that thinketh there is *no God*, thinks there is *no sin* against him. Nothing in the world will tell us *so plainly* and *powerfully* of the evil of *sin*, as the knowledge of the Greatness, Wisdom, Goodness, Holiness, Authority, Justice, Truth, *&c.* of God. The sense of his *presence* therefore, will revive our sense of *sins malignity*.

Dir. 2. §. 21. Direct. 2. *Consider well of the office, the bloodshed and the holy life of Christ:* His office is to expiate sin, and to destroy it: His blood was shed for it. His Life condemned it. Love Christ, and thou wilt hate that which caused his death. Love him, and thou wilt love to be made like him, and hate that which is so contrary to Christ. These two *great Lights* will shew the odiousness of *darkness*.

Dir. 3. §. 22. Direct. 3. *Think well both how Holy the office and work of the Holy Ghost is, and how great a mercy it is to us:* Shall God himself the Heavenly light come down into a sinful heart, to illuminate and purifie it? and yet shall I keep my darkness and defilement, in opposition to such wonderful mercy? Though *all sin* against the *Holy Ghost* be not the unpardonable blasphemy, yet *all* is *aggravated* hereby.

Dir. 4. §. 23. Direct. 4. *Know and consider the wonderful Love and Mercy of God, and think what he hath done for you; and you will hate sin, and be ashamed of it.* It is an aggravation which makes sin odious even to common reason and ingenuity; that we should offend a God of infinite Goodness; who hath filled up our lives with Mercy. It will greive you if you have wronged an extraordinary friend: His Love and kindness will come into your thoughts, and make you angry with your own unkindness. Here look over the Catalogue of Gods mercies to you, for soul and body. And here observe that Satan in hiding the Love of God from you, and tempting you under the pretence of humility, to deny his greatest special mercy, doth seek to destroy your repentance and humiliation also, by hiding the greatest aggravation of your sin.

Dir. 5. §. 24. Direct. 5. *Think what the soul of man is made for, and should be used to, even to Love, obey and glorifie our Maker: and then you will see what sin is which disableth and perverteth it.* How excellent, and high, and holy a work are we created for and called to? and should we defile the Temple of God? and serve the Devil in filthiness and folly, where we should entertain, and serve and magnifie our Creatour?

Dir. 6. §. 25. Direct. 6. *Think well what pure and sweet delights a holy soul may enjoy from God, in his holy service: and then you will see what sin is, which robbeth him of these delights, and preferreth fleshly lusts before them.* O how happily might we perform every duty? and how fruitfully might we serve our Lord? and what delight should we find in his Love and acceptation, and the foresight of everlasting blessedness, if it were not for sin? which bringeth down the soul from the doors of Heaven, to wallow with Swine, in a beloved Dunghil.

Dir. 7. §. 26. Direct. 7. *Bethink you what a life it is which you must live for ever, if you live in Heaven, and what a life the Holy ones there now live: and then think whether sin, which is so contrary to it, be not a vile and hateful thing?* Either you would live in Heaven, or not. If not, you are not those *I* speak to. If you would, you know that there's no sinning! No worldly mind; no pride, no passion, no fleshly lust or pleasures there. O did you but see and hear one hour, how those blessed Spirits are taken up in loving and magnifying the glorious God, in purity and holiness; and how far they are from sin: it would make you loath sin ever after, and look on sinners, as on men in Bedlam wallowing naked in their dung. Especially to think, that you hope your selves to live for ever like those holy Spirits, and therefore sin doth ill beseem you.

Dir. 8. §. 27. Direct. 8. *Look but to the state and torment of the damned, and think well of the difference betwixt Angels and Devils, and you may know what sin is.* Angels are pure; Devils are pollured: *Holiness* and *sin* do make the *difference*. *Sin* dwells in *Hell*, and *holiness* in *Heaven*: Remember that every temptation is from the *Devil*, to make you *like himself*; as every holy motion is from *Christ* to make you like *himself*. Remember when you sin, that you are learning and imitating of the Devil, and are so far *like him*. John 8. 44. And the end of all is, that you may feel his pains. If Hell fire be not good, then sin is not good.

Dir. 9. §. 28. Direct. 9. *Look always on sin as one that is ready to dye, and consider how all men judge of it at the last.* What do men in *Heaven* say of it? And what do men in Hell say of it? And what do men *at death* say of it? And what do converted souls, or awakened consciences say of it? Is it then followed with delight and fearlessness as it is now? Is it then applauded? Will any of them speak well of it? Nay all the world speaks evil of sin in the *general now*, even when they love and commit the *several acts*. Will you sin, when you *are dying*?

Dir. 10. §. 29. Direct. 10. *Look always on sin and judgement together.* Remember that you must answer for it before God, and Angels, and all the world; and you will the better know it.

Dir. 11. §. 30. Direct. 11. *Look now but upon sickness, poverty, shame, despair, death, and rottenness in the grave, and it may a little help you to know what sin is.* These are things within your sight or feeling: You need not *faith* to tell you of them. And by such effects you might have some little knowledge of the cause.

Dir. 12. §. 31. Direct. 12. *Look but upon some eminent holy persons upon earth, and upon the mad, prophane, malignant world; and the difference may tell you in part what sin is.* Is there not an aimableness in a holy blameless person, that liveth in love to God and man, and in the joyful hopes of life eternal? Is not a beastly Drunkard, or Whoremonger, and a raging Swearer, and a malicious persecutor, a very deformed loathsome creature? Is not the mad, confused, ignorant, ungodly state of the world a very pitiful sight? What then is the sin that all this doth consist in?

Though the principal part of the Cure is in turning the *Will* to the *hatred* of *sin*, and is done by this discovery of its malignity, yet I shall add a few more *Directions* for the *executive* part, suppos-

supposing that what is said already have had its effect.

Dir. 1. §. 32. Direct. 1. *When you have found out your disease and danger, give up your selves to Christ as the Saviour and Physician of souls, and to the Holy Ghost as your Sanctifier, remembring that he is sufficient and willing to do the work which he hath undertaken.* It is not *you* that are to be *Saviours* and *Sanctifiers* of your selves (unless as you work under Christ.) But he that hath undertaken it, doth take it for his glory to perform it.

Dir. 2. §. 33. Direct. 2. *Yet must you be willing and obedient in applying the Remedies prescribed you by Christ, and observing his Directions in order to your Cure.* And you must not be tender, and coy, and finish, and say, This is too bitter, and that is too sharp; but trust his Love, and skill and care, and take it as he prescribeth it, or giveth it you, without any more ado. Say not, *It is grievous, and I cannot take it:* For he commands you nothing but what is safe, and wholesome, and necessary, and if you *cannot take it*, you must try whether you *can bear* your sickness, and death, and the fire of Hell! Is humiliation, confession, restitution, mortification and holy diligence, worse than Hell?

Dir. 3. §. 34. Direct. 3. *See that you take not part with sin, and wrangle not, or strive not against your Physician, or any that would do you good.* Excusing sin, and pleading for it, and extenuating it, and striving against the Spirit and Conscience, and wrangling against Ministers and godly Friends, and hating reproof, are not the means to be cured and sanctified.

Dir. 4. §. 35. Direct. 4. *See that malignity in every one of your particular sins, which you can see and say is in sin in general.* It's a gross deceit of your selves, if you will speak a great deal of the evil of *sin*, and see none of this malignity, in *your Pride*, and *your worldlinesse* and *your passion*, and *peevishnesse*, and *your malice*, and *uncharitableness*, and *your lying*, *backbiting*, *slandering*, or sinning against conscience for *worldly commodity* or *safety*. What self-contradiction is it for a man in *prayer* to *aggravate sin*, and when he is reproved for it, to *justifie* or *excuse* it? For a Popish Priest to enter *sinfully* upon his place, by *subscribing* or *swearing* the *Trent Confession*, and then to preach zealously against *sin in the general*, as if he had never committed so horrid a crime? This is like him that will speak against Treason, and the Enemies of the King, but because the Traytors are his friends and kindred, will protect, or hide them, and take their parts.

Dir. 5. §. 36. Direct. 5. *Keep as far as you can from those temptations which feed and strengthen the sins which you would overcome.* Lay siege to your sins, and starve them out, by keeping away the food and fewel which is their maintenance and life.

Dir. 6. §. 37. Direct. 6. *Live in the exercise of those graces and duties which are contrary to the sins which you are most in danger of.* For grace and duty is contrary to sin, and killeth it, and cureth us of it, as the fire cureth us of cold, or health of sickness.

Dir. 7. §. 38. Direct. 7. *Hearken not to weakning unbelief and distrust, and cast not away the comforts of God, which are your cordials and strength.* It is not a frightful dejected despairing frame of mind, that is fittest to resist sin; but it is the encouraging sense of the love of God, and thankful sense of grace received (with a cautelous fear.)

Dir. 8. §. 39. Direct. 8. *Be always suspicious of carnal self-love, and watch against it.* For that is the *burrow* or *fortress* of sin; and the common *Patron* of it; ready to draw you to it, and ready to justifie it. We are very prone to be partial in our own cause; as the case of *Judah* with *Thamar*, and *David* when *Nathan* reproved him in a Parable, shew. Our *own passions*, our *own pride*, our *own censures*, or *back-bitings*, or *injurious dealings*, our *own neglects of duty*, seem small excusable, if not justifiable things to us: whereas we could easily see the faultiness of all these in another, especially in an enemy: when yet we should be best acquainted with our selves and we should most love our selves, and therefore hate our *own sins* most.

§. 40. Direct. 9. Bestow your first and chiefest labour to kill sin at the Root: To cleanse the Heart, which is the fountain: For out of the heart cometh the evils of the life. Know which are the Master-Roots; and bend your greatest care and industry to mortifie those: And that is especially these that follow; 1. Ignorance. 2. Unbelief. 3. Inconsiderateness. 4. Selfishness and Pride. 5. Fleshliness, in pleasing a bruitish appetite, lust or fantasie. 6. Senseless hard-heartedness and sleepiness, in sin. *Dir.* 9.

§. 41. Direct. 10. Account the world and all its pleasures, wealth and honours no better than indeed they are, and then Satan will find no bait to catch you. Esteem all as dung with *Paul*, *Phil.* 3. 8. And no man will sin, and sell his soul, for that which he accounteth but as dung. *Dir.* 10.

§. 42. Direct. 11. Keep up above in a Heavenly conversation, and then your souls will be alwayes in the light, and as in the sight of God, and taken up with those businesses and delights, which put them out of relish with the baits of sin. *Dir.* 11.

§. 43. Direct. 12. Let Christian watchfulness be your daily work; And cherish a preserving, though not a distracting and discouraging fear. *Dir.* 12.

§. 44. Direct. 13. Take heed of the first approaches and beginnings of sin: Oh how great a matter doth a little of this fire kindle? And if you fall, rise quickly by sound repentance, whatever it may cost you. *Dir.* 13.

§. 45. Direct. 14. Make Gods Word your only Rule: and labour diligently to understand it. *Dir.* 14.

§. 46. Direct. 15. And in doubtful Cases, do not easily depart from the unanimous judgement of the generality of the most wise and godly of all ages. *Dir.* 15.

§. 47. Direct. 16. In doubtful Cases be not passionate or rash, but proceed deliberately, and prove things well, before you fasten on them. *Dir.* 16.

§. 48. Direct. 17. Be acquainted with your bodily temperature, and what sin it most enclineth you to, and what sin also your Calling or converse doth lay you most open to, that there your watch may be the stricter: (Of all which I shall speak more fully under the next *Grand Direction.*) *Dir.* 17.

§. 49. Direct. 18. Keep in a life of *holy Order*, such as God hath appointed you to walk in. For there is no preservation for straglers that keep not Rank and File, but forsake the order which God commandeth them. And this order lyeth principally in these points: 1. That you keep in Union with the Universal Church. Separate not from Christs body upon any pretence whatever. With the Church as *Regenerate*, hold spiritual communion, in faith, love and holiness: with the Church as Congregate and Visible, hold outward Communion in Profession, and Worship. 2. If you are not Teachers, live under your particular faithful pastors, as obedient Disciples of Christ. 3. Let the most godly, if possible, be your familiars. 4. Be laborious in an outward Calling. *Dir.* 18.

§. 50. Direct. 19. *Turn all Gods Providences whether of prosperity or adversity against your sins.* If he give you health and wealth, remember he thereby *obligeth* you to *obedience*, and calls for special service from you. If he afflict you, remember that it is sin that he is offended at, and searcheth after; and therefore take it as his Physick, and see that you *Dir.* 19.

you hinder not, but help on its work, that it may purge away your sin.

Dir. 20. §. 51. Direct. 20 *Wait patiently on Christ till he have finished the cure, which will not be till this trying life be finished:* Persevere in attendance on his *Spirit* and *Means*; for he will come in season, and will not tarry: Hos. 6. 3. *Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning, and he shall come unto us as the rain: as the later and former rain upon the Earth.* Though you have oft said, *There is no healing*, Jer. 14. 19. *He will heal your back-slidings, and love you freely*, Hos. 14. 4. *Unto you that fear his name, shall the Sun of righteousness arise with healing in his wings.* Mal. 4. 2. *And blessed are all they that wait for him.* Isa. 30 18.

Thus I have given such Directions as may help for *Humiliation under sin*, or *hatred* of it, and *deliverance* from it.

Grand Dir. 9. Our Warfare under Christ against the Tempter.

DIRECT. IX.

Spend all your days in a skilful, vigilant, resolute and valiant War against the Flesh, the World and the Devil, as those that have covenanted to follow Christ the Captain of your Salvation.

See my Treatise of *Crucifying the world*, and of *Self-denyal.*

§. 1. THe *Flesh* is the *End* of Temptation, for all is to *please it*, *Rom.* 13. 14. and therefore is the greatest enemy: The *world* is the *Matter* of Temptation: And the *Devil* is the *first mover*, or *efficient* of it; and this is the Trinity of enemies to Christ and us, which we renounce in Baptisin, and must constantly resist. Of the *world* and *flesh* I shall speak *Chap.* 4. Here I shall open the *Methods* of the Devil. And first I shall prepare your understanding, by opening some presupposed truths.

§. 2. 1. It is presupposed, that there *is a Devil.* He that believeth not this, doth prove it to others, by shewing how grosly the Devil can befool him: Apparitions, Witchcrafts and Temptations are full proofs of it to sense; besides what Scripture saith.

Of the Temptations to hinder Conversion, see before *Chap.* 1.

§. 3. 2. It is supposed that he is the *deadly enemy of Christ and us*: He was once an *Angel*, and fell from his first estate by sin, and a world of evil Spirits with him; and it is probable his envy against mankind might be the greater, as knowing that we were made to succeed him and his followers, in their state of glory: For Christ saith, that we shall *be equal with the Angels*, Luke 20. 36. He shewed *his enmity to man* in our innocency, and by his temptation caused our fall and misery. But after the Fall, God *put an enmity into the nature of man against Devils*, as a merciful preservative against temptation: so that as the *whole nature* of *man* abhorreth the *nature of Serpents*, so doth the *soul* abhor and dread the *diabolical nature.* And therefore so far as the Devil is seen in a temptation now, so far it is frustrated; till the enmity in nature be overcome by his deceits: And this help nature hath against temptation, which it seems our nature had not before the fall, as not knowing the malice of the Devil against us.

§. 3. There is a *natural enmity* to the *Devil himself* put into all the womans *natural seed*: But the *moral* enmity against his *sinful temptations and works*, is put only into the *spiritual seed* by the Holy Ghost (except what Remnants are in the light of Nature.) I will be brief of all this and the next, having spoken of them more largely in my Treatise against *Infidelity, Part* 3. *page* 190. § 13, *&c.*

§. 4. The Devils names do tell us what he is. In the Old Testament he is called, 1. The *Serpent*, *Gen.* 3. 2. The Hebrew word translated [*Devils*] in *Levit.* 17. 7. and *Isa.* 13. 21. signifieth [*hairy*] as Satyrs are described, and sometime [*Hee-goats:*] Because in such shapes he oft appeareth. 3. He is called [*Satan,*] Zech. 3. 1. 4. [*An evil Spirit*] 1 *Sam.* 18. 10. 5. [*A lying Spirit*] 1 *Kings* 22. 22. For he *is a lyar, and the Father of it*, John 8. 44. 6. His Off-spring is called [*A Spirit of Uncleanness*] *Zach.* 13. 2. 7. And he (or his Spawn) is called [*A Spirit of Fornication*] *Hos.* 4. 12. that is, Idolatry. 8. [*A perverse Spirit causing staggering and giddiness as a drunken man*] Isa. 19. 14.

Vid. Pools Synopsis Critic. in Levit. 1. 77. In these later the Word [*Spirit*] signifieth the ill disposition, which Satan as a Tempter causeth, and so he is known by it as his Off-spring

§. 5. In the New Testament, 1. He is sometimes called simply [*a Spirit*] Mar. 9. 20, 26. Luke 9. 39. & 10. 20. 2. Sometimes [πνεύματα ἀκάθαρτα, *unclean Spirits*] Luke 6. 18. as contrary to the *Holy Spirit:* and that from their *Nature* and *Effects:* 3. And after [δαιμόνιον, *Dæmons*] a word taken in a good sense in Heathen Writers, but not in Scripture, because they worshipped Devils under that name, (unless perhaps *Acts* 17. 18. 1 *Tim.* 4. 1.) And [δαίμων] with respect to their *Knowledge*, and as some think to the *knowledge* promised to *Adam* in the Temptation. 4. [πειράζων: *the Tempter*] Mat. 4. 5. [*Satan*] Mat. 4. 1 Pet. 5. 8. 6. [ἐχθρός: *an enemy*] Mat. 13. 28. 39. 7. *The strong man armed*, Mat. 12. 8. [*Angels*] 1 Cor. 6. 3. 2 Pet. 2. 4. *Angels which kept not their first state*, Jude 6. 9. *A Spirit of Divination* Acts 16. 16. 10. *A roaring Lyon*, 1 Pet. 5. 8. 11. *A Murderer*, John 8. 44. 12. *Belial*, 2 Cor. 6. 15. 13. *Beelzebub*, Mat. 12. the *God of flies.* 14. *The Prince of this World*, John 12. 21. from his power over wicked men. 15. *The God of this world*, 2 Cor. 4. 5. because the world obey him. 16. *The Prince of the power of the Air*, Eph. 2. 2. 17. *The Ruler of the darkness of this world*, Eph. 6. 12. *Principalities* and *Powers.* 18. *The Father of the wicked*, John 8. 44. 19. *The Dragon* and the *old Serpent*, Rev. 12. 20. [διάβολος] *the Calumniator* or *false accuser*, often 21. [ὁ πονηρός] *The evil one*, Mat. 23. 19. 22. *An Evil Spirit*, Acts 19. 15. 23. [Ἀπολλύων] *the destroyer*, and *Abaddon*, the *King* of the *Locusts*, and *Angel of the bottomless pit*, Rev. 9. 11. (unless that speak of Antichrist.)

§. 6. 3. He is *too strong* an enemy for lapsed sinful man to deal with of himself. If he conquered us in innocency, what may he do now? He is dangerous, 1. By the greatness of his *subtilty.* 2. By the greatness of his Power. 3. By the greatness of his Malice. And hence 4. By his constant diligence, watching when we sleep, *Mat.* 13. 25. and *seeking night and day to devour*, 1 Pet. 5. 8. Rev. 12. 4.

§. 7. 4. Therefore Christ hath engaged himself in our Cause, and is become the *Captain of our Salvation*, Heb. 2. 10. And the world is formed into *two Armies*, that live in continual War: The Devil is the Prince and General of one, and his Angels and wicked men are his Armies: Christ is the King and General of the other, and his Angels, (*Heb.* 2. 14.) and Saints are his Army. Between these two Armies are the greatest conflict in the world.

See my Treatise against Infidelity as before cited.

§. 7. 5. It is supposed also that this War is carried on on both sides within us, and without us; by inward solicitations and outward means, which are fitted thereunto.

§. 8. 6. Both Christ and Satan work by Officers, instruments and means. Christ hath his Ministers to preach his Gospel, and pull down the Kingdom of Satan: And Satan hath his Ministers to preach licentiousness and lies, and to resist the Gospel and Kingdom of Christ. Christ hath his Church, and

1 Cor. 3. 5. & 4. 1. 2 Cor. 11. 15. Acts 13. 8, 9, 10.

the Devil hath his *Synagogue*. Chriſts Souldiers do every one in their places fight for him againſt the Devil: And the Devils Souldiers do every one in their places fight againſt Chriſt. The *Generals are both unſeen to mortals, and the unſeen Power* is theirs, but their *Agents are viſible:* The *Souldiers* fight not only againſt the *Generals*, *but againſt one another*; but it is all or chiefly for the *Generals ſakes*: It is *Chriſt* that the wicked perſecute in his *Servants*, *Acts 9.* 4. And it is the *Devil* whom the godly hate and reſiſt in the *wicked.*

But yet here are divers notable differences. 1. The *Devils* Servants do not what they do in *love to him*, but to *their own fleſh*, but *Chriſts Servants* do what they do in *Love to him*, as well as to themſelves. 2. The *Devils Army are cheated into Arms and War*; not knowing what they do: But *Chriſt* doth *all* in the *open light*, *and* will have no ſervants, but thoſe that deliberately adhere to him, when they know the worſt. 3. The Devils ſervants do *not know* that he is their *General*, but *Chriſts followers do all know* their Lord. 4. The Devils followers *diſown their Maſter and their work*; they will not *own that they fight againſt* Chriſt and his Kingdom while *they do it*: But Chriſts followers own their Captain, and his cauſe, and work: for he is not a maſter to be aſhamed of.

§. 9. 7. Both Chriſt and Satan work *perſwaſively*, by *moral means*, *and* neither of them by *conſtraint and force*. Chriſt forceth not men againſt their *wills* to good, and *Satan cannot force* them to be bad, but all the endeavour is to make men *willing*; and he is the Conqueror that getteth and keepeth our own *conſent.*

§. 10. 8. Their *Ends* are contrary, and therefore their *ways are* alſo contrary. The *Devils end* is to *draw man to ſin and damnation*, *and* to *diſhonour God*: And *Chriſts end* is to draw men from ſin to *Holineſs and ſalvation*, *and* to *honour God.* But Chriſt maketh known *his end*, and *Satan concealeth* his End from his followers.

§. 11. 9. There is ſomewhat within the good and bad for the contrary part to work upon, and we are, as it were divided in our ſelves, and have ſomewhat in us that is on both ſides. The *wicked* have an honourable *acknowledgment of God*, and of their greateſt obligation to him; *a hatred* to the *Devil*; *a love* of *themſelves*; *a willingneſs* to be *happy*, and an unwillingneſs to be miſerable; and a conſcience which approveth of more good than they do, and condemneth much of their tranſgreſſion. This is ſome advantage *to* the perſwaſions *of* the Miniſters of Chriſt to work upon: And they have Reaſon capable of knowing more.

The Souldiers of Chriſt have *a fleſhly appetite*, and the remnants of *ignorance and error* in their minds, and of earthlineſs, and carnality, and averſneſs to God in their wills, with a nearneſs to this world, and much ſtrangeneſs to the world to come. And here is too much advantage for Satan to work on by his temptations.

§. 12. 10. But it is the *predominant part within us*, and the *ſcope of our lives* which ſheweth which of the Armies we belong to. And thus we muſt give up our names and hearts to Chriſt, and engage under his Conduct againſt the Devil, and conquer to the death, if we will be ſaved. Not to fight againſt the bare *Name* of the *Devil*; for ſo will his own Souldiers, and ſpit at his name, and hang a Witch that makes a contract with him: But it is to fight againſt his *cauſe and work* which is by fighting againſt the *World and the Fleſh*, *and for the glory of God.*

§. 13. In opening to you this *holy War*, I ſhall ſhew you, I. What it is that the Tempter aimeth at as his End. II. What matter or ground he worketh upon. III. What are his Succours and Aſſiſtance. IV. What kind of Officers and Inſtruments he uſeth. V. What are his Methods *and actual* Temptations, 1. To *actual* ſin, 2. Againſt our *duty* to God.

The Method.

§. 14. 1. Our *offenſive arms* are to be uſed, 1. Againſt the power of *ſin within us*: and all its advantages and helps: For while Satan ruleth and poſſeſſeth *us within*, we ſhall never well oppoſe him *without.* 2. Againſt *ſin in others as far as we have* opportunity. 3. Againſt the credit and honour of ſin in the world: As the Devils Servants would bring Light and Holineſs into diſgrace, ſo Chriſts Servants muſt caſt diſgrace and ſhame upon *ſin* and darkneſs. 4. Againſt all the *Reaſonings* of ſinners, and their ſubtile fallacies whereby they would deceive. 5. Againſt the *paſſions and violent luſts* which are the cauſes of mens other ſins. 6. Againſt the holds and helps of ſin, as falſe Teachers, prophane Revilers, ignorance and deceit. Only take heed that on this pretence we ſtep not out of our ranks and places, to pull down the powers of the world by rebellions: *For the weapons of our warfare are not carnal*, 2 Cor. 10. 4.

§. 15. 2. As to our *Defence*, I. The ends of the Tempter which muſt be perceived, are theſe. 1. In general, his aim is *at our utter ruine and damnation*, and to draw us here to *diſhonour God* as much as he can. But eſpecially his aim is to ſtrengthen the great heart-ſins, which are moſt mortal, and are the root and life, and ſpawners of the reſt: Eſpecially theſe: 1. *Ignorance*, which is the friend and cloke to all the reſt. 2. *Error*, which will juſtifie them. 3. *Unbelief*, which keeps off all that ſhould oppoſe them. 4. *Atheiſm*, *prophaneneſs*, *unholineſs*, which are the defiance of God and all his Armies. 5. *Preſumption*, which emboldneth them, and hides the danger. 6. *Hardneſs of heart*, which fortifieth them againſt all the batteries of Grace. 7. *Hypocriſie*, which maketh them ſerve him as *Spies and Intelligencers* in the Army of Chriſt. 8. *Diſaffection* to God and his ways and ſervants, which is the *Devils* colours. 9. *Unthankfulneſs*, which tends to make them unreconcileable and unrecoverable. 10. *Pride* which commandeth many Regiments of leſſer ſins. 11. *Worldlineſs*, or love of mony and wealth, which keepeth his Armies in pay. 12. *Senſuality*, *Voluptuouſneſs*, or *fleſh-pleaſing*, which is the great Commander of all the reſt. For *ſelfiſhneſs* is the *Devils Lieutenant General*, which conſiſteth chiefly in the three laſt named; but eſpecially in *Pride and Senſuality.* Some think that it is *outward* ſins that bring all the danger; but theſe *twelve heart ſins*, which I have named to you, are the twelve Gates of the infernal City, which Satan loveth above all the reſt.

Animi molles & a te fluxi dolis haud difficulter capiuntur.

§. 16. II. The *Matter* and *Grounds* of his Temptations are theſe. 1. The *Devil* firſt worketh upon the *outward ſenſe*, and ſo upon the *ſenſitive appetite*: He ſheweth the Cup to the Drunkards eye, and the bait of filthy luſt to the fornicator, and the riches and pomp of the world to the covetous and proud. The Glutton taſteth the ſweetneſs of the diſh which he loveth: Stage-plays, and tempting ſports, and proud attire, and ſumptuous buildings, and all ſuch ſenſual things are the baits by which the Devil angleth for ſouls. Thus *Eve* firſt *ſaw* the fruit, and then *taſted*, and then did *eat*: Thus *Noah*, *and Lot*, *and David* ſinned. Thus *Achan* ſaith, Joſh. 7. 21. *I ſaw* (*the Garments, Silver and Gold*) *I coveted them, and I took them.* The *ſenſe* is the door of ſin.

§. 17.

§. 17. 2. The Tempter next worketh on the *Fantasie* or *Imagination*; and prints upon the loveliest image of his bait that possibly he can, and engageth the sinner to *Think* on it, and to rowl it over and over in his mind, even as God commandeth us to *Meditate* on his Precepts.

§. 18. 3. Next he worketh by these upon the *Passions* or affections, which fantasie having enflamed they violently urge the *Will and Reason*; and this according to the nature of the *passion*, whether *fear* or *hope*, *sorrow* or joy, love or hatred, desire, or aversation, but by none doth he work so dangerously as by *Delight, and Love, and Desire* of things sensual.

§. 19. 4. Hence he proceedeth to infect the *Will* (upon the simple apprehension of the understanding) to make it inordinately cleave to the *temporal good*, and to *neglect its duty* in commanding the understanding to meditate on *preserving objects*, and to call off the *Thoughts* from the forbidden thing: It neglecteth to rule the Thoughts and Passions according to its office and natural power.

§. 20. 5. And so he corrupteth the *understanding it self* first to *omit* its *duty*, and then to *entertain deceit*, and to approve of evil: And so the servant is put into the Government, and the commanding powers do but serve it. *Reason* is blinded by *sensuality* and *passion*, and becomes their servant, and pleads their cause.

§. 21. By all this it appeareth, 1. That Satans first bait is ordinarily some *sensible* or *imaginary* good, set up against true spiritual good. 2. That his first assault of the *Reason and Will*, is to tempt them into *a sluggish neglect and neutrality*, to omit that restraint of *Sense, Thought and Passion*, which was their duty. 3. And that lastly, he tempteth them into actual complyance and committing of the sin: And herein 1. The bait which he useth with the *understanding* is still [*some seeming Truth*] And therefore his art and work is to colour falshood, and make it *seem Truth*: For this is the deceiving of the mind: And therefore for a *sinner* to plead his *mistake* for his excuse, and say, *I thought it had been so or so; I thought it had been no sin, or no duty*, this is but to *confess*, and not to *excuse*: It is but as much as to say, my *Understanding* sinned with my *Will*, and was *deceived* by the Tempter, and overcome. 2. And the bait which he useth with the *Will*, is always some *appearing good*: And *self-love* and *love of good* is the principle which he abuseth, and maketh his ground to work upon; as God also useth it in drawing us to good.

§. 22. III. The *Succours* and *Auxiliaries* of the Devil, and his principal means are these: 1. He doth what he can to get an *ill tempered Body* on his side: For as sin did let in bodily distempers, so do they much befriend the sin that caused them. A *cholerick* temper will much help him to draw men to passion, malice, murder, cruelty and revenge. A *sanguine and bilious* temper mixt, will help him to *draw* men to lust *and* filthiness, *and* levity, *and* wantonness, *and* time-wasting pleasures: A *sanguine* temper mixt with *a pituitous*, much helpeth him to make men blockish, *and regardless, and insensible* of the great concernments of the soul: A *flegmatick* temper helpeth him to draw people to drowzy sluggishness, and to an idle slothful life, and so to ill means to maintain it, and to a backwardness to every work that is good. A healthful temper much helpeth him to draw people to gluttony, drunkenness, lust, ambition, covetousness, and neglect of life eternal: *A* sickly temper helpeth him to tempt us to peevishness and impatience: And a Melancholy temper helpeth him in all the temptations mentioned but even now:

§. 23. 2. He useth his greatest Skill to get the *greatest fleshly interest* on his side: So *that it may be a matter of Great pleasure, Great advancement, and honour and applause*, or *Great commodity to a man*, if he will sin: Or a matter of *Great suffering, and Great disgrace, and Great loss* to him that will not sin, or that will be holy and obedient to God For *Fleshly* Interest being the common matter of all his Temptations, his main business is to *greaten* this as much as may be.

§. 24. 3. He maketh very great advantage of the *Common Customs* of the Country that men live in: This carrieth away thousands and millions at once. When the common vote and custom is for sin, and against Christ and holiness, particular persons think themselves excused, that they are no wiser, or better than all the Country about them. And they think they are much the safer for sinning in so great a crowd, and doing but as most men do, and he that contradicteth them, cometh on great disadvantage in their eye, when he is to oppose an *Army* of adversaries, and seemeth to think himself wiser than so many.

§. 25. 4. Also he is exceeding industrious to get *Education* on his side: He knoweth how apt men are to retain the form which they were molded or cast into at first: If he get the first possession, by actual as well as Original sin, he is not easily cast out. Especially when *Education* doth conspire with *Common Custom*, it delivereth most of the people and Kingdoms of the Earth into his hands.

§. 26. 5. Also he is industrious to get the approved *Doctrine* of the Teachers of the people on his side. If he can get it to pass once for *a Revelation* or *Command* of God, he will quickly conquer Conscience by it, and take down all resistance: He never doth war more successfully against God, than when he beareth the *name of God* in his colours, and fighteth against him in his own name. Mahometans, Jews, Papists, and all Hereticks are the Trophies and Monuments of his victories by this way. Mischief is never so much reverenced, nor proceedeth so successfully, as when it is made a Religion! When the Devil can charge men to do his business in the *Name of God, and upon pain of damnation*, he hath got the strongest weapons that ever he can make use of. His ordinary *bait is some fleshly pleasure*, but he goeth high indeed when he presumeth to offer the *everlasting pleasures*: He tempted Christ with all the *Kingdoms and glory* of the world: But he tempteth many millions of souls, with the offers of the Kingdom of Heaven it self. For he will offer it to them that he is endeavouring to keep from it; and make it the bait to draw men from it into the way to Hell.

§. 27. 6. He is exceeding diligent to get the *wealth* and *prosperity* of the world on his side: That he may not seem to flatter his servants with empty promises, but to reward them with real felicity and wealth. And then he would make the sinner believe, that *Christ is the deceiver*, and promiseth a Kingdom which none of them ever saw, and which he will not give them, but that he himself will not deceive them, but make *good* his promises even in this life without delay: For they see with their eyes the things which he promiseth, and they shall have them presently in possession, to secure them from deceit.

§ 28. 7. He is exceeding industrious to get *common fame and reputation* on his side: That he may be able to keep his cause in credit; and to keep the cause of Christ, and holiness in disgrace: For he knoweth how exceeding prone men are, to fall into the way of honour and esteem, and which most men praise, and how loth they are to go in the way which is hated and evil spoken of by the most of men.

8. He is very diligent to get the *Sword* and *Government of Kingdoms*, and *States*, and *Countreys*, and *Cities*, and *Corporations* into his hands, or on his side: For he knoweth the multitude of the ignorant and vulgar people, are exceeding prone to be of the Religion of those that are able to help or hurt them; and to follow the stronger side: And that the Will and Example of the Ruler is as the first sheet or stamp, which all the rest are printed after. Therefore he will do his worst, to give the greatest power to the most ungodly: If the *Turk* be the Emperour, the most of the vulgar are like quickly to be Turks: If a Papist be their King, the most of them are likely to be Papists. Look into the present state of the Heathen, Infidel, Mahometan, Papal, and prophane parts of the world, and into the History of all ages past, and you will see with grief and admiration, how much the Devil hath got by this.

§. 29. *9.* Also he is very desirous to get our *Society* and *Companions* on his side: who are near us, and have frequent Opportunities to do us good or hurt. For he knoweth by long and great experience how powerfully they draw, and how frequently they speed.

§. 30. 10. And he is very industrious to get *our friends* that have power over us, and greatest interest in us on his side. For then he hath won our outworks already.

§. 31. 11. Lastly, he is desirous sometimes to get the name, and appearance of vertue, and piety on his side: That those that are to do his work, may have a winning carriage, and so a venerable name, and the cloak of Vertue may serve his turn for the promoting of the Destruction of Piety it self.

§. 32. IV. By what hath been said, you may understand what kind of *Officers* and *Instruments* the Tempter useth. 1. He commonly useth men that are themselves first *deceived* and *corrupted*, as fit instruments to deceive and corrupt others: These will carry it on with confidence and violence: The employment seemeth *Natural* to them, they are so fit for it: They will be willing to make other men of their mind, and to have the Company of others in their way. A drunkard is fit to make a drunkard: and a filthy Fornicator to entice another into the sin: and a gamester to make a gamester: and a wanton time waster to draw another to waste his time in wantonness and foolish sports: An ambitious or proud person is fit to kindle that fire in others: A swearer is fittest to make a swearer; and so of many other sins.

§. 33. 2. The Devil usually chooseth for his *Instruments*, men that have *no great tenderness* of *conscience*, or fear of sinning or of hurting souls. He would have no such Cowards in his Army, as men fearing God are as to his Ends: It must be men that will venter upon hell themselves, and fear not much the loss of their *own* souls; and therefore must not be too tender or fearful of destroying others. Butchers and Souldiers must not be chosen out of too tender or loving a sort of people: such are not fit to go thro' his work.

§. 34. 3. He usually chooseth *Instruments* that are most *deeply engaged* in his cause: whose *preferment*, and *honour*, and *gain*, and carnal *interest* shall be to them, as *Nature* is to a dog, or wolf, or fox, or other ravenous creature: who think it a loss, or danger, or suffering to them, if others be not hindered in good, or made as bad as they. Thus *Demetrius* and the other crafts-men that lived upon the trade, are the fittest to plead *Diana*'s cause, and stir up the people against the Apostles. And the *Jews* were the fittest Instruments to persecute Christ, who thought that if they *let him alone, all men would believe on him, and the Romans would come and take away both their place and Nation: and that it was expedient for them that one man die for the people, and that the whole nation perish not.* John 11. 48, 49. And *Pilate* was the fittest Instrument to condemn him, who feared that he should else be taken to be none of *Cæsars friend*. And *Pharoah* was the fittest Instrument to persecute the Israelites, who was like to lose by their departure.

Act. 19. 24, 38, 39.

§. 35. 4. When he can he *chooseth* such *Instruments* as are *much about us* and *neerest* to us, who have *opportunity* to be oft speaking to us, when others have no opportunity to help us: The fire that is *nearest* to the wood or thatch is liker to burn it than that which is far off: *Nearness* and *Opportunity* are very great advantages.

§. 36. 5. If it be possible he will choose such Instruments as have the greatest abilities to do him service: One man of great wit, and learning, and elocution that is nimble in disputing, and can make almost any cause seem good which he defendeth, or bad which he opposeth, is able to do more service for the Devil, than an hundred Ideots.

§. 37. 6. If possible he will choose the *Rulers of the world* to be his Instruments; that shall *command* men, and *threaten* them with *imprisonment*, *banishment*, *confiscation*, or *death*, if they will not sin: as the King of *Babylon* did by the three witnesses and *Daniel*; Dan. 3. & 6. and all Persecutors have done in all Ages against the Holy Seed. For he knoweth that (though not with a *Job*, yet with a carnal person) skin for skin, and *all that a man hath will he give for his life*: And therefore they that have the power of Life, and Liberty, and estate, have carnal men by the handle that will rule them.

§. 38. 7. He maketh the rich his Instruments that having the wealth of the world, are able to reward and hire evil doers: and are able to oppress those that will not please them. Landlords and Rich men can do the Devil more service than many of the poor: They are the *Judas*'s that bear the Bag. As the Ox will follow him that carrieth the hay, and the Horse will follow him that carrieth the provender, and the Dog will follow him that feedeth him, and the Crow will be where the carrion is; so carnal persons will follow and obey him that bears the purse.

§. 39. 8. The Devil if he can will make those his Instruments whom he seeth we most *Esteem* and *Reverence*: Persons whom we think most *wise* and fit to be our Counsellors: we will take that from these, which we would suspect from others.

§. 40. *9.* He will get our *Relations* and those that have *our Hearts most* to be his Instruments: A *Husband*, or a *Wife*, or a *Dalilah*, can do more than any others: and so can a bosom friend, whom we dearly love: when all their Interest in our Affections is made over for the Devils Service, it may do much. Therefore we see that Husbands, and Wives if they love entirely, do usually close in the same Religion, opinion or way, though when they were first married they differed from each other.

§. 41. 10. As oft as he can the Devil maketh the *Multitude* his *Instrument*: that the crowd and noise may carry us on and make men valiant, and put away their fear of Punishment.

§. 42. 11. He is very desirous to make the Embassadours of Christ his Prisoners, and to hire them to speak against their matters cause: that in *Christs name* they may deceive the silly flock, *speaking perverse things to draw away disciples after them*, Acts 20. 30. Sometimes by pretence of his *Authority* and *Commission*; making poor people believe that

that not to hear them, and obey them in their Errours is to be disobedient *rejecters of Christ*: (and thus the *Romish* party carry it.) Sometime by their *parts* and plausible perswasive *speeches*: And sometime by their *fervency*, frightning people into errour: And by these two ways most Hereticks prevail. None so successfully serveth Satan, as a *false* or *bribed Minister* of Christ.

§. 43. 12. He is exceeding desirous to make *Parents themselves* his *Instruments* for their childrens sin and ruin: And alas how commonly doth he succeed! He knoweth that Parents have them under their hands, in the most ductile malleable age: and that they have a concurrence of almost all advantages: They have the Purse, and the Portion of their children in their Power: They have the Interest of *Love*, and *Reverence*, and Estimation: They are still with them, and can be often in their Sollicitings: They have the rod, and can compel them: Many thousands are in Hell, through the means of their own Parents; such cruel Monsters will they be to the Souls of any others, that are first so to their own. If the Devil can get the Parents to be Cursers, Swearers, Gamesters, Drunkards, Worldlings, Proud, Deriders or Railers at a Holy Life, what a Snare is here for the poor Children!

§. 44. V. In the Method of Satan, the next thing is to shew you how he labours to keep off all the Forces of Christ which should resist him and destroy his work, and to frustrate their Endeavours, and fortifie himself: And among many others, these means are notable.

§. 45. 1. He would do what he can to weaken even *natural Reason*, that men may be blockish and uncapable of good! And it is lamentable to observe how hard it is to make some people either understand or regard! And a beastly kind of Education doth much to this: and so doth custom in sensual Courses; even turn men into Bruits.

§. 46. 2. He doth what he can to hinder Parents and Masters from doing their part, in the instructing and admonishing of Children and Servants, and dealing wisely and zealously with them for their salvation: Either he will keep Parents and Masters ignorant and unable; or he will make them wicked and unwilling; and perhaps engage them to oppose their children in all that's good: or he will make them like *Eli*, *remiss* and *negligent*, indifferent, formal, cold and dull; and so keep them from saving their Childrens or Servants souls.

§. 47. 3. He doth all that possibly he can to keep the sinner in security, presumption and senselesness, even asleep in sin; and to that end to keep him quiet and in the dark, without any light or noise which may awake him; that he may live asleep as without a God, a Christ, a Heaven, a Soul, or any such thing to mind. His great care is to keep him from *Considering*: and therefore he keeps him still in company, or sport, or business, and will not let him be oft alone, nor retire into a sober conference with his conscience; or serious Thoughts of the Life to come.

§. 48. 4. He doth his best to keep *soul-searching lively Ministers* out of the *Country*, or out of that Place; and to silence them, if there be any such: and to keep the sinner under some *ignorant* or *dead-hearted Minister*, that hath not himself that faith or repentance, or life, or love, or holiness, or zeal, which he should be a means to work in others: and he will do his utmost to draw him to be a leader of men to sin.

§. 49. 5. He doth his worst, to make *Ministers* [illegible], to disgrace the cause of Christ, and hinder his work by their *bungling*, and *unskilful* management, that there may be none to stand up against him, but some *unlearned* or *half-witted men*, that can scarce speak sense, or will provoke contempt or laughter in the hearers.

§. 50. 6. He doth his worst to make *Ministers scandalous*, that when they tell men of their *sin* and *duty*, they may think such mean not as they speak, and believe not themselves, or make no great matter of it; but speak for custom, credit, or for their hire: And that the people by the wicked lives of the Preachers, may be emboldned to disobey their Doctrine, and to imitate them, and live without Repentance.

§. 51. 7. He will labour to load the *ablest Ministers* with *Reproaches* and *Slanders*; which thousands shall hear, who never hear the truth in their Defence: And so making them odious, the people will receive no more good by their preaching, than from a *Turk*, or *Jew*, till the very *Truth it self*, *for it self* prevail. And to this end especially he doth all that he can to foment continual *Divisions in the Church*; that while every party is engaged against the other, the interest of their several Causes may make them think it necessary to make the chief that are against them seem odious or contemptible to the people, that so they may be able to do their cause, and them no harm: And so they disable them from *serving Christ* and *saving Souls*, that they may disable them to hurt *themselves*, or their *faction*, or their impotent cause.

§. 52. 8. He doth what he can to keep the most *Holy Ministers* under *Persecution*; that they may be as the *wounded Deer* whom all the rest of the herd will shun; or like a worried Dog whom the rest will fall upon; or that the people may be afraid to hear them lest they suffer with them; or may come to them only as *Nicodemus* did to Christ, by night.

§. 53. 9. Or if any Ministers, or Godly persons warn the sinner, the Devil will do what he can that they may be so small a number in comparison of those of the contrary mind; that he may tell the sinner, Dost thou think these few self-conceited fellows are wiser than such, and such, and all the Country? Shall none be saved but such a few precise ones? *Do any of the Rulers or of the Pharisees believe in him? But this People that knoweth not the Law are cursed*, John 7. 48, 49. That is (as Dr. *Hammond* noteth) *This illiterate multitude are apt to be seduced, but the Teachers are wiser.*

§. 54. 10. The Devil doth his worst to cause some falling out, or difference of interest or opinion, between the *Preacher* or *Monitor*, and the *sinner*; that so he may take him for *his Enemy*: And how unapt men are to receive any advice from an Enemy or Adversary, experience will easily convince you.

§. 55. 11. He endeavoureth that powerful preaching may be so rare, and the contradiction of wicked cavillers so frequent, that the Sermon may be forgotten or the impressions of it blotted out, before they can hear another to confirm them, and strike the nail home to the head: and that the fire may go out before the next opportunity come.

§. 56. 12. He laboureth to keep *good Books* out of the sinners hands, or keep him from reading them, lest he speed as the Eunuch, *Acts* 8. that was reading the Scripture as he rode in his Chariot on the way. And instead of such Books he putteth Romances and Play-Books, and trifling, or scorning, contradicting writings into his Hands.

§. 57. 13. He doth what he can to keep the sinner from *intimate acquaintance* with any that are *truly Godly*; that he may know them no otherwise than by the image which ignorant or malicious slanderers or scorners, do give of such: And that he may

may know Religion it ſelf, but by hearſay, and never ſee it exemplifie in any holy diligent Believers. A holy Chriſtian is a living image of God, a powerful Convincer and Teacher of the ungodly: And the nearer men come to them, the greater excellency they will ſee, and the greater efficacy they will feel. Whereas in the Devils army, the moſt muſt not be ſeen in the open light, and the Hypocrite himſelf muſt be ſeen, like a picture, but by a ſide light and not by a direct.

§. 58. 14. Thoſe means which are uſed, the Devil labours to fruſtrate, 1. By ſluggiſh heedleſneſs and diſregard. 2. By prejudice, and falſe opinions which prepoſſeſs the mind. 3. By Diverſions of many ſorts. 4. By pre-ingagements to the contrary intereſt and way; ſo that Chriſt comes too late for them. 5. By worldly Proſperity and Delights. 6. By ill company. 7. And by moleſting, and frighting the ſinner when he doth but take up any purpoſe to be converted: Giving him all content and quietneſs in ſin, and raiſing ſtorms and terrours in his ſoul, when he is about to turn.

The Methods of Chriſt againſt the Tempter.

§. 59. Before I proceed to Satans particular Temptations, I will ſhew you the *contrary Methods of Chriſt* in the conduct of *his Army* and *oppoſing Satan.*

I. Chriſts *Ends* are ultimately, the Glory and Pleaſing of his Father, and himſelf, and the ſaving of his Church; and the deſtroying the Kingdom of the Devil; and next the purifying his peculiar people, and calling home all that are ordained to eternal life.

§. 60. But more particularly he looketh principally at the Heart to plant three 1. Holy Knowledge. 2. Faith. 3. Godlineſs or holy devotedneſs to God and Love to him above all. 4. Thankfulneſs. 5. Obedience. 6. Humility. 7. Heavenly-mindedneſs. 8. Love to others. 9. Self-denial and Mortification, and contentment. 10. Patience. And in all theſe, 1. ſincerity, 2. tenderneſs of heart, 3. zeal, and holy ſtrength and reſolution. And withal to make us actually ſerviceable, and diligent in our Maſters work, for our own and others ſalvation.

§. 61. II. Chriſts order in working is *direct*, and not *backward* as the Devil is: He firſt revealeth ſaving *truth* to the *underſtanding*, and affecteth the *will* by ſhewing the *Goodneſs* of the things revealed: And theſe employ the *Thoughts*, and *Paſſions*, and *Senſes*, and the whole body, reducing the inferiour faculties to obedience, and caſting out by degrees thoſe Images which had deceived and prepoſſeſſed them.

§. 62. The *matter* which Chriſt preſenteth to the Soul, is, 1. *Certain Truth* from the Father of *Lights*, ſet up againſt the Prince and Kingdom of darkneſs, ignorance, errour, and deceit. 2. *Spiritual* and *everlaſting Good*, even *God himſelf to be ſeen*, and *Loved*, and *Enjoyed* for ever, againſt the Tempters *temporal, corporal*, and *ſeeming Good*. *Chriſts* Kingdom and work are advanced by *Light*: He is for the promoting of all uſeful knowledge: and therefore for clear and convincing Preaching, for reading the Scriptures in a known tongue, and meditating in them day and night, and for exhorting one another daily; which Satan is againſt.

§. 63. III. The *Means* by which he worketh againſt Satan, are ſuch as theſe. 1. Sometime he maketh uſe of the very *temper of the body* as a preparative; and (being Lord of all) he *giveth* ſuch a *temperature* as will be moſt ſerviceable to the ſoul: As a ſober, deliberate, meek, quiet and patient diſpoſition. But ſometime he honoureth his Grace by the conqueſt of ſuch ſins; as even bodily diſpoſition doth entertain and cheriſh.

§. 64. 2. Sometimes by his providence he withdraweth the matter of temptations, that they ſhall not be too ſtrong for feeble ſouls: but ſometimes his Grace doth make advantage of them all, and leave them for the magnifying of its frequent victories.

§. 65. 3. Sometimes he giveth his *cauſe* the *major vote* among the people, ſo that it ſhall be a matter of diſhonourable ſingularity not to be a *profeſſed Chriſtian*: and *ſometime*, but exceeding rarely, it is ſo with the *life of Godlineſs* and *practice* of Chriſtianity alſo. But ordinarily in the moſt places of the world, Cuſtom and the Multitude are againſt him, and his grace is honoured by prevailing againſt theſe Bands of Satan.

§. 66. 4. He maketh his Miniſters his principal Inſtruments, qualifying, diſpoſing, and calling them to his work, and helping them in it, and proſpering it in their Hands.

§. 67. 5. He maketh it the duty of every Chriſtian to do his part to carry on the work; and furniſheth them with Love, and Compaſſion, and Knowledge, and Zeal in their ſeveral meaſures.

§. 68. 6. He giveth a very ſtrict charge to Parents, to devote their Children with themſelves to God; encouraging them with the promiſe of his accepting and bleſſing them; and commandeth them to teach them the word of God with greateſt diligence, and to bring them up in the nurture and fear of God.

§. 69. 7. He giveth Princes and Magiſtrates their power, to promote his Kingdom, and protect his Servants, and encourage the good, and ſuppreſs iniquity, and further the obedience of his Laws: Tho' in *moſt of the world* they turn his *enemies*, and he carrieth on his work *without them*, and *againſt* their cruel perſecuting oppoſition.

§. 70. 8. His *Light* detecteth the nakedneſs of the Devils cauſe, and among the *Sons of Light*, it *is* odious, and a common ſhame: And as *wiſdom is juſtified of her children*, ſo the *judgment* of *holy men condemning ſin*, doth much to keep it under in the world.

§. 71. 9. His providence uſually caſteth the ſinner that he will do good to, into the boſome and communion of his Holy Church, and the familiar company and acquaintance of the Godly, who may help him by inſtruction, affection and example.

§. 72. 10. His Providence fitteth all conditions to their good: but eſpecially helpeth them by ſeaſonable quickning afflictions. Theſe are the means which ordinarily he uſeth. But the Powerful inward operations of his Spirit, give efficacy to them all.

Tit. 2. *Temptations to particular Sins; with Directions for Preſervation and Remedy.*

IN Chapter 1. Part 2. I have opened the Temptations which hinder ſinners from Converſion to God: I ſhall now proceed to thoſe which draw men to particular ſins. Here Satans Art is exerciſed, 1. In *fitting his baits* to his particular uſe: 2. In *applying* them thereto.

§. 1. Tempt. 1. *The Devil fitteth his* Temptations *to the* ſinners age: *The ſame bait is not ſuitable to all.* Children *he tempteth to exceſs of playfulneſs, lying, diſobedience, unwillingneſs to learn the things that belong to their ſalvation, and a ſenſeleſneſs of the great concernment of their Souls. He tempteth Youth to Wantonneſs, rudeneſs, guloſity,* Tem-

ſity, unrulineſs, and fooliſh inconſiderateneſs. In the beginning of manhood he tempteth to luſt, voluptuouſneſs and luxury; or if theſe take not, to deſigns of worldlineſs *and* ambition: *The aged he tempteth to covetouſneſs, and unmoveableneſs in their error, and unteachableneſs and obſtinacy in their ignorance and ſin: Thus every* age *hath its peculiar ſnare.*

Dir. 1. §. 2. *Direct.* 1. The Remedy againſt this is, 1. To be diſtinctly acquainted with the Temptations of your *own* age: and watch againſt them with a ſpecial heedfulneſs and fear. 2. To know the ſpecial *duties* and *advantages* of your *own age*, and turn your thoughts wholly unto thoſe. Scripture hath various precepts for the various *ages*: ſtudy your own part. The young have more *time* to learn their duty, and leſs care and buſineſs to divert them: Let them therefore be taken up in obedient learning. The middle age hath moſt vigour of body and mind, and therefore ſhould do their maſters work, with the greateſt vigour, activity and zeal. The *Aged* ſhould have moſt judgement, and experience, and acquaintedneſs with Death and Heaven: and therefore ſhould teach the younger both by word and holy life.

Temp. 2. §. 3. Tempt. 2. *The Tempter alſo fitteth his Temptations to mens ſeveral bodily tempers,* (*as I ſhewed* §. 22.) *The hot and ſtrong he tempteth to luſt: The ſad and fearful to diſcouragement and continual ſelf-vexations; and to the* Fear *of* Men *and* Devils: *Thoſe that have ſtrong appetites, to Gluttony and Drunkenneſs: Children, and Women, and weak-headed people, to Pride of* Apparel *and trifling Complement: And maſculine wicked unbelievers, to Pride of* Honour, Parts *and* Grandeur, *and to an ambitious ſeeking of Rule and Greatneſs. The* meek *and* gentle *he tempteth to a yieldingneſs unto the perſwaſions and will of erroneous and tempting perſons: And thoſe that are more ſtiff, to a ſtubborn reſiſtance of all that ſhould do them good. He found it moſt ſuitable to tempt a* Saul *to* malice, David *by a ſurprize to* luſt, Abſolom *to* ambition, Peter *to* fearfulneſs, *and after to* compliance *and* diſſimulation *to avoid the offence and diſpleaſure of the weak:* Luther *to raſhneſs*, Melanthon *to fearfulneſs*; Caroloſtadius *to unſetledneſs:* Illiricus *to inordinate zeal*, Oſiander *to* ſelf-eſteem; (*if Hiſtorians have given them their due:*) *One Shooe fitteth not every foot.*

Dir. 2. §. 4. *Direct.* 2. Let your ſtricteſt watch be upon the *ſins* of your *temperature:* Far greater diligence and reſolution is here neceſſary, than againſt other ſins. And withdraw the fewel, and ſtrive againſt the bodily diſtempers themſelves. Faſting and labour will do much againſt luſt, which *Idleneſs*, and *fulneſs* continually feed. And ſo the reſt have their ſeveral cures. Know alſo what good your temper doth give you ſpecial advantage for: and let it be turned unto that, and ſtill employed in it.

Temp. 3. §. 5. Tempt. 3. *The Tempter ſuiteth his Temptations to your* Eſtates, *of poverty or Riches: The poor he tempteth to murmur and be impatient under their wants and diſtreſs themſelves more with griefs and cares: and to think that their* ſufferings *may ſave them without holineſs, and that neceſſary labour for their bodies, may excuſe them from much minding the concernments of their ſouls: And either to cenſure and hate the Rich through envy, or to flatter them for gain. The Rich he tempteth to an idle, time-waſting, voluptuous, fleſhly, bruitiſh life. To exceſs in ſleep, and meat, and drink, and ſport, and apparel, and coſtly wayes of pride, and idle diſcourſe, and viſits, and complements; to love the wealth and honours of the world, and live in continual pleaſing of the fleſh, to fare deliciouſly every day, and to waſte their time in unprofitableneſs without a conſtant Calling; and to be unmerciful to the poor, and to tyrannize over their inferiours.* Prov. 30. 8, 9. Luke 16.

§. 6. *Direct.* 3. Here alſo obſerve regardfully where your danger lyeth, and there keep a continual watch. Let the poor Remember, that if they be not Rich in grace, it is long of themſelves; and if they be, they have the chiefeſt Riches, and have learnt in all eſtates to be content: And have great cauſe to be thankful to God that thus helpeth them againſt the love and pleaſures of the world. Let the Rich remember, that they have not *leſs* to do than the poor, becauſe they have more committed to their truſt; nor may they ever the more ſatisfie the inordinate deſires of the fleſh: But they have *more* to *do*, and more *dangers* to fear and watch againſt, as they have more of their Maſters Talents to employ, and give account for at the laſt. *Dir.* 3. 1 Tim. 6. 9.

§. 7. Tempt. 4. *The Devil ſuiteth his Temptations to mens* daily work *and* buſineſs. *If it be* low, *to be* aſhamed *of it through* Pride; *If it be* high, *to be* Proud *of it: If it be* hard, *to be* weary *and* unfaithful *in it; or to make it take up all their minds and time: If it be about* worldly things, *he tempteth them to be tainted by it with a worldly mind: If they labour for* themſelves, *he tempteth them to* over-do: *If for* others, *he tempteth them to deceitful unfaithful negligence and ſloth. If they are* Miniſters, *he tempteth them to be idle, and unfaithful, and ſenſeleſs of the* weight *of truth, the* worth *of ſouls, the* brevity *of time, that ſo their ſin may be the ruine or the loſs of* many. *If* Rulers, *the Devil uſeth his utmoſt skill, to cauſe them* to eſpouſe an intereſt contrary to the intereſt of truth and holineſs; *and to caſt ſome quarrel againſt Chriſt into their minds, and to perſwade them that* his intereſt *is againſt* theirs, *and that his ſervants are their enemies.* *Temp.* 4.

§. 8. *Direct.* 4. See that your *work be lawful*, and that God have called you to it, and then take it as the ſervice which he himſelf aſſigneth to you, and do it as in his ſight, and as paſſing to his judgement, in obedience to his will: And mind not ſo much whether it be *hard* or *eaſie*, *low* or *high*, as whether you are *faithful* in it. And if it be ſanctified to you, by your intending all to the pleaſing of God, remember that he loveth and rewardeth that ſervant that ſtoopeth to the *loweſt work* at his command, as much as him that is employed in the higheſt: Do all for God, and walk in Holineſs with him, and keep out *ſelfiſhneſs* (the poyſon of your Callings) and obſerve the proper danger of your places, and keep a conſtant watch againſt them. *Dir.* 4.

§. 9. Tempt. 5. *The Devil ſuiteth his Temptations to our ſeveral* Relations: Parents *he tempteth to be cold and regardleſs of the great work of a wiſe and holy education of their Children: Children he tempteth to be diſobedient, unthankful, void of natural affection, unreverent diſhonourers of their Parents:* Husbands *he tempteth to be unloving, unkind, impatient with the weakneſſes of their Wives, and Wives to be peeviſh, ſelf-willed, proud, clamorous, paſſionate and diſobedient: Maſters he tempteth to uſe their ſervants only as their Beaſts, for their own commodity, without any care of their ſalvation and Gods ſervice: And ſervants he tempteth to be carnal, untruſty, falſe, ſlothful, eye-ſervants, that take more care to hide a fault, than not to commit it. Miniſters and Magiſtrates he tempteth to ſeek themſelves, and neglect their charge, and ſet up their own Ends, inſtead of the common good; or to miſtake the common good, or the means that tendeth to it.* Subjects *and* People *he tempteth to diſhonour and murmur againſt their Governours, and to cenſure them unjuſtly, and to diſobey them,* *Temp.* 5.

and rebel; or else to honour, and fear, and serve them more than God and against God.

Dir. 5. §. 10. *Direct.* 5. Here learn well the Duties and Dangers of your own Relations; and remember that it is much of your work to be faithful and excellent in your Relations. And mind not so much what other men owe to you, as what you owe to God and them. Let Masters, and Ministers, and Magistrates first study and carefully practice their own Duties, and yet they must next see that their Inferiours do their Duties, because that is their office: But they must be more desirous that God be first served, and more careful to procure obedience to him, than that they be honoured, or obeyed themselves. Children, Servants and Subjects must be taken up in the well doing of their proper work: remembring that their *good* or *hurt* lyeth far more upon that, than upon their Superiours dealings with them, or usage of them. As it is your own Body, and not your *superiours* which your soul doth animate, nourish and use, and which you have the continual sense and charge of; so it is your own duty, and not your superiours, which you have *to do*, and *to answer for*, and therefore most to mind and talk of.

Temp. 6. §. 11. Tempt. 6. *The Tempter also suiteth his Temptations, to our* advantages *and* hopes *of* rising *or thriving in the world: He seeth which is our* rising *or* thriving *way; and there he layeth his Snares, accommodate to our Designs and Ends: making some sinful Omission or Commission seem necessary thereto: Either* Balaam *must prophesy against the People of God, or else* God *must* keep him from Honour, *by keeping him from sin*: Numb. 24. 11. *If once* Judas *be set on,* What will you give me? *The Devil will teach him the* way *to gain*: *His* way is necessary *to such sinful ends.*

Dir. 6. §. 12. *Direct.* 6. Take heed therefore of overvaluing the world, and being taken with its honour, pleasure or prosperity: Take heed lest the *Love of earthly things*, engage you in *eager desires* and *designs*, to grow *great* or *rich*. For if once your heart have such a *Design*, you are gone from God: The *heart* is *gone*, and then *all* will follow as occasion calls for it. Understand these Scriptures, Prov. 23. 4. *Labour not to be rich*: Prov. 28. 20, 22. *He that maketh haste to be rich, shall not be innocent: He that hasteth to be rich, hath an evil eye*: 1 Tim. 6. 9. *But they that will be rich, fall into Temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition*: *For the love of money, is the root of all evil. But godliness with contentment, is great gain*: *Seek not great matters for your selves*: Jer. 45. 5. Be dead to the world: Fear more the *Rising*, than the *falling* way. Love that condition best, which fitteth thee for communion with God, or maketh thee the most profitable servant to him: and hate that most, which is thy greatest hinderance from these, and would most enslave thee to the world.

Temp. 7. § 13. Temp. 7. *The Tempter suiteth his Temptations to our Company*: *If they have any* Errour, *or* Sin, *or are engaged in any carnal Enterprise, he will make them Snares to us, and restless till they have ensnared us*: *If they* love *us not, he will make them continual Provocations, and set before us all their Wrongs, and provoke us to Uncharitableness and Revenge. If they* love *us, he will endeavour to make their Love to us, to be the Shooing-horn or Harbinger of their Errours and Evil Ways, to draw us to their Imitation. He findeth something in all our Company to make the Matter of some Temptation.*

Dir. 7. §. 14. *Direct.* 7. Converse most with God: Let Faith make Christ and Angels your most regarded and observed Company; that their mind, and presence may more affect you, than the mind and presence of mortal Men. Look not at any Mans *Mind*, or *Will*, or *Actions* without respect to *God who governeth*, and to the rule by which they should all be suited, and to the Judgment which will open and reward them as they are. Never see man without seeing God: see man only as a creature dependant on his Makers will. And then you will lament and not imitate him, when he sinneth; and you will *oppose* (and Christ saith *Hate*, Luke 14. 26.) and not be seduced by him, when he would draw you with him to sin and Hell: Had *Adam* more observed *God*, than *Eve*, he had not been seduced by his *helper*. Then you will look on the *proud*, and *worldly*, and *sensual*, as *Solomon* on the slothful Mans Vineyard, Prov. 24. 30, 31, 32. *I saw, and considered it well, I looked on it, and received instruction.* You would not long for the Plague or Leprosie, because it is your Friends Disease.

§. 15. Tempt. 8. *The Tempter maketh Advantage of other mens Opinions or Speeches* of you, *or dealings* by you; *and by every one of them would ensnare you in some sin*: *If they have mean thoughts of you, or speak despising or dishonouring words of you, he tempteth you by it to hate them, or love them less, or to speak contemptuously of them. If they* applaud you, *he tempteth you by it to be* proud: *If they* wrong *you, he tempteth you to* revenge: *If they enrich you, or are your Benefactors, he would make their Benefits a Price to hire you to some sin, and make you pay as dear for them, as your Salvation cometh to. If they* scorn *you for Religion, he would make you* ashamed *of Christ and his Cause*: *If they* admire *you, he would draw you by it to* Hypocrisie. *If they* threaten *you, he would draw you to sin by fear, as he did* Peter: *If they deal rudely with you, he tempteth you to passion, and to requite them with the like*: *And even to distaste Religion it self, if Men professing Religion be against you, or seem to do you any wrong. Thus is* every man *a* danger *to his Brother.* *Temp* 8

§. 16. *Direct.* 8. Discern in all men what there is of God, to be your help, and that make *use of*; and what there is of *Satan*, *sin*, and *self*, and that take heed of. Look upon every man as a *Helper* and a *Tempter*; and he be prepared still, to draw forth his *Help*, and resist his *Temptation*. And remember, that Man is but the *Instrument*: It is *Satan* that *Tempteth* you, and God that *tryeth* you by that man! Saith *David* of *Shimei*. *The Lord hath bidden him*: That is, He is but Gods Rod to scourge me for my sin, as my Son himself is: As Satan was his instrument in trying *Job*, not by Gods effecting but permitting the sin: Observe *God* and *Satan* in it, more than Men. *Dir.* 8.

§. 17. Tempt. 9. *His Temptations also are suited,* to our *fore-received Opinions and Thoughts*: *If you have but let in one* lustful thought, *or* one malicious thought, *he can make great advantage of that Nest-Egg, to gather in more*: *as a little Leaven to leaven the whole lump*: *He can rowl it up and down, and do much to hatch it into a multitude. If you are but tainted with any false opinion, or Prejudice against your Teacher, your Ruler, or your Brother, he can improve it to such increase, and raise such Conclusions from it, and more from them, and reduce them all to practice, as shall make Observers with Astonishment say,* Behold how great a matter a little fire kindleth. *Temp.* 9.

§. 18. *Direct.* 9. Take heed what *Thoughts* you *first* admit into your mind: And especially *cherish* and *approve* none but upon very good tryal and examination. And if they prove corrupt, sweep clean your Fantasie and Memory of them, that they prove not *Inhabitants*, and take not up their Lodgings in you, or have not *time* to *spawn* and *breed*. And fill *Dir.* 9.

up

up the room with contrary *thoughts*, and *useful Truth*, and cherish *them daily*, that they may encrease and multiply: and then your Hearts will be like a well peopled Kingdom, able to keep their Possession against all enemies.

Tem. 10. §. 19. Tempt. 10. *Also he fitteth his Temptations to your* natural *and* acquired parts: *That if you are* weak, *he may either discourage you; or (which is more usual and dangerous) make you think better of them than they are, and to think your know much, when it's next to nothing; and to make you wise in your own eyes, and easily to receive an Errour, and then to be confident in it: not to discern between things that differ; but to be deceived into false zeal, and false ways by the specious Pretences and Shews of truth; and then to be zealous for the deceiving of others: Also that you may be a Dishonour to* Truth *and* Godliness, *by your weakness and ill management of good Causes; and may give them away through your unskilfulness to the Adversary. If you are of* stronger *Wits and Parts, the Tempter will draw you to despise the weak, to take* common Gifts *for* special Grace; *or to* undervalue Holiness *and* Humility, *and* overvalue Learning *and* Acuteness: *He will tempt you (dangerously) to loath the Simplicity of Christianity and of the Scriptures, as to style and method; and to be offended at the Cross of Christ. So that such persons are usually in greater danger of* Infidelity, Heresie, Pride, *and insolent domineering over the Flock of Christ, than vulgar Christians that have lower parts.*

Dir. 10. §. 20 *Direct.* 10. Labour to be well acquainted with your selves: If you are weak, know your weakness, that you may be humble, and fearful, and seek for strength and help: If you are comparatively strong, remember how weak the strongest are: and how little it is that the wisest know! and study well the Ends and Use of Knowledge; that all that you know may be concocted into Love and Holiness; and use it as remembring that you have much to give account of.

Tem. 11. §. 21. Temp. 11. *Moreover the Tempter will fetch advantage against* you *from your* former life *and* actions. *If you have gone out of the way to Heaven, he would harden you by Custom, and make you think it such a Disgrace or Trouble to return, as that it's as good go on, and put it to the venture: If you have done any work materially good, while your* heart *and* course of life *is* carnal *and* worldly, *he would quiet you in your sinful miserable state, by applauding the little good that you have done. If a good Man have erred or done ill, he will engage his honour in it, and make him study to defend it, or excuse it, lest it prove his shame; and tempt men as he did* David, *to hide one sin with another: If he get hold of one link, he will draw on all the chain of sin.*

Dir. 11. §. 22. *Direct.* 11. Take heed therefore what you do; and foresee the end: Let not the Devil get in one foot: Try your way, before you enter it. But if you have erred, come off, and that throughly and betime, whatever it cost; for be sure it will cost more to go on. And if he would make a snare of the good that you have done, remember that this is to turn it into the greatest evil: and that there must be a concurrence and integrity of good to make you acceptable, and to save you: Heart and Life must be good to the End.

Tem. 12. §. 23. Tempt. 12. *Lastly, He fitteth his Temptations to* the season. *He will take the Season just when an evil Thought is likest to take with you; and when the Winds and Tyde do serve him: that will take at one time, (when a Man hath his Wits and Heart to seek) which would be abhorred at another: In* afflicting Times *he will draw you to deny Christ with* Peter, *or shift for your selves by sinful means: In* prosperous times *he will tempt you to security, worldliness and forgetfulness of the Night and Winter which approacheth: The* Timing *his Temptations is his great advantage.*

§. 24. Direct. 12. Dwell as *with God*, and you dwell as in *Eternity*, and will see still that as time, so all the *pleasure*, and *advantages*, and *dangers*, and *sufferings* of *Time*, are things of themselves of little moment: Keep your eye upon *Judgment* and *Eternity*, where all the Errours of Time will be rectified, and all the Inequalities of Time will be levelled, and the Sorrows and Joys that are transitory will be no more: And then no reasons from the *frowns* or *flatteries* of the *Times* will seem of any force to you. And be still *employed for God*, and still *armed* and on your *watch*, that Satan may never find you disposed to take the bait. *Dir.* 12.

The Tempters Method in applying his prepared Baits.

§. 25. Temp. 1. *The Devils first work, is to present the Tempting bait in* all its alluring deceiving properties: *To make it seem as* true *as may be to the* understanding; *and as* good *and* amiable *as may be to the Will. To say as much as can be said for an evil cause; He maketh his Image of* Truth *and* Goodness *as beautiful as he can: Sin shall be sugared, and its* pleasure *shall be its strength*, Heb. 11. 25. *Sin shall have its wages paid down in hand*, 2 Pet. 2. 15. *He will set it out with full-mouthed praises: O what a fine thing it is to be rich, and please the flesh continually! to have command, and honour, and lusts, and sports, and what you desire! Who would refuse such a condition that may have it?* All this will I give thee, *was the Temptation which he thought fit to assault Christ himself with. And he will corrupt the* History *of* Time past, *and tell you that it went well with those that took his way*, Jer. 44. 17. *And for the* future, *he will promise them, that they shall be gainers by it (as he did* Eve) *and* shall have peace, *though they please their flesh in sinning:* See Deut. 29. 19. *Temp.* 1.

§. 26. *Direct.* 1. In this case, first enquire what God saith of that which Satan so commendeth. The Commendations and Motions of an Enemy are to be suspected, God is most to be believed. 2. Then consider not only whether it be good, but how *long* it *will be good*; and what it will prove at the end; and how we shall judge of it at the parting: And withal consider what it tendeth to; whether it tend to good or evil: and whether it be the greatest good that we are capable of: and then you will see, that if there were *no good*, or *appearance* of *good* in it, it could do a voluntary agent no hurt, and were not fit to be the matter of a Temptation: and you'll see that it is temporal good set up to deceive you of the Eternal Good, and to entice you into the greatest evil, and misery. Doth the Devil shew thee the world, and say, *All this will I give thee?* Look to Christ who sheweth thee the glory of the world to come, with all things good for thee in this world, and saith more truly, *All this will I give thee:* The *World* and *Hell* are in one end of the ballance, and Pardon, Holiness, and Heaven are in the other. Which now wilt thou prefer? If the Devil have more to give thee and bid for thee than Christ, let him take thee. *Dir.* 1.

§. 27. Tempt. 2. *The Tempter laboureth to keep God, and Christ, and Heaven out of sight, that they darken not the splendour of his bait; and to hide those potent reasons from them, by which they might easily repel the Temptation: so that though they are well known and sure, and Scripture be full of them, they shall none of them be ready at hand to use, when the temptation cometh; so that* to them *they shall be all* *Temp.* 2.

as nothing: and this he doth by unbelief *and* inconsiderateneſs.

Dir. 2. §. 28. Direct. 2. Live by faith, ſee that God the Father, the Redeemer, and the Holy Spirit, dwell within you, and take up your hearts, and your hopes be placed all on Heaven, and that theſe be your very *Life* and buſineſs; and then you will always have that at hand, which may refel the Tempter. A heart taken up with God and Chriſt, converſing in Heaven, is always fortified, and prepared to meet every Temptation with abhorrence. Let your ſouls be ſtill poſſeſſed with as *conſtant apprehenſions* of the *evil* of ſin, the danger of ſinning, the preſence, authority and holineſs of God, the wrong that ſin doth him, the hurt it doth our ſelves and others, and what it did to Jeſus Chriſt, as you have of the danger of fire, and water, and poyſon; and then the Tempter will not ſpeed.

Temp. 3. §. 29. Tempt. 3. *It is the great care of the Devil to keep out of ſight, that he be not ſeen* himſelf *in the Temptation: As the Angler keepeth himſelf behind the buſh, and the Fowler hideth himſelf from the birds, or elſe they would fear, and fly, and eſcape: ſo doth the Devil uſe all his art, to hide himſelf from the ſinners obſervation; that the deluded ſoul ſhall little think that the* Devil *is ſo near him, and hath ſo great a hand in the buſineſs. If the ambitious or Covetous worldling ſaw the Devil offer him the bait, and heard him ſay,* All this will I give thee; *he would have the ſmaller liſt to take the bait. If the* Devil appeared *to the Whoremonger, and brought him his Whore, and encouraged him to his filthineſs, it would cool his luſt: Or if he appeared to the drunkard, and preſented him the cup, he would have but little liſt to drink: If the proud and the malicious* ſaw the Devil *at their backs, rejoycing in their ſin, and putting them on, it might affright them half into their wits. Therefore the great endeavour of the Devil is, to perſwade men that it* is not he *that makes the motion to them: It is ſuch a friend, or ſuch a neighbour, or gentleman, or miniſter, or wiſe man; it is not the* Devil! *Till the Fiſh is catcht, and the bird is in the net, and then the author of all appeareth, to kill them, and carry them away, without any concealment.*

Dir. 3. §. 30. *Direct.* 3. Mark but the *tendency* and the *manner* of the Temptations, and you may perceive the Author: Who elſe is it that is ſo much *againſt God*, and againſt your everlaſting happineſs? Who elſe is it that would ſo abuſe *your Reaſon*, to prefer things temporal, before things eternal, and the bruitiſh pleaſures of a corruptible fleſh, before the intereſt of immortal ſouls? Who elſe ſo contradicteth all the word of God? Read Gods warnings, and he will tell you who it is. Take every Temptation then (whoever be the meſſenger) as if thou *ſaweſt* the Devil ſtanding by, and making the motion to thee, and heardeſt himſelf exhort thee to the ſin. Suppoſe you ſaw him conducting you to the Whore-houſe, the Play-houſe, the Ale-houſe, and making you entertainment as the Maſter of the game! How then would you take it? And what would you do? Would you go, and be angry at the preciſe Preacher that would hinder you? And would you take the Devils part? No, nature hath poſſeſſed you with a fear of him, and an enmity to him: uſe it for your ſafety: It cannot be *good for you* that comes from *him!* He hath a fouler face to appear to you in, than ever yet you ſaw, when you have done his work, and are where he would have you. O know with whom you have to do.

Temp 4. §. 13. Tempt. 4. *The Tempter is moſt careful alſo to hide from men the* nature *and* tendency *of the Temptation it ſelf; that they ſhall not know that it is a* Temptation *when they are tempted, but ſhall have nothing in ſight but the* bait *which they deſire. The Angler doth not only hide* himſelf *from the fiſh, but alſo his* rod, *and* line, *and* hook *as much as he can: The Fowler covereth his nets; ſo that either the fiſh and bird ſhall not ſee the ſnare, or ſhall not know what it is, and what it is there laid for: ſo when the bait of* pleaſure, *and honour, and wealth is preſented by the Devil, to the fornicator, gameſter, proud or covetous, they ſhall not ſee what the Devil is doing now, and what a game he is playing for their ſouls! They ſhall not perceive the connexion that there is between the pleaſure and the ſin, and the ſin and the threatning, and the threatning and the judgment, and the judgment and the everlaſting puniſhment; when* Judas *was bargaining with the Phariſees, he knew not that the Devil was in him driving on the match.*

§. 32. *Direct.* 4. Be *wiſe and ſuſpicious: Blind-neſs* or *fool-hardineſs* will lead you into the ſnare. Be *wiſe* that you may know the *tendency* of every thing that is preſented to your thoughts, and may be able to perceive a danger: Be *ſuſpicious and cautelous*, that you make a ſufficient trial, and go upon ſure grounds, and avoid the very appearance of evil: when it is *Hell* that you fear, come not too near. Play not as the fly about the Candle; ſalvation is neceſſary; but preferment, or wealth, or liberty, or credit, or life it ſelf are not neceſſary to you! Prove all things: Flatter not your ſelves into the ſnares by fooliſh hopes, and judging of things as the *fleſh* would *have them to be*, rather than as they are. If no danger *appear*, turn up all coverings, and ſearch and ſee that none be *hidden.* The Devil hath his gun-powder plots, and mines, which may blow you up before you are aware. Not only *Lawfulneſs and Indifferency*, but *great Good* is the pretence for greateſt evil. *Dir.* 4.

§. 33. Tempt. 5. *It is the Tempters care to bring the tempting* object *near enough, or draw the ſinner near enough to it: The net muſt come to the fiſh, or the fiſh to the net: The diſtant fire will not burn the wood. The Devils chief confidence is in the ſenſitive appetite, which worketh ſtrongliеſt at hand. If he get the drunkard into the Ale-houſe, and ſhew him the cup, he hath half conquered him already: But if he be ſcrupulous and modeſt, ſome one ſhall drink a health or importune him, and put the cup into his hand. The thief with* Achan *ſhall* ſee *the bait, and the ſight will work a Covetous deſire. The* glutton *ſhall have the Tempting diſhes before him, and be at a Table which by variety of delicious food, is fitted to become his ſnare; whereas if he had nothing ſet before him, but the poor mans ſimple food which hath nothing in it fit to tempt him, he might eaſily have eſcaped. The fornicator ſhall have his beautiful dirt brought near him, and preſented to him in a tempting dreſs; for at a ſufficient diſtance there had been little danger. The ambitious perſon ſhall have preferment offered him, or brought ſo fair to his hand, that with a little ſeeking it may be attained. The fearful coward ſhall be threatned with the loſs of eſtate or life, and hear the report of the Cannons, Guns and Drums of Satan.* Peter *is half conquered when he is got among queſtioning company in the High-Prieſts Hall. Thus* David, *thus* Lot, *thus ordinarily ſinners are drawn into the ſnare.* *Temp.* 5.

§. 34. *Direct.* 5. As ever you would preſerve your innocency and your ſouls, fly as far from tempting objects as you can: I ſay *as you can* without diſtruſting God in the neglect of a certain duty: A Wife, or a ſervant, that are bound cannot fly: nor muſt we leave undone our certain duty upon an uncertain danger, which may otherwiſe be *Dir.* 5.

be avoided: But keep off from the Temptation at as *great a distance as you can*: The *safest* course is the *best* when your *souls* lie at the stake: If it be not *Necessary*, plead not the *Lawfulness* of what you do, when it is a *Temptation* to that which is *unlawful*. You say, It is *lawful* to wear such curious ornaments, and set out your selves in the neatest dress: But it is lawful to be *Proud* or *Lustful*, or to consume your *time* unprofitably? If not, *tempt* not your selves or others to it. Keep away from the place where the snare is laid. Look first to the end before thou meddle with the beginning. Why should I *eat* that which I know *I cannot digest*, but must cast it up again? And why should I *taste* that which I *must not eat*? And why should I desire to have that *set before* me, and to *look* upon that which I must not *taste*? Come not *near* it thou wouldst not be taken. What dost thou at the Ale-house with a cup before thee, if thou wouldst not be drawn to excess of drink? If thou be subject to excess in eating, make not thy own table thy Temptation. Fly from the Temptation as thou wouldst do from Hell, or from the Devil himself. See not the bait of lust, or come not *near*, if thou be inclinable to lust, saith *Solomon*, *Remove thy way far from her, and come not near the door of her house*, Prov. 5. 8. *For her end is bitter as wormwood, sharp as a two-edged sword: Her feet go down to death, her steps take hold on Hell*, ver. 4, 5. *Her house inclineth to death and her paths unto the dead: None that go to her return again, neither take they hold of the paths of Life*, Prov. 2. 18, 19. *Her house is the way to Hell, going down to the chambers of Death*, Prov. 7. 27. *Whoso is simple let him turn hither, and as for him that wanteth understanding, she saith to him, Stoln waters are sweet, and bread eaten in secret is pleasant: But he knoweth not that the dead are there, and that her guests are in the depths of Hell*: Prov. 9. 16, 17, 18. *Lust not after her beauty in thy heart, neither let her take thee with her eye-lids*:—*Can a man take fire in his bosom and his cloaths not be burnt? Can one go upon hot coals and his feet not be burnt*? Prov. 6. 25, 27, 28. Remember that you pray daily *Lead us not into Temptation*: And if you will *run into it* your selves, are not your prayers hypocritical and an abuse of God? If you would be *saved from sin*, you must be saved in Gods way: and that is by flying from Temptations; and not drawing near, and gazing on forbidden objects, and tempting your selves: Even as Gods holy means must be used by all that would come to holiness and Heaven; so the Devils must be avoided by him that would scape sin and Hell. 2. But if you cannot remove far enough from the snare, then double your *fear, and watchfulness, and resolution*: Fly with *Joseph* from the sin, if you cannot go out of the house. How carefully should every foot be placed, when we know that every step we tread is among snares? Rule your *senses* if you cannot remove the bait: Make *Jobs* covenant with your eyes, that you look not on that which would allure? *Job* 31. 1. Let every sense have a constant watch.

Gen. 39. 12.

Temp. 6. §. 35. Tempt. 6. *The next great work of the Tempter is, to give us the* fairest opportunities *to sin, and to* remove *all* impediments, *and shew men encouraging* hopes *and* invitations. *He will shew the thief which way he may steal; and shew the covetous man which way he may thrive, and deceive, and over-reach: and the ambitious man which way he may rise; and the fornicator how he may obtain his desire, and sin unknown: and then he tells them how easie it is; now no one seeth you; you may do it without* fear *or* shame. *It is the Devils great care to take all things out of the way that would affright, or hinder sinners: That they may have* full opportunity *to invite them. Therefore he is very desirous that* publick impediments *should be all removed; especially in a godly Magistrate and Minister, and that the common disgrace of sinning may be taken off, and if it may be, turned against Religion, or fall on them that are the greatest adversaries to sin.*

§. 36. *Direct.* 6. It is therefore a principal part of your wisdom and watchfulness, to *avoid the opportunities of sinning, and keep* out as many *impediments* as may be in your own way. It is a most foolish and sinful thing in some men, who think it a brave thing to have *power to do hurt*, though they pretend that they abhor the *doing* of it: He that saith he hateth *oppression*, yet would have a *Power*, to oppress: To have all men at his *will and mercy* he thinks is brave: so they that would not be *gluttonous* would have *a tempting Table* still before them, presuming that *their own will* is a sufficient preservative against the sin: so they that would not be insnared with *lust*, have yet a desire to appear as *comely*, and *lovely*, and *desirable* as may be, and to be as much *beloved*, that they may have *other affections* at command; and also to have opportunity offered them, that they may sin *if they will*. And is thy *will* so well established, mortified and unchangeable, as to be so far trusted? O foolish sinner that no better knowest thy self; nor observest thy danger? Nor perceivest that this very desire to have the *Power to do evil* sheweth *a degree of the evil* in thy heart, and that thou art not yet so far from it as thou must be, if thou wouldst be safe. Contrive thy self (if thou be wise and love thy self) into the *greatest difficulty of sinning* that thou canst. Make it *Impossible* if it may be done. The *Power* is for the *act*. Desire not to be *able* to sin, if thou wouldst not sin, not that *Natural power to do good should be destroyed because* it is also a power to do evil, but cast as many blocks in the way of thy sinning as thou canst, till it amount to *a moral impossibility*. Desire the *strictest Laws* and *Governors*, and to be still in the *eye of others*, and contrive it that thou maist have no hope of secrecie: Contrive it so that it may *be utter shame* and *loss to* thee if thou sin. If thou be tempted to *fornication*, never be *private* with her or him that is thy snare. If thou be tempted to *deceive* and *rob* those that trust thee, avoid the *trust*, or if ever thou have done it, *restore* and *confess* that *shame* may preserve thee.

Dir. 6.

Psal. 101. 3.

§ 37. Tempt. 7. *Next the Tempter importunately solicite th our* thoughts *or* fantasies *to feed upon the tempting thing: That the lustful person may be* thinking *on the* objects *of his lusts, and the ambitious man* thinking *on his desired honour, and the covetous man of his desired wealth, his house, or lands, or gainful bargains, and the malicious man be* thinking *of all the real or imaginary wrongs, which kindle malice.*

Temp. 7.

§ 38. *Direct.* 7. Keep a continual watch upon your *thoughts*. Remember that this is the common entrance of the greatest sins. And if they go no further, the searcher of hearts will judge thee for the adultery, murder, and other sins of thy *heart*. But especially see that your *thoughts* be so employed on better things, that sin may never find them vacant.

Dir. 7.

§. 39. Tempt. 8. *The Tempter also is diligent to keep the* end *from the sinners eye, and to perswade him that there is no danger in it, and that it will be as good at last as at first. He cannot endure a* thought, *a* word *of* death *or* judgment, *unless he can first fortifie the sinner by some presumptuous hope, that his sins are pardoned, and his case is good: either he will make them believe him that there is no such danger to the soul as should deter them; or else he keepeth them from* thinking *of that danger. He is loth a sinner should so much as look into a grave, or go to the house of mourning, and see the end of all the living,*

Temp. 8.

living, leſt he ſhould lay it to heart, and thence perceive what worldly pleaſure, wealth and greatneſs is, by ſeeing where it leaveth ſinners. If one do but talk of death or judgment, and the life to come, the Devil will ſtir up ſome ſcorn, or wearineſs, or oppoſition againſt ſuch diſcourſe: If a ſinner do but bethink himſelf in ſecret, what will become of him after death, the Devil will either allure him, or trouble him, and never let him reſt, till he have caſt away all ſuch thoughts as tend to his ſalvation. He cannot endure when you ſee the pomp and pleaſure of the world, that you ſhould think or ask, How long will this endure? And what will it prove in the latter end?

Dir. 8. Pſal. 1. & 15. Mat. 25. §. 40. *Direct.* 8. Go to the holy Scriptures, and ſee what they foretel concerning the end of Godlineſs and ſin: God knoweth better than the Devil, and is more to be believed. You may ſee in the word of God, what will become of Saints and ſinners, Godly and ungodly at the laſt, and what they will think and ſay when they review their preſent life; and what Chriſt will ſay to them, and how he will judge them, and what will be their reward for ever. This is the infallible Prognoſtication, where you may foreſee your endleſs ſtate. In this glaſs *continually foreſee the end.* Never judge of any thing by the *preſent guſt* alone. Ask not only how it *taſteth*, but how it *worketh*, and what will be the effects: Remember that Gods Law hath inſeparably conjoyned *Holineſs*, and *Heaven, and ſin unrepented of, and Hell*; and ſeeing theſe cannot be *ſeparated indeed*, let them never be ſeparated from each other in your *thoughts*. Otherwiſe you will never underſtand Chriſt or Satan: When Chriſt ſaith, *wilt thou deny thy ſelf and take up the Croſs and follow me*; his meaning is, *ſhall I heal thy carnal worldly heart and life, and bring thee by grace to the ſight of God in endleſs Glory!* You will never underſtand what *prayer*, and *obedience*, and *holy living* mean, if you ſee not the *End*, even Heaven conjoyned to them. When the Devil ſaith to the Glutton, *eat alſo of this pleaſant diſh*; and to the drunkard, *take the other cup*; and to the Fornicator, *take thy pleaſure in the dark*; and to the Voluptuous, *go to the Play-houſe, or the Gaming-houſe*; *come play at Cards* or *Dice*, his meaning is, *Come, venture upon ſin, and fear not Gods threatnings, and refuſe his word, and ſpirit, and grace, that I may have thy company among the Damned, in the fire which never ſhall be quenched.* This is the true Engliſh of every temptation. Open thy ears then, and when ever the Devil or any ſinner tempteth thee to ſin, hear him as if he ſaid, *I pray thee leap into the flames of Hell.*

Temp. 9. §. 41. Tempt. 9. *If the Tempter cannot quickly draw men to the ſin, he will move them at leaſt to* abate their reſolution againſt it, *and to* deliberate *about it, and hear what can be ſaid, and enter into a* diſpute *with Satan or ſome of his inſtruments; telling them that it is a ſign of falſhood which will not endure the trial, and that we muſt prove all things. And while the ſinner is deliberating and diſputing, the venom is working it ſelf into his veins, and* ſenſe *is ſecretly undermining and betraying him, and deceiving his mind, bribing his reaſon, and ſeducing his will: Juſt as an enemy will treat with thoſe that keep a Garriſon, that during the treaty, he may ſend in ſpies, and find out their weakneſs, and corrupt the ſouldiers: So doth the Devil with the ſinner.*

Dir. 9. §. 42. *Direct.* 9. Remember that it is *Chriſt* and not *Satan* that you are to hear. *Truth* is *ſtrong* and can bear the *tryal*, before any *competent judge*: but *you* are weak, and not ſo able to judge as you may imagine: Ignorant, unskilful and unſetled perſons are eaſily deceived, be the cauſe never ſo clear. If it be a cauſe *untryed by you*, it is not untryed by all the godly, nor unknown to him that gave you the holy Scriptures: If it be fit to be *called in queſtion and diſputed*, take the help of able godly Teachers or friends, and hear what they can ſay: Matters of endleſs life or death, are not raſhly to be ventured on: But if it be a thing paſt diſpute, in which you have been already convinced and reſolved, reject the Tempter, and tell him, that you owe him not ſo much ſervice, as to diſpute with him whether you ſhould care for your ſalvation? Elſe there will be no end, till you are betrayed and undone: Innocent *Eve* is deceived when once it comes to a diſpute. Be not like *Balaam* that tempted God, and would not be ſatisfied with his anſwer. Gal. 1. 16.

§. 43. Tempt. 10. *Alſo the Tempter overcometh very many, by making them preſumptuouſly confident of their own ſtrength: ſaying, Thou art not ſo weak as not to be able to bear a greater temptation than this? Canſt thou not gaze on beauty, or go among vain and tempting company, and yet chooſe whether thou wilt ſin: It's a child indeed that hath no more government of themſelves! Cannot thy Table, thy Cup, thy Houſe, thy Lands, be pleaſing and delectable, but thou muſt needs over-love them, and turn them to ſin?* *Tem.* 10.

§. 44. *Direct.* 10. O know thy own weakneſs! the treacherous enemy which thou ſtill carrieſt about thee, who is ready to open the back-door to the Devil, Remember that fleſh is on the Tempters ſide, and how much it can do with thee before thou art aware. Remember what an unſetled wretch thou art, and how many a good purpoſe formerly hath come to nothing, and how oft thou haſt ſinned by as ſmall a temptation: Remember that without the Spirit of Chriſt, thou canſt do nothing, nor ſtand againſt any aſſault of Satan: And that Chriſt giveth his Spirit and help in his own way, and not to thoſe that tempt him to forſake them, by thruſting themſelves into temptations. Shall ever mortal man preſume upon his own ſtrength, after the falls of an *Adam*, *a Noah*, *a Lot*, *a David*, *a Solomon*, *a Hezekiah*, *a Joſiah*, *a Peter*? and after ſuch ruins of multitudes of profeſſors, as our eyes have ſeen? *All theſe things hapned unto them for enſamples, and they are written for our admonition on whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall,* 1 Cor. 10, 11, 12. *Dir.* 10.

§. 45. Tempt. 11. *It is a great project of the Devil, and ſucceſsful with many, to draw them to venture on the ſin, by ſhewing them firſt the* effectual Remedy, *the abundant Mercy of God, the ſufficient ſatisfaction made by Chriſt, the full, and free, and univerſal promiſe; that theſe are ſufficient to cleanſe the ſoul of any ſin: therefore you need not fear.* *Tem.* 11.

§. 46. *Direct.* 11. But God is *juſt*, as well as *merciful*; and there are *veſſels of wrath*, as well as veſſels of mercy: Judge how God will uſe his mercy, and who ſhall have it, by his own word: For he knoweth better than you, to whom, and how far to ſhew mercy. Is the *Tempter himſelf ſaved*, for all *God is merciful*? And the Goſpel hath *far ſorer puniſhment* than the Law, to the abuſers of grace: Chriſt is the moſt dreadful Judge to the wicked, as well as the tendereſt Saviour to his own. There is enough in his grace to ſave the penitent, but if you will ſin upon preſumption that grace will ſave you, you have ſmall reaſon to think that you are penitent, or ever will be, without a very merciful change: How many can you name that ever were converted and forgiven, that lived wilfully in ſin, becauſe the Remedy was ſufficient? I doubt not but many ſuch have been recalled, but this is not the way to hope: It's a terrible thing to ſin deliberately and wilfully, becauſe of the greatneſs of mercy, or the ſufficiency of the death of Chriſt! *Dir.* 11. Rom. 9. Heb. 10. 26, 27, 28, 29. 2 Theſ. 1. 10.

Christ! No man but the *Penitent Convert* is saved by *Christ*, and this is clean contrary to *penitence* and *conversion*. Christ doth not as Mountebanks, that wound a man to shew people how quickly their balsoms can cure him, or make a man drink a Toad, to shew the power of their Antidotes: But he cureth the Diseases which he findeth (in believers) but causeth none.

Tem. 12. §. 47. Tempt. 12. *Also the Tempter telleth the sinner, how certain, and easie, and speedy a remedy he hath in his own power: It is but* Repenting, *and all sin is pardoned.*

Dir. 12. §. 48. *Direct.* 12. 1. Is it in thy power? If so, the greater is thy sin that *sinnest more* when thou shouldest repent: If it be *easie*, what an unexcusable wretch art thou that wilt not do it, but go on? 2. But *Repentance* is the *gift of God*, 2 Tim. 2. 25, 26. And is he like to give it to them that wilfully abuse him in expectation of it? 3. As easie as it is, it is but a few that truly repent and are forgiven, in comparison of those that go on and perish. 4. The easiest Repentance is so bitter, that it's far easier to forbear the sin: It's better not wound *your* selves, than have the best salve if *you* were sure of it. 5. The Repentance which is caused by meer fears of death and Hell, without the power of Heavenly Love to God and holiness, is but the Repentance of the damned, and never procureth pardon of sin: The Devil hath such a *Repentance*, as well as such a *faith*, which will not save him.

James 2. 19.

Tem. 13 §. 49. Tempt. 13. *Satan also emboldneth the sinner, by telling him how many have repented and sped well, that sinned as bad or worse than this: He tells him of* Noah, *and* Lot, *and* David, *and* Peter, *and the Thief on the Cross, and* Paul *a Persecutor, yea, and* Manasseh, *&c.*

Dir. 13. §. 53. *Direct.* 13. But consider whether any of those did thus sin, because that others had scap't that sinned before them. And think of the *millions* that *never repented*, and are condemned, as well as of the few that have repented. Is *Repentance* better than *sin*? Why then will you *sin*? Is *sin* better than *Repentance*? Why then do you purpose to *repent*? Is it not base ingratitude, to offend God wilfully, because he hath pardoned many offenders, and is ready to forgive the penitent? And should a man of reason wilfully make work for his own Repentance, and do that which he knoweth he shall wish with grief that he had never done? If some have been saved that fell into the Sea, or that fell from the top of Steeples, or that drunk poyson, or were dangerously wounded, will you therefore cast your self into the same case, in hope of being saved?

Tem. 14. §. 51. Tempt. 14. *The Tempter perswadeth the sinner, that it cannot be that God should make so great a matter of sin, because the thoughts of a mans heart, or his words or deeds are matter of no great moment, when man himself is so poor a worm; and whatever he doth, it is no hurt to God: Therefore you need not make such a matter of it.*

Dir. 14. §. 52. *Direct.* 14. If God so much regard us as to *make us*, and *preserve us* continually, and to become our *Governour*, and make a *Law for us*, and *judge us*, and *Reward* his servants with no less than Heaven, then you may easily see that he so much regardeth us, as to observe whether we *obey or break* his *Laws*. He that so far careth for a Clock or Watch, as to *make* it and *wind* it up, doth *care* whether it go true or false. What do these men make of God, who think he cares not what men do? Then he cares not if men *beat* you, or *rob* you, or *kill* you, for none of this *hurteth God*? And the King may say, if any murder your friends, or children, why should I punish him? he hurt not me. But *Justice* is to keep order in the world, and not only to preserve the Governour from hurt: God may be *wronged*, though he be not *hurt*. And he will make you *pay* for it, if you *hurt others*; and *smart* for it, if you *hurt your self*.

§. 53. Tempt. 15. *The Tempter laboureth to extenuate the sin, and make it seem a little one; and if every little sin must be made such a matter of, you'll never be quiet.* *Tem.* 15.

§. 54. *Direct.* 15. But still remember, 1. There is deadly poyson in the very *nature* of sin, as there is in a Serpent, be he never so small. The least sin is worse than the greatest pain that ever man felt, and would you choose and say, *it's* little? The least sin is *odious* to God, and had a hand in the death of Christ, and will damn you if it be not pardoned, and should such a thing be made light of? And many sins counted small, may have great aggravations, such as the *knowing, deliberate, wilful committing* of them is. To *love a small sin*, is a *great sin*, especially to love it so well, that the remembrance of Gods Will and Love, of Christ, and Heaven, and Hell, will not suffice to resolve you against it. Besides, a *small sin* is the common way to *greater*, James 1. 14, 15. *When lust hath conceived, it brings forth sin, and sin when it is finished, brings forth death*, James 3. 5. *Behold how great a matter a little fire kindleth*? The horrid sins of *David* and *Peter* had small beginnings? Mortal sicknesses seem little matters at the first: Many a thousand have sinned themselves to Hell, that began with that which is accounted small. *Dir.* 15

§. 55. Tempt. 16. *Also the Devil draweth on the sinner, by promising him that he shall sin but once, or but a very few times, and then do so no more: He tells the Thief, and the Fornicator, that if they will do it but this once, they shall be quiet.* *Tem.* 16

§. 56. *Direct.* 16. But O consider, 1. That one stab at the heart may prove uncurable. God may deny thee *time* or *grace* to repent. 2. That it is easier to forbear the first time than the second: For one sin disposeth the heart unto another: If you cannot deny the *first* temptation, how will you deny the *next*? When you have lost your strength, and grieved your helper, and strengthned your enemy and your snare, will you then resist better wounded, than now when you are whole? *Dir.* 16.

§. 57. Temp. 17. *But when the Devil hath prevailed for once with the sinner, he makes that an argument for a second: He saith to the Thief, and Drunkard, and Fornicator, It is but the same thing that thou hast done once already: and if* once *may be pardoned,* twice *may be pardoned; and if* twice, *why not* thrice, *and so on?* *Tem.* 17.

§. 58. *Direct.* 17. This it is, to let the Devil get in a foot: A spark is easier quenched than a flame, but yet remember that the *longer*, the *worse*, the *oftner* you sin, the greater is the abuse of the Spirit of God, and the contempt of grace, and the wrong to Christ, and the harder is repentance, and the *sharper* if you do repent, because the deeper is your wound: Repent therefore speedily, and go no further, unless you would have the Devil tell you next, *It's now too late.* *Dir.* 17.

§. 59. Tempt. 18. *The Tempter maketh use of the greater sins of* others *to perswade men to venture upon less: Thou hearest other men curse, and swear, and rail, and dost thou stick at* idle talk? *How many in the world are enemies to Christ, and persecute his Ministers and Servants, and dost thou make so great a matter of omitting a Sermon, or a prayer, or other holy duty?* *Tem.* 18.

§. 60. *Direct.* 18. As there are *degrees* of *sin*, so there are *degrees* of *punishment*: And wilt thou rather choose the *easiest* place in Hell, than Heaven? How small soever the matter of sin be, thy wilfulness and sinning against conscience, and mercies, and warnings may make it great to thee. Are great sinners *Dir.* 18.

ners ſo happy in thy eyes, that thou wouldſt be as like them as thou dareſt?

Tem. 19. §. 61. Tempt. 19. *Alſo he would embolden the ſinner, becauſe of the* Commonneſs *of the ſin, and the* multitude *that commit either that or worſe, as if it were not therefore ſo* bad *or dangerous.*

Dir. 19. §. 62. *Direct.* 19. But remember, that the more examples you have to take warning by, the more unexcuſable is your fall. It was not the number of Angels that fell, that could keep them from being Devils and damned for their ſin: God will do Juſtice on *many*, as well as on one. The ſin is the greater, and therefore the puniſhment ſhall not be the leſs. Make the caſe your own: Will you think it a good reaſon for any one to abuſe you, beat you, rob you, becauſe that many have done ſo before? He ſhould rather think, that you are abuſed too much already, and therefore he ſhould not add to your wrongs. If when many had ſpit in Chriſts face or buffetted him, ſome one ſhould have given him another ſpit or blow, as if he had not enough before, would you not have taken him to be the worſt and cruelleſt of them all? If you do as the moſt, you'll ſpeed as the moſt.

Tem. 20. §. 63. Tempt. 20. *It is a dangerous Temptation when the Devil propoſeth ſome very good end, and maketh ſin ſeem the fitteſt, or the neceſſary means to accompliſh it: when he blindeth men ſo far as to think that it is neceſſary to their ſalvation, or to other mens, or to the welfare of the Church, or progreſs of the Goſpel, or the pleaſing of God, then ſin will be committed without regret, and continued in without repentance; on this account it is that hereſie, and will-worſhip, and ſuperſtition are kept up,* Col. 2. 18, 21, 22, 23. Having a ſhew of wiſdom in will-worſhip, and humility, and neglecting the Body. It is for God, *that much of the wickedneſs of the world is done* againſt God: *It's for the* Church *and* Truth, *that Papiſts have murdered and perſecuted ſo many.*

Dir. 20. §. 64. Direct. 20. Remember that God needeth no ſinful means to attain his ends: He will not be beholden to the Devil to do his work: He would not have *forbad* it, if he would have had you done it. He is never at ſuch a loſs, but he can find right means enough to perform his work by: It is a great part of our wiſdom which our ſalvation lieth on, to *chooſe* and *uſe* right *means*, when we are reſolved on a right end. It's a horrible injury againſt God, to intitle him to ſin, and make it ſeem neceſſary to his ends and honour. *Good* ends will not juſtifie evil actions. What ſin ſo odious that hath not had *good ends* pretended for it? Even Chriſt was murthered as a malefactor for *good ends*, at leaſt pretended; even to vindicate Gods honour from *blaſphemy*, and *Cæſar* from *Injury*, and the *nation* from *calumny*: And his diſciples were killed that *God* might be *ſerved* by it, and *peſtilent Troublers of the world* taken away.

John 16. 2. Act. 24. 5. Act. 17. 6.

Tem. 21. §. 65. Temp. 21. *He would make us preſume becauſe we are Gods Children, and ſpecial Grace cannot be wholly loſt, and we have found that once we had grace; therefore we may venter as being ſafe.*

Dir. 21. §. 66. Direct. 21. But many a thouſand ſhall be damned, that once thought they had the Truth of Grace: It is a hard Controverſie among learned and godly Men, whether ſome in a ſtate of Saving Grace do not fall from it and periſh: But it is paſt controverſie that they ſhall periſh that live and die impenitently in wilful ſin. To plead *truth* of *grace*, for encouragement in ſin, is ſo much againſt the nature and uſe of grace, as may make you queſtion the truth of it. You can be no ſurer that you have true grace, than you are ſure that you hate all known ſin, and deſire to be free from it. Chriſt teacheth you how to anſwer ſuch a horrid Temptation, Mat. 4 6, 7. *If thou be the Son of God, caſt thy ſelf down: For it is written, he ſhall give his Angels charge over thee.*——*Thou ſhalt not tempt the Lord thy God: Sonſhip*, and *promiſes*, and *truth* of *grace*, are incongruous Arguments to draw you to ſin: and heynous aggravations of ſin ſo committed.

§. 67. Tempt. 22. *The Devil oft moſt dangerouſly imitateth the Holy Ghoſt, and comes in the ſhape of an* Angel of Light: *He will be for* Knowledge *in the Gnoſticks; for* Unity *and* Government *in the Papiſts; for* Mortification *in the* Fryars; *for* Free-grace *and* Tenderneſs *of our Brethrens Conſciences in the Libertines; for* Peace *and* Mutual forbearance *in the Socinians; for* Zeal, Self-denyal, *and* fearfulneſs *of* men, *and pretended* revelations *and* ſpirituality *in the Quakers; He will be againſt* Hereſy, Schiſm, Error, Diſobedience, Hypocriſie, *pretendedly, in Haters and Perſecutors of Holineſs and Reformation. And when he will ſeem religious, he will be* ſuperſtitious, *and ſeem to out-go Chriſt himſelf.* *Tem.* 22.

§. 68. Direct. 22. Keep cloſe to Chriſt, that you may know his voice from the voice of Strangers: And get holy wiſdom to *try the ſpirits*, and to diſcern between the things that differ: Let the whole frame of Truth and Godlineſs be in your Head and Heart, that you may perceive when any would make a breach in any part of it. The *Devil* ſetteth up *no good* but in order to ſome *evil*. Therefore examin *whither it tendeth*; and not only *what it is*, but what uſe he would have you make of it. And love no Evil, becauſe of any *Good* that is pretended for it: and diſlike or reject no good becauſe of any *evil uſe* that is by others made of it. And whatever doctrine is brought you, try it thus. 1. Receive none that is againſt the certain *Nature*, *Attributes* and *Honour of God*. 2. Nor any that is againſt the Light or Law of Nature. 3. Nor any that is againſt the Scripture. 4. Nor any that is againſt Holineſs of heart and life. 5. Nor any againſt Charity and Juſtice to men. 6. Nor any (about matters to be ordered by men) that is againſt *order*; nor any againſt Government and the peace of Church and State. 7. Nor any that is againſt the true *Unity*, *Peace* and *Communion* of Saints. 8. Nor any that is certainly inconſiſtent with great and certain truths. Thus try the Spirits whether they be of God. *Dir.* 22.

§. 69. Tempt. 23. *The Tempter uſually draweth men to one extream, under pretence of avoiding another: cauſing men to be ſo fearful of the danger on one ſide, as to take no heed of that on the other ſide.* *Tem.* 23.

§. 70. Direct. 23. Underſtand all your danger; and mark the latitude or extent of Gods commands: and watch on every ſide: And you muſt know in what duties you are in danger of extreams and in what not: In thoſe acts of the ſoul that are *purely rational about your ultimate end*, you cannot do too much: as in *knowing God*, and *Loving him*, and being *willing* and *reſolved* to *pleaſe* him: But *paſſions* may poſſibly go too far, even about God; eſpecially fear and grief; for they may be ſuch as nature cannot bear without *diſtraction*, *death* or *hindrance* of duty: But few are guilty of this: But towards the *creature paſſions* may eaſily exceed: And in *external actions* towards God or man there may be exceſs. But eſpecially in point of *Judgment*, it's eaſie to ſlide from extream into extream. 2. And you muſt know in every duty you do, and every ſin which you avoid, and every truth you receive, *what is the contrary* or extream to that *particular truth*, or ſin, or *duty*: and keep it in your eye. If you do not thus watch, you will reel like a drunken man from ſide to ſide, and never walk uprightly with God. *Dir.* 23.

God. You will turn from *Prodigality* to *Covetouſneſs*; from *cruel perſecution* to *Libertiniſm*, or from *Libertiniſm* to *perſecuting cruelty*, from *hypocritical formality* to *hypocritical* pretended *ſpirituality*; or from enthuſiaſms, and faction to dead *formality*: But of this *I* have ſpoken at large *Cap. 5. Part. 2. Dir. to Students.*

Tem. 24. §. 71. Tempt. 24. *On the contrary, the Tempter uſually pleadeth* Moderation *and* Prudence *againſt a holy life, and accurate zealous obedience to God: and would make you believe that to be ſo diligent in duty and ſcrupulouſly afraid of ſin, is to run into an extream, and to be righteous over much, and to make Religion a vexatious or diſtracting thing, and that it's more ado than needs.*

Dir. 24. §. 72. *Direct.* 24. This I have anſwered ſo oft, that I ſhall here ſay but this: that God cannot be too much loved: nor Heaven too much valued, nor too diligently ſought or obeyed: nor ſin and Hell be too much avoided: nor doth any man need to fear doing too much, where he is ſure when he hath done his beſt to do too little. Hearken what men ſay of this at death.

Tem. 25. §. 73. Tempt. 25. *The Tempter would perſwade us that one ſin is neceſſary to avoid another; and that of two evils you muſt chooſe the leſs: as if there were no other way: Thus* James *and* John *did by ſinful uncharitable zeal deſire to puniſh ſin,* Luke 9. 54. Peter *would ſinfully fight againſt the ſinful Jews,* Mat. 26. 52. *Thus he bids men* lie *to avoid ſome diſhonour to God and Religion, and* perſecute *to preſerve the unity of the Church, and keep out ſin; and commit a leſſer ſin themſelves to eſcape a greater.*

Dir. 25. §. 74. *Direct.* 25. This is to abuſe God, as if he had made that *neceſſary* which he forbids, and had not provided you lawful means enough to uſe againſt every ſin! This is *wilfully* to do that which you pretend you are *unwilling* to do, even to *ſin*: Of two evils avoid both, but be ſure you conſent to neither.

Tem. 26. §. 75. Tempt. 25. *He pleadeth* Chriſtian Liberty *to entice to ſin: eſpecially to ſenſuality: Hath not Chriſt purchaſed you* Liberty *to uſe the Creatures? all things are yours. No men but the godly have juſt title to them.*

Dir. 26. §. 76. *Direct.* 26. He never purchaſed us *Liberty* to *abuſe* the Creature, as poyſon to hurt our ſelves; to hinder Mortification, and ſtrengthen our enemy, and our ſnare, and to ſteal away our hearts from God: It's a *Liberty* from ſin, and not a Liberty *to ſin* that Chriſt hath purchaſed us.

Tem. 27. §. 77. Tempt. 27. *He pleadeth the* Neceſſity *of Wife, Children, Eſtate, Life,* &c. *Neceſſity makes it Lawful.*

Dir. 27. §. 78. *Direct.* 27. There is no *Neceſſity* of ſinning. He cannot be Chriſts Diſciple, that thinks it more neceſſary to ſave his life, or provide for Wife, and Children than to obey his Lord, *Luke* 14. 26, 33. God muſt be *Truſted* with theſe.

Tem. 28. §. 79. Tempt. 28. *But, ſaith the Tempter, it's* Natural *to Luſt, to love Honour, Eaſe, Pleaſure,* &c. *Therefore it's no ſin.*

Dir. 28. §. 80. *Direct.* 28. *Nature* is *corrupted* and *ſinful*: And it's *Natural* to you to be *Rational*, and to rule your ſenſe and appetite by Reaſon, and not to do what luſt or appetite deſireth. Elſe man is but a beaſt.

Tem. 29. §. 81. Tempt. 29. *But, ſaith the Tempter, Authority commandeth it: It is your Parents or Maſters will, and you muſt obey.*

Dir. 29. §. 82. *Direct.* 29. There is no power but from God: Therefore none againſt him or above him: They muſt be obeyed in all things lawful, but not in ſin: They cannot ſave you nor themſelves from the wrath of God.

§. 83. Tempt. 30. *But, ſaith the Tempter, you have promiſed or vowed that you will do it, and are not at liberty.* *Tem.* 30.

§. 84. *Direct.* 30. The vow of a *lawful thing* muſt be kept: but if you vow to *ſin*, it's another ſin to perform it, and to wrong God or man becauſe you have *vowed* to wrong him. *Dir.* 30.

§. 85. Tempt. 31. *But, ſaith the Tempter, it is a controverſie, and many learned and good men think it is no ſin.* *Tem.* 31.

§. 86. *Direct.* 31. You have the more reaſon to be fearful and cautelous, when you ſee that the caſe is ſo obſcure, and the ſnare ſo ſubtle, and are ſure that many learned and good men on one ſide or other are deceived before you: Remember God is your King and Judge; who will not take it for an excuſe for ſin, that learned or good men did it, or defended it. Conſult not with fleſh and blood, but with God. *Dir.* 31.

§. 87. Tempt 32. *But, ſaith the Tempter, will you be ſingular, and be pointed or hooted at by all?* *Tem.* 32.

§. 88. *Direct.* 32. In doctrine I will not be ſingular from the *Holy Catholick Church* of God: In worſhip I will not in ſingularity or ſchiſm ſeparate from the *Communion of Saints*: But in *doctrine* I will be *ſingular* from *Infidels* and *Hereticks*: and in a *holy life* I will be *ſingular* from the *ungodly*, and *prophane*, and *ſenſual*; leſt if I do as they, to avoid their ſcorns, I ſpeed as they. *Dir.* 32.

§. 89. Tempt. 33. *But you are weak, and you cannot help it, till God will give you grace to do it?* *Tem.* 33.

§. 90. *Direct.* 33. Therefore I muſt not be *wilful*, and *negligent*, and *raſh*, and do that evil which I may forbear, nor reſiſt and refuſe that Grace, and help, and mercy without which I can do nothing. *Dir.* 33.

§. 91. Tempt. 34. *But you repent and ask God forgiveneſs through Chriſt, every night for the ſins of the day.* *Tem.* 34.

§. 92. *Direct.* 34. Repenting is a Sorrowful turning of the heart from ſin to God. You Repent not if you *turn* not. To mock God with ſuch Hypocritical *praying* and *repenting* is it ſelf a heinous ſin. Will you take it for *Repenting* if a man that ſpits in your face and beateth you, ſhall do it every day, and ask you forgiveneſs at night, and purpoſe to do it ſtill, becauſe he asked forgiveneſs. *Dir.* 34.

§. 93. Tempt. 35. *But every man ſinneth daily: You do but as the beſt men in the world do.* *Tem.* 35.

§. 94. *Direct.* 35. No true Chriſtian that is juſtified hath any ſin but what he hateth more than loveth, and would fain be rid of, and ſtriveth againſt in the uſe of holy means. He hath no beloved ſin which he would not part with, but had rather keep than leave. *Dir.* 35.

§. 95. Tempt. 36. *But thoſe that ſeem ſtrict and godly are hypocrites and ſecretly as bad as you.* *Tem.* 36.

§. 96. *Direct.* 36. This is juſt like the Devil, the accuſer of thoſe that are ſanctified and juſtified by Chriſt; the father of malice and lies; to charge that on them, which he confeſſeth is ſecret and he cannot prove. So he ſaid of *Job* that if he were touched in his eſtate or body he would forſake his godlineſs; but he was found a lyar. But be it how it will, I am ſure *I* muſt be *Holy* or I ſhall *not ſee God,* Heb. 12. 14. and if *I live after the fleſh I ſhall die*, and other mens miſery will be no eaſe to me. Rom. 8. 9, 13. *Dir.* 36.

§. 97. Tempt. 37. *But, ſaith the Tempter, if you will not ſin, come but* near *it, and do that which is lawful.* *Tem.* 37.

§. 98. *Direct.* 37. Indeed we muſt not run into a contrary extream, under pretence of flying far enough from ſin: But if you keep out of *other ſin*, you cannot go too far from any. To be near ſin, is to be near Gods wrath; and near that which tendeth to *Dir.* 37.

Hell fire. And to *come near* it is the common way of coming *to it*. He that could *wish he might* do it, is infected at the heart already. Keep a tender conscience, and a constant sense of the danger of sinning.

Tem 38. §. 99. Tempt. 38. *It's a great snare, when sin is got into credit,* 1. *By putting fair names upon it, calling Luxury and Gluttony* keeping a good house, *and a* good table; *tipling is called*, drinking a cup with a friend: *Lust and filthiness is called* Love: *worldliness is called* thriftiness *and* good husbandry: Idleness *and loss of Time, is called* the leisure of a Gentleman: *slothfulness is called*, a not being too worldly: *Time wasting sports are called*, Recreations: *Pride is called*, Decency *and* Handsomness: Proud revenge *is called* Honour *and* Gallantry *Romish cruelty, and persecution, and wasting the Church, is called*, keeping up order, obedience *and* unity. Disobedience *to superiors is called*, not fearing man: Church-divisions *are called* strictness *and* zeal. 2. *Specially if a sin be not in disgrace among the stricter sort, it greatly prepareth men to commit it, As breaking the Lords day beyond sea in many reformed Churches: And at home, spiritual pride, censoriousness, backbiting, disobedience and Church-divisions, are not in half that disgrace among many professors of strictness, as they deserve, and as* swearing, *&c. is.*

Dir. 38. §. 100. *Direct.* 38. Remember that what ever be the *Name* or Cloak, God judgeth righteously, according to the *truth*, *Names* may deceive *us*, but not *our Judge*. And sin is still in disgrace with God, however it be with men. Remember the comlier the paint and cover is, the greater is the danger, and the more watchful and cautelous we should be. It is not *imperfect man*, but the *perfect Law* of God, which must be our Rule. The great success of this Temptation should deter us from entertaining it! What abundance of mischief hath it done in the world?

Tem. 39. §. 101. Tempt. 39. *Sometime the Devil tempteth men to some heinous sin, that if he prevail not, at least: he may draw them into a less: As cheating chafferers will ask twice the price of their commodity, that by abating much they may make you willing to give too much: He that would get a little must ask a great deal. He will tempt you to* drunkenness, *and if he draw you but to* tipling *or* time-wasting *he hath got something. If he tempt you to* fornication, *and he get you but to some* filthy thoughts *or immodest lascivious talk or actions, he hath done much of that which he intended: If he tempt you to some horrid cruelty, and you yeild but to some less degree, or to some unjust or uncharitable censures, you think you have conquered, when it's he that conquereth.*

Dir. 39. §. 102. *Direct.* 39. Remember that the least degree of sin is sin, and *death the wages of it*, Romans 6. 23. Think not that you have scapt well, if your *hearts* have taken any of the infection, or if you have been wounded any where, though it might have been worse. If the Tempter had tempted you no further but to a lustful malicious or proud thought or word, you would perceive that if he prevail, he conquereth: so may you when he getteth this much by a shameless asking more.

Tem. 40. §. 103. Tempt. 40. *He tempteth us sometime to be so fearful and careful against one sin, or about some one danger, as to be mindless of some other, and lie open to his temptation: Like a Fencer that will seem to aim all at one place that he may strike you in another while you are guarding that: Or like an enemy that giveth all the alarm at one end of the City, that he may draw the people thither, while he stormeth in another place: So Satan makes some so afraid of* worldliness *that they watch not against* idleness; *or so fearful of* hard-heartedness, *and* deadness, *and* hypocrisie, *that they watch not against Passion, neglect of their callings, or dejectedness; or so fearful of sinning or being deceived about their salvation, that they fear not the want of* Love, *and* Joy, *and* Thankfulness *for all the mercy they have received, nor the neglect of holy Praise to God.*

§. 104. *Direct.* 40. Remember that as obedience must *be entire* and *universal*, so is Satans temptation against all parts of our obedience; and our care must extend to all if we will escape. It would cure your inordinate fear in some one point, if you extended it to all the rest. *Dir.* 40.

§. 105. Tempt. 41. *Sometime by the suddenness of a temptation he surprizeth men before they are aware.* *Tem* 41.

§. 106. *Direct.* 41. Be never unarmed nor from your watch: especially as to *Thoughts* or *sudden Passions*, or *rash words*, which are used to be committed for want of deliberation. *Dir.* 41.

§. 107. Tempt. 42. *Sometime he useth a* violent earnestness, *especially when he getteth Passion on his side: So that Reason is born down; and the sinner saith, I could not forbear.* *Tem.* 42.

§. 108. *Direct.* 42. But remembet that the very eager unruliness of your *passion* is a sin it self: and that none can compel you to sin: and that Reason must deliberate and rule; or else any murder or wickedness may have the excuse of urgent passions. *Dir.* 42.

§. 109. Tempt. 43. *Sometime he useth the violence of men: They threaten men to frighten them into sin.* *Tem.* 43.

§. 110. *Direct.* 43. But is not God and his threatnings more to be feared? Do men threaten imprisonment or death or ruine; And doth not God threaten everlasting misery? And can he not defend you from all that man shall threaten if it be best for you? See the portion of the *fearful*, Rev. 21. 8. *Dir.* 43.

§. 111. Tempt. 44. *Sometime* variety *of temptations distracteth men, that they do not look to all at once.* *Tem.* 44.

§. 112. *Direct.* 44. Remember that one part of the City unguarded may lose the whole in a general assault. *Dir.* 44.

§. 113. Tempt. 45. *Sometime he ceaseth, to make us secure, and lay by our armes, and then surpriseth us.* *Tem.* 45.

§. 114. *Direct.* 45. Take heed of security, and Satans ambushments. Distinguish between *cessation* and *conquest*. You conquer not every time that you have *rest* and quietness from temptation: Till the sin be hated, and the contrary grace or duty in practice, you have not at all overcome: And when that's done, yet trust not the Devil or the flesh; nor think the war will be shorter than your lives: For one assault will begin where the former ended. Make use of every cessation but to prepare for the next encounter. *Dir.* 45.

§. 115. Tempt. 46. *He will tempt you to take* striving *for overcoming: and to think because you pray and make some resistance that sin is conquered: And because your Desires are good, all is well.* *Tem.* 46.

§. 116. *Direct.* 46. But all that *fight* do not *overcome: If a man strive for Masteries, yet is he not crowned, except he strive lawfully*, 1 Tim. 2. 5. *Many will seek to enter and shall not be able*, Luke 13. 24. *Dir.* 46.

§. 117. Tempt. 47. *He followeth the sinner with* frequency *and importunity, till he weary him and make him yield.* *Tem.* 47.

§. 118. *Direct.* 47. Remember that *Christ is as importunate* with thee to save thee, as the Devil can be to damn thee; and which then should prevail? 2. Be you as constant in resistance: Be as oft in prayer and other confirming means: Do as *Paul*, 2 *Cor.* 12. 7, 8. who prayed thrice (as Christ did in his *Dir.* 47.

his agony), when the prick in the flesh was not removed. 3. Tempt not the Tempter, by giving him encouragement. A faint Denial is an Invitation to ask again. Give him quickly a flat Denial, and put him out of hope, if you would shorten the temptation.

Tem. 48. §. 119. Tempt. 48. *Lastly, the Devil would sink the sinner in despair, and perswade him now it is too late.*

Dir. 48. §. 120. *Direct.* 48. Observe his design, that it is but to take off that *Hope* which is the weight to set the wheels of the soul a going. In all he is against God and you: In other sins he is against Gods Authority: In this he is against his *Love* and *Mercy*. Read the Gospel and you will find, that Christs death is sufficient: the promise is universal, full and free; and that the day of Grace is so far continued till the day of death, and no man shall be denied it that truly desireth it: And that the same God that forbiddeth thy *Presumption*, forbiddeth also thy despair.

Tit. 3. *Temptations to draw us off from Duty.*

Tem. 9. §. 1. Tempt. 1. *THE greatest Temptation against* duty, *is by perswading men that it is no duty: Thus in our days we have seen almost all duty cast off by this erroneous fancy. One saith, that the holy Observation of the Lords day is not commanded of God in Scripture: Another saith, What Scripture have you for family prayer, or singing Psalms, or baptizing Infants, or praying before and after Sermon, or for your Office, Ordination, Tythes, Churches, &c. Another saith, that Church-Government and Discipline are not of Divine Institution: Another saith, that Baptism and the Lords Supper were but for that age: And thus all duty is taken down instead of doing it.*

Dir. 1. §. 2. *Direct.* 1. Read and fear, Matth. 5. 19. *Whosoever shall break one of these least Commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: But whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. Denying duty*, is too easie a way of evading obedience to serve turn. Denying the Laws that bind you to publick payments will not save you from them; but for all that if you deny, you must be distrained on. And God will make it dearer to you, if you put him to distrain on you for duty: Must he go to Law with you for it? He'll quickly shew you Law for it, and prove that it was your duty. Open your doubts to able men, and you will hear more evidence than you know: But if pride and false-heartedness blind you, must bear your Punishment.

Temp. 2. §. 3. Tempt. 2. *Saith the Tempter, It is a duty to weak ones, but not for you: You must not be still under Ordinances, in the lower form: every day must be a Sabbath to you, and every bit a Sacrament, and every place as a Church: you must live above Ordinances in Christ.*

Dir. 2. See my two Sheets for the Ministry. § 4. *Direct.* 2. We must live above *Mosaical* Ordinances, *Col.* 2. 18, 21. but not above *Christs* Ordinances: unless you will live above obedience, and above the Government of Christ: Hath not Christ appointed the Ministry and Church-helps, *till we all come to a perfect man*? Ephes. 4. 13. and promised to be *with them* to the *end of the world*? Matth. 28. 20. It is befooling Pride that can make you think you have no need of Christs instituted means.

Temp. 3. §. 5. Temp. 3. *But thou art unworthy to pray or receive the Sacrament: It's not for Dogs.*

Dir. 3. §. 6. *Direct.* 3. The wilful impenitent Refusers of Grace are unworthy: The *willing* soul that fain would be what God would have him, hath an accepted worthiness in Christ.

§. 7. Tempt. 4. *But while you doubt, you do it not in faith; and therefore to you it is sin.* *Temp.* 4.

§. 8. *Direct.* 4. But is it not a greater sin to leave it undone? Will doubting of all duty, excuse you from it? Then you have an easie way to be free from all! Do but doubt whether you should believe in God, or Christ, or love him, or live a godly life, and it seems you think it will excuse you. But if you doubt whether you should feed your child, you deserve to be hanged for murthering it, if you famish it: If you doubt of duty, it is duty still, and you are first bound to lay by your Doubts: But things indifferent left to your choice, must not be done with a doubting conscience: It was of such things that *Paul* spake. *Dir.* 4.

§. 9. Temp. 5. *The Devil puts somewhat still in the way, that seemeth necessary, to thrust out duty.* *Temp.* 5.

§. 10. *Direct.* 5. God hath not set you work, which he alloweth you no Time for: Is all your time spent in better things? Is it not your carnal mind that makes you think carnal things most needful? Christ saith, *One thing is needful*, Luke 10. 42. *Seek first the Kingdom of God and his righteousness, and all these things shall be added to you.* Had you that love and delight in holiness as you should, you would find time for it. An unwelcome Guest is put off with any excuse. Others as poor as you, can find time for duty, because they are willing. Set your business in order, and let every thing keep its proper place, and you may have time for every duty. *Dir.* 5. Mat. 6. 33.

§. 11. Tempt. 6. *But you are so unable and unskilful to pray, to learn, that it's as good never meddle with it.* *Tem.* 6.

§. 12. *Direct.* 6. Set your selves to learn, and mark those that have skill: and do what you can: You must learn by practice: The unskilfullest duty is better than none. Unworded groans come oft from the Spirit of God, and God understandeth and accepteth them, *Rom.* 8. 26, 27. *Dir.* 6.

§. 13. Tempt. 7. *It will be so hard and long to learn, that you will never overcome it.* *Tem.* 7.

§. 14. *Direct.* 7. *Willingness* and *Diligence* have the Promise of Gods help. Remember, it is a thing that must be done. When your own disuse and sin hath made it hard, will you put God and your souls off with that as an excuse? If you had neglected to teach your child to speak or go when it is young, should he therefore never learn? Will you despair, and let go all your hope on this Pretence? or will you hope to be saved without prayer and other holy duty? How foolish are both these? Sick men must eat, though their stomachs be against it; they cannot live else. *Dir.* 7.

§. 15. Tempt. 8. *But thou findest thou art but the worse for duty, and never the better for it.* *Temp.* 8.

§. 16. *Direct.* 8. Satan will do what he can to make it go worse with you after, than before. He will discourage you if he can, by hindring your success that he may make you think it is to no purpose: so many Preachers, because they have fished long and catcht nothing, grow cold and heartless, and ready to sit down, and say as Jer. 20. 9. *I will not make mention of him, nor speak any more in his Name.* So in Prayer, Sacrament, Reproof, *&c.* the Devil makes great use of this, *What good hath it done thee?* But Patience and perseverance win the Crown. The beginning is seldom a time to perceive success: The Carpenter is long at work before he rear a house: Nature brings not forth the Plant or birth the first day. Your life-time is your working-time. Do your part, and God will not fail on his part. It is his part to give success; and dare you accuse him, or suspect him? There is more of the Success of Prayer to be believed, than to be felt. If God have *Dir.* 8.

promiſed to *hear*, he *doth* hear, and we muſt believe it, whether we feel it or not. Prayers are oft heard long before the thing is ſent us that we prayed for: We pray for Heaven, but ſhall not be there till death. If *Moſes* his meſſage to *Pharoah* ten times ſeem loſt, it is not loſt for all that. What work would ever have been done, if on the firſt conceit of unſucceſsfulneſs it had been given off? Be glad that thou haſt time to plow and ſow, to do thy part, and if God will give thee fruit at laſt.

Temp. 9. §. 17. Tempt. 9. *But, ſaith the Tempter, it goeth worſe with thee in the world, ſince thou ſetteſt thy ſelf to read, and pray, and live obediently: Thou haſt been* poorer, *and* ſicker, *and more deſpiſed ſince, than ever before*, Jer. 20. 8. *Thou art a* deriſion daily, every one mocketh thee: *This thou getteſt by it.*

Dir. 9. §. 18. *Direct.* 9. He began not well, that counted not that it might coſt him more than this, to be a holy Chriſtian: If God in Heaven be not enough to be thy portion, never ſerve him, but find ſomething better if thou canſt. He that cannot loſe the world, cannot uſe it as he ought. If thou hadſt rather be at the Devils finding and uſage, than at Gods, thou art worthy to ſpeed accordingly. Nay, if thou think thy ſoul it ſelf worſe, remember that we are not *worſt*, when we are troubled moſt. Phyſick makes ſick, when it works aright.

Tem. 10. §. 19. Tempt. 10. *Satan filleth many with abundance of ſcruples about every duty, that they come to it as ſick perſons to their meat, with a peeviſh quarrelling diſpoſition: This aileth and that aileth it, ſomething is ſtill amiſs, that they cannot get it down. This fault the Miniſter hath in praying or preaching; or the other circumſtance is amiſs; or the other fault is in the company that joyn with them: and all is to turn them off from all.*

Dir. 10. §. 20. *Direct.* 10. But do you mend the matter by caſting off all, or by running into greater inconveniencies: Is not their imperfect prayer and communion, better than your idle neglect of all, or unwarrantable diviſion? It is a ſign of an upright heart to be moſt about heart-obſervation, and quarrelſome with themſelves, and the mark of hypocrites to be moſt quarrelſome againſt the manner of other mens performances, and to be eaſily driven by any pretences from the Worſhip of God, and communion of Saints.

Tem. 11. §. 21. Tempt. 11. *The Devil will ſet one duty againſt another: Reading againſt hearing, praying againſt preaching, private againſt publick, outward and inward worſhip againſt each other, mercy and juſtice, piety and charity, againſt each other; and ſtill labour to eject the greater.*

Dir. 11. §. 22. *Direct.* 11. The work of God is an harmonious and well compoſed frame: If you leave out a part, you ſpoil the whole, and diſadvantage your ſelves in all the reſt: Place them aright, and each part helpeth and not hindreth another: Plead one *for another*; but caſt by none.

Tem. 12. §. 23. Tempt. 12. *The commoneſt and foreſt temptation is, by taking away our appetite to holy duties, by abating our feeling of our own neceſſity: when the ſoul is ſleepy, and feeleth no need of prayer, or reading, or hearing, or meditating, but thinks it ſelf tolerably well without it; or elſe grows ſick and is againſt it, and troubled to uſe it; ſo that every duty is like eating to a ſick ſtomach, then it is eaſie to tempt it to neglect or omit many a duty: A little thing will ſerve to put it by, when men feel no need of it.*

Dir. 12. §. 24. *Direct.* 12. O keep up a lively ſenſe of your neceſſities: Remember ſtill that Time is ſhort, and death is near, and you are too unready. Keep acquaintance with your hearts and lives, and every day will tell you of your neceſſities: which are greateſt when they are leaſt perceived.

§. 25. Tempt. 13. *The Tempter gets much by aſcribing the ſucceſs of holy means to our own endeavour, or to chance or ſomething elſe, and making us overlook that preſent benefit, which would greatly encourage us: As when we are delivered from ſickneſs or danger upon prayer, he tells you, ſo you might have been delivered if you had never prayed? Was it not by the Phyſicians care and skill, and by ſuch an excellent medicine? If you proſper in any buſineſs, was it not by your own contrivance and diligence?* *Tem.* 13.

§. 26. *Direct.* 13. This ſeparating God and means, when God worketh by means, is the folly of Atheiſts. When God heareth thy prayer in ſickneſs, or other danger, he ſheweth it by directing the Phyſician or thy ſelf to the fitteſt means, and bleſſing that means, and he is as really the cauſe, and prayer the firſt means, as if he wrought thy deliverance by a Miracle. Do not many uſe the ſame Phyſician and Medicine, and labour, and diligence, who yet miſcarry? Juſt obſervation of the anſwers of prayer might do much to cure this. All our induſtry may ſay as *Peter and John*, Acts 3. 12. *Why look ye ſo earneſtly on us, as if by our own power or holineſs we had done this?* When God is glorifying his grace, and owning his appointed means. *Dir.* 13.

§. 27. Tempt. 14. *Laſtly, the Devil ſetteth up ſomething elſe in oppoſition to holy duty, to make it ſeem unneceſſary: In ſome he ſets up their* good deſires, *and ſaith God knoweth thy heart without expreſſing it, and thou maiſt have as good a heart at home, as at Church. In ſome he ſets up ſuperſtitious fopperies of mans deviſing, inſtead of Gods Inſtitution: In ſome he pretendeth the Spirit againſt external duty, and ſaith,* The Spirit is all; the fleſh profiteth nothing: *yea, in ſome he ſets up* Chriſt himſelf *againſt Chriſts Ordinances, and ſaith,* It is not theſe, but Chriſt, *that profits you.* *Tem.* 14.

§. 28. *Direct.* 14. This is diſtracted contradiction: To ſet Chriſt againſt Chriſt, and the *Spirit* againſt the *Ordinances* of the *Spirit*: Is it not Chriſt and the Spirit that appointed them? Doth he not beſt know in what way he will give his grace? Can you not preſerve the *ſoul* and *life*, without killing the *Body*: Cannot you have the *Water*, and value the *Ciſtern*, or *Spring*, without cutting off the *pipes* that muſt convey it. O wonderful! that Satan could make men ſo mad, as this reaſoning hath ſhewed us that many are in our days? And to ſet up ſuperſtition or pretend a *good heart* againſt Gods worſhip, is to accuſe him that appointed it of doing he knew not what, and to think that we are wiſer than he? and to ſhew *a good heart* by *diſobedience*, *pride*, contempt of *God* and of his *mercies.* *Dir.* 14.

Tit. 4. *Temptations to fruſtrate holy duties, and make them uneffectual.*

§. 1. THe Devil is exceeding diligent in this: 1. That he may make the ſoul deſpair, and ſay, Now I have uſed all means in vain, there is no hope. 2. To double the ſinners miſery by turning the very remedy into a diſeaſe. 3. To ſhew his malice againſt Chriſt, and ſay, I have turned thy own means to thy diſhonour.

§. 2. Conſider therefore how greatly we are concerned to do the work of God effectually. Means well uſed are the way to more grace, to communion with God, and to ſalvation: But ill uſed, they diſhonour and provoke him, and deſtroy our ſelves, like children that cut their fingers with the knife, when they ſhould cut their meat with it.

§. 3. Tempt. 1. *Duty is fruſtrated by falſe ends: As* 1. *To procure God to bear with them in their ſin:* *Temp.* 1.

sin: (whereas it is the use of duty to destroy sin:) 2. To make God satisfaction for sin (which is the work of Christ:) 3. To merit grace (when the imperfection merits wrath:) 4. To prosper in the world and escape affliction, Jam. 4. 3. *(and so they are but serving their flesh, and desiring God to serve it.) 5. To quiet conscience in a course of sin (by sinning more in offering the sacrifice of fools,* Eccles. 5. 1, 2.) *6. To be approved of men (and verily they have their reward,* Matth. 6. 5.) *7. To be saved when they can keep the world and sin no longer (that is, to obtain that the Gospel may all be false and God unjust.)*

Dir. 1. §. 4. *Direct.* 1. First see that the Heart be honest, and *God*, and *Heaven*, and *Holiness most desired*, else all that you do will want right ends.

Temp. 2. §. 5. Tempt. 2. *When ignorance or error make men take God for what he is not, thinking blasphemously of him, as if he were like them, and liked their sins, or were no lover of Holiness, they frustrate all their worship of him.*

Dir. 2. §. 6. *Direct.* 2. Study God in his *Son*, in his *Word*, in his *Saints*, in his *Works*: Know him as described before, *Chap.* 3. *Direct.* 4. And see that your wicked corrupted hearts, or wilful forgetting him, blind not your understandings.

Temp. 3. §. 7. Tempt. 3. *To come to God in our selves and out of Christ, and use his name but customarily, and not in faith and confidence.*

Dir. 3. §. 8. *Direct.* 3. Know well your sin, and vileness, and desert, and the Justice and Holiness of God, and then you will see that if Christ reconcile you not, and Justifie you not by his blood, and do not sanctifie and help you by his Spirit, and make you sons of God, and intercede not for you, there is no access to God, nor standing in his sight.

Temp. 4. §. 9. Tempt. 4. *The Tempter would have you pray hypocritically, with the tongue only without the heart: To put off God in a few customary words with seeming to pray (as they do the poor,* Jam. 2. *with a few empty words) either in a form of words* not understood, *or* not considered, *or not* felt *and much* regarded; *or in more* gross hypocrisie, *praying for the* Holiness *which they will not have, and against the sin which they will not part with.*

Dir. 4. §. 10. *Direct.* 4. O fear the holy, jealous, heart-searching God that hateth hypocrisie, and will be worshipped seriously in Spirit and Truth, and will be sanctified of all that draw near him, *Lev.* 10. 3. and saith they *worship him in vain, that draw nigh him with the lips, when the heart is far from him,* Mat. 15. 8, 9. See God by faith, as present with thee, and know thy self, and it will waken thee to seriousness. See *Heb.* 4. 13. *Hos.* 8. 12, 13.

Temp. 5. §. 11. Tempt. 5. *He would destroy Faith and Hope, and make you doubt whether you shall get any thing by duty.*

Dir. 5. §. 12. *Direct.* 5. But, 1. Why should God command it, and promise us his blessing if he meant not to perform it? 2. Remember Gods Infiniteness, and Omnipresence, and All-sufficiency: He is as verily with thee, as thou art there, *he upholdeth thee*, he sheweth by his mercies, that *he regardeth thee*; and by his regarding lower things: And if *he regard thee*, he doth *regard thy duties*. It is all one with him to hear thy prayers, as if he had never another creature to regard and hear. Believe then and hope and wait upon him.

Temp. 6. §. 13. Tempt. 6. *Sometime the Tempter will promise you more by holy duty, than God doth, and make you expect deliverance from every enemy, want and sickness, and speedier deliverance of soul, than ever God promised; and all this is, to make you cast away all as vain, and think God faileth you, when you miss your expectations.*

Dir. 6. §. 14. *Direct.* 6. But God will do all that *He promiseth*, but not all that the *Devil* or *your selves* promise. See what God promiseth in his Word. That's enough for you. Make that and no more the end of duties.

§. 15. Tempt. 7. *The Tempter usually would draw you from the* heart *and* life *of duty, by too much ascribing to the out-side: Laying too much on the bare doing of the work, the giving of the alms, the hearing of the Sermons, the saying the words, the handsome expression, order, manner, which in their places are all good, if animated with spirit, life and seriousness.* *Temp.* 7.

§. 16. *Direct.* 7. Look most and first to the *soul* in duty, and the *soul of duty*: The picture of meat feedeth not; the picture of *fire* warmeth not: Fire and shadows will not nourish us: God loveth not dead carcasses instead of spiritual worship, we regard not *words* our selves, further than they express the Heart. Let the outer part have but its due. *Dir.* 7.

§. 17. Tempt. 8. *He tempteth you to rest in a forced affected counterfeit fervency, stirred up by a desire to take with others.* *Temp.* 8.

§. 18. *Direct.* 8. Look principally at God and holy motives, and less at men, that all your fire be holy, fetcht from Heaven. *Dir.* 8.

§. 19. Tempt. 9. *He would keep you in a lazy sluggish coldness, to read, and hear, and pray as asleep, as if you did it not.* *Temp.* 9.

§. 20. *Direct.* 9. Awake your selves with the presence of God, and the great concernment of what you are about, and yield not to your sloth. *Dir.* 9.

§. 21. Tempt. 10. *He would make you bring a divided distracted heart to duty, that is half about your worldly business.* *Tem.* 10.

§. 22. *Direct.* 10. Remember God is jealous, your business with him is great, much lyeth on it, call off your hearts, and let them not stay behind, all the powers of your souls are little enough in such a work, *Ezek*, 33. 31. *Dir.* 10.

§. 23. Tempt. 11. *Ignorance, unskilfulness and unacquaintedness with duty, is a great impediment to most.* *Tem.* 11.

§. 24. *Direct.* 11. Learn by study joyned with practice. Be not weary, and difficulties will be overcome. *Dir.* 11.

§. 25. Tempt. 12. *Putting duty out of its place, and neglecting the season that is fittest, makes it oft done slightly.*

§. 26. *Direct.* 12. Redeem time, and dispatch other business, that idleness deprive you not of leisure, and do all in order. *Dir.* 12.

§. 27. Tempt. 13. *Neglecting one duty is the Tempters snare to spoil another: If he can keep you from reading, you will not understand well what you hear: If he keep you from* meditating, *you will not digest what you* hear *or* read: *If he keep you from* hearing, *you will want both* matter *and* life *for* prayer, *and* meditation, *and* conference: *If he keep you from* godly company, *you will be hindred in all, and in the practice: No one is omitted, but you are disadvantaged by it in all the rest.* *Tem.* 13.

§. 28. *Direct.* 13. Observe how one duty helpeth another, and take all together each one in its place. *Dir.* 13.

§. 29. Tempt. 14. *Sometime the Tempter doth call you off to other duty, and puts in unseasonable motions to that which in its time is good: he interrupts* prayer *by* meditation, *he sets seeming truth against Love, and Peace, and Concord.* *Tem.* 14.

§. 30. *Direct.* 14. Still know which duties are *greatest*, and which is the due *season* for each, and do all in order. *Dir.* 14.

§. 31. Tempt. 15. *He spoileth duty, by causing you to do it* only *as a* duty, *and not as a* means *for the good of your own souls, or* only *as a* Means, *and not as a* Duty: *If you do it only as a* Duty, *then you will not be quickned to it by the ends and benefits, nor carryed by* Hope, *nor fit all to the end, nor be so fervent or vigorous in it as the sense* *Tem.* 15.

of

of your own good would make you be. And if you do it only as a Means, *and not as a* Duty, *then you will give over or faint, when you want or question the ſucceſs: Whereas the ſenſe of both would make you vigorous and conſtant.*

Dir. 15. §. 32. *Direct.* 15. Keep under the ſenſe of Gods Authority, that you may feel your ſelves bound to *obey him*, whatever be the ſucceſs; and may reſolve to wait in an *obedient* way: And withal admire his wiſdom in fitting all *Duties* to *your Benefit*, and commanding you nothing but what is for your own or others good, or to his honour: And mark the Reaſon and tendency of all; and your own Neceſſity.

Tem. 16. §. 33. Tempt. 16. *The Tempter hindreth you* in duty, *as well as* from duty, *by ſetting you a quarrelling with the Miniſter, the words, the company, the manner, the circumſtances, that theſe things may divert your thoughts from the matter, or diſtract your mind with cauſeleſs ſcruples.*

Dir. 16. §. 34. *Direct.* 16. Pray and labour for a clear judgment, and an upright, ſelf-judging, humble heart, which dwelleth moſt at home, and looketh moſt at the ſpiritual part, and affecteth not ſingularity.

Tem 17. §. 35. Tempt. 17. *The Tempter ſpoileth duty by your unconſtancy: While you read or pray ſo ſeldom that you have loſt the benefit of one duty, before you come to another, and cool by intermiſſions.*

Dir. 17. §. 36. *Direct.* 17. Remember that it is not your divertiſement, but your Calling, and is to your ſoul, as eating to your Bodies.

Tem. 18. §. 37. Tempt. 18. *Sometime Satan* corrupteth *Duty by mens private paſſions, intereſt, and opinions, making men in preaching and praying to vent their own conceits and ſpleen, and inveigh againſt thoſe that differ from them, or offend them, and prophane the name and work of God: or proudly to ſeek the praiſe of men.*

Dir. 18. §. 38. *Direct.* 18. Remember that God is moſt jealous in his Worſhip, and hateth *hypocritical prophaneneſs* above all prophaneneſs: Search your hearts, and mortifie your paſſions, and ſpecially *ſelfiſhneſs*; Remembring that it is a poyſonous and inſinuating ſin, and will eaſily hide it ſelf with a Cloke of zeal.

Tem. 19. §. 39. Tempt. 19. *Falſe hearted Reſervedneſs is a moſt accurſed corrupter of holy duty, when the ſoul is not wholly given up to God, but ſets upon duty from ſome common motive, as becauſe it is in credit, or to pleaſe ſome friend, purpoſing to try it a while, and leave it if they like it not.*

Dir. 19. §. 40. *Direct.* 19. Fear God thou Hypocrite, and halt not between two opinions. If the Lord be God, obey and ſerve him with all thy heart: But if the Devil, and the fleſh be better Maſters, follow them, and let him go.

Tem. 20. §. 41. Tempt. 20. *Laſtly, The Tempter hindereth holy duty much by wandring thoughts, and melancholy perplexities, and a hurry of Temptations, which torment and diſtract ſome Chriſtians, ſo that they cry out, I cannot pray, I cannot meditate; and are weary of duty, and even of their lives.*

Dir. 20. §. 42. *Direct.* 20. This ſheweth the malice of the Tempter, and thy weakneſs, but if thou hadſt rather be delivered from it, it hindereth not thy acceptance with God. Read for this what I have ſaid *Chap.* 5. *Part* 2. at large, ſpecially in my Directions to the Melancholy.

§. 43. I have been forced to put off many things briefly here, which deſerved a larger handling, and I muſt now omit the diſcovery of thoſe *Temptations*, by which Satan *keepeth men in ſin*, when he hath drawn them into it. 2. And thoſe by which he cauſeth *declining in grace*, and *Apoſtaſie*. 3. And thoſe by which he *diſcomforteth* true Believers; becauſe elſe this *Direction* would ſwell to a Treatiſe, and moſt will think it too long and tedious already, though the *Brevity* which I uſe to avoid *prolixity*, doth wrong the *matter* through the whole. *Acquaintance* with *Temptations* is needful to our *overcoming them.*

DIRECT. III.

Your lives muſt be laid out in doing God ſervice, and doing all the good you can, in works of piety, juſtice and charity, with prudence, fidelity, induſtry, zeal and delight, remembring that you are engaged to God as ſervants to their Lord and Maſter, and are entruſted with his talents, of the improvement whereof you muſt give an account.

Grand Dir. 10. For ſerving Chriſt our Maſter in good works.

§. 1. THe next Relation between Chriſt and us, which we are to ſpeak of (ſubordinate to that of *King* and *Subjects*) is this of MASTER and SERVANTS. Though Chriſt ſaith to the Apoſtles, John 15. 5. *Henceforth I call you not ſervants, but friends:* the meaning is not that he calleth them not *ſervants at all*, but not *meer ſervants*, they being *more than ſervants* having ſuch acquaintance with his counſels as his *friends*. For he preſently, *verſe* 20. bids them *Remember that the ſervant is not greater than the Lord.* And John 13. 13. *Ye call me Maſter and Lord, and ye ſay well, for ſo I am.* And Matth. 23. 8. *One is your Maſter, Chriſt; and all ye are brethren*: So ver. 10. And the Apoſtles called themſelves the *ſervants of Jeſus Chriſt*, Rom. 1. 1. & 1 Cor. 4. 1. Phil. 1. 1. and of God, Tit. 1. 1, &c.

§. 2. He is called *our Maſter*, and we *his ſervants*, becauſe he is our *Rector*, ex pleno domino *with abſolute propriety*, and doth not give us *Laws to Obey*, while we do our *own work*, but giveth us *his work to do*, and Laws for the right doing of it: And it is a ſervice under *his eye*, and in dependance on him for our daily proviſions, as ſervants on their Lord. God hath WORK for us to do in the world; and the performance of it he will require. God biddeth his *Sons*, *Go work to day in my Vineyard*, Matth. 21. 28. and expecteth that they do it, ver. 31. His Servants are as *Husbandmen* to whom *he entruſteth his Vineyard, that he may receive the fruit*, ver. 33, 34, 41, 43. *Faithful ſervants* ſhall be *made Rulers over his houſhold*, Matth. 24. 45, 46. Chriſt delivereth to his ſervants his *talents* to improve, and will require an account of the improvement at his coming, *Mat.* 25. 14. GOOD WORKS in the proper comprehenſive ſenſe, are all actions internal and external, that are morally good: But in the *narrower* acception, they are *Works* not only *formerly good*, as acts of *Obedience in general*, but alſo *materially good*, ſuch as a *ſervant* doth for his *Maſter*, that tend to his advantage, or the profit of ſome other, whoſe welfare he regardeth. Becauſe the doctrine of GOOD WORKS is controverted in theſe times, I ſhall firſt open it briefly, and then give you the *Directions*.

What it is to be Chriſts Servants.

§. 3. 1. Nothing is more certain, than that God doth not need the ſervice of any creature, and that he receiveth no addition to his perfection or felicity from it; and conſequently that on terms of *commutative Juſtice* (which giveth one thing for another, as in ſelling and buying) no creature is capable of *meriting* at his hands.

2. It is certain, that on the terms of the *Law of Works* (which required perfect obedience as the condition of life) no ſinner can do any work ſo good, as in point of *diſtributive governing Juſtice*, ſhall *merit* at his hands.

3. It

3. It is certain that Chriſt hath ſo fulfilled the Law of Works, as to *Merit* for us.

4. The Redeemed are not *Maſterleſs*, but have ſtill *a Lord* who hath now a *double Right* to govern them: And this Governour giveth them a Law: And this Law requireth us to do *good works*, as much as we are able (though not ſo *terribly* yet) as *obligingly* as the Law of Works: And by this (of Chriſt) we muſt be *Judged*: And thus we muſt *be judged according to our works*, and to be *judged* is nothing elſe but to be *Juſtified* or *Condemned*: Such works therefore are *Rewardable* according to the *Diſtributive Juſtice of the Law of Grace*, by which we muſt be *Judged*: And the Antient Fathers who (without any oppoſition) ſpoke of *Good works* as *Meritorious* with God, meant no more, but that they were ſuch as the *Righteous Judge of the world* will *Reward* according to the *Law of Grace*, by which he *judgeth* us. And this doctrine being agreed on as certain truth, there is no controverſie left with them, but whether the word *Merit* was properly or improperly uſed: And that both Scripture and our common ſpeech alloweth the Fathers uſe of the word, I have ſhewed at large in my *Confeſſion*.

5. Chriſt is ſo far from *Redeeming* us from a neceſſity of *good works*, that he dyed to reſtore us to a *capacity* and *ability* to perform them, and hath new made us for that end, Tit. 2. 14. *He gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works*, Epheſ. 2. 10. *For we are his workmanſhip created in Chriſt Jeſus to good works, which God hath before ordained that we ſhould walk in them.*

6. *Good works oppoſed* to *Chriſt*, or his ſatisfaction, merit, righteouſneſs, mercy, or free-grace in the matter of Juſtification or Salvation, are not *good works*, but proud ſelf confidence and ſin: But *good works* in their *due ſubordination* to Gods mercy, and Chriſts merits and grace, are neceſſary and *Rewardable*.

7. Though God *need* none of our *works*, yet that which is *good materially pleaſeth him*, as it tendeth to *his glory*, and to our *own* and *others benefit*, which he delighteth in.

8. It is the *communicating* of his *goodneſs* and *excellencies* to the creature, by which God doth glorifie himſelf in the world: and in Heaven where is the fulleſt *Communication*, he is moſt glorified: Therefore the *praiſe* which is given to the *creature*, who receiveth all from *him*, is *his own praiſe*: And it is no diſhonour to God, that his *creature* be *honoured*, by *being* good, and being *eſteemed good*: Otherwiſe God would never have *created* any thing, leſt it ſhould derogate from himſelf: Or he would have made them bad, leſt their *goodneſs* were his *diſhonour*; and he would be moſt pleaſed with the *wicked*, and leaſt pleaſed with the *beſt*, as moſt diſhonouring him: But madneſs it ſelf abhorreth theſe conceits.

9. Therefore as an act of Mercy to us, and for his own Glory (as at firſt he made all things very good, ſo) he will make the new creature according to his Image, which is *Holy*, and *Juſt*, and *Good*, and will *uſe us* in *good works*; and it is our honour, and gain, and happineſs to be ſo uſed by him: As he will not communicate Light to the world without the Sun (whoſe glory derogateth not from his honour:) So will he not *do good works* in the world immediately by himſelf only, but by his *ſervants*, whoſe *calling* and daily *buſineſs* it muſt be, as that which they are *made for*, as the *Sun* is made to give *light* and *heat* to inferiour things: Epheſ. 2. 10. Matth. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* Chriſt was far from their opinion that think all good works that are attributed to good men are diſhonourable to God.

10. He is moſt beholden to God, that is moſt exerciſed in good works: The more we *do*, the more we receive from him: And our very *doing* it ſelf is our Receiving: For it is he that *giveth us both to will and to do* by his *operation in us*, Phil. 2. 13. Even *he without whom we can do nothing*, John 15. 5.

11. The obligation to *good works*, that is, to works of Piety, Juſtice and Charity, is *eſſential* to us as *ſervants of the Lord*: We are *practical Atheiſts*, if we do not works of *piety to God*: we are *rebels againſt God*, and *enemies to our ſelves*, and unmeet for *humane ſociety*, if we do not the works which are *good* for *our ſelves*, and *for others*, if we have ability and opportunity. This is our *fruit* which God expecteth, and if we bear it not, he will hew us down, and caſt us into the fire.

12. Though *doing no hurt* will not ſerve turn, without *doing good*, yet it is not the *ſame works*, that are required of all, nor in the *ſame degree*, but according to every mans talent and opportunities, *Matth.* 25. 14, 15, *&c.*

13. God looketh not only nor principally at the *external* part of the work, but much more to the *Heart* of him that doth it: nor at the *length* of *time*, but at the *ſincerity* and *diligence* of his ſervants. And therefore though he is ſo juſt, as not to deny the Reward which was promiſed them, to thoſe that have born the burden and heat of the day, yet is he ſo *gracious* and *bountiful*, that he will give as much, to thoſe that he findeth as *willing* and *diligent*, and *would* have done more if they had had opportunity, *Matth.* 20. 12, 13, 14, 15. You ſee in all this, what our doctrine is about *good works*, and how far thoſe Papiſts are to be believed, who perſwade their ignorant Diſciples, that we account them vain and needleſs things.

Vir bonus eſt qui prodeſt quibus poteſt, nocet autem nemini. P. Scalig. *Ne pigeat Evangelicum Miniſtrum, ægrotum viſitare, venio aliquo recreare, familicum cibario ſaltem pane paſcere, nudum operire, pauperem cui non eſt adjutor, à divitum calumniis & potentia eripere, pro afflictu principem magiſtratumve convenire: rem familiarem conſilio augere, morientibus ſedulo & benigne aſtare, lites & diſſidia componere, &c.* Acoſta l. 4. c. 18. p. 418.

Directions for faithful ſerving Chriſt, and doing Good.

§. 4. *Direct.* 1. *Be ſure that you have that Holineſs, Juſtice and Charity within, which are the neceſſary Principles of good works.* For *a good Tree will bring forth good fruit, and an evil Tree evil fruit: Make the Tree good, and the fruit good: A good man out of the good treaſure of his heart, bringeth forth good things, and an evil man out of the evil treaſure of his heart, bringeth forth evil things:* As *out of the heart proceed evil works*, Matth. 15. 19, 20. So out of the *heart* muſt *good works come*, Matth. 7. 16, 17, 18, 19, 20. Can the *dead* do the works of the living? Or the *unholy* do the works of *holineſs*? or the *unrighteous* do the works of *juſtice*? or the *uncharitable* do the works of *charity*? Will he do good to Chriſt in his members on earth, who hateth them? Or will he not rather *impriſon* them, than viſit them in priſon, and rather ſtrip them of all they have, than feed and cloth them? Or if a man ſhould do that which *materially* is good, from pride, or other ſinful principles, God doth not accept it, but taketh all ſacrifice but as Carrion, that is offered to him without the Heart. Dir. 1.

§. 5. Direct. 2. *Content not your ſelves to do ſome good extraordinarily on the by, or when you are urged* Dir. 2.

urged to it; but ſtudy to do good, and make it the trade or buſineſs of your lives. Having ſo many obligations, and ſo great Encouragements, do what you do with all your might: If you would know whether you are Servants to *Chriſt*, or to the *Fleſh*, the queſtion muſt be, which of theſe have the *main care and diligence of our lives*: For as every carnal act will not prove you ſervants to the *fleſh*, ſo every good action will not prove you the ſervants of Chriſt.

Dir. 3. §. 6. Direct. 3. *Before you do any work, conſider, whether you can truly ſay, it is a ſervice of God; and will be accepted by him: See therefore that it be done,* 1. *To his glory, or to pleaſe him:* 2. *And in obedience to his command.* Meer *natural actions*, that have no *moral good* or *evil* in them, and ſo belong not to *morality*, theſe belong not to our preſent ſubject; as being not the matter of *rational* (or at leaſt of obedientiall) choice. Such as the winking of the eye, the ſetting of this Foot forward firſt, the taking of this or that, meat or drink, or inſtrument, or company or action, when they are equall, and it is no matter of rational (or obedientiall) choice, *&c.* But every act that is to be done deliberately and rationally as matter of choice, muſt be moralized, or made good, by doing it, 1. To a right end, and 2. According to the rule. *Whether we eat or drink, or whatever we do* (that is matter of *rational choice*) *muſt be done by us to the glory of God;* 1 Cor. 10. 31. All works tend not alike to his glory: but ſome more immediately and directly, and others remotely: But all muſt ultimately have this end: Even Servants that labour in their painful work, muſt *do it as to the Lord, and not* (only or ultimately) *to men, not with eye-ſervice as men-pleaſers, but as the Servants of Chriſt, from whom they* muſt have their greateſt *reward* or Puniſhment, *Epheſ.* 6. 5, 6, 7, 8. *Col.* 3. 22, 23. 24, 25. All the comforts of Food, or Reſt, or Recreation, or pleaſure which we take, ſhould be intended to fit us for our *Maſters work*, or ſtrengthen, cheer, and help us in it. Do nothing (deliberately, that belongs to the government of Reaſon) but Gods ſervice in the world; which you can ſay, he let you on.

Dir. 4. §. 7. Direct. 4. *Set not duties of Piety, Juſtice or Charity againſt each other, as if they had an enmity to each other; but take them as inſeparable, as God hath made them.* Think not to offer God a Sacrifice of Injury, Bribery, Fraud, Oppreſſion, or any Uncharitable Work. And pretend not the benefit of men, or the ſafety of Societies or Kingdoms, for *impiety* againſt the Lord.

Some think they merit by curing the hurts which they have cauſed themſelves: *Sed nequitia eſt, ut extrahas mergere, evertere ut ſuſcites, includere ut emittas: Non enim beneficium injuriæ finis; nec unquam id detraxiſſe meritum eſt, quod ipſe qui detraxit intulerat.* Senec. de Benef.

Dir. 5. §. 8. Direct. 5. *Acquaint your ſelves with all the talents which you receive from God, and what is the uſe to which they ſhould be improved.* Keep thus a juſt account of your Receivings, and what Goods of your Maſters is put into your hands: And make it a principal part of your ſtudy, to know what every thing in your hand is *good* for to your Maſters uſe; and how it is that he would have you uſe it.

Dir. 6. §. 9. Direct. 6. *Keep an account of your Expences; at leaſt, of all your moſt conſiderable talents; and bring your ſelves daily or frequently to a reckoning what good you have done, or endeavoured to do.* Every day is given you for ſome good work. Keep therefore accounts of every day: (I mean, in your [illegible] not in *Papers.*) Every mercy muſt be uſed to ſome good: Call your ſelves therefore to account for every mercy, what you have done with it for your Maſters uſe. And think not *Hours* and *minutes*, and *little mercies* may be paſt without coming into the account: The Servant that thinks he may do what he liſt with Shillings and Pence, and that he is only to lay out greater Sums for his Maſters uſe, and leſſer for his own, will prove unfaithful, and come ſhort in his accounts: Leſs ſums than Pounds muſt be in our Reckonings.

§. 10. Direct. 7. *Take ſpecial heed that the common Thief your carnal-ſelf either Perſonal or in your Relations, do not rob God of his expected due, and devour that which he requireth.* It is not for nothing that God calleth for the *firſt fruits: Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe: ſo ſhall thy Barns be filled with plenty, and thy Preſſes ſhall burſt forth with new wine*, Prov. 3. 9, 10. So *Exod.* 23. 16, 19. & 34. 22, 26. *Lev.* 2. 12, 14. *Nehem.* 10. 35. *Ezek.* 20. 40. & 44. 30. & 48. 14. For if *carnal ſelf* might firſt be ſerved, its devouring greedineſs would leave God nothing: tho' he that hath *Godlineſs with contentment* hath enough, if he have but food and rayment, yet there will be but enough for themſelves and children where men have many hundreds or thouſands a year, if once it fall into this Gulf. And indeed as he that begins with God, hath the Promiſe of his bountiful Supplies, ſo he whoſe fleſh muſt firſt be ſerved; doth catch ſuch an hydropick thirſt for more, that all will but ſerve it: And the Devil contriveth ſuch Neceſſities to theſe men, and ſuch uſes for all they have, that they have no more to ſpare, than poorer Men: (and they can allow God no more but the leavings of the fleſh, and what it can ſpare, which commonly is next to nothing.) Indeed tho' Holy uſes in particular were ſatisfied with firſt fruits and limited parts, yet God muſt have all, and the fleſh (inordinately or finally) have none. Every penny which is laid out upon your ſelves, and children, and friends, muſt be done as by Gods own appointment, and to ſerve and pleaſe him. Watch narrowly, or elſe this thieviſh carnal ſelf will leave God nothing.

Dir. 7.

Dir. 8. §. 11. Direct. 8. *Prefer greater Duties* (cæteris paribus) *before leſſer: and labour to underſtand which is the greater, and to be preferred.* Not that any real duty is to be neglected: But we call that by the name of Duty which is materially good, and a duty in its ſeaſon: But formally indeed it is no duty at all, when it cannot be done without the omiſſion of a greater. As for a Miniſter to be praying with his family, or comforting one afflicted ſoul, when he ſhould be preaching publickly, is to do that which is a duty in its ſeaſon; but at that time, is his ſin. It is an unfaithful Servant that is doing ſome little chare, when he ſhould be ſaving a Beaſt from drowning, or the houſe from burning, or doing the greater part of his work.

Dir. 9. §. 12. Direct. 9. *Prudence is exceeding neceſſary in doing good, that you may diſcern good from evil, diſcerning the ſeaſon, and meaſure, and manner, and among divers duties, which muſt be preferred.* Therefore labour much for Wiſdom, and if you want it your ſelf, be ſure to make uſe of theirs that have it, and ask their counſel in every great and difficult caſe. Zeal without Judgment hath not only entangled ſouls into many heinous ſins, but hath ruined Churches and Kingdoms, and under pretence of exceeding others in doing good, it makes men the greateſt inſtruments of evil. There is ſcarce a ſin ſo great and odious, but ignorant Zeal will make men do it as a good work: Chriſt told his Apoſtles, that *thoſe that killed them, ſhould think they did God Service.* And *Paul* bare record to the murde-

[Sell all and give to the poor, and follow me:] But ſell not all, except thou follow me: that is, Except thou have a Vocation, in which thou maiſt do as much good with little means, as with great. *Lord Bacons Eſſay* 13.

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rous perſecuting Jews, that they had a zeal of God, but not according to knowledge, *Rom.* 10. 2. The Papiſts murderers of Chriſtians under the name of *Hereticks*, hath recorded it to the world, in the blood of many hundred thouſands, *how* ignorant carnal zeal will do good, and what Sacrifice it will offer up to God.

Dir. 10. §. 13. Direct. 10. *In doing good prefer the ſouls of men before the body,* cæteris paribus. *To convert a ſinner, from the erroar of his way,* is to *ſave a ſoul from death, and to cover a multitude of ſins.* Jam. 5, 20. And this is greater than to give a man an almes. As cruelty to ſouls is the moſt heinous cruelty (as *perſecutors* and *ſoul-betraying Paſtors* will one day know to their remedileſs woe;) ſo mercy to *ſouls* is the greateſt mercy. Yet ſometime *Mercy to the Body* is in that *ſeaſon* to be preferred: (For every thing is excellent in its ſeaſon.) As if a man be *drowning* or *famiſhing*, you muſt not delay the relief of his body, while you are preaching to him for his converſion; but firſt relieve him, and then you may in ſeaſon afterwards inſtruct him. The *greateſt duty* is not *always* to go *firſt in time*: Sometimes ſome *leſſer* work is a neceſſary *preparatory* to a greater. And ſometimes a corporal benefit may tend more to the good of ſouls, than ſome ſpiritual work may: Therefore I ſay ſtill, that PRUDENCE and an HONEST HEART are inſtead of many Directions: They will not only look at the immediate benefit of a work, but to its utmoſt tendency and remote effects.

Dir. 11. §. 14. Direct. 11. *In doing good prefer the good of many, eſpecially of Church or Common wealth before the good of one or few.* For many are more worth than one: And many will honour God and ſerve him more than one: And therefore both piety and charity requireth it. Yet this alſo muſt be underſtood with a *cæteris paribus*: For it's poſſible, ſome caſes of exception may be found. *Pauls* is a high inſtance that *could have wiſhed himſelf accurſed from Chriſt*, for the ſake of the Jews, as judging *Gods honour* more concerned in all them, than in him alone.

Abſurdum eſt unum laute vivere, cum multi eſuriunt. Quanto enim gloriоſius eſt multis benefacere, quam magnifice habitare? Quanto prudentius in homines quam in lapides, & in aurum impenſas facere. Clem. Alexand. 2. Pædag. 12.

Dir. 12. §. 15. Direct. 12. *Prefer a durable good that will extend to poſterity, before a ſhort and tranſitory good.* As to build an *Almes-houſe* is a greater work than to give an Almes, and to erect a *School*, than to teach a Scholar; ſo to promote the ſettlement of the Goſpel and a faithful Miniſtry, is the greateſt of all, as tending to the good of many, even to their everlaſting good: This is the preheminence of *Good Books* before a *tranſient ſpeech*, that they may be a more durable help and benefit. Look before you with a judicious foreſight: and as you muſt not do that preſent *Good to a particular perſon*, which bringeth greater hurt to *many*, ſo you muſt not do that *preſent good to one* or *many* which is like to produce a greater and more laſting hurt. Such blind reformers have uſed the Church, as ignorant Phyſicians uſe their patients, who give them a little *preſent eaſe*, and caſt them into a greater miſery, and ſeem to cure them with a doſe of opium or the Jeſuits powder, when they are bringing them into a worſe diſeaſe than that which they pretend to cure: O when ſhall the poor Church have wiſer and foreſeeing helpers?

Dir. 13. §. 16. Direct. 13. *Let all that you do for the Churches good be ſure to tend to HOLINESS and PEACE; and do nothing under the name of a good work which hath an enmity to either of theſe.* For theſe are to the Church as *Life* and *Health* are to the body; and the increaſe of its *welfare* is nothing elſe but the increaſe of theſe. Whatever they pretend, believe none that ſay, they ſeek the good and welfare of the Church, if they ſeek not the promoting of *Holineſs* and *Peace*: If they hinder the powerful preaching of the Goſpel, and the means that tendeth to the ſaving of Souls, and the ſerious ſpiritual worſhipping of God, and the unity and peace of all the faithful, and if they either divide the faithful into ſects and parties, or worry all that differ from them, and humour them not in their conceits, take all theſe for ſuch benefactors to the Church, as the wolf is to the flock, and as the plague is to the City, or the feavour to the body, or the fire in the thatch is to the houſe. *The wiſdom from above is firſt PURE, then PEACEABLE, gentle, &c. But if ye have bitter envying, and ſtrife in your hearts, glory not, and lye not againſt the truth: this wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh: For where envying and ſtrife is, there is confuſion, and every evil work.* Jam. 3. 14, 15, 16, 17, 18.

§. 17. Direct. 14. *If you will do the good which God accepteth, do that which he requireth; and put not the name of good works upon your ſins, nor upon unneceſſary things of your own invention; nor think not that any Good muſt be accompliſhed by forbidden means.* None know what pleaſeth God ſo well as himſelf. *Our* wayes may be right in our own eyes, and carnal wiſdom may think it hath deviſed the fitteſt means to honour God, when he may abominate it, and ſay, who required this at your hand? And if we will *do good* by *ſinning*, we muſt do it in deſpite of God, who is engaged againſt our ſins and us. *Rom.* 3. 8. God needeth not our lye to his glory: If Papiſts think to find at the laſt day, their *foppiſh ceremonies*, and *ſuperſtition*, and *will worſhip*, their, *touch not, taſte not, handle not*, to be reckoned to them as *Good works*; or if Jeſuites or Enthuſiaſts think to find their *Perjury, Treaſons, Rebellions*, or *Conſpiracies* numbred with *good works*; or the perſecuting of the *Preachers* and *faithful profeſſors* of *Godlineſs* to be *good works*, how lamentably will they find their expectations diſappointed? *Dir.* 14.

§. 18. Direct. 15. *Keep in the way of your Place and calling, and take not other mens works upon you, without a call, under any pretence of doing good. Magiſtrates* muſt *do good* in the place and work of Magiſtrates: and *Miniſters* in the place and work of *Miniſters*: and *private men* in their *private* place and work: and not one man ſtep into anothers place, and take his work out of his hand, and ſay, I can do it better: For if you *ſhould* do it *better*, the *diſorder* will do more harm than *you* did *good* by bettering his work. One *Judge* muſt not ſtep into anothers Court and Seat, and ſay, I will paſs more righteous judgement. You muſt not go into another mans School, and ſay I can teach your Scholars better: nor into anothers charge or Pulpit, and ſay, I can preach better. The ſervant may not rule the Maſter, becauſe he can do it beſt: no more than you may take another mans Wife, or Houſe, or Lands, or Goods, becauſe you can uſe them better than he. Do the *Good* that you are *called* to. *Dir.* 15.

§. 19. Direct. 16. *Where God hath preſcribed you ſome particular Good work or way of ſervice, you muſt prefer that before another, which is greater in its ſelf.* This is explicatory or limiting of *Dir.* 8. The reaſon is becauſe God knoweth beſt what is pleaſing to him, and *Obedience is better than Sacrifice.* You muſt not neglect the neceſſary maintenance of Wife and Children, under pretence of doing a work of piety or greater good: becauſe God hath preſcribed you this order of your duty, that you begin at home (though not to ſtop there.) And *Dir.* 16.

ther Minister may have a greater or more needy flock; but yet you must first do good in your own, and not step without a call into his charge. If God have called you to serve him in a low and mean imployment, he will better accept you in that work, than if you undertook the work of another mans place, to do him greater service.

Dir. 17. §. 20. Direct. 17. *Lose not your Resolutions or Opportunities of doing good by unnecessary Delays.* Prov. 3. 27, 28. *With-hold not good from them to whom it is due, when it is in the Power of thine hand to do it: Say not to thy neighbour, Go, and come again, and to morrow I will give, when thou hast it by thee.* Prov. 27. 1. Boast not thy self of to morrow; for thou knowest not what a day may bring forth. It's two to one, but *delay* will take away thine opportunity, and raise such unexpected Diversions or difficulties as will frustrate thine intent, and destroy the work? Take thy *Time*, if thou wilt do thy service. It is beautiful in its Season.

Dir. 18. §. 21. Direct. 18. *Yet present necessity may make a lesser work to be thy duty, when the greater may better bear delay.* As to save a mans *life* in *sickness* or danger, when you may *after* have time to seek the saving of his *Soul*. Not only works of mercy may be thus preferred, before *Sacrifice*, but the ordinary Conveniences of our lives; as to rise, and dress us, and do other business, may go before *Prayer*, when *Prayer* may afterwards be done as well or better, and would be hindered, if these did not go before.

Dir. 19. §. 22. Direct. 19. *Though* Cæteris paribus *the duties of the first table are to be preferred before those of the second, yet the Greater Duties of the second table must be preferred before the lesser Duties of the first.* The *Love of God* is a greater Duty than the *Love of Man*: (and they must never be separated:) But yet we must prefer the saving *a Mans life*, or the quenching of a fire in the Town before a Prayer, or Sacrament, or observation of a Sabbath: *David eat the shew bread, and the Disciples rubbed out the corn on the Sabbath day*, because the preserving of *Life* was a greater duty than the observing of a *Sabbath* or a positive ceremonial Law. And Christ bids the Pharisees, *Go learn what this meaneth, I will have mercy and not sacrifice*: The *blood of our Brethren* is an unacceptable means of pleasing God, and maintaining Piety, or promoting mens several opinions in religion.

Dir. 20. §. 23. Direct. 20. *Choose that Employment or Calling, (so far as you have your choice) in which you may be most serviceable to God.* Choose not that in which you may be most *Rich* or *Honourable* in the world; but that in which you may do *most good*, and best escape *sinning*.

Quest. Is doing good or avoiding sin to be most looked at in our choice of callings.

§. 24. Quest. *But what if in* one calling *I am most serviceable to the Church, but yet have most temptations to sin? And in another I have least temptations to sin, but am least serviceable to the Church (which is the ordinary difference between Men in Publick places and men in solitude) which of these should I choose?*

Answ. 1. Either you are already engaged in your Calling, or not: If you are, you must have greater reasons to *desert* it, than such as might require you at first *not to choose* it. 2. Either the Temptations to sin are such as good men *ordinarily* overcome, or they are *extraordinarily* great. You may more warrantably avoid such great ones as you are not like to overcome, than small or ordinary ones. 3. Either you are well furnished against these temptations, or not: If not, you must be more cautelous in approaching them: But if you are, you may trust God the boldlier to help you out. 4. Either they are Temptations to ordinary human frailties in the manner of Duty, or Temptations to more dangerous sin: The first will not so much warrant you to avoid doing good for to escape them, as the latter will. 5. The service that you are called to (being supposed great and necessary to be done by somebody) is either such as others will do better or as well if you avoid it, or not. If the Church or common good receive no detriment by your refusal, you may the more insist on your own preservation: But if the *Necessities* of the *Church* or *State*, and the want of fitter instruments, or any apparent call of God, do single you out for that service, you must obey God whatever the Difficulties and Temptations are: For no Temptation can necessitate you to sin; and God that calleth you, can easily preserve you: But take heed what you thrust your selves upon.

Quest. A Calling may be changed.

§. 25. Quest. *But may I change my Calling for the service of the Church, when the Apostle bids every Man abide in the calling in which he was called?* 1 Cor. 7. 20.

Answ. The Apostle only requireth men to make no *unlawful change* (such as is the forsaking of a Wife or Husband) nor no *unnecessary change*, as if it were necessary (as in the case of Circumcision): But in the next words he saith [*Art thou called being a Servant? Care not for it: But if thou maist be made free, use it rather.*] He bids every man *abide with God* in the place he is *called to*, but forbids them not to *change their State* when they are called to change it. *vers.* 24. He speaks more of *Relations* (of single Persons and Married, Servants and Free, *&c.*) than of *Trades* or *Offices*: And yet no doubt but a *single* person may be *married*, and the *married* must be *separated*; and *Servants* may be *Free*. No Man must take up or change any Calling without sufficient cause to call him to it: But when he hath such cause, he sinneth if he change it not. The Apostles changed their Callings, when they became Apostles; and so did multitudes of the Pastors of the Church in every age. God no where forbids men to change their Employment for the better, upon a sufficient cause or call.

Dir. 21. §. 26. Direct. 21. *Especially be sure that you live not out of a calling, that is, such a stated course of Employment, in which you may best be serviceable to God.* Disability indeed is an unresistible impediment. Otherwise no man must either live *idlely*, or content himself with doing some little Chares as a Recreation or on the by: but ever one that is able, must be *statedly*, and *ordinarily* imployed in such work, as is serviceable to God, and the common Good. Quest. *But will not Wealth excuse us?* *Answ.* It may excuse you from some sordid sort of work, by making you more serviceable in other: but you are no more excused from service and work of one kind or other, than the poorest man: Unless you think that God requireth least, where he giveth most. Quest. *Will not Age excuse us?* *Answ.* Yes, so far as it *disableth* you; but no further. Object. *But I am turned out of my Calling.* *Answ.* You are not turned out of the Service of God: He calleth you to that, or to another. Quest. *But may I not cast off the world, that I may only think of my Salvation?* *Answ.* You may cast off all such excess of worldly cares or business as unnecessarily hinder you in spiritual things: But you may not cast off all *bodily employment* and *mental labour* in which you may serve the common Good. Every one that is a member of Church or Common-wealth must employ their parts to the utmost for the good of the Church and Common-wealth: *Publick Service* is Gods *greatest Service*. To neglect this, and say, I will pray and meditate, is as if your Servant should refuse your *greatest work*, and tye himself to some

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leſſer eaſie part: And God hath commanded you ſome way or other to labour for your daily bread, and not to live as drones on the ſweat of others only. Innocent *Adam* was put into the Garden of *Eden to dreſs it*: And falling Man muſt *eat his bread in the ſweat of his brows*: Gen. 3. 19. And he that *will not work, muſt be forbidden to eat*, 2 Theſ. 3. 6, 10, 12. And indeed it is neceſſary to our ſelves, for the health of our bodies, which will grow diſeaſed with idleneſs, and for the help of our *ſouls*, which will fail if the body fail: And man in fleſh muſt have work for his body as well as for his ſoul: And he that will do nothing but pray and *Meditate*, it's like will (by ſickneſs or Melancholly) be diſabled e're long either to pray or meditate: Unleſs he have a body extraordinary ſtrong.

Dir. 22. §. 26. Direct. 22. *Be very watchful Redeemers of your Time, and make Conſcience of every Hour and Minute, that you looſe it not, but ſpend it in the beſt and moſt ſerviceable manner that you can.* Of this I intend to ſpeak more particularly anon; and therefore ſhall here add no more.

Dir. 23. §. 27. Direct. 23. *Watchfully and reſolutely avoid the Entanglements and diverting Occaſions, by which the Tempter will be ſtill endeavouring to waſte your time and hinder you from your work.* Know what is the principal ſervice that you are called to, and avoid avocations: eſpecially Magiſtrates and Miniſters, and thoſe that have *great* and *publick* work, muſt here take heed. For if you be not very *wiſe* and *watchful*, the Tempter will draw you before you are aware, into ſuch a multitude of diverting care or buſineſſes, that ſhall ſeem to be your *duties*, as ſhall make you almoſt unprofitable in the world: you ſhall have this or that little thing that muſt be done, and this or that friend that muſt be viſited or ſpoken to, and this or that civility that muſt be performed; ſo that trifles ſhall detain you from all conſiderable works. I confeſs Friends muſt not be neglected, nor civilities be denied: but our *Greateſt duties* having the *Greateſt neceſſity*, all things muſt give place to them in their proper ſeaſon. And therefore that you may avoid the offence of friends, avoid the *place* or *occaſions* of ſuch impediments: And where that cannot be done, whatever they judge of you, neglect not your moſt neceſſary work. Elſe it will be at the will of men and Satan, whether you ſhall be ſerviceable to God or not.

Dir. 24. §. 28. Direct. 24. *Ask your ſelves ſeriouſly how you would wiſh at death and judgment that you had uſed all your wits, and time, and wealth; and reſolve accordingly to uſe them now.* This is an excellent *Direction* and *Motive* to you, for *doing good* and preventing the condemnation which will paſs upon *unprofitable Servants*. Ask your ſelves, will it comfort me more at death or judgment, to think or hear, that I ſpent this hour in plays or idleneſs, or in doing good to my ſelf or others? How ſhall I wiſh then I had laid out my eſtate, and every part of it? Reaſon it ſelf condemneth him that will not now chooſe the courſe which *then* he ſhall wiſh that he had choſen, when we foreſee the conſequence of that day.

Dir. 25. §. 29. Direct. 25. *Underſtand how much you are* beholden *to God (and not he to you) in that he will employ you in doing any Good: and how it is the way of your own receiving; and know the excellency of your work and end, that you may do it all with Love and Pleaſure.* Unacquaintedneſs with our Maſter, and with the Nature and Tendency of our work, is it that maketh it ſeem tedious and unpleaſant to us: And we ſhall never do it well, when we do it with an ill will, as meerly forced. God loveth a cheerful Servant; that *Loveth* his *Maſter* and his *work*. It is the main policy of the Devil to make our duty ſeem *grievous, unprofitable, undeſirable* and *wearieſome* to us: For a little thing will ſtop him that goeth unwillingly and in continual pain.

§. 30. Direct. 26. *Expect your Reward from God alone, and look for unthankfulneſs and abuſe from men, or wonder not if it befall you:* If you are not the Servants of Men, but of God, expect your recompence from him you ſerve. You ſerve not *God indeed*, if his reward alone will not content you, unleſs you have alſo mans reward. *Verily you have your reward*, if with the Hypocrite you work for Mans Approbation. *Mat.* 6. 2, 5. Expect eſpecially if you are Miniſters or others, that labour directly for the good of *ſouls*, that many prove your *Enemies for your telling them the truth*, and that if you were as good as *Paul*, and as unwearied in ſeeking mens Salvation, yet *the more you love, the leſs you will* (by many) *be loved*: and thoſe that he could have wiſht himſelf accurſed from Chriſt to ſave, did hate him and perſecute him, as if he had been the moſt accurſed Wretch: A peſtilent Fellow, and a Mover of Sedition among the People, and one that turned the world upſide down, were the Names they gave him; and where ever he came, *Bonds and Impriſonment did attend him*; and ſlandering, and reviling, and whipping, and ſtocks, and vowing his death, are the Thanks and Requital which he hath from thoſe, for whoſe ſalvation he ſpared no pains, but did *ſpend* and *was ſpent*. If you cannot do good upon ſuch terms as theſe, and for thoſe that will thus requite you, and be contented to expect a reward in Heaven, you are not fit to follow Chriſt, who was worſe uſed than all this, by thoſe to whom he ſhewed more love, than any of his Servants have to ſhew. Take up your croſs, and do *good* to the *unthankful*, and *bleſs them that curſe you*, and *love them that hate you*, and *pray for them that deſpightfully* uſe you and *perſecute you*, if you will be the *Children* of God. *Mat.* 5. *Dir.* 26.

§. 31. Direct. 27. *Make not your own Judgments or Conſciences your Law or the Maker of your Duty; which is but the Diſcerner of the Law of God, and of the Duty which he maketh you, and of your own Obedience or Diſobedience to him.* There is a dangerous Errour grown too common in the world, that a man is bound to do every thing which his Conſcience telleth him is the will of God; and that every man muſt obey his Conſcience, as if it were the Law-giver of the world: whereas indeed it is not our ſelves but God that is our Law-giver. And Conſcience is not appointed or authoriſed, to make us any duty, which God hath not made us; but only to diſcern the Law of God, and call upon us to obſerve it, And an Erring Conſcience is not to be obeyed, but to be better informed, and brought to a righter Performance of its office. *Dir.* 25.

§. 32. In proſecution of this *Direction*, I ſhall here anſwer ſeveral caſes about doubting.

Queſt. 1. *What if I doubt whether a thing be a Duty and good Work or not? Muſt I do it while I doubt? Nay, what if I am uncertain whether it be Duty or Sin?* *Queſt.*

Anſw. 1. In all theſe caſes about an Erring or Doubting Conſcience, forget not to diſtinguiſh between the *Being* of a Duty, and the *Knowledge* of a duty: and remember that the firſt Queſtion is, *Whether this be my Duty?* and the next, *How I may diſcern it to be my Duty?* And that God giveth it the *Being* by his Law, and *Conſcience* is but to *know* and *uſe it*: And that God changeth not *his Law* and our *Duty*, as oft as our Opinions change about it. The Obligation of the Law is ſtill the ſame, though our Conſciences err in apprehending it otherwiſe. Therefore if God command you *Anſw.*

a Duty, and your opinion be that he doth not command it, or that he forbids it, and so that it is no Duty, or that it is a sin, it doth not follow that indeed God commands it not because you think so: Else it were no Errour in you, nor could it be possible to err, if the thing become true, because you think it to be true. God commandeth you to Love him, and to worship him, and to nourish your children, and to obey the higher powers, &c. And do you think you shall be discharged from all these duties, and allowed to be prophane, or sensual, or to resist authority, or to famish your children, if you can but be blind enough to think that God would have it so? 2. Your *errour* is a sin it self: And do you think that one sin must warrant another? or that sin can discharge you from your duty, and disanul the Law? 3. You are a *Subject* to God and not a King to your self: and therefore you must obey his Laws, and not make new ones.

Quest. §. 33 Quest. 2. *But is it not every Mans Duty to obey his Conscience?*

Answ. *Answ.* No: It is no mans duty to obey his Conscience in an errour, when it contradicteth the command of God: Conscience is but a *Discerner* of Gods command, and not at all to be *obeyed strictly* as a Commander, but it is to be obeyed in a larger sense, that is, to be *followed* where ever it truly discerneth the command of God. It is our duty to *lay by our errour* and *seek* the *cure* of it till we *attain it*, and not to *obey* it.

Quest. §. 34. Quest. 3. *But is it not a sin for a man to go against his Conscience?*

Answ. *Answ.* Yes: Not because Conscience hath any authority to make Laws for you; but because interpretatively you go against God. For you are bound to obey God in all things: and when you think that God commandeth you a thing, and yet you will not do it, you disobey formally though not materially: The matter of obedience is the thing commanded: The form of obedience is our doing the thing, because it is commanded; when the Authority of the Commander causeth us to do it. Now you reject the *Authority* of God when you reject that which you think he commandeth, though he did not.

Quest. §. 35. Quest. 4. *Seeing the* Form *of Obedience is the* Being *of it, and denominateth, which the* Matter *doth not without the form, and there can be no sin which is not against the authority of God, which is the formal cause of obedience, is it not then my Duty to follow my Conscience?*

Answ. *Answ.* 1. There must be an Integrity of Causes, or Concurrence of all Necessaries to make up Obedience, though the want of any one will make a sin: If you will be called obedient, you must have the Matter and Form, because the true form is found in no other matter: You must do the thing *commanded, because of his Authority that commandeth it.* If it may be called *really* and *formally Obedience*, when you err, yet it is not that Obedience which is acceptable: For it is not any kind of Obedience, but Obedience in the thing commanded that God requireth. 2. But indeed as long as you err sinfully, you are also wanting in the Form as well as the matter of your obedience, though you intend Obedience in the particular act. It is not only a wilful opposing, and positive rejecting the Authority of the Commander, which is formal disobedience: but it is any *Privation* of *due Subjection* to it; when his Authority is not so regarded as it ought to be; and doth not so powerfully and effectually move us to our Duty as it ought. Now this *formal Disobedience* is found in your *erroneous Conscience:* For if Gods Authority had moved you as it should have done, to diligent enquiry and use of all appointed means, and to the avoiding of all the causes of errour, you had never erred about your duty. For if the Errour had been perfectly involuntary and Blameless, the thing could not have been your particular duty, which you could not possibly come to know.

§. 36. Quest. 5. *But if it be a sin to go against my Conscience, must I not avoid that sin by obeying it? Would you have me sin?* *Quest.*

Answ. You must avoid the sin, by *changing your Judgment*, and not by *obeying it:* For that is but to avoid one sin by committing another. An erring judgment is neither obeyed nor disobeyed without sin: It can make you sin, though it cannot make you duty: It doth ensnare, though not oblige. If you follow it you break the Law of God in doing that which he forbids you: If you *forsake* it and *go against* it, you reject the authority of God, in doing that which you think he forbids you. So that there is no attaining to innocence any other way, but by coming first to know your duty, and then to do it. If you command your Servant to weed your Corn, and he mistake you and verily think, that you bid him pull up the *corn*, and not the weeds; what now should he do? Shall he *follow* his judgment, or *go against it? Neither*, but *change it*, and *then follow it*; and to that end enquire further of your mind till he be better informed; and no way else will serve the turn. *Answ.*

§. 37. Quest. 6. *Seeing no man that erreth doth know or think that he erreth (for that's a contradiction) how can I lay by that opinion, or strive against it, which I take to be the truth?* *Quest.*

Answ. It is your sin, that you take a falshood to be a truth: God hath appointed means for the cure of blindness and errour as well as other sins; or else the world were in a miserable case. Come into the light, with due self-suspicion, and impartiality, and diligently use all Gods means, and avoid the Causes of Deceit and Errour, and the Light of Truth will at once shew you the Truth, and shew you that *before you erred.* In the mean time sin will be sin though you take it to be duty, or no sin. *Answ.*

§. 38. Quest. 7. *But seeing he that knoweth his Masters will and doth it not, shall be beaten with many stripes; and he that knoweth it not, with few; is it not my duty chiefly to avoid the many stripes, by avoiding sinning against my Conscience or Knowledge?* *Quest.*

Answ. 1. Your Duty is to avoid both: and if both were not sinful, they would not both be punished with Stripes: 2. Your Conscience is not your *Knowledge* when you err, but your *Ignorance. Conscience* as it signifieth the *Faculty* of *Knowing*, may be said to be Conscience when it erreth; as *Reason* is *Reason* in the *Faculty* when we err. And Conscience as to an erring act, may be called Conscience so far as there is any true Knowledge in the act; (as a man is said to see when he mis-judgeth of colours, or to reason when he argueth amiss.) But so far as it erreth it is no Conscience in act at all: For Conscience is science, and not nescience. You sin against your knowledge, when you sin against a well informed Conscience, but you sin in ignorance when you sin against an erring Conscience. 3. And if the Question be not, what is your duty, but which is the smaller sin, then it is true, that *Cæteris paribus* it is a greater sin to go against your judgement, than to follow it. But yet other *imparities* in matter and circumstances, may be an exception against this rule. *Answ.*

§. 39. Quest. 8. *But it is not possible for every Man presently to know all his Duty, and to avoid all Errour about his Duty: Knowledge must be got in time: All Men are ignorant in many things:* *Quest.*

(*I will*

ſhould I not then in the mean time follow my Conſcience?

Anſw. *Anſw.* 1. Your ignorance is *culpable* or *not culpable*. If it be not culpable, the thing which you are ignorant of is not *your duty*. If *culpable* (which is the caſe ſuppoſed) as you brought your ſelf to that difficulty of knowing, ſo it will remain your ſin till it be cured; and one ſin will not warrant another. And all that time you are under a *double command*, the one is to *Know* (and uſe the means of *Knowledge*) and the other is to do the thing commanded. So that how long ſoever you remain in errour you remain in ſin, and are not under an obligation to *follow* your errour, but firſt to *Know* and then to *Do* the contrary Duty. 2. And as long as you keep your ſelf in a neceſſity, or way of ſinning, you muſt call it ſin as it is, and not call it *duty*: It is not your *duty* to chooſe a *leſſer ſin* before a greater, but to refuſe and avoid both the *leſſer* and the *greater*: And if you ſay, [*you cannot*;] yet remember that it is only your *ſin* that is your *impotency*, or your *impotency* is *ſinful*: But it is true that you are moſt obliged to avoid the *greateſt ſin*: Therefore all that remaineth in the reſolving of all ſuch caſes is but to know of *two ſins* which is the *greateſt*.

Queſt. § 40 Queſt. 9. *What if there be a Great Duty which I cannot perform without committing a little ſin? Or a very great Good which I cannot do, but by an unlawful means? As to ſave the Lives of many by a lie?*

Anſw. *Anſw.* 1. It is no *Duty* to you, when you cannot do it without *wilful ſin*, be it never ſo little. Deliberately to chooſe a ſin, that I may perform ſome Service to God, or do ſome Good to others, is to run before we are called, and to make work for our ſelves which God never made for us; and to offer ſin for a ſacrifice to God; and *to do evil that good may come of it*; and abuſe God and reject his Government, under pretence of ſerving him: *The ſacrifice of the Wicked is an abomination to the Lord: how much more when he bringeth it with a wicked mind?* Prov. 21. 27. & 15. 8. *He that turneth away his Ear from hearing the Law, even his prayer ſhall be abomination.* Prov. 28. 9. *Be more ready to hear, than to offer the Sacrifice of fools: for they conſider not that they do evil.* Eccleſ. 5. 1. 2. If you will do good by ſinning, you muſt do *Good* in oppoſition to God: and how eaſily can he diſappoint you, and turn it into *Evil*? It is not *Good indeed*, which *muſt* be accompliſhed *by ſin*. The *final Good* is never promoted by it: And all other *Good* is to be eſtimated by its tendency to the *End*: You think that *Good* which is not ſo, becauſe you judge by the preſent feeling of your fleſh, and do not foreſee how it ſtands related to the everlaſting Good.

Queſt. §. 41. Queſt. 10. *Seeing then that I am ſure before hand that I cannot Preach, or Hear, or Pray, or do any good Action without ſin, muſt I not, by this rule, forbear them all?*

Anſw. *Anſw.* No: becauſe your *Infirmities* in the performance of your *duty*, which you *would avoid* and *cannot*, are not made the *condition* of your action, but are the *diſeaſes* of it; They are not *choſen* and *approved* of: The *duty* is *your duty* notwithſtanding your *infirmities*; and may be accepted of: for you *cannot* ſerve God in *Perfection* till you are *perfect*: and to *caſt away* his ſervice is a far greater ſin, than to *do it imperfectly*. But *you may* ſerve him without ſuch wilful choſen ſin; if not in *one way*, yet in another. The *Imperfection* of your ſervice is repented of while it is committed: but ſo is not your *approved choſen ſin*. For a Man to make a *Bargain againſt God*, that he *will commit* a ſin againſt him, though the Action be the *ſame* which he hath often done before in pardonable weakneſs, this is turn it to a *preſumptious heinous ſin*. If he doth it for *worldly gain* or *ſafety*, he *ſelleth* his obedience to God for trifles. If he do it to *ſerve God by*, he blaſphemeth God, declaring him to be *Evil* and a Lover of ſin, or ſo impotent as not to be able to *do good*, or attain his ends by lawful means. It is moſt dangerous to give it under our hands to the Devil that we will ſin, on what pretence ſoever.

§. 42. Queſt. 11. *What if I am certain that the duty is great, and uncertain whether the thing annexed to it be a ſin or not? Muſt I forbear a certain duty for an uncertain ſin? Or forbear doing a great and certain good, for fear of a ſmall uncertain evil?* *Queſt.*

Anſw. 1. The Queſtion *de eſſe* muſt go before the Queſtion *de apparere*. Either that which you ſay you are *uncertain* of, *is indeed a ſin*, or *it is none*. If it *be no ſin*, then you are bound both to ſearch till you know that it is *no ſin*, and not to forbear your duty for it. But if *really* it be a *ſin*, then your *uncertainty* of it *is another ſin*: And that which *God bindeth* you to, is to forſake them both. 2. Your Queſtion containeth a contradiction: you cannot be certain that it is a Duty at all to you, any further than you are certain whether the *Condition* or *Means* be lawful or a ſin. What if an Auditor in *Spain* or *Italy* ſay, *I am certain that it's a duty to obey my Teachers; but I am uncertain whether their Doctrines of the Maſs, Purgatory, and the reſt have any untruth or ſin in them; therefore I muſt not forbear certain Obedience for uncertain ſin*: Or if a Prieſt among them ſay, *I am certain that it is a duty to preach Gods word, but I am not certain that the* Trent-*Articles which I muſt ſwear, or ſubſcribe, are ſinful or falſe; therefore I muſt not leave a great and certain duty for an uncertain ſin.* The anſwer to them both is eaſie: 1. It is your ſin that you are uncertain of the ſinfulneſs of thoſe things which God hath forbidden: And God biddeth you firſt to ſearch the Scriptures, and cure that Errour: He made *his Law* before your *doubts* aroſe, and will not change it, becauſe you *doubt*. 2. You contradict your ſelves by a miſtake: you have no more certainty that you ſhould obey your Teachers in theſe Particulars, than you have that the things which they teach or command you are not againſt that Law of God. You are certain that you muſt obey them in all things *not forbidden* by God, (and within the reach of their office to require.) And you are as certain that it is unlawful to obey them againſt the Law of God, and that God muſt be obeyed before man: But whether you muſt obey them in *this particular* caſe, you cannot be certain while you are uncertain whether it be forbidden of God. And the Prieſt muſt be as uncertain whether it be any Duty of his at all, to preach Gods word, as he is uncertain of the lawfulneſs of the *Trent Oath or ſubſcription*, unleſs he can do it without. If a Subject ſay, *I am certain that to Govern the Kingdom well is a great good Work and Duty, but I am uncertain whether to depoſe the King if he Govern not well, and ſet up my ſelf, be a ſin: Therefore the Certain good muſt overrule the uncertain evil.* I give him the ſame anſwer, It is your ſin to be uncertain whether Rebellion be a ſin: and God bindeth you to lay by the *ſin of your Judgment*, and not to make it a ſhooing horn to more. 2. You are ſure that *Governing well* is a *Good work*; but you ſhould be as ſure that it is no *duty* of *yours*, nor no *Good Work* for you to do, as you are ſure that you are but a private man and a ſubject, and never called to do the *Good* of anothers office. A private man may ſay, *I am ſure Preaching is a good work, but I am*

Anſw.

not sure that a private unordained man may not statedly separate himself to do it. But he can be no surer that it is a *duty* to him, than he is that *he is called* to it.

Quest. §. 43. Quest. 12. *Well; suppose my ignorance be my sin, and suppose that I am equally uncertain of the duty and of the sin annexed, yet if I have done all that I am able, and remain still unresolved, and after my most diligent enquiry am as much in doubt as ever, what should I then do?*

Answ. *Answ.* 1. If you had by any former sin so forfeited Gods assistance, as that he will leave you to your blindness, this altereth not his *Law* and your *obligations* which are still the same (to *Learn, understand and practice.*) 2. But if you are truly willing to *understand*, and *practice*, and *use his means*, you have no cause to imagine that he will thus forsake you: undoubtedly he appointeth you no means in vain: If you attain not sufficient resolution to guide you in your duty, it is either because your hearts are false in the enquiry, and byassed, or unwilling to know the truth, or do it: or because you use not the true appointed means for resolution, but in *partiality* or *laziness* neglect it.

Quest. §. 44. Quest. 13. *Suppose still my ignorance be my sin, which is the Greater sin, to neglect the good work or to venture on the feared evil that is annexed? I am not conscious of any unfaithfulness but humane frailty, that keepeth me from certainty. And no man is so perfect as to have no culpable ignorance, and to be certain in every point of duty: Therefore I must with greatest caution avoid the greatest sin, when I am out of hope of avoiding all. On one side it is a common Rule that I must do nothing against Conscience (no not a doubting Conscience) though I must not always do what it biddeth me: For he that doubteth is condemned if he eat: for whatsoever is not of faith is sin*, Rom. 14. 23. *On the other side, if all duty be omitted which conscience doubteth of, I may be kept from almost every duty.*

Answ. *Answ.* The heart is so deceitful that you have great cause to watch, lest humane felicity be pretended for that error which a corrupted byassed partial mind, or wilful laziness is the cause of. Diligent study, and enquiry, and prayer, with a sincere desire to know the truth, may succeed at least to so much satisfaction, as may keep your minds in quietness and peace, and give you comfort in your way, and preserve you from all such sin as is inconsistent with this your safety and acceptance with God. But yet it is true that humane frailty will occasion in the best uncertainties in some particular cases, and though God make it not our duty of two sins to choose the less (but to refuse both) yet he maketh it our duty more diligently to avoid the greater than the less. And oft-times the case is so sudden that no enquiry can be made: And therefore I confess a Christian should know which *sins are greatest and to be most avoided.* At present I shall lay down these *following Rules*, premising this, that where *accidents and circumstances which makes sins Great or Small are to be compared, they are oft-times so numerous and various, that no Rules can be laid down before hand that will serve all turns, no more than in Law and Physick* any Law-books or Physick books will serve all cases without a present experienced judicious Counsellor: *Present* PRUDENCE and SINCERITY must do most.

Rule §. 45. Rule 1. *In things altogether indifferent nothing must be done that Conscience doubteth of, because there is a possibility or fear of sinning on the one side, but none on the other: And in that case it is a certain sin to venture on a feared sin.* But then it is supposed that the thing be indifferent as cloathed with all its circumstances, and that there be no accident that taketh away its indifferency.

§. 46. Rule 2. *In case the thing be really unlawful, and I think it to be* lawful, *but with some doubting, but am clear that the forbearing it is no sin; there the sin is only in the doing it; because all is clear and safe on the other side.* Rule

§. 47. Rule 3. *There are many sins which are always and to all persons in all cases sins, and not doubted of by any without gross unfaithfulness or negligence, and here there is no room for any doubting whether we must do that Good which cannot be done without that sin, it being certain that no such Good can be a duty.* As to commit Idolatry; to blaspheme God, to deny Christ, to deny the Scriptures, to hate, or reproach, or oppose a holy life, to be perjured, to approve or justify the sin of others, *&c.* It can be no duty which cannot be done without the wilful yielding to or committing these or any known sin. Rule

§. 48. Rule 4. *There are some duties so great, and clear, and constant to all, that none but a profligate or graceless Conscience (or one that is fearfully poysoned with sin) can make a doubt of it deliberately:* These therefore come not within the case before us. Rule

§. 49. Rule 5. *If Moral evil be compared only with Natural Good, or Moral Good with Natural Evil, there is no doubt to be made of the case: the least sin having more evil in it than the Prosperity or Lives of millions of men have Good (considered in themselves as Natural good:) and the least duty to God having more good in it, than the death of millions of men (as such) hath evil: for the Good of duty and the evil of sin are greatned by their respect to God, and the other lessened as being Good or Evil only unto men, and with respect to them.* Rule

§. 50. Rule 6. *Where I am in an equal degree uncertain, of the Duty to be omitted, and of the sin to be committed, it is a Greater sin to venture doubtfully upon the committing of a positive sin that is Great (in case it prove a sin) than upon the omitting a duty which (in case it prove a duty) is less; And on the contrary it is worse to venture on the omitting of a Great duty, than on the committing of a small positive sin.* As suppose my own or my neighbours house be on fire, and I am in doubt whether I may take another mans water to quench it against his will. Or if my own, or my childs, or neighbours life be in danger by famine, and I doubt whether I may take another mans apples, or pears, or ears of corn, or his bread against his will to save my own life or anothers. Really the thing is already made Lawful or Unlawful (which I now determine not) by the Law of God: But in my unavoidable uncertainty (if I be equally doubtful on both sides) it is a far greater sin (if it prove a sin) to omit the saving of the House or Life, than to take another mans water, or fruit, or bread that hath plenty (if this prove the sin:) So if King and Nobles were in a ship which would be taken and all destroyed by Pirates, unless I told a lie, and said, They are other persons: If I were *equally in doubt* which course to take, to lie or not, (though sin have more *evil* than all our Lives have good) yet a *sinful omitting* to save all their lives is a *greater sin*, than a *sinful telling* of such a *lie.* Suppose I am in doubt whether I may lawfully save an Ox, or Asse, or a Mans life, by labour on the Sabbath day: Or *David* had doubted whether he might eat the consecrated shew-bread in his necessity? It's clear that the *sinful neglect* of a mans life is *worse* than the sinful violation of a Sabbath, or the sinful use of the consecrated bread. If I equally doubt whether I may use a ceremony or disorderly defective form of prayer, and whether I should preach the

the Goſpel to ſave mens ſouls, where there are not others enough to do it; it's clear that *ſinfully* to uſe a *ceremony* or *diſorderly form* of prayer is (*cæteris paribus*) a *leſſer ſin*, than *ſinfully* to neglect to preach the Goſpel and to ſave mens ſouls. On the other ſide, ſuppoſe I dwelt in *Italy*, and could not have leave to preach the Goſpel there, unleſs I would ſubſcribe to the *Trent* confeſſion, or the Canon third of *Concil. Lateran. Sub Innocent* 3. One of which requireth men to ſwear for Tranſubſtantiation, and to interpret the Scriptures only according to the unanimous conſent of the Fathers (who never unanimouſly conſented in any expoſition of the greateſt part of the Scriptures at all) The other decreeth the Popes depoſing Temporal Lords, and diſobliging their ſubjects from their allegiance: On one ſide I doubt whether by ſubſcribing I become not guilty of juſtifying Idolatry, Perjury and Rebellion, and making my ſelf guilty of the perjury of many thouſand others: On the other ſide I doubt whether I may diſobey my Superiors who command me this ſubſcription, and may forbear preaching the Goſpel; when yet I apprehend that there are others to preach it, and that my worth is not ſo conſiderable as that there ſhould be any great loſs in putting me out and putting in another, and God needeth not me to do him ſervice, but hath inſtruments at command, and that I know not how ſoon he may reſtore my liberty, or that I may ſerve him in another Country, or elſe in ſufferings at home, in ſuch a caſe the *ſinful juſtifying* of *Perjury* or *Rebellion* in whole Countries is a far *greater ſin*, than the *ſinful omiſſion* of my preaching: For he that juſtifieth *Perjury*, deſtroyeth the bonds of all ſocieties, and turneth looſe the ſubjects againſt their Soveraigns. Or if I being a Miniſter were forbidden to preach the Goſpel where there is neceſſity, unleſs I will commit ſome ſin; if I doubt on one ſide whether I ſhould diſobey my Superiors, and on the other whether I ſhould forbear my calling, and neglect the ſouls of ſinners; it is a leſſer ſin (*cæteris paribus*) to diſobey a man *ſinfully*, than to *diſobey God* and to be cruel to the ſouls of men to their perdition *ſinfully*. Or if I have made a vow and ſworn that I will caſt away a penny or a ſhilling, and I am in doubt on one ſide whether I be not bound to keep it as a Vow, and on the other whether it be not a ſin to keep it, becauſe to caſt away any of my talents is a ſin, in this caſe, the *ſinful caſting* away of a penny or a ſhilling, is not ſo great a ſin, as *ſinful Perjury*. If *Daniel* and the three witneſſes had been in equal doubt whether they ſhould obey the King, or Pray to God (as *Dan.* 6.) and renounce the bowing to his Idol (*Daniel* 3.) The ſinful forbearance of prayer as then commanded, and the ſinful bowing to the Idol, had been a *greater ſin*, than a *ſinful diſobeying* the Kings command in ſuch a caſe, if they *had* miſtaken.

Rule §. 51. Rule 7. *If I cannot diſcern whether the Duty to be omitted, or the ſin to be committed be materially and in other reſpects the greater, then that will be to me the greater of the ſins which my doubting Conſcience doth moſt ſtrongly ſuſpect to be ſin in its moſt impartial deliberation.* For *if other things* be equal, certainly the ſinning againſt more or leſs conviction or doubting muſt make an inequality. As if I could not diſcern whether my ſubſcription to the *Trent* confeſſion, or my forbearing to preach, or my preaching though prohibited, were the greater ſin, in caſe they were all ſinful; but yet I am *moſt ſtrongly ſuſpicious* of ſinfulneſs in the *ſubſcription*, and *leſs ſuſpicious* of ſinfulneſs in my *forbearing* in ſuch a caſe to preach, and leaſt of all ſuſpicious of ſinfulneſs in my preaching though prohibited: In this caſe to *ſubſcribe ſinfully* is the *greateſt ſin*, and to *forbear ſinfully* to exerciſe my office is the *next*, and to *preach unwarrantably* is the leaſt.

§ 52. Rule 8. *If I could perceive no difference* *Rule* *in the degrees of evil in the Omiſſion and the Commiſſion, nor yet in the degrees of my ſuſpicion or doubting, then that is the greater ſin which I had greater helps and evidence to have known, and did not.*

§. 53. Rule 9. *If both greater material evil be on* *Rule* *one ſide than on the other, and greater ſuſpicion or evidence of the ſinfulneſs alſo, then that muſt needs be the greater ſin.*

§. 54. Rule 10. *If the Greatneſs of the Materi-* *Rule* *al Evil be on one ſide, and the greatneſs of the ſuſpicion and evidence be on the other, then the former (if ſin) will be materially and in it ſelf conſidered the worſt; but the latter will be formally the greater diſobedience to God.* But the compariſon will be very difficult. As ſuppoſe that I ſwear to God that I will caſt away a ſhilling, or that I will forbear to pray for a week together: Here I take perjury to be a greater ſin, than my caſting away a ſhilling, or forbearing to pray a week: But when I queſtion whether the Oath ſhould be kept or not, I have *greater ſuſpicion* that it *ſhould not*, than that it *ſhould*, becauſe no oath muſt be the bond of the leaſt iniquity. Here if the not keeping it prove a ſin, I ſhall do that which is the *Greater ſin in it ſelf* if I keep it not; but I ſhall ſhew *more diſobedience* in keeping it, if it be not to be kept.

§. 55. Rule 11. *If it be a double ſin that I ſuſpect* *Rule* *on one ſide, and but a ſingle one on the other, it maketh an inequality in the caſe.* As ſuppoſe that in my Fathers family there are Hereticks, and Drunkards, and I ſwear that in my place and calling I will endeavour to caſt them out. My Mother approveth my Vow: My Father is againſt it and diſchargeth me of it, becauſe I did it not by his advice. On one ſide I doubt whether I am bound, or may act againſt my Fathers will: On the other ſide, I as much doubt whether I am not *perjured*, and *diſobedient* to my Mother if I do it not, and whether I diſobey not God, that made it my duty to endeavour the thing in my place and calling before I vowed it.

§. 56. Rule 12. *There is a great deal of diffe-* *Rule* *rence between omitting the ſubſtance of a duty for ever, and the delaying it, or altering the time, and place and manner.* For inſtance, that which will juſtifie or excuſe me for *ſhortning my prayer*, or for praying but *once a day*, or at *noon* rather than in the morning, or for defect in *method*, or *fervency*, or *Expreſſions*, may not juſtifie or excuſe me for denying, renouncing or long forbearing prayer. And that which may excuſe an Apoſtle for not preaching in the Temple or Synagogues, or not having the Emperors, or the High-Prieſts allowance or conſent, or for not continuing in one City or Country; would not excuſe them if they had renounced their *callings*, or totally as to all times, and places, and manner of performance have ceaſed their *work* for fear of men.

§. 57. Rule 13. *If the duty to be omitted, and* *Rule* *the ſin to be committed ſeem equal in greatneſs, and our doubt be equal as to both, it is commonly held ſafer to avoid the Commiſſion more ſtudiouſly than the omiſſion.* For which there are many reaſons given.

§. 58. Rule 14. *There is uſually much more mat-* *Rule* *ter for fear and ſuſpicion* cæteris paribus *of ſins to be committed, than of* Duties *to be omitted, when the Commiſſion is made neceſſary to the doing of the duty.* Both becauſe it is *there* that the fear *beginneth:* For I am certain that the *Good work is no Duty to me, if the act be a ſin which is its neceſſary Condition.* Therefore ſo far as I *ſuſpect* the *act* to be ſinful, I muſt needs *ſuſpect* the *duty* to be *no duty to me* at that time: It is not poſſible I ſhould

to

be rationally *more* perſwaded that the Duty is my *duty*, than that the Condition is no ſin: If it were the ſaving of the lives of all men in the Country, I could no further take it to be my duty, than I take that to be no ſin by which it muſt be done, it being a thing paſt controverſie that we muſt not ſin for the accompliſhment of any good whatſoever. And alſo becauſe the ſin is ſuppoſed to be *always* ſin, but few duties are at all times duties: And the ſin is a ſin to every man, but the duty may be another mans duty and not mine. For inſtance: *Charles* the fifth impoſeth the *Interim* upon *Germany*: Some Paſtors yielded to it: Others refuſed it and were caſt out: Thoſe that yielded pleaded the Good of the Churches, and the prevention of their utter deſolation, but yet confeſſed that if the thing impoſed were ſinful, it was not their duty to do it for any Good whatſoever, but to ſeek the Good of the Church as well as they could without it: The other that were caſt out argued, that ſo far as they were confident the Interim was ſinful, they muſt be confident that nothing was their duty that could not be done without it, and that God knew beſt what is Good for his Church, and there is no accompliſhing its good by ſin and Gods diſpleaſure; and that they did not therefore forſake their Miniſtry, but only loſe the Rulers Licence; for they reſolved to preach in one place or other till they were impriſoned, and God can ſerve himſelf by their impriſonment or death as well as by their preaching: And while others took their places that thought the Interim lawful, the Churches were not wholly deſtitute, and if God ſaw it meet, he could reſtore their fuller liberties again: In the mean time to ſerve him as all Paſtors did for three hundred years after Chriſt (without the Licence of the Civil Magiſtrate) was not to caſt away their office. Another inſtance: The zealous Papiſts in the Reign of *Hen.* 3. in *France* thought that there was a Neceſſity of entring the League and warring againſt the King, becauſe Religion was in danger, the preſervation whereof is an unqueſtionable duty. The Learned and moderate Lawyers that were againſt them ſaid, that there being no queſtion but the King had the total ſoveraignty over them, they were ſure it was a ſin to reſiſt the Higher powers, and therefore no preſervation of Religion could be a duty or lawful to them which muſt be done by ſuch a certain ſin: Sin is not the means to ſave Religion or the Commonwealth.

Rule §. 59. Rule 15. *When a thing is not prohibited and ſinful ſimply in it ſelf, but becauſe of ſome accidental or conſequential evil that it tendeth to, there a Greater accidental or conſequential Good, may preponderate the evil, and make the thing become no ſin, but a Duty.* It is a matter of exceeding difficulty to diſcern oft times whether a thing be *ſimply* and *abſolutely* forbidden, or only by *accident* and *alterably*, and to diſcern *which Accident* doth preponderate. There are ſo many Obſervations that ſhould here be taken in, and ſo much of a mans life and peace is concerned in it, that it deſerveth a Treatiſe by it ſelf. And therefore I ſhall not meddle with it any further here, leſt an inſufficient tractate be worſe than none, in a caſe where error is ſo eaſie and perillous.

Rule §. 60. Rule 16. *As to the danger of the ſinner himſelf, there is a great deal of difference between an error and ſin of humane frailty, when the ſervice of God, and true obedience, and the common good is ſincerely intended, and an error and ſin of falſe-heartedneſs and ſloth, when ſelfiſhneſs is the ſecret ſpring of the error, and carnal intereſt the real end, though God and his ſervice be pretended.* And uſually the concomitants will ſhew ſomething of this to others. For inſtance; Two Magiſtrates and two Miniſters ſubmit to ſome queſtioned impoſition, all pretend that the Glory of God, and his ſervice is it that prevaileth with them to ſubmit: The one of the Magiſtrates faithfully ſerveth God afterward with his authority, and ſheweth thereby that he meant ſincerely: The other doth no good in his place, and ſheweth his hypocriſie: One of the Miniſters preacheth zealouſly and privately, laboureth as one that thirſteth for the ſaving of ſouls: The other preacheth formally and coldly and heartleſly, and never converteth a ſoul, and neglecteth the work which he pretended was his end.

DIRECT. XI.

Grand Dir. 11. For Loving God as our Father, our Benefactor and our End.

Let it be moſt deeply engraven on thy heart, that God is infinitely good and amiable: thy grand Benefactor and Father in Chriſt; the end of all that thou art and haſt; and the Everlaſting Reſt and Happineſs of thy ſoul: See therefore that thy enflamed Heart be entirely and abſolutely offered up unto Him by the Mediation of his Son, to Love him, to Truſt him, to Delight in him, to be Thankful to him, to Glorifie him, and through faith to long for the Heavenly Glory, where all this will be perfectly done for ever. And firſt let us ſpeak of LOVE.

§. 1. I Did in the firſt Direction perſwade you to lay a good Foundation in Faith and Knowledge: In the ſecond I directed you how to live upon Chriſt: In the third how to Believe practically in the Holy Ghoſt: In the fourth I directed you to the orderly and practical Knowledge of all the Attributes of God; In the fifth, how to know God Practically in his firſt grand Relation, as he is your Owner: In the ſixth, how to know him practically in his ſecond grand Relation, as he is your King or Governour: And in ſubordination to his Governing Relation: In the ſeventh I directed you, in your Relation of Diſciples to Chriſt your Teacher. And in the eighth I directed you in your Relation of Patients to Chriſt your Phyſician, and the Holy Ghoſt as your Sanctifier. In the ninth I directed you in your Relation of Souldiers to Chriſt the Captain of your Salvation: In the tenth I directed you in the Relation of Servants to Chriſt your Maſter: And now being paſt thoſe ſubordinate Relations (to the ſecond) I proceed to direct you in your third *Grand Relation* to God as your *Benefactor, Father and Felicity*: And becauſe there are divers great Duties in this General, I ſhall firſt begin with this of LOVE: and afterwards ſpeak diſtinctly of the reſt.

Directions for Loving God as our Father and Felicity.

§. 2. Here I ſhall firſt give you theſe General Preparatives (and then give you *Directions* for the exerciſe of holy Love.) 1. You muſt underſtand the *Nature* of Love to God: 2. You muſt underſtand the *differences* of this Love. 3. You muſt underſtand the *Reaſons* of it: 4. And the *Contraries* of it: 5. And the *Counterfeits* of it.

§. 3. I. For the underſtanding of its *Nature* obſerve theſe things: 1. *It is not the Love of a* particular good, *but of the infinite* Univerſal Good. The *creature* is a *particular good*, and *our Love* to it is a *particular limited Love*, confined as to a point. God is the *Univerſal Good*, and our Love to him is not limited by the object, but by the narrowneſs and imperfection of our faculties themſelves. As ſuppoſe you had variety of *Candles* in your Room, and you had Diamonds and other refulgent things: You love each of theſe with a *particular love*, for their ſplendor and uſefulneſs: and you more eaſily obſerve

God is not Loved as a Particular Good, but as the Univerſal Good

observe and feel the motion of this *confined Love*: But *Light* it self as *Light*, you love with a more *Universal Love*; which is *greater*, but not so sensibly observed. (Not as we speak of notional *Universals* in Logick, which have no existence but in particulars; but of the Natural, transcendent, infinite good, eternally existent, and arbitrarily appearing in some created particles) As the love of an infinite *Light* would differ from the Love of *a Candle*, and the love of an *infinite Heat*, from the love of a *fire*, and the love of infinite *Wisdom* it self, from the love of a *wise man*; and the love of infinite *Goodness* it self from the love of a *Good man*: So doth the love of *God* from the Love of a particular created good.

§. 4. 2. *Our* Love to God *is not ordinarily so* passionate, *as our Love to* Creatures: Because the nearness and sensibleness of the creature, promoteth such sensible operations: But God is not seen, or felt, or heard, but believed in by faith, and known by Reason: And the narrowness of the creature making resistances, stops and difficulties, occasioneth a turbulent passionateness of love: when the *infiniteness* of God hath no such occasion: Our love to creatures is like the running of a stream in a chanel that is too narrow for it, where stops and banks do make it go on with a roaring violence: But our love to God, is like the Brook that slideth into the *Ocean*, where it is insensibly devoured. Therefore our Love to God must principally be perceived, not in violent passions, but in 1. *A high estimation* of him: 2. In the *Wills adhering* to him. 3. And in the effects (to be mentioned anon.) Yet when a *Passionate Love* is added to these, it may be the most excellent *significatively* and *effectively*. Some Philosophers think that God cannot at all be loved with a *Passionate* Love, because he is a pure immaterial being, and therefore cannot be the object of a *material act* or motion, such as our passions are; and therefore that it is some Idol of the imagination that is so loved: But 1. If they mean that his *pure Essence* in it self is not the *immediate object* of a *passion*, they may say the same of the *Will* it self: For man (at least in flesh) can have no other *Volition* of *God*, but as he is apprehended by the *Intellect*: And if by *an Idol* they mean the *Image* of God in the *mind*, gathered from the appearances of God in *creatures*, man in flesh hath no other knowledge of him: For here we know him but darkly, ænigmatically, and as in a glass, and have no *formal proper* conception of him in his essence. So that the Rational powers themselves do no otherwise *know* and *will* Gods essence, but as represented to us in a glass. 2. And *thus* we may also *love him passionately*; it being God in his *objective being* as *apprehended* by the *Intellect* that we both *Will* and *passionately Love*. The Motion of the soul in flesh, may raise *passions* by the instrumentality of the corporeal Spirits, *towards* an immaterial object: which is called the *object* of those passions, not meerly as *Passions*, but as the *Passions* of a *Rational* Agent; it being more *nearly* or primarily the object of the intellect and Will, and then of the *passions*, as first apprehended by these superiour powers. A man may *Delight* in God; or else how is he our felicity: and yet we know of no *Delight* which is not *Passion*: A man may love his *own soul* with a *passionate* Love, and yet it is immaterial, when I passionately love my friend, it is his immaterial soul, and his wisdom, and holiness which I chiefly love.

Whether God may be the object of Passionate Love.

What of God is the object of our Love.

§. 5. 3. *It is not only for his Excellencies and Perfections in himself, nor only for his Love and benefit to us, that Grace doth cause a sinner to Love* God; *But it is for both conjunctly*: as he *is good*, and *doth good*, especially *to us*, in the *greatest* things. . .

§. 6. 4. *Our first special Love to God, is orderly and rationally to be raised, by the belief of his Goodness in himself, and his common Love and Mercy to sinners*, manifested in his giving of his Son for the world, and giving us on the *Conditional grant* of *pardon* and *salvation*, and offering them Christ and life eternal, and all this *to us* as well as others: *not to be caused by the belief or perswasion of his special peculiar electing, redeeming, or saving love to us above others, that have the same invitations and offers.* It is the knowledge of *Common Love* and *Mercy*, and not of *special Love* and *Mercy* to us as already *possessed*, that is appointed to be the motive of *our first special Love to God*: (Yet there is in it an an apprehension that he is our only possible felicity, and that he will give us a special interest in his favour, if we return by faith in Christ unto him.) For 1. Every man is bound to Love God with a special Love: but every man is not *specially* beloved by him: And no man is bound to Love God as one that specially Loveth him, but those that indeed are so beloved by him: For else they were bound to *believe* a *falshood*, and to *Love* that which *is not*; and grace should be an error and deceit. The object is before the act. *Gods special Love* must in *it self* be before its *Revelations*: and as *Revealed* it must go before our *belief* of it; and as *believed*, it must go before our *Loving it*, or *Loving* him *as such*, or *for it*. 2. The *first saving faith* is inseparably conjunct with *special Love*: For *Christ* is *believed in* and *willed*, as the *Way* or *Means* to *God* as the *End*: (otherwise it is no true faith.) And the *Volition* of the *End* (which is *Love*) is in order of *nature before* the *choice* or *Use* of the *Means* as such: And if we must Love God as one that *specially Loveth* us, in our *first* Love, then we must *Believe* in him *as such* by our *first faith*: And if so, it must be to us a *Revealed Truth*. But (as it is *false* to most that are bound to *believe*, so) it is *not Revealed* to the *Elect* themselves: For if it be, it is either by *ordinary* or *extraordinary revelation*: If by *ordinary*, either by *Scripture* directly, or by *Evidences* in our selves which Scripture maketh the Characters of his Love. But neither of these: For *Scripture* promiseth not salvation to *named*, but *described persons*: And *evidence* of special Love there is *none*, before *Faith* and *Repentance* and the *first Love* to God. And *extraordinary Revelation* from Heaven by inspiration or Angel, is not the ordinary begetter of faith: For *faith* is the *Belief* of God speaking to us (now) by his written Word. So that where there is no *Object* of Love, there can be no Love: And where there is *no Revelation of it* to the *understanding*, there is no *object* for the *will*: And till a man first *believe* and *Love God*, he hath no *Revelation* that God doth *specially Love him*. Search as long as you will, you will find no other. 3. If the wicked were condemned for not Loving a *false* or *feigned object*, it would quiet their consciences in Hell when they had detected the deceit, and seen the *natural impossibility* and *contradiction*. 4. The first Love to God is more a *Love* of *Desire*, than of *Possession*: And therefore it may suffice to raise it, that we see a *possibility* of being for ever happy in God, and enjoying him in *special Love*, though yet we know not that we possess any such Love. The *Nature* of the *thing* proclaimeth it most *Rational and due*, that we Love the *Infinite Good*, that hath done *so much* by the *death of his Son* to remove the impediments of our salvation, and is *so far Reconciled* to the world in his death, as by a message of Reconciliation, to intreat them to accept of Christ, and pardon, and salvation freely offered them, 2 *Cor.* 5. 19, 20. and is himself the *offered* Happiness of the soul. He that dare say that this Object hath not so

What is the Motive of our first Love to God.

Objective ſufficiency to engage the ſoul in *ſpecial* Love, is a blind under-valuer of wonderful mercy. 5. The *firſt* ſpecial Grace bringeth no *new Object* for *Faith or Love*, but cauſeth *a new act* upon the *formerly revealed object.*

§. 7. 5. *But our Love to God is greatly increaſed and advantaged afterwards by the aſſurance or perſwaſion of his peculiar ſpecial Love to us.* And therefore all Chriſtians ſhould greatly value ſuch aſſurance, as the appointed means of advancing them to greater Love to God.

§. 8. 6. As we *know God here* in the *glaſs* of his *Son, and Word, and Creatures, ſo we moſt ſenſibly Love him here, as his Goodneſs appeareth in his Works, and Graces, and his Word, and Son.*

§. 9. 7. The nearer we come to *perfection*, the more we ſhall Love *God for himſelf* and his infinite Natural Goodneſs and perfections, not caſting away the reſpects of his *Goodneſs and Love as to our ſelves*, but highlieſt regarding *himſelf for himſelf*, as carried to him above our ſelves.

§. 10. II. Though *Love* in its *own Nature* be ſtill the ſame, and is nothing but the *Rational appetite of Good*; or the *Wills Volition of Good apprehended by the underſtanding*; *the firſt motion of the Will to Good*, ariſing from that *Natural inclination to Good* which is the *Nature* of the *Will*, and the *pondus animæ*, the poiſe of the ſoul; or from *healing Grace* which repaireth the breach that is made in nature; Yet *Love* in regard of the *ſtate of the Lover*, and the way of its imperate acting is thus differenced. 1. Either the *Lover* is in the *Hopeful purſuit* of the *thing* beloved, and then it is DESIRING SEEKING LOVE: 2. Or *he* is or ſeemeth to be *denyed*, *deſtitute*, and deprived of his *beloved* (in whole or in part): and then it is a MOURNING LAMENTING LOVE. 3. Or he *enjoyeth* his beloved, and then it is ENJOYING DELIGHTING LOVE.

1. The ordinary Love which Grace cauſeth on Earth is a predominancy of *ſeeking deſiring Love*, encouraged by ſome *little* fore-taſtes of *enjoying delighting Love*, and in a great meaſure attended with *Mourning Lamenting Love*. 2. The ſtate of deſerted dark, declining, relapſing, and melancholy tempted Chriſtians, is a predominance of *Mourning Lamenting Love*, aſſiſted with ſome help of *ſeeking deſiring Love*; but deſtitute of *enjoying delighting Love*. 3. The ſtate of the *Glorified* is *Perfection* of *enjoying delighting Love* alone. And all the reſt are to bring us unto this.

Nobilius & præſtantius eſt Charitatem exercere in Deo, quam virtutes propter Deum. Charitas compendioſiſſima ad Deum via eſt per quam celerime in Deum pervenitur; nec ſine Charitate aliqua virtus ſupernaturaliter homini ſapit: Charitas enim forma omnium virtutum eſt. Per hoc Charitatis exercitium, homo ad tantam ſui abominationem venit, ut non ſolum ſeipſum contemnat, verum etiam ſe ab aliis contemni æquo animo ferat; imo etiam ab aliis contemptus gaudeat —— Thaulerus ſer. c. 7. p. 114.

III. The Reaſons why *Love to God* is ſo *great*, and *high*, and *neceſſary* a thing, and ſo much eſteemed above other Graces, are: 1. It is the motion of the ſoul that tendeth to the *End*: And the End is more excellent than all the Means as ſuch. 2. The *Love*, or *Will*, or *Heart* is the *Man*: where the *Heart* or *Love* is, there the *Man* is: It is the fulleſt reſignation of the whole man to God to Love him as God, or offer him the Heart. God never hath his own fully till we Love him. Love is the grand ſignificant vital motion of the ſoul, ſuch as the Heart, or Will, or Love is, ſuch you may boldly call the man. 3. The Love of God is the perfection and higheſt improvement of all the faculties of the ſoul, and the *End* of all other *Graces*, to which they tend, and to which they grow up, and in which they terminate their operations. 4. The Love of God is that *Spirit* or *life* of moral excellency in all other Graces in which (though not their *form*, yet) their *acceptableneſs* doth conſiſt, without which they are to God as a lifeleſs Carrion is to us. And to prove any action *ſincere and acceptable* to God, is to prove that it comes from a *Willing Loving* mind, without which you can never prove it. 5. Love is the commander of the ſoul, and therefore God knoweth that if he have *our Hearts* he hath all: For all the reſt are at its command: For it is as it were, the nature of the Will, which is the *commanding faculty*; and its *Object* is the *Ultimate End* which is the *Commanding Object*. *Love* ſetteth the mind on *Thinking*, the tongue on ſpeaking, the hands on working, the feet on going, and every faculty obeyeth its command. 6. The obedience which Love commandeth participateth of its nature, and is a ready, chearful, ſweet obedience, acceptable to God, and pleaſant to our ſelves. 7. Love is a pure, chaſte and cleanſing grace; and moſt powerfully caſteth out all creature pollution from the ſoul: The Love of God doth quench all carnal ſinful Love; and moſt effectually carryeth up the ſoul to ſuch high delights, as cauſeth it to contemn and forget the toys which it before admired. 8. The *Love of God* is the true acknowledging and honouring him as *good*. That bleſſed Attribute, his GOODNESS is denyed, or deſpiſed by thoſe that *Love him not*. The Light of the Sun would not be valued, honoured or uſed by the world, if there were *no eyes* in the world to ſee it. And the *Goodneſs* of God is to them that Love him not, as the Light to them that have no eyes. If God would have had his *Goodneſs* to be thus *unknown or neglected*, he would never have made the Intellectual creatures. Thoſe only give him the glory of his *Goodneſs*, that truly Love him. 9. Love (in its attainment) is the *Enjoying and delighting Grace*: It is the very *content and felicity* of the ſoul: Both as it maketh us capable to *receive* the moſt *delightful communications of Gods Love to us*; and as it is the ſouls *delightful cloſure* with its moſt amiable felicitating object. 10. Love is the Everlaſting Grace, and the work which we muſt be doing in Heaven for ever. Theſe are the Reaſons of *Loves* preheminence.

Auſtin. (Tract. 9. in John) having ſhewed that among men it maketh no one beautiful to Love one that is beautiful, faith [*Anima noſtra fœda eſt per iniquitatem: amando Deum pulchra efficitur: Qualis amor qui reddat pulchrum amantem? Deus ſemper Pater eſt: amavit nos fœdos, ut ex fœdis faceret pulchros: Pulchri erimus amando eum qui pulcher eſt. Quantum in te creſcit Amor, tantum creſcit pulchritudo; Quia ipſa Charitas animæ pulchritudo eſt.*

§. 12. IV. The Love of *Creatures* hath its *Contraries* on both extreams, in the *exceſs* and in the *Defect*: But the Love of God hath no *contrary* in *exceſs*: For *infinite Goodneſs* cannot poſſibly be *Loved too much* (unleſs as the *paſſion* may poſſibly be raiſed to a degree diſtracting or diſturbing the brain.) The odious *Vices contrary* to the Love of God, are 1. *Privative: Not loving him*: 2. *Poſitive: Hating him*: 3. *Oppoſite: Loving his creatures in his ſtead.* All theſe concur in every unſanctified ſoul. That they are all void of the true Love of God, and taken up with *creature Love*, is paſt all doubt: But whether they are all *Haters of God*, may ſeem more queſtionable. But it is as certain as the other: Only the *hatred* of God in moſt, doth not break out into that open oppoſition, perſecution or blaſphemy, as it doth with ſome that are given up to deſperate wickedneſs: Nor do *they think* that they *hate* him. But the *Averſation* of the *Will*, is the *Hatred of God*: And if men had not a great *averſation* to him, they would not forſake him, and refuſe to be converted to him, notwithſtanding all the arguments of Love that can be uſed to allure them. *Diſplicency, Nolition and Averſation are Hatred.*

§. 13. If you think it impoſſible that men can hate *God*, whom they confeſs to be infinitely good: Conſider for the true underſtanding of this Hatred: 1. That it is not *as good* that they hate him. 2. And it is

it is not *God ſimply in himſelf* conſidered. 3. And therefore it is not *all in God.* 4. And it is not the *name of God.* 5. But it is 1. God as he ſeemeth *unſuitable* to them, and unfit for their delight and Love, which *ſeeming* is cauſed by *their carnal inclination* to things of another nature, and the ſinful perverting of their appetites, and the blindneſs and error of their minds. 2. And it is *God* as he is an *enemy* to their *carnal concupiſcence*; whoſe *Holy nature* is againſt their *unholineſs*, and hateth their ſin, and his Laws forbid them the things which they moſt love and take delight in: And ſo they *hate* God, as a mad man hateth his Keeper and Phyſician, and takes them for his enemies; and as a hungry Dog doth hate him that keepeth him from the meat which he loveth, or would take it out of his mouth: 3. And they hate God, as one that by his *Holineſs, Juſtice and Truth*, is engaged to condemn them for their ſin, and ſo (conſequently to their ſin) is *their* enemy that will deſtroy them (unleſs they forſake it): when their *Wills* are enſlaved to their ſins, and they cannot endure to be forbidden them, and yet ſee that God will damn them in Hell fire, if they caſt them not away, this filleth them with diſciplency againſt God, as Holy and Juſt. 4. And then conſequently they hate him in the reſt of his Attributes: As his Omniſcience, that he alway ſeeth them: His Omnipreſence, that he is always with them: His Omnipotency, that he is unreſiſtable, and able to puniſh them. His very mercy as expreſſed to others, when they muſt have no part in it: yea, his very *immutability, eternity and being*, as he is to continue an avenger of their iniquity; ſo that the wicked in deſpair do wiſh that there were no God, and in proſperity they wiſh he were not their Governour and Judge, or were *unholy and unjuſt*, allowing them to do what they liſt without account or puniſhment. Thus God is hated by the wicked according to the meaſure of their wickedneſs and carnal *intereſt and concupiſcence* which he is againſt. Where you may note, 1. That the *Hatred of God* beginneth at the ſenſual Love of things temporal which he forbiddeth. 2. That the wicked great ones of the world, and thoſe that have the ſtrongeſt concupiſcence, are uſually the greateſt haters of God, as having the greateſt adverſe intereſt, and being moſt in love with the things which he prohibiteth and will condemn.

§. 14. V. The *Counterfeit* of Love to God is ſomething that ſeemeth like it, and yet is conſiſtent with prevalent hatred, or privation of true Love, and maketh ſelf-deceiving Hypocrites. 1. One is when ſo much of God is Loved as men think hath no oppoſition to their luſts and carnal intereſt: (as his mercy and readineſs to forgive); and then they think that they truly *Love God*, though they hate his *Holineſs* and other attributes. 2. Another Counterfeit is, to *Love God* upon miſtakes, imagining that he is of the ſinners mind, and will bear with him, and not condemn him, though he continue ſenſual and ungodly: This is not indeed to *Love God*, but ſomething contrary to God: If mens fantaſies will take God to be like the Devil, a friend to ſin, and no friend to holineſs, and falſe in his threatnings, *&c.* and thus will Love him, this is ſo far from being indeed the Love of God, that it is an odious blaſpheming of him. 3. Another counterfeit is to Love God only for his temporal mercies, as becauſe he preſerveth and maintaineth them, when yet he is reſiſted when he would give them things ſpiritual. 4. Another is, when the opinionative approbation of the mind, and honouring God with the lips and knee, is miſtaken for true Love. In a word, whatever Love of God, reſpecteth him not as God indeed, and is not ſuperlative, but is ſubſervient to creature Love, is but a counterfeit.

§. 15. VI. The Directions for the exerciſe of the Love of God are theſe.

Direct. 1. *Conſider well that the Love of our Creator, Redeemer and Regenerator, is the very end for which we are Created, Redeemed and Regenerate, and how juſt it is that God ſhould have the end of ſuch excellent works, and that by neglecting or oppoſing the Love of God which is the end, we neglect or oppoſe the works of Creation, Redemption and Regeneration themſelves.* Let us plead theſe Works of God with our hearts, and ſay, ‘1. O ſluggiſh ſoul! doſt thou forget the vſe for which thou waſt created? and for which *thou* waſt indued with Rational faculties? Doſt thou repent that thou art a man? and refuſe the employment of a man? What is the *means or inſtrument* good for, but its proper *End and Uſe*, and action? God made the Sun to *ſhine*, and it ſhineth: He made the Earth to ſupport us and bear fruit, and it doth accordingly. And he made thee to *Love him*, and wilt thou refuſe and diſobey? How noble and excellent is thy employment in compariſon of theirs? Is the fruit of the earth, or the labour of thy Beaſt, or the ſervice of any inferiour creature, ſo ſweet and honourable a work as *thine*, to KNOW and LOVE thy Bountiful Glorious Creator? How happy is thy Lot? How bleſſed is thy portion in compariſon of theirs? And doſt thou forſake thy place, and deſcend to more ignoble objects, as if thou hadſt rather been ſome ſilly ſordid animal? If thou hadſt not rather be a *Beaſt than a Man*, why chooſeſt thou the *love and pleaſures of a Beaſt*, and refuſeſt the *love and pleaſures of a man?* Is *Creation*, and the *Image* of God in a *Rational free* ſoul, a thing thus to be contemned for nothing? What is the Sun good for, if it ſhould yield no light or heat? And what art thou good for more than the Beaſts that periſh, if thou KNOW not and LOVE not thy Creator? If *God* ſhould offer to unman thee, and turn thee into a Horſe or Dog, thou wouldſt think he thruſt thee into miſery: And yet thou canſt voluntarily and wilfully unman thy ſelf, and take it as thy eaſe and pleaſure. If death came this night to diſſolve thy nature, it would not pleaſe thee: And yet thou canſt daily *deſtroy thy nature*, as to its Uſe and End, and not lament it! it were better I had never been a man, nor never had a Heart or Love within me if I uſe it not in the holy Love of my Creator. It is true, I have a Body that is made to *eat*, and *drink*, and *ſleep*: But all this is but to ſerve my *ſoul* in the *Love* of him that giveth me all. Life is not for meat, or drink, or play; but theſe are for Life, and Life for the higher Ends of Life.]

Dir. 1.

§. 16. [‘2. Look unto thy Redeemer, drowzy ſoul! and conſider for what end he did Redeem thee? Was it to wander a few years about the earth? and to ſleep and ſport a while in fleſh? Or was it to crucifie thee to the world, and raiſe thee up to the Love of God? He came down to Earth from Love it ſelf, being *full of Love*, to ſhew the *Lovelineſs* of God, and reconcile thee to him, and take away the enmity, and by Love to teach thee the art of Love: His Love conſtrained him to offer himſelf a Sacrifice for ſin, to make thee a Prieſt thy ſelf to God, to offer up the Sacrifice of an enflamed heart in *love* and praiſe: And wilt thou diſappoint thy Redeemer, and diſappoint thy ſelf of the benefits of his *Love*? The *Means* is for the *End*: Thou maiſt as well ſay, I would not be Redeemed, as to ſay, I would not Love the Lord.]

§. 17. [‘3. And bethink thy ſelf, O drowzy ſoul, for what thou waſt *Regenerated* and ſanctified by the Spirit? Was it not that thou mightſt KNOW and LOVE the Lord? What is the *Spirit of Adoption* that is given to Believers, but a Spirit of

' predominant Love to God? *Gal.*4.6. Thou couldſt ' have loved Vanity, and doted on thy fleſhly friends ' and pleaſures, without the Spirit of God: It was ' not *for theſe*, but to *deſtroy* theſe, and kindle a ' more noble, heavenly fire in thy Breaſt, that the ' Spirit did renew thee.] Examine, ſearch, and try thy ſelf, whether the Spirit hath ſanctified thee or not. 'Knoweſt thou not, that if *any Man have not the Spirit of Chriſt, the ſame is none of his?* 2 Cor. 13. 5. Rom. 8. 9. And if Chriſt and his Spirit be in thee, thy Love is dead to earthly vanity, and quickned and raiſed to the moſt Holy God. Live then in the Spirit, if thou have the Spirit: To *walk in the Spirit*, is to *walk in Love*. Hath the Regenerating Spirit given thee on purpoſe a new *principle of Love*, and done ſo much to excite it, and been blowing at the Coals ſo oft, and ſhall thy carnality or ſluggiſhneſs yet extinguiſh it? As thou wouldſt not renounce or contemn thy Creation, thy Redemption, and Regeneration, contemn not and neglect not the Love of thy Creator, Redeemer and Regenerator, which is the *End* of all.]

Dir. 2. §. 18. *Direct.* 2. *Think of the perfect fitneſs of God to be the only Object of thy Superlative Love; and how eaſie and neceſſary it ſhould ſeem to us to do a work ſo agreeable to right Reaſon and uncorrupted Nature; and abhor all temptations which would make God ſeem unſuitable to thee.* [' O ſluggiſh, and unnatural ſoul! Should not an object ſo admirably fit, allure thee? Should not ſuch attractive Goodneſs draw thee? Should not perfect amiableneſs win thee wholly to it ſelf? Do but know *thy ſelf* and *God*, and then forbear to love him if thou canſt! Where ſhould the *fiſh* live, but in the *Water*? And where ſhould *Birds* flye, but in the Air? God is thy very *Element*: Thou dyeſt and ſinkeſt down to *brutiſhneſs*, if thou forſake him or be taken from him. What ſhould delight the *ſmell*, but *odours*? or the *Appetite*, but its delicious food? or the *Eye*, but *Light*, and what it ſheweth; and the *ear* but *harmony*! And what ſhould delight the *Soul* but *God*? If thou know thy *ſelf*, thou knoweſt, that the *Nature* of thy *Mind* inclineth to *knowledge*; and by the knowledge of *effects* to riſe up to the *cauſe*, and by the knowledge of lower and leſſer matters, to aſcend to the higheſt and greateſt: And if thou *know God*, thou knoweſt that he is the *cauſe* of all things, the Maker, Preſerver and Orderer of all, the Being of Beings, the moſt Great, and Wiſe, and Good, and Happy; ſo that to know him, is to know all; to know the moſt Excellent, independent, glorious *being*; that will leave no darkneſs nor unſatisfied deſire in thy ſoul. And is he not then moſt *ſuitable* to thy *mind*? If thou know thy ſelf, then thou knoweſt that thy *will*, as *free* as it is, hath a natural neceſſary inclination to *Goodneſs*: Thou canſt not Love evil as evil; nor canſt thou chooſe but Love *apprehended goodneſs*, eſpecially the *chiefeſt good*, (if rightly apprehended): And if thou *know God*, thou knoweſt that he is *Infinitely good* in himſelf, and the Cauſe of all the good that is in the world, and the Giver of all the good thou haſt received, and the only fit and ſuitable good, to ſatisfie thy deſires for the time to come: And yet ſhall it be ſo hard to thee to *Love*, ſo agreeably to perfect Nature, ſo Perfect, and full, and *ſuitable a good*? even *goodneſs* and *Love* it ſelf which hath begun to Love thee? Is any of the Creatures which thou Loveſt ſo ſuitable to thee? Are they good, and only Good, and Perfectly Good, and unchangeably and eternally Good? Are they the ſpring of Comfort, and the ſatisfying happineſs of thy Soul? Haſt thou *found* them ſo? Or doſt thou look to find them beſt at laſt? Fooliſh ſoul! Canſt thou love the uneven defective troubleſome Creature, if to ſome one ſmall inferiour uſe it ſeemeth ſuitable to thee? and canſt thou not love him that is all that rational Love can poſſibly deſire to enjoy? What though the creature be *near* thee, and God be infinitely *above* thee? He is nearer to thee than they: And though in *glory* he be diſtant, thou art paſſing to him in his glory, and wilt preſently be there. Though the *Sun* be *diſtant* from thee, it communicateth to thee its Light, and Heat, and is more *ſuitable* to thee, than the *Candle* that is *nearer* thee: What though God be moſt Holy, and thou too earthly and unclean? Is he not the fitter to purifie thee, and make thee Holy? Thou hadſt rather if thou be poor, have the company and favour of the Rich that can relieve thee, than of Beggars that will but complain with thee: And if thou be unlearned or ignorant, thou wouldſt have the company of the wiſe and learned that can teach thee, and not of thoſe that are as ignorant as thy ſelf. Who is ſo *ſuitable* to thy *Deſires*, as he that hath all that thou canſt wiſely deſire? and is willing and ready to ſatisfy thee to the full? Who is more ſuitable to thy Love, than he that loveth thee moſt, and hath done moſt for thee, and muſt do all that ever will be done for thee, and is himſelf moſt lovely in his infinite perfections? O poor diſeaſed lapſed ſoul! If ſin had not corrupted, and diſtempered, and perverted thee, thou wouldſt have thought God as ſuitable to thy Love, as meat to thy hunger, and drink to thy thirſt, and reſt to thy wearineſs, and as the earth and water, the Air and Sun are to the inhabitants of the world! O whither art thou fallen? and how far, how long, haſt thou wandered from thy God, that thou now draweſt back from him as a ſtranger to thee, and lookeſt away from him as an *unſuitable good*?

Dir. 3. §. 19. Direct. 3. *Imagine not God to be far away from thee, but think of him as always near thee and with thee, in whoſe preſent Love and Goodneſs thou doſt ſubſiſt.* Nearneſs of Objects doth excite the Faculties: we hear no ſound, nor ſmell no odour, nor taſte no ſweetneſs, nor ſee no colours, that are too *diſtant* from us: And the *mind* being limited in its activity, neglecteth or reacheth not things too diſtant, and requireth ſome *Nearneſs* of its object, as well as the *ſenſe*. Eſpecially to the excitation of *affections* and bodily action. A *diſtant* danger ſtirreth not up ſuch fears, nor a diſtant miſery ſuch grief, nor a diſtant Benefit ſuch pleaſure, as that which is at hand. Death doth more deeply affect us, when it ſeemeth very near, than when we think we have yet many years to live. So carnal minds are ſo drowned in fleſh and captivated to ſenſe, that they take little notice of what they ſee not, and therefore think of God as abſent, becauſe they ſee him not: They think of him as confined to Heaven, as we think of a friend that is in the *Eaſt Indies*, or at the Antipodes, who is, if not out of mind as well as out of ſight, yet too diſtant for us delightfully to converſe with. [' Remember always, O my ſoul, that none ' is ſo near thee as thy God. A *Seneca* could ſay, of good Men, that *God is with us, and in us*: Nature taught Heathens, that *in him we live, and move, and have our being*: Thy Friend may be *abſent*, but God is never abſent from thee. He is *with thee*, when as to men thou art *alone*. The Sun is ſufficient to illuminate but one part of the earth at once; and therefore muſt leave the reſt in darkneſs: But God is with thee night and day, and there is no night to the ſoul ſo far as it enjoyeth him. Thy life, thy health, thy Love and Joy, is not nearer to thee than thy God: He is now before thee, about thee, within thee, moving thee to good, reſtraining thee from evil, marking and accepting all that is well, diſliking and oppoſing all

' that

'that is ill: The light of the Sun doth not more 'certainly fill the room, and compaſs thee about, 'than God doth with his goodneſs. He is as much 'at leiſure to obſerve thee, to converſe with thee, 'to hear and help thee, as if thou wert his only 'creature: As the Sun can as well illuminate every 'Bird and Fly, as if it ſhined unto no other crea-'ture. Open the Eye of Faith and Reaſon, and be-'hold thy God. Do not forget him, or unbelieving-'ly deny him, and then ſay, he is not here: Do not 'ſay, that the Sun doth not ſhine, becauſe thou wink-'eſt. O do not quench thy Love to God, by feign-'ing him to be out of reach, and taken up with other 'converſe! Turn not to inferiour delights, by think-'ing that he hath turned thee off to theſe: And 'love him not as an abſent friend: But as the 'friend that is always in thy ſight, in thy Boſom, 'and in thy heart; the Fewel that is neareſt to the 'Flames of Love.]

Dir. 4. §. 20. Direct. 4. *All other Graces muſt do their part in aſſiſting Love, and all be exerciſed in ſubſervience to it, and with an Intention (directly or remotely) to promote it.* Fear and watchfulneſs muſt keep away the ſin that would extinguiſh it, and preſerve you from that Guilt which would frighten away the ſoul from God: Repentance and mortification muſt keep away diverting and deceiving objects, which would ſteal away our Love from God: Faith muſt ſhew us God as preſent, in all his bleſſed attributes and perfections: Hope muſt depend on him for nearer acceſs and the promiſed felicity. Prudence muſt chooſe the fitteſt ſeaſon, and means and helps from our ſpecial approaches to him, and teach us how to avoid Impediments: And obedience muſt keep us in a fit capacity for communion with him. The mind that is turned looſe to wander after vanity the reſt of the day, is unfit in an hour of prayer or meditation to be taken up with the Love of God. It muſt be the work of the day, and of our Lives, to walk in a fitneſs for it, though we are not always in the immediate lively exerciſe of it. To ſin wilfully one hour, and be taken up with the love of God the next, is as unlikely, as one hour to abuſe our Parents, and provoke them to correct us, and the next to find the pleaſure of their love; or one hour to fall and break ones Bones, and the next to run and work as pleaſantly as we did before.

§. 21. And we muſt ſee that *all other Graces* be exerciſed in a juſt *ſubſerviency* to *Love*; and none of them degenerate into noxious extreams, to the hinderance of this which is their proper end. When you ſet your ſelves to *Repent* and *Mourn* for ſin, it muſt be *from* Love, and *for* Love: That by ingenuous lamentation of the Injuries you have done to a gracious God, you may be cleanſed from the filth that doth diſpleaſe him, and being reconciled to him in Chriſt, may be fit to return to the exerciſes and delights of Love. When you Fear God, let it be with a Filial Fear, that comes from Love, and is but a Preſervative or Reſtorative for Love. Avoid that ſlaviſh fear as a ſin, which tendeth to *hatred*, and would make you fly away from God. Love caſteth out this tormenting fear, and freeth the ſoul from the Spirit of Bondage. The Devil tempteth melancholly perſons to live before God, as one that is ſtill among Bears or Lyons that are ready to devour him: For he knoweth how much ſuch a fear is an enemy to Love. Satan would never promote ſuch fears, if they were of God, and tended to our good. You never found him promoting your Love or Delight in God! But he careth not how much he plungeth you into diſtracting terrours: If he can, he will frighten you out of your Love, and out of your Comforts, and out of your wits. A dull and ſluggiſh ſinner he will keep from fear, leſt it ſhould awaken him from his ſin: But a poor melancholly, penitent ſoul he would keep under perpetual terrours: It is ſo eaſie to ſuch to fear, that they may know it is a ſinful inordinate fear: For gracious works are not ſo eaſie. And reſiſt alſo all humiliation and grief, that doth not (immediately or remotely) tend to help your Love. A Religion that tendeth but to grief, and terminateth in grief, and goeth no further, hath too much in it of the malice of the enemy, to be of God. No tears are deſirable, but thoſe that tend to clear the eyes from the filth of ſin, that they may ſee the better the *lovelineſs* of God.

§. 22. Direct. 5. *Eſteem thy want of Love to God, (with the turning of it unto the creature) to be the Heart of the old man; thy moſt comprehenſive odious ſin; and obſerve this as the Life of all thy particular ſins, and hate it above all the reſt.* This is the very *death* and *greateſt deformity* of the ſoul; the abſence of Gods image, and Spirit, and objectively of himſelf. I never loath my heart ſo much as when I obſerve how little it loveth the Lord. Methinks all the ſins that ever I committed, are not ſo loathſome to me, as this want of love to God. And it is this that is the venom and malignity of every *particular ſin*: ['I never ſo much hate my 'ſelf, as when I obſerve how little of God is within 'me, and how far my heart is eſtranged from him. 'I never do ſo fully approve of the Juſtice of God, 'if he ſhould condemn me, and thruſt me for ever 'from his preſence, as when I obſerve how far 'I have thruſt him from my heart. If there were 'any ſin which proceeded not from a want of 'Love to God, I could eaſilier pardon it to my 'ſelf, as knowing that God would eaſilier pardon it. 'But not to *Love the God of Love*, the Fountain of 'Love, the felicity of ſouls, is a ſin unfit to be par-'doned to any till it be repented of, and partly 'cured: Chriſt will forgive it to none that keep 'it: And when it is uncurable, it is the ſpecial ſin of '*Hell*, the badge of Devils and damned Souls. If 'God will not give me a heart to *Love him*, I 'would I had never had a heart. If he will give 'me this, he giveth me all. Happy are the poor, 'the deſpiſed, and the perſecuted, that can but live 'in the Love of God. O miſerable Emperours, 'Kings and Lords, that are ſtrangers to this Hea-'venly Love, and love their luſts above their Maker! 'Might I but live in the fervent Love of God, what 'matter is it in what Country, or what Cottage, 'or what Priſon I live? If I live not in the love of 'God, my Country would be worſe than baniſh-'ment; a Palace would be a Priſon; a Crown would 'be a miſerable comfort, to one that hath caſt away 'his comfort, and is going to everlaſting ſhame and 'woe.] Were we but duly ſenſible of the worth of love, and the odiouſneſs and malignity that is in the want of it, it would keep us from being quiet in the daily neglect of it, and would quicken us to ſeek it, and to ſtir it up.

Dir. 5.

Dir. 6. §. 23. Direct. 6. *Improve the principle of ſelf-love, to the promoting of the Love of God, by conſidering what he hath done for thee, and what he is and would be to thee.* I mean not carnal inordinate ſelf love, which is the chiefeſt enemy of the Love of God: But I mean that rational Love of Happineſs and ſelf-preſervation which God did put into innocent *Adam*, and hath planted in mans nature as neceſſary to his Government. This *natural innocent ſelf-Love* is that remaining principle in the Heart of man which God himſelf doth ſtill preſuppoſe in all his Laws and Exhortations; and which he taketh advantage of in his works and word, for the converſion of the wicked, and the perſwading of his ſervants themſelves to their obedience. This is the common Principle in which we are agreed with all the wicked

wicked of the world [*that all Men should desire and seek to be happy, and choose and do that which is best for themselves*;]or else it were in vain for Ministers to preach to them, if we were *agreed in nothing*, and we had not this ground in them to cast our seed into, and to work upon. And if self-love be but informed and guided by understanding, it will compel you to love God, and tell you that nothing should be so much loved. Every one that is *a man* must *Love himself*: We will not *intreat* him, nor be *beholden* to him for *this*: And every one that loveth himself, will love that which he judgeth *Best for himself*: And every *wise Man* must know, that he never had, nor can have any good at all, but what he had from God. Why do men love *lust*, or *wealth*, or *honour*, but because they think that these are *good for them*? And would they not love God, if they practically knew that he is the best of all for them, and instead of all? [' Unnatural unthankful heart! Canst thou Love ' thy self, and not love him that gave thee thy ' self, and gives thee all things? Nature teacheth ' all men to love their most entire and necessary ' Friends: Do we deserve a reward by loving those ' that love us, when Publicans will do the like? ' *Matth.* 5 46.Art thou not bound to love them that ' hate thee, and curse, and persecute thee? *ver.* 44. ' 45. What reward then is due to thy unnatural in- ' gratitude, that canst not love thy chiefest friend? ' All the Friends that ever were kind to thee, and ' did thee good, were but his Messengers, to deli- ' ver what he sent thee. And canst thou love the ' *bearer*, and not the *giver*? He made thee a man, ' and not a beast: He cast thy lot in his visible ' Church,and not among deluded Infidels, or misе- ' rable Heathens, that never heard, unless in scorn, ' of the Redeemers name: He brought thee forth ' in a Land of light; In a Reformed Church where ' Knowledge and Holiness have as great advantage, ' as any where in all the world: and not among ' deluded ignorant Papists, where Ambition must ' have been thy Governour, and Pride and Tyranny ' have given thee Laws; and a formal Ceremonious ' Image of Piety must have been thy Religion. ' He give thee Parents that educated thee in his ' fear: and not such as were prophane and ignorant, ' and would have restrained and persecuted thee ' from a holy life: He spoke to thy Conscience early ' in thy childhood, and prevented the gross abo- ' minations which else thou hidst committed: He ' bore with the Folly and Frailties of thy Youth: ' He seasonably gave thee those Books,and Teachers, ' and company, and helps, which were fittest for ' thee; and blest them to the further awakening and ' instructing of thee, when he past by others, and ' left them in their sins: He taught thee to pray and ' heard thy Prayer: He turned all thy Fears and ' Groans to thy spiritual good: He pardoned all thy ' grievous sins: and since that, how much hath he ' endured and forgiven? He gave thee seasonable ' and necessary stripes, and brought thee up in the ' School of affliction; so moderating them, that ' they might not disable or discourage thee, but ' only correct thee, and keep thee from security, ' wantonness,stupidity,and contempt of holy things, ' and might spoil all Temptations to Ambition, ' worldliness, voluptuousness and fleshly lust. By ' the threatnings of great calamities and death, he ' hath frequently awakened thee to cry to Heaven; ' and by as frequent and wonderful Deliverances, ' he hath answered thy Prayers, and encouraged ' thee still to wait upon him: He hath given thee the ' hearty Prayers of many hundreds of his faithful ' servants, and heard them for thee in many a di- ' stress: He hath strangely preserved thee in ma- ' nifold dangers: He hath not made thee of the ' basest of the people, whose poverty might tempt ' them to discontent; nor set thee upon the pinnacle ' of worldly honour, where giddiness might have ' been thy ruin, and where temptations to pride,and ' lust, and luxury, and enmity to a holy life, are so ' violent that few escape them: He hath not set ' thee out upon a Sea of cares and vexations, world- ' ly Businesses and Encumbrances; but fed thee ' with Food convenient for thee, and given thee lei- ' sure to walk with God: He hath not chained thee ' to an unprofitable Profession, nor used thee as ' those that live like their Beasts, to eat, and drink, ' and sleep, and play, or live to live: But he hath ' called thee to the noblest and sweetest work; when ' that hath been thy business, which others were ' glad to taste of as a recreation and repast.He hath ' allowed thee to converse with Books,and with the ' best and wisest men, and to spend thy Days in ' sucking in delightful knowledge: And this not ' only for thy *pleasure*,but thy *use*; and not only for ' thy *self*, but *many others*? O how many sweet ' and precious truths,hath he allowed thee to feed on ' all the day, when others are diverted, and com- ' monly look at them sometimes afar off? O how ' many precious hours hath he granted me, in his ' holy Assemblies, and in his honourable and most ' pleasant work? How oft hath his Day,and his holy ' uncorrupted Ordinances, and the communion ' of his Saints,and the mentioning of his Name and ' Kingdom, and the pleading of his cause with sin- ' ners, and the celebrating of his praise, been my ' delight? O how many hundreds that he hath ' sent, have wanted the abundant Encouragement ' which I have had? When he hath seen the dis- ' ease of my despondent mind, he hath not tryed me ' by denying me success, nor suffered me with ' *Jonas*, according to my Inclination to overrun his ' work; but hath ticed me on by continued En- ' couragements, and strowed all the way with mer- ' cies: But his mercies to me in the Souls of others, ' have been so great, that I shall secretly acknow- ' ledge them, rather than here record them, where I ' must have respect to those usual mercies of Be- ' lievers, which lye in the common road to Heaven, ' And how endless would it be to mention all? All ' the good that friends and enemies have done me? ' All the wise and gracious Disposals of his Provi- ' dence? in every condition, and change of life, ' and change of times, and in every place where- ' ever he brought me: His every days renewed ' mercies: His Support under all my Languishings, ' and weakness; his plentiful Supplies; his gracious ' helps; his daily pardons; and the Glorious Hopes ' of a blessed Immortality which his Son hath pur- ' chased, and his Covenant and Spirit sealed to me? ' O the mercies that are in one Christ, one Holy ' Spirit, one Holy Scripture, and in the Blessed ' God himself. These I have mentioned, unthank- ' ful heart, to shame thee for thy want of Love to ' God. And these I will leave upon record, to be ' a Witness for God against thy ingratitude, and to ' confound thee with shame, if thou deny thy Love ' to such a God. Every one of all these Mercies, ' and multitudes more will rise up against thee, and ' shame thee before God and all the world, as a ' monster of unkindness, if thou love not him that ' hath used thee thus.]

Here also consider what God is for your *future good*, as well as what he hath been hitherto: How all-sufficient,how powerful, merciful and good: But of this more anon.

§. 24. Direct. 7. *Improve the vanity and vexation of the Creature, and all thy Disappointments,and Injuries, and Afflictions, to the promoting of thy Love to God.* And this by a double Advantage: First, By observing that there is nothing meet to divert thy Love, Dir. 7.

Love, or rob God of it; unless thou wilt Love thy *trouble and distress!* Secondly, That thy *Love to God is the comfort* by which thou must be supported under the Injuries and troubles which thou meetest with in the world: And therefore to neglect it, is but to give up thy self to misery. [‘Is ‘it for nothing, O my soul, that God hath turned ‘loose the world against thee? That Devils rage ‘against thee, and wicked men do reproach and slan‘der thee, and seek thy ruin, and friends prove in‘sufficient, and as broken Reeds? It had been as ea‘sie to God, to have prospered thee in the world, ‘and suited all things to thy own desires, and have ‘strawed thy way with the flowers of worldly com‘forts and delights; But he knew thy proneness to ‘undo thy self by carnal loves, and how easily thy ‘heart is enticed from thy God: And therefore he ‘hath wisely and mercifully ordered it, that thy tem‘ptations shall not be too strong, and no creature ‘shall appear to thee in an over-amiable tempting ‘dress. Therefore he hath suffered them to become ‘thy enemies: And wilt thou love an *enemy* better ‘than thy God? What an *envious* and *malicious* ‘world? A world of *cares*, and *grief, and pains*? ‘a *weary*, *restless*, *empty world*? How deep and ‘piercing are its injuries? How superficial and de‘ceitful is its friendship? How serious are its sor‘rows? What toyish shews and dreams are its de‘lights? How constant are its cares and labours? ‘How seldom and short are its flattering smiles? ‘Its comforts are disgraced *by* the certain expectation ‘of succeeding sorrows: Its sorrows are heightned ‘by the expectations of more: In the midst of its ‘flatteries, I hear something within me saying, [*Thou ‘must dye: This is but the way to rottenness and ‘dust.*] I see a Winding-sheet and a Grave still be‘fore me: I foresee how I must lye in pains and ‘groans, and then become a loathsome corpse. And ‘is this a world to be more delighted in than God? ‘What have I left me for my support and solace in ‘the midst of all this Vanity and Vexation, but to ‘look to *him* that is the *All-sufficient*, *sure*, *never ‘failing good*? I must *love him*, or I have nothing ‘to love, but *enmity* or *deceit*. And is this the worst ‘of Gods design, in permitting and causing my ‘pains and disappointments here? Is it but to drive ‘my foolish heart unto himself, that I may have ‘the solid delights and happiness of his Love? O ‘then let his blessed will be done! Come home my ‘soul; my wandring, tired, grieved soul: Love ‘where thy Love shall not be lost: Love him that ‘will not reject thee, nor deceive thee, nor requite ‘thee as the world doth with injuries and abuse: ‘Despair not of entertainment, though the world ‘deny it thee. The peaceable Region is above. In ‘the world thou must have trouble, that in Christ ‘thou maist have peace. Retire to the harbour, if ‘thou wouldst be free from storms. God will re‘ceive thee, when the world doth cast thee off, if ‘thou heartily cast off the world for him. O what ‘a solace is it to the soul, to be driven clearly from ‘the world to God, and there to be exercised in that ‘sacred Love, which will accompany us to the world ‘of Love!]

Dir. 8. §. 25. Direct. 8. *Labour for the truest and fullest conceptions of the Goodness and excellencies of God, which are his Amiableness; and abhor all misrepresentations of him as unlovely.* That which is apprehended as *unlovely* cannot be *loved*: And that which is apprehended as *evil* is apprehended as *unlovely*. Therefore it is the grand design of Satan to *hide Gods Goodness*, and *misrepresent* him as *evil*: Not to deny him to be *Good in himself* (for in that he hath no hope to be believed;) but to perswade men that he is not *Good to them*, or to make them *forget* or *overlook* his *goodness*. Not to perswade them that God is *Evil in himself*, but that he is *evil to them*, by restraining them from their beloved sins, and hating them as sinners, and resolving to damn them if they go on impenitently. This which is part of the *Goodness* of God, he maketh them believe is *evil*, by engaging them in a way and interest, which he knoweth that God is engaged against, and enticing them under the strokes of his Justice: And he tempteth believers themselves to poor diminutive unworthy thoughts of the Goodness and Mercifulness of God, and to continual apprehensions of his wrath and terrours: And if he can make them believe that God is their *enemy*, and think of him only as a consuming fire, how little are they like to Love him? If Christians knew how much of the Devils malice against God and them, doth exercise it self in this, to make God appear to man *unlovely*, they would more studiously watch against such misrepresentations, and fly from them with greater hatred. Not that we must first by the advice of arrogant Reason and self-love, as some do, draw a false description of Goodness and Amiableness in our minds, and make that the measure of our judgment of God, his nature, attributes and decrees; nor take his *Goodness* to be only his *suitableness* to our *opinions*, *wills and interests*: But we must take out from the word and works of God, that true description of his Goodness which he hath given of himself, and expunge out of our conceits whatsoever is contrary to it. Think of Gods *Goodness* in proportion with his other attributes [O my soul, how unequally hast thou thought of God? ‘Thou easily ‘believest that his *Power* is *Omnipotence*, and ‘that his *Knowledge* is *Omniscience*; but of his ‘*Goodness* how narrow and poor are thy conceiv‘ings? As if it were *nothing* to his *Power* and ‘*Knowledge*. How oft hast thou been amazed in the ‘consideration of his *Greatness*, and how seldom ‘affected with the apprehensions of his Goodness? ‘Thou gratifiest him that would have thee *believe* ‘and *tremble* as he doth himself, and not him that ‘would have thee *Believe* and *Love*. How oft ‘hast thou suffered the malicious enemy, to accuse ‘God to thee, and make thee believe that he is a ‘hater of man, and hateful to a man, or a hater of ‘thee, that he might make thee hate him? How oft ‘hast thou suffered him to draw in thy thoughts a ‘false representation of thy dearest Lord, and shew ‘him to thee as in that unlovely shape? How oft ‘have thy conceptions dishonoured and blaspheme ‘his Love and Goodness, while thou hast seemed ‘to magnifie his *Knowledge* and his *Power*? Think ‘of him now as *Love it self*, as fuller of Good‘ness, than the Sea of Water, or the Sun of Light. ‘Love freely and boldly, without the stops of ‘suspicions and fears, where thou art sure thou ‘canst never love enough, and if all the love ‘of men and Angels were united in one flame, ‘they could never love too much, or come near ‘the proportion of the *Glorious Goodness* which ‘they love. Cast thy self boldly into this ‘Ocean of delights: Though the narrowness ‘of thy own capacity confine thee, yet as ‘there are no bounds in the object of thy love, ‘let not false unbelieving thoughts confine ‘thee. O that I were all eye to see the ‘Glorious Amiableness of my God! O that I ‘were all Love that I might be filled with ‘his Goodness! O that all the Passions of my ‘soul were turned into this Holy Passion! O ‘that all my fears, and cares, and sorrows, were ‘turned into Love! And that all the thoughts that ‘confusedly crowd in upon me and molest me, were ‘turned into this one unceasant thought, of the in‘finite

O Orator, in tua oratione plus dilige Deum quam recipsum & alia: & si hoc facis, justus es & prudens, & de charitate & sanctitate habituatus: Qui habitus est amicus tuus in oratione—— O Orator! quando orabis pro commissis, justitiam, Dei tecum teneas diligendo; non autem odiendo: quia si sic, misericordia Dei non posset esse tua amica, eo quia injustus esset; & tuus hostis esset crudelis & aspe & charitate prolongatus & tuum amare in odire esset perversum, de quo odire esset in aeternum habituatus. Raim. Lull. Lius Arte Magna de Appric. cap. 114. p. 557, 558.

'finite Goodneſs of my God! O that all my tears 'and groanings, yea, and all my other mirth and 'pleaſures, were turned into the melodious ſongs 'of Love! And that the Pulſe, and voice, and ope 'rations of Love, were all the motion of my ſoul! 'Surely in Heaven it *will* be ſo, though it is not to 'be expected here.]

Dir. 9. §. 26. Direct. 9. *The great Means of promoting Love to God, is duly to behold him in his appearances to man, in the ways of* NATURE, GRACE, *and* GLORY: *Firſt therefore learn to underſtand and improve his appearanees in* NATURE, *and to ſee the Creator in all his works, and by the Knowledge and Love of them to be raiſed to the Knowledge and Love of him:* Though ſin hath ſo diſabled us to the due improvement of theſe Appearances of God in nature, that *Grace* muſt reſtore us, before we can do it effectually and acceptably; yet *Objectively Nature* is ſtill the ſame in ſubſtance, and affordeth us much help to the *Knowledge* and *Love* of God. He knoweth nothing of the world aright, that knoweth not God in it, and by it. Some note that the greateſt ſtudents in *Nature* are not uſually the beſt proficients in *grace*; and that Philoſophers and Phyſicians are ſeldom great admirers of piety: But this is to judge of the wiſe by the fooliſh, and to impute the ignorance and impiety of ſome, to others that abhor it. Doubtleſs he is no Philoſopher but a Fool, that ſeeth not, and admireth not the Creatour in his works. Indeed if a man do wholly give himſelf to know the ſhape and form of Letters, and to write them curiouſly, or cut them in braſs or ſtone, or to print them, and not to underſtand their ſignifications or uſe, no wonder if he be ignorant of the art and ſciences, which thoſe Letters well underſtood would teach him: Such a man may be called an Engraver, a Scrivener, a Printer, but not a Scholar: And no better can the Atheiſt be called a Philoſopher or learned man, that denyeth the moſt wiſe Almighty author, while he beholdeth his works: When the Nature and Name of God is ſo plainly engraven upon them all. It is a great part of a Chriſtians daily buſineſs, to ſee and admire God in his works, and to uſe them as ſteps to aſcend by to himſelf. Pſal. 111. 2, 3, 4. *The works of the Lord are great, ſought out of all them that have pleaſure therein: His work is honourable and glorious; and his righteouſneſs endureth for ever: He hath made his wonderful works to be remembred*—— Pſal. 143. 5. *I meditate on all thy works: I muſe on the works of thy hands.* [Pſal. 77. 12. *I will meditate alſo of all thy works, and talk of thy doings.* Pſal. 92. 4, 5, 6. *For thou Lord haſt made me glad through thy work; I will triumph in the works of thy hands: A bruitiſh man knoweth not, neither doth a fool underſtand this: As the praiſing* of Gods works, ſo the obſerving of God in his works, is much of the work of a holy ſoul. Pſal. 145. 3, 4, 5, 6, 7, 9, 10, 11, 12, 17. *Great is the Lord, and greatly to be praiſed: And his greatneſs is unſearchable: One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts: I will ſpeak of the glorious honour of his Majeſty, and of thy wondrous works. And men ſhall ſpeak of the might of thy terrible acts, and I will declare thy greatneſs: They ſhall abundantly utter the memory of thy great Goodneſs, and ſhall ſing of thy righteouſneſs:* —— *All thy works ſhall praiſe thee O Lord, and thy Saints ſhall bleſs thee*—— *The Lord is righteous in all his ways, and holy in all his works,* Rom. 1. 19, 20. *That which may be known of God is manifeſt to them: For God hath ſhewed to them: For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made: Even his eternal power and Godhead, ſo that they are without excuſe.*] If we converſe in the world as believers or rational creatures ought, we ſhould as oft as *David* repeat thoſe words, Pſal. 107. *O that men would praiſe the Lord for his Goodneſs! and for his wondrous works to the Children of men! And let them ſacrifice the ſacrifices of thanksgiving, and declare his works with rejoycing: They that go down to the ſea in ſhips, that do buſineſs in great waters: theſe ſee the works of the Lord and his wonders in the deep,* ver. 21, 22, 23, 24. But this is a ſubject fitter for a Volume (of Phylicks Theologically handled) than for ſo ſhort a touch. What an excellent Book is the viſible world for the daily ſtudies of a holy ſoul? Light is not more viſible to the eye in the Sun, than the Goodneſs of God is in it and all the creatures to the mind. If I Love not God, when all the world revealeth his Lovelineſs, and every creature telleth me that he is Good, what a blind and wicked heart have I? O wonderful Wiſdom and Goodneſs, and Power which appeareth in every thing we ſee? In every Tree, and Plant, and Flower: In every Bird, and Beaſt, and Fiſh: In every Worm, and Fly, and creeping thing: In every part of the Body of Man or Beaſt: Much more in the admirable compoſure of the whole: In the Sun, and Moon, and Stars, and Meteors: In the Lightning and Thunder; the Air and Winds, the Rain and Waters; the Heat and Cold; the Fire, and the Earth; Eſpecially in the compoſed frame of all, ſo far as we can ſee them ſet together: In the admirable order and co-operation of all things: In their times and ſeaſons; and the wonderful uſefulneſs of all for man: O how glorious is his Power, and Wiſdom, and Goodneſs of God in all the frame of nature! Every creature ſilently ſpeaks his Praiſe, declaring Him to Man whoſe office is, as the worlds High Prieſt, to ſtand between them and the Great Creator, and expreſly offer him the praiſe of all, Pſal. 8. 3, 4, 5, 6, 9. *When I conſider the Heavens the work of thy fingers, the Moon, and the Stars which thou haſt ordained: What is man that thou art mindful of him, and the ſon of man that thou viſiteſt him? For thou haſt made him a little lower than the Angels; and haſt crowned him with glory and honour. Thou madeſt him to have dominion over the works of thy hands: thou haſt put all things under his feet: O Lord our Lord, how excellent is thy Name in all the earth? O that men would praiſe the Lord for his Goodneſs, and declare his wondrous works to the children of men! The earth is full of the Goodneſs of the Lord,* Pſal. 33. 5, 6, 7, 8, 9. *Read* Pſal 65. Thus *Love God* as appearing in the *works of Nature.*

Dir. 10. §. 27. Direct. 10. *Study to know God, as he appeareth more clearly to ſinners in his Goodneſs in the works of* GRACE; *eſpecially in his Son, his Covenant, and his Saints, and there to Love him, in the admiration of his Love.* Here *Love* hath made it ſelf an advantage of our ſin, and unworthineſs, of our neceſſities and miſeries, of the Law and Juſtice, and the flames of Hell: The abounding of ſin and miſery hath glorified abounding Grace: That *Grace* which fetcheth ſons for God from among the voluntary vaſſals of the Devil: Which fetcheth Children of Light out of darkneſs, and Living ſouls from among the dead, and heirs for Heaven from the gates of Hell, and brings us as from the Gallows, to the Throne. 1. A believing view of the Nature, Undertaking, Love, Obedience, Doctrine, Example, Sufferings, Interceſſion and Kingdom of JESUS CHRIST, muſt needs inflame the believers hearts with an anſwerable degree of the Love of God. To look on a *Chriſt* and not Love God, is to have eyes, and not to ſee, and to overlook him while we ſeem to look on him. He is the liveliest Image of Infinite Goodneſs, and the meſſenger of the moſt unſearchable aſtoniſhing Love, and the pur-

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chaſer of the moſt unvaluable benefits, that ever were revealed to the ſons of men. Our *greateſt Love* muſt be kindled by the Greateſt revelations and communications of the Love of God. And *Greater Love hath no man than this, that a man lay down his life for his friends*, John 15. 13. that is, *Men* have no dearer and clearer a way to expreſs their Love to their friends: But that Love is aggravated indeed which will expreſs it ſelf as far for *enemies. But God commendeth his Love towards us, in that while we were yet ſinners Chriſt died for us. And if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life*: Rom. 5. 8, 9, 10. Steep then that ſtiff and hardened heart in the blood of Chriſt, and it will melt: Come near with *Thomas*, and by the paſſage of his wounds, get near unto his heart, and it will change thy unkind unthankful heart into the very nature of Love. *Chriſt* is the beſt *Teacher* of the leſſon of *Love*, that ever the world had: who taught it not only by his *words*, but by his *blood*: by his life and by his death: If thou canſt not learn it of him, thou canſt never learn it. Love is the greateſt commander of Love, and the moſt effectual argument that can inſuperably conſtrain us to it. And none ever loved at the meaſure and rates that Chriſt hath loved. To ſtand by ſuch a fire, is the way for a congealed heart to melt, and the coldeſt affections to grow warm. A lively faith ſtill holding Chriſt, the Glaſs of infinite Love and Goodneſs, before our faces, is the greateſt Leſſon in the Art of Love.

§. 28. 2. *Behold God alſo in his Covenant of Grace, which he hath made in Chriſt.* In that you may ſee ſuch ſure, ſuch great and wonderful mercies, freely given out to a world of ſinners, and to your ſelves among the reſt, as may afford abundant matter for *Love* and *Thankfulneſs* to feed on while you live. There you may ſee how loth God is that ſinners ſhould periſh: How he delighteth in mercy: And how great and unſpeakable that mercy is. There you may ſee an Act of Pardon and Oblivion granted upon the reaſonable condition of Believing, Penitent Acceptance, to all Mankind: The ſins that men hath been committing many years together, their wilful heinous aggravated ſins, you may there ſee pardoned by more aggravated Mercy: and the enemies of God reconciled to him, and condemned rebels ſav'd from Hell, and brought into his family, and made his ſons. [O what an Image of the Goodneſs of God is apparent in the tenour of his word and Covenant? *Holineſs* and *Mercy* make up the whole: They are expreſt in every leaf and line. The precepts which ſeem too ſtrict to ſinners, are but the perfect Rules of Holineſs and Love, for the health and happineſs of man. What Lovelineſs did *David* find in the Law it ſelf? And ſo ſhould we, if we read it with his eyes and heart: It was ſweeter to him than hony: he loved it above gold, Pſalm 119. 127, and 97. he cryeth out, *O how I love thy Law! it is my meditation all the day.* And muſt not the *Law-giver* then be much *more lovely*, whoſe Goodneſs here appeareth to us? *Good and upright is the Lord: therefore will he teach ſinners in the way:* Pſalm 25. 8. *I will delight my ſelf in thy Commandments which I have loved: My hands alſo will I lift up to thy Commandments which I have loved; and I will meditate in thy ſtatutes.* Pſalm 119. 47, 48. How delightfully then ſhould I love and meditate on the *Bleſſed Author* of this holy Law? But how can I read the hiſtory of Love, the ſtrange deſign of Grace in Chriſt, the myſtery which the *Angels* deſirouſly pry into, the promiſes of life to loſt and miſerable ſinners, and not feel the power of Love transform me? *Behold with what Love the Father hath Loved us, that we ſhould be called the ſons of God?* 1 John 3. 1. How doth God ſhed abroad his Love upon our hearts, but by opening to us the ſuperabundance of it in his word, and opening our hearts by his ſpirit to perceive it? O when a poor ſinner that firſt had felt the load of ſin, and the wrath of God, ſhall feelingly read or hear what mercy is tendered to him in the Covenant of Grace, and hear Chriſts meſſengers tell him from God, that *All things are now ready*, and therefore invite him to the heavenly feaſt, and even *compel him to come in*, what melting love muſt this affect the ſinners heart with? When we ſee the Grant of Life eternal ſealed to us by the blood of Chriſt, and a pardoning, juſtifying ſaving Covenant, ſo freely made, and ſurely confirmed to us, by that God whom we had ſo much offended, O what an incentive is here for Love?

§. 29. When I mention the *Covenant*, I imply the *Sacraments* which are but its appendants or confirming ſeals, and the inveſting the believer ſolemnly with its benefits. But in theſe God is pleaſed to condeſcend to the moſt familiar communion with his Church, that Love and Thankfulneſs might want no helps. There it is that the Love of God in Chriſt, *applyeth* it ſelf moſt *cloſely* to particular ſinners; And the meat or drink will be ſweet in the mouth, which was not ſweet to us on the table at all. O how many a heart hath this infected? How many have left the ſtirrings of that Love, which before they left not, when they have ſeen Chriſt crucified before their eyes, and have heard the Miniſter, in his name and at his command, bid them *Take*, and *Eat*, and *Drink*; commanding them not to Refuſe their Saviour, but *Take him*, and the benefits of his blood as their own, aſſuring them of his good will and readineſs to forgive and ſave them?

§. 30. 3. *Behold alſo the Lovelineſs of God in his Holy ones, who bear his Image, and are advanced by his Love and Mercy*: If you are Chriſtians indeed, you are *taught* of God to Love his ſervants and to ſee an *excellency* in the *Saints on earth*, and make them the people of your *delight*: *Pſalm 16.* 1, 2. 1 *Theſ.* 4. 9. And this muſt need accquaint you with the greater Aimableneſs, in the moſt Holy God that made them Holy. O how oft have the feeling and heavenly prayers of lively believers, excited thoſe affections in me, which before I felt not? How oft have I been warmed with their Heavenly diſcourſe? How amiable is that Holy Heavenly diſpoſition and converſation which appeareth in them? Their faith, their Love, their truſt in God, their cheerful obedience, their hatred of ſin, their deſire of the good of all, their meekneſs and patience: how much do theſe advance them above the ignorant, ſenſual, proud, malignant and ungodly world? How Good then is that God that makes men Good? And how little is the Goodneſs of the beſt of men, compared to his unmeaſurable Goodneſs? Whenever you converſe with holy men, ſtirs up your Love to them, riſe by it preſently to the God of Saints, and let all be turned to him that giveth all, to them and you.

§. 31. And as the *excellency* of the Saints, ſo their *priviledge and great advancement*, ſhould ſhew you the *Goodneſs of God* that doth advance them. As oft as thou ſeeſt a Saint, how poor and mean in the world ſoever, thou ſeeſt a living monument of the abundant kindneſs of the Lord: Thou ſeeſt a child of God, a member of Chriſt, an heir of Heaven: Thou ſeeſt one that hath all his ſins forgiven him, and is ſnatcht as a brand out of the fire, and delivered from the power of Satan, and tranſlated into the Kingdom of Chriſt: Thou ſeeſt one for whom Chriſt hath conquered the powers of Hell; and one that is freed from the bondage of the Fleſh; and one that of the Devils ſlave, is made a Prieſt to offer up the ſacrifices of Praiſe to God. Thou

ſeeſt one that hath the Spirit of God within him; and one that hath daily intercourſe with Heaven, and audience with God, and is dearly beloved by him in Chriſt. Thou ſeeſt in fleſh a companion of Angels, and one that hath the Divine Nature, and muſt ſhortly be above the Stars in glory, and muſt be with Chriſt, and muſt love and magnifie God for ever. And is not the amiableneſs of God apparent in ſuch mercy, beſtowed upon ſinful man? And ſhould we not now begin to *admire him in his Saints, and glorifie him in believers*, who will *come with thouſands of his Angels, to be glorified and admired in them at the laſt*? 2 Theſ. 1. 10. O the abundant deliverances, Preſervations, Proviſions, Encouragements, which all his ſervants receive from God! Who ever ſaw the *juſt forſaken*, even while they *think* themſelves forſaken? *For the Lord loveth judgment, and forſaketh not his Saints: they are preſerved for ever: The Law of his God is in his Heart: none of his ſteps ſhall ſlide: Mark the perfect Man, and behold the upright; for the end of that man is peace:* Pſal. 37. 25, 28, 31, 37. *Precious in the ſight of the Lord is the death of his Saints:* Pſalm 116. 15. *Ye that love the Lord, hate evil: he preſerveth the ſouls of his Saints; he delivereth them out of the hand of the wicked: Light is ſowen for the righteous, and gladneſs for the upright in heart,* Pſal. 97. 10, 11. *O love the Lord all his Saints! for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer:* Pſal. 31. 23.

Dir. 11. §. 32. Direct. 11. *Inſiſt not ſo much on your Deſires after viſion, as to undervalue the lower apprehenſions of Faith: but love God by the way of Faith, as in order to the Love of Intuition.*

We are exceeding apt to be over-deſirous of *ſight*; and to take nothing as an object fit to affect us, which ſenſe perceiveth not. When we have the ſureſt evidence of the truth of things unſeen, it hardly ſatisfieth us, unleſs we may ſee or feel. And hereupon our Love to God is hindred; while we think of him as if he *were not*, or take the apprehenſions of faith, as if they were *uncertain*, and little differed from a *dream*. Yea, it proveth the ground of moſt dangerous temptations to Infidelity it ſelf: While we take that knowledge which we have of God, in the way of *Faith*, the Love and Communion which is exerciſed thereby, to be as *nothing*; we are next tempted to think, that there is no true knowledge of God, and communion with him to be attained: And when we have been ſearching and ſtriving long, and find that we can reach no more, we are tempted to think that the ſoul of man is made but as the beaſts, for preſent things, and is uncapable of thoſe higher things which are revealed in the Goſpel; and that if there were indeed a life to come, and man were made to enjoy his God, we ſhould get nearer to him than we are, and know him more, and love him better. 'But is it nothing, O 'preſumptuous ſoul, to ſee God in a Glaſs, in order 'to a nearer ſight? Is it nothing to have the Hea'venly *Jeruſalem* deſcribed and promiſed to thee, 'unleſs *thou ſee* it and *poſſeſs* it? Wilt thou *travel* 'to no place, but what thou *ſeeſt* all the way? 'Wouldſt thou have no difference betwixt Earth 'and Heaven? What canſt thou have more in Hea'ven, than *immediate intuition*? Wouldſt thou have 'no life of *tryal*, in the *obedience of Faith*, before 'the life of *Fruition* and *Reward*? Or canſt thou 'think that a life of *ſight* and *ſenſe*, is fit for *tryal* 'and *preparation*, to ſhew who is meet for the *re*'warding life? Unthankful Soul! Compare thy 'ſtate with that of Bruits: Is it nothing for thee to 'know thy Maker in the Works of his Creation 'and Providence, and in the revelations of Grace, 'and the belief of promiſed immortality, unleſs 'thou preſently *ſee* him in his glory? When theſe 'thy fellow creatures know him not at all? Com'pare *thy ſelf now*, with *thy ſelf as heretofore*, in 'the days of thy Ignorance and Carnality. Hadſt 'thou then any ſuch knowledge of God, as thou 'now undervalueſt? or any ſuch communion with 'him, as thou *now* accounteſt next to none? When 'the Light *firſt* ſhined in thine eyes, and thou hadſt '*firſt* experience of the knowledge of God, thou 'thoughtſt it *ſomething*, and rejoycedſt in the light: 'If then thou couldſt have ſuddenly attained but 'to ſo much, as thou haſt now attained, wouldſt 'thou have called it *Nothing*? Would it not 'have ſeemed a greater treaſure to thee, than to 'have known both the *Indies* as thine own? O be 'not unthankful for the little which thou haſt re'ceived, when God might have ſhut thee out in 'that darkneſs which the greateſt part of the world 'lyeth in; and have left thee to thy ſelf to have 'deſired no higher knowledge, than ſuch as may 'feed thy fanſie, and pride, and luſt. Art thou ſo 'far drowned in fleſh and ſenſe, as to take *Intel'lectual apprehenſions* for *dreams*, unleſs thy *ſenſe* 'may *ſee* and *feel*? Wilt thou take *thy ſoul, thy ſelf* 'for nothing, becauſe thou art not to be *ſeen* or *felt*? 'Shall no ſubjects honour and obey their *King*, but 'they that have *ſeen* his Court and him? *Deſire* 'the *fulleſt* and the *neareſt ſight*; the pureſt and 'the ſtrongeſt Love; and deſire and ſpare not the life 'where all this will be had: But take heed of be'ing too haſty with God, and unthankful for the mer'cies of the way. Know better the Difference be'twixt thy travail and thy home: And know what 'is fit for Paſſengers to expect: Humbly ſubmit to 'an obedient waiting in a life of faith: And make 'much of the Teſtament of Chriſt, till thou be at 'age to poſſeſs the Inheritance. Thou muſt live, 'and love, and run, and fight, and conquer, and ſuf'fer by faith, if ever thou wilt come to ſee and to 'poſſeſs the Crown.

§. 33. Direct. 12. *It is a powerful means to kindle the Love of God in a believer, to foreſee by faith the glory of Heaven, and what God will be there to his Saints for ever.* And thus to behold God in his GLORY, is the uſe of GRACE. Though the manner of *knowing him* thus by faith, be far ſhort of what we there expect, yet it is the ſame God and glory that now we believe, which then we muſt more openly behold. And therefore as that Apprehenſion of Love will unconceivably excel the higheſt which can be here attained; ſo the *fore-thoughts of* that doth excel all other Arguments and means to affect us here; and will raiſe us as high as means can raiſe us. The *greateſt things*, and *greateſt* Intereſt of our ſouls being there, will greatly raiſe us to the love of God, if any thing will do it: To foreſee how near him we ſhall be ere long, and what a glorious proof we ſhall have of his good will! and how our ſouls will be raviſhed everlaſtingly with his Love! To think what hearts the bleſſed have that ſee his glory, and live with Chriſt! How full of love they are! and what a delight it is to them thus to love! muſt needs affect the heart of a Believer. ['Lift up thy head, poor drowſie ſinner! 'Look up to Heaven, and think where thou muſt 'live for ever! Think what the holy ones of God 'are doing! Do *they* love God, or do they not? 'Muſt it not be then thy life and work for ever? 'And canſt thou forbear to love him now, that is 'bringing thee to ſuch a world of Love? Thou 'wouldſt love him more, that would give thee ſe'curity to poſſeſs a Kingdom which thou never 'ſaweſt, than him that giveth thee but ſome toy in 'hand. And let it not ſeem too *diſtant* to affect 'thee: The Time is as nothing till thou wilt be 'there: Thou knoweſt not but thou maiſt be there 'this night: There thou ſhalt ſee the Maker of

Dir. 12. Read *Julian Toletan.* his *Prognoſticon.*

Si incœlis fidelibus hæc ſervatur hæreditas, frivola quædam & tepida proferunt aliqui, putantes eam ſe percipere in terrena Jeruſalem; mille annis exiſtimant eſſe delicias corporales, dum dicatur hanc hæreditatem nec corrumpi poſſe nec marceſcere. Didymus Alexand. in Petr. 1. cont. Millenar.

'the worlds, and know the misteries of his wonderous works. There shalt thou see thy blessed Lord, 'and feel that love which thou readest of in the Gospel, and enjoy the fruits of it for ever: There 'thou shalt see him that suffered for thee, and rose 'again, whom Angels see and worship in his glory. 'Thou shalt see there a more desirable sight, than 'those that saw him heal the blind, and lame, and sick, 'and raise the dead; or those that saw him in his 'transfiguration; or those that saw him on the Cross, 'or after his resurrection, or than *Stephen* saw when 'he was stoned, or *Paul* when he was converted, 'yea, more than it is like he saw when he was in 'his Rapture, in the third Heavens! O who can think 'believingly on the life which we must there 'shortly live, the glory which we must see, the 'love which we must receive, and the love which 'we must exercise, and not feel the fire begin to 'flame, and the Glass in which we see the Lord, 'become a Burning-glass to our Affections?] CHRIST and HEAVEN are the Books which we must be often reading; the *Glasses* in which we must daily gaze, if ever we will be good Proficients and Practitioners in the Art of *Holy Love.*

Dir. 13. §. 34. Direct. 13. *Exercise your Souls so frequently and diligently in this way of Love, that the Method of it may be familiar to you, and the means and motives still at hand, and you may presently be able to fall into the way, as one that is well acquainted with it, and may not be distracted and lost in generals, as not knowing where to fix your thoughts.* I know no Methods alone will serve to raise the dead, and cause a carnal senseless heart to love the Lord: But I know that many honest hearts, that have the Spirit of Love within them, have great need to be warned, that they quench not the Spirit, and great need to be directed how to stir up the grace which is given them: and that many live a more dull, or distracted, uncomfortable life, than they would do, if they wanted not *Skill* and *Diligence* The soul is most backward to this highest work; and therefore hath the greater need of helps: And the best have so much need, as that it is well if all will serve to keep up *Loving* and *Grateful* thoughts of God upon their minds. And when every Trade, and Art, and Science, requireth diligence, exercise and experience, and all are Bunglers at it at the first, can we reasonably think that we are like to attain any high degrees, with sleight, and short, and seldom thoughts?

Dir. 14. §. 35. Direct. 14. *Yet let not weak headed or melancholy persons, set themselves on those Methods or lengths of Meditation, which their Heads cannot bear, lest the Tempter get advantage of them, and abate their Love, by making Religion seem a torment to them: but let such take up with shorter obvious Meditations, and exercise their Love in an active obediential way of living.* This is the best Physick that is fitted to the Patients strength and case: And that's the best Shooe that is meetest for the foot, and not that which is the biggest, or the finest. It is a great design of Satan, to make all duties grievous and burdensome to us; and thereby to cast us into continual pain, and fear, and trouble, and so destroy our *delight* in God, and consequently our Love. Therefore pretend not to disability for carnal unwillingness and laziness of mind: but yet marr not all by grasping at more than you are able to bear: Take on you as you are able, and increase your work, if God increase your strength. If a melancholy person crack his brain with immoderate, unseasonable Endeavours, he will but disable himself for all.

Dir. 15. §. 36. Direct. 15. *Keep clear, and hold fast the Evidences of thy Sincerity, that thou maist perceive thy interest in the Love of God; and resist the temptations which would hide his Love to thee, and cause thee to doubt of it, or deny it.* Satan hath not *his end* when he hath troubled thee, and robbed thee of thy peace and comfort: It is worse that he is seeking to affect by this: His malice is more against *God*, than against thee: and more against *God and thee* in this point of *Love*, than in any other grace or duty. He knoweth that God esteemeth this most: And he knoweth if he could *kill thy love*, he *kills thy Soul.* And he knoweth how natural it is to man to love those that love him, and hate those that hate him, be they never so excellent in themselves. And therefore if he can perswade thee into despair, and to think that *God hateth thee*, and is resolved to damn thee, he will not despair of drawing thee to hate God. Or if he do but bring thee to *fear* that he *loveth thee not*, he will think accordingly to *abate* thy love. I know that a truly gracious soul keepeth up its love, when it looseth its assurance, and *mourneth*, and *longeth*, and *seeketh* in love, when it cannot triumph and *rejoyce* in love: But yet there are some prints left on the heart, of its former apprehensions of the Love of God: And such Souls exceedingly disadvantage themselves as to the exercises of love, and make it a work of wondrous difficulty. O it will exceedingly kindle love, when we can see Gods surest Love tokens in our hearts, and look to the promises, and say, They are all mine: and think of Heaven, as that which shall certainly be our own: and can say with *Thomas*, *My Lord, and my God*: and with *Paul*, that *The Life which I live in the flesh, I live by the faith of the Son of God, that loved me, and gave himself for me.* Denyal of our grace may seem to be *humility*, but it tendeth to extinguish *Love and Gratitude.*

§. 37. *But*, you'l say, *I must avoid Soul delusion and Pharisaical ostentation on the other side; and few reach Assurance: How then should we keep up the Love of God?*

Signs of the Love of God.

Answ. 1. Though I am not come to the point of *Trying* and *Discerning Grace*, I shall give you this much help in the way, because it is so useful to the Exercises of Love. 1. If you have not *Enjoying delighting Love*, yet try whether you have not *Desiring seeking Love.* Love appeareth as truly in *desiring* and *seeking Good* as in *delighting* in it. *Poor men* shew their Love of the *world*, by *Desiring* and *seeking* it, as much as *rich men* do in *delighting* in it. What is it that you most *desire* and *seek?* 2. Or if this be so weak that you scarce discern it, do you not find a *mourning* and *lamenting* Love? You shew that you loved your Money, by *mourning* when you lose it; and that you loved your friend by grieving for his death, as well as by *delighting* in him while he lived. If you heartily *lament* it as your greatest unhappiness and loss, when you think that God doth cast you off, and that you are void of Grace, and cannot serve and honour him as you would, this shews you are not void of Love. 3. If you feel not that you *Love him*, do you feel that you *would fain Love him*, and that you *Love to Love him?* If you do so, it is a sign that you do *Love him?* When you do not only desire to find such an *Evidence* of salvation in you, but when you desire *Love it self*, and *Love to Love God.* Had you not rather have a heart to *Love him perfectly*, than to have all the riches in the world? Had you not rather *live in the Love of God*, if you could reach it, than to live in any earthly pleasure? If so, be sure he hath your hearts. The *Will* is the *Love*, and the *Heart*; If God have your *Will* he hath your *Heart* and *Love.* 4. *What* hath your Hearts if *he* have them not? Is there any thing that you prefer and seek *before him*, and that you had *rather have* than him? Can you be content without

him, and let him go, in exchange for any earthly pleaſure? If not, it is a ſign he hath your Hearts. You love him ſavingly if you ſet more by nothing elſe than by him. 5. Do you love his holy Image in his word? Do you delight and meditate in his Law, *Pſalm* 1. 2. Is it in your hearts? *Pſal.* 40. 8. Or do you pray, *Incline my heart unto thy Teſtimonies?* Pſalm 119. 36. If you love *Gods Image* in his word, (the *wiſdom* and *holineſs* of it) you love God. 6. Do you love his Image on his *Children?* If you love them for their heavenly wiſdom and holineſs, you ſo far love God. He that loveth the Candle for its light, doth love the light it ſelf and the ſun: He that loveth the wiſe and holy for their wiſdom and holineſs, doth love wiſdom and holineſs it ſelf. The *word* and the *ſaints* being more in the reach of our ſenſible apprehenſions, than God himſelf is, we ordinarily feel our love to them, more ſenſibly than our Love to God; when indeed it is God in his word and ſervants that we love: 1 *John* 3. 14. *Pſalm* 15. 4. 7. Though for want of Aſſurance you *feel not* the *Delights* of Love, have you not a heart that would delight in it more than in all the Riches of the world, if you could but get aſſurance of your intereſt? Would it not comfort you more than any thing, if you could be ſure he loveth you, and could perfectly love him and obey him? If ſo, it is not for want of Love that you delight not in him, but for want of Aſſurance. So that if God have thy heart, either in a delighting *Love*, or a *ſeeking and deſiring*, or a *lamenting mourning Love*, he will not *deſpiſe* it or *reject* it. He is nigh to them that be of a broken heart, *Pſalm* 34. 18. A broken and contrite heart is his ſacrifice, which he will not deſpiſe, *Pſalm* 51. 17. The *good Lord* will *have mercy on every one that prepareth their hearts to ſeek him, though they do it not according to the Preparation of the ſanctuary*, 2 Chron. 30. 18, 19. By theſe Evidences you may diſcern the ſincerity of Love in ſmall degrees; and ſo you may make *love* the occaſion of *more Love*, by diſcerning that Goodneſs of God which is manifeſted to you in the leaſt.

§. 38. 2. But ſuppoſe you cannot yet attain *Aſſurance*: Neglect not to improve that Goodneſs and Mercy of God which he revealeth to you in the ſtate that you are in. Love him but as *Infinite Goodneſs* ſhould be loved, who *ſo loved the world as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*, Joh. 3. 16. Love him as the moſt bleſſed merciful God, who made you and all things, and hath given to the world an univerſal pardon, on condition of their penitent acceptance, and offereth them everlaſting life, and all this purchaſed by the blood of Chriſt: Love him as one that offereth you reconciliation, and intreateth you to be ſaved; and as one that *delighteth not in the death of the wicked, but rather that they turn and live*, and as one that *would have all men to be ſaved* and come to the knowledge of the truth, though he will ſave none but the penitent, that do acknowledge the truth. And when you love him ſincerely on theſe accounts, you will have the evidence of his ſpecial Love to you.

Dir. 16. §. 39. Direct. 16. *Improve thy Senſe of natural and friendly love, to raiſe thee to the love of God.* When thou feeſt or feeleſt what love a Parent hath to children, and a Husband to a Wife, or a Wife to a Husband, or faithful Friends to one another, think then [What Love do I owe to God? 'O how inconſiderable is the Loveline's of a Child, a wife, a friend, the beſt of Creatures, in compariſon of the love ineſs of God? Unworthy ſoul! Canſt thou love a drop of Goodneſs in thy friend? And canſt thou not love the Ocean of Goodneſs in thy God? Is a ſpark in the creature more amiable than the fire that kindled it? Thou canſt love thy friend for all his Blemiſhes, his ignorance, his Paſſions and manifold Imperfections: And canſt thou not love thy God, who hath none of theſe, nor any thing to diſcourage or damp thy love? Thou loveſt (and deſervedly loveſt) thy friend, becauſe he loveth thee, and deals friendly with thee: But O how much greater is the Love of God? Did ever friend love thee as he hath loved thee? Did ever friend do for thee as he hath done? He gave thee thy being, thy daily ſafety, and all the mercies of thy life: He gave thee his Son, his Spirit, and his Grace; He pardoned thy ſins, and took thee into his favour, and adopted thee for his Son and an heir of Heaven: He will glorifie thee with Angels in the Preſence of his Glory: How ſhould ſuch a friend as this be loved? How far above all mortal friends? Their love and friendſhip is, but a token and meſſage of his Love. Becauſe he loveth thee, he ſendeth thee kindneſs and mercy by thy friend: and when their kindneſs ceaſeth, or can do thee no good, his kindneſs will continue, and comfort thee for ever. Love them therefore as the meſſengers of his love; but love him in them, and love them for him, and love him much more.]

§. 40. Direct. 17. *Think oft how delightful a life it would be to thee, if thou couldſt but live in the Love of God: And then the complacency will provoke deſire; and deſire will turn thy Face towards God till thou feel that thou loveſt him.* The Love of a friend hath its ſweetneſs and delight: and when we love them, we feel ſuch pleaſure in our Love, that we love to love them. How pleaſant then would it be to love thy God? 'O bleſſed joyful life, if I could but love him as much as I deſire to love him? How freely could I leave the Ambitious, and the covetous, and the ſenſual, and voluptuous to their doting, deluſory, ſwiniſh love? How eaſily could I ſpare all earthly pleaſures? How near ſhould I come to the Angelical life? Could I love God as I would love him, it would fill me with continual pleaſure, and be the ſweeteſt feaſt that a ſoul can have. How eaſily would it quench all carnal love? How far would it raiſe me above theſe tranſitory things? How much ſhould I contemn them, and pity the wretches that know no better, and have their portion in this life? How readily ſhould I obey? And how pleaſant would obedience be? How ſweet would all my meditations be, when every thought is full of love? How ſweet would all my prayers be, when conſtraining love did bring me unto God, and indite and animate every word; How ſweet would *Sacraments* be, when my *aſcending flaming* love, ſhould meet that wonderful *deſcending* love which cometh from Heaven to call me thither, and in *living bread* and *ſpiritual wine* is the nouriſhment and cordial of my ſoul? How ſweet would all my *ſpeeches* be, when love commanded them, and every word were full of Love? How quiet would my *Conſcience* be, if it had never any of this Accuſation againſt me to caſt in my face to my ſhame and confuſion, that *I am wanting in Love to the bleſſed God*? O could I but *love* God with ſuch a powerful love as his Love and goodneſs ſhould command, I ſhould no more queſtion my ſincerity, nor doubt any more of his love to me. How freely then ſhould I acknowledge his grace, and how heartily ſhould I give him thanks for my juſtification, ſanctification and adoption, which now I mention with doubt and fear? O how would it lift up my ſoul unto his praiſe, and make it my delight to ſpeak good of his name? What a purifying fire would Love be in my breaſt, to burn up my Corruptions? It would endure nothing to enter or abide within me, that is contrary to the will and intereſt of my Lord; *Dir.* 17.

'Lord; but hate every motion that tendeth to diſhonour and diſpleaſe him. It would fill my ſoul with 'ſo much of Heaven, as would make me long to 'be in heaven, and make death welcome, which is 'now ſo terrible: Inſtead of theſe withdrawing 'ſhrinking fears, I ſhould deſire to depart and to be 'with Chriſt, as being beſt of all. O how eaſily 'ſhould I bear any burthen of reproach, or loſs, 'or want, when I thus loved God, and were aſſured 'of his love? How light would the Croſs be? And 'how honourable and joyful would it ſeem, to be 'impriſoned, reviled, ſpit upon and buffeted for 'the ſake of Chriſt? How deſirable would the 'flames of Martyrdom ſeem, for the teſtifying of my 'love, to him that loved me at dearer rates than I 'can love him? Lord is there no more of this bleſſed 'life of love to be attained here on earth? When 'all the world reveals thy Goodneſs; when thy ſon 'hath come down to declare thy love, in ſo full and 'wonderful a manner? When thy word hath open-'ed us a window into Heaven, where afar off we 'may diſcern thy Glory; yet ſhall our hearts be 'clods and ice? O pity this unkind unnatural ſoul! 'This dead, inſenſible, diſaffected ſoul! Teach me 'by thy ſpirit the art of Love! Love me not only ſo 'as to convince me that I have abundant cauſe to 'love thee above all, but love me ſo as to *conſtrain 'me to it*, by the magnetical attractive power of thy 'Goodneſs, and the inſuperable operations of thy 'omnipotent love!

Dir. 18. §. 41. Direct. 18. *In thy Meditations upon all theſe Incentives of Love, preach them over earneſtly to thy heart, and expoſtulate and plead with it by way of ſoliloquy, till thou feel the fire begin to burn.* Do not only think on the Arguments of Love, but *diſpute it out* with thy Conſcience, and by expoſtulating earneſt Reaſonings with thy heart, endeavour to affect it. There is much more moving force in this *earneſt talking* to *our ſelves*, than in bare cogitation, that breaks not out into mental words. Imitate the moſt powerful Preacher that ever thou waſt acquainted with: And juſt as he pleadeth the caſe with his hearers, and urgeth the truth and duty on them, by reaſon and importunity, ſo do thou in ſecret with thy ſelf. There is more in this than moſt Chriſtians are aware of, or uſe to practice. It is a great part of a Chriſtians skill and duty to be a *good Preacher to himſelf*. This is a lawful and a gainful way of preaching. No body here can make queſtion of thy call, nor deny thee a Licence, nor ſilence thee, if thou ſilence not thy ſelf. Two or three ſermons *a week* from *others*, is a fair proportion: but two or three ſermons *a day* from *thy ſelf*, is ordinarily too little. Therefore I have added ſoliloquies to many of theſe *Directions* for Love, to ſhew you how by ſuch pleadings with your ſelves, to affect your hearts and kindle Love.

§. 42. And O that this might be the happy fruit of theſe *Directions* with thee that art now reading or hearing them! That thou wouldſt but offer up *thy flaming Heart*, to Jeſus Chriſt our Great High-Prieſt, to be preſented an acceptable Sacrifice to God! Or if it flame not in Love as thou deſireſt, yet give it up to the *Holy Spirit* to increaſe the flames. Thou little knoweſt how much God ſetteth by a Heart. He calleth to thee himſelf, *My Son, give me thy Heart*, Prov. 23. 26. Without it, he cares not for any thing that thou canſt give him: He cares not for thy faireſt words without it: He cares not for thy loudeſt prayers without it: He cares not for thy coſtlieſt alms or ſacrifices if he have not thy heart. If thou give all thy goods to feed the poor, and give thy body to be burnt, and have not Love, it will profit thee nothing: If thou ſpeak with the Tongue of Men and Angels, and haſt not Love, thou art but as ſounding braſs or a tinkling Cymbal: If thou canſt propheſy, and preach to admiration, and underſtand all myſteries and knowledge, and hadſt faith to do miracles, and have not Love, thou *art nothing*: 1 *Cor.* 13. 1, 2, 3. Thou haſt but a ſhadow, and wanteſt that which is the ſubſtance and life of all. Come then and make an agreement with God, and reſolve now to offer to him *thy Heart*: He asketh thee for nothing which thou haſt not: It is not for riches or lands that he ſeeketh to thee; for then the poor might ſay as *Peter*, *Silver and gold have I none*: Give him but ſuch *as thou haſt*, and it ſufficeth. He knoweth that it is a polluted ſinful heart: but give it him, and he will make it clean: He knoweth that it is an unkind heart, that hath ſtood out too long: but give it him yet, and he will pardon and accept it. He knoweth that it is an unworthy heart: but give it him and he will be its worth. Only ſee that you give *it him entirely* and *unreſervedly*; for he will not bargain with the Devil or the World, for the *dividing* of thy heart between them. A half-heart and a hollow heart, that is but *lent him* till *fleſhly intereſt* or *neceſſity* ſhall call for it again, he will not accept. Only *reſign* it to him, and do but *Conſent* that thy *Heart* be *his*, and entirely and abſolutely his, and he will take it and uſe it as his own. It is his *own* by *title*; Let it be alſo ſo by thy *Conſent*. If God have it not, who ſhall have it? Shall the world, or pride, or fleſhly luſt? Did they make it? or did they purchaſe it? Will they be better to thee in the time of thy extremity? Do they bid more for thy heart than God will give thee? He will give thee his Son, and his Spirit, and Image, and the forgiveneſs of all thy ſins: If the greateſt gain, or honour, or pleaſure will win it and purchaſe it, he will have it; If Heaven will buy it, he will not break with thee for the price. Hath the world and ſin a greater price than this to give thee? And what doſt thou think that he will do with thy heart? and how will he *uſe* it, that thou art loth to give it him? Will he blind it, and deceive it, and corrupt it, and abuſe it, and at laſt torment it, as Satan will do? No; he will more illuminate it, and cleanſe it, and quicken it, *Pſalm* 51. 10. *Epheſ.* 2. 1. *Jer.* 24. 7. He will make it new, and heal and ſave it: *Ezek.* 36. 26. 2 *Cor.* 5. 17. *Tit.* 3. 3, 5. & 2. 14. He will advance and honour it, with the higheſt relations, Imployments and Delights: For Chriſt hath ſaid, John 12. 26. [*If any Man ſerve me, let him follow me; and where I am, there ſhall alſo my Servant be: If any Man ſerve me, him will my Father honour.*] He will *Love* it, and *govern* it, and *comfort* it, and the heart that is delivered to him ſhall be kept near unto his own: Joh. 26. 27. *For the Father himſelf loveth you* (ſaith Chriſt) *becauſe you have loved me* ——— Whereas if thou deliver not thy Heart to him, it will feed on the poyſon of luſcious vanity, which will gripe and tear it when it is down: It will be like a Houſe that nothing dwelleth in, but Dogs and Flies, and Worms, and Snakes: it will be like one that is loſt in the Wilderneſs, or in the night, that tireth himſelf in ſeeking the way home, and the longer the worſe: Deſpair and Reſtleſneſs will be its Companions for ever. Let me now once more in the Name of God beſpeak thy Heart? I will not uſe his Commands or Threatnings to thee now, (though theſe as Seconds muſt be uſed) becauſe that Love muſt have *attractive Arguments*, and is not raiſed by *meer Authority or Fear*: If there be not *Love and Goodneſs* enough in God, to deſerve the higheſt affections of every reaſonable creature, then let him go, and give thy Heart to one that's better. Hear how God pleadeth his own cauſe with an unkind unthankful people, Mic. 6. 2, 3. *Hear O ye Mountains the Lords controverſy* ———

O my people what have I done unto thee? and wherein have I wearied thee? teſtifie againſt me. What is there in him to turn away thy heart? Let malice it ſelf ſay the worſt without notorious impudence againſt him: What hath he ever done that deſerveth thy diſaffection and neglect? What wouldſt thou have to win a heart that is not in him? For which of his mercies or excellencies is it, that thou thus contemneſt and abuſeſt him? What doſt thou want that he cannot, yea, or will not give thee? Doth not thy tongue ſpeak honourably of his Goodneſs, while thy heart contradicteth it, and denieth all? What haſt thou found that will prove better to thee? Is it *ſin* or *God* that muſt be thy glory, reſt and joy, if thou wilt not be a fire-brand of reſtleſneſs and miſery for ever? What ſaiſt thou yet ſinner? Shall God, or the world and fleſhly pleaſures have thy Heart? Art thou not yet convinced which beſt deſerveth it, and which will be beſt to it? Canſt thou be a loſer by him? Will he make it worſe, and ſin make it better? Or wilt thou ever have cauſe to repent of giving it up to God, as thou haſt of giving it to the world and ſin? I tell thee, if God have not thy Heart, it were well for thee if thou hadſt no Heart——I had a thouſand times rather have the Heart of a dog or the baſeſt creature, than that mans heart that followeth his fleſhly luſts, and is not unfeignedly delivered up to God through Chriſt.

If I have not prevailed with your hearts for God, by all that I have ſaid, your Conſciences ſhall yet bear me witneſs, that I ſhewed you Gods title, and love, and goodneſs, and ſaid that which ought to have prevailed: and you ſhall find e're long, who it is that will have the worſt of it: But if you reſolve and give them preſently to God, he will entertain them, and ſanctifie and ſave them: And this happy day and work will be the Angels joy, *Luke* 15. 7. 10. and it will be my joy, and eſpecially your own everlaſting joy.

Grand Dir. 12. To Truſt in God.

DIRECT. XII.

Truſt God with that ſoul and body which thou haſt delivered up and dedicated to him; and quiet thy mind in his Love and faithfulneſs, whatever ſhall appear unto thee, or befall thee in the world.

Of the nature of Affiance and faith, I have written more fully in my Diſputation with Dr. *Barlow* of *Saving Faith.*

§. 1. I ſhall here briefly ſhew you; 1. What is the Nature of this Truſt in God. 2. What are the contraries to it. 3. What are the Counterfeits of it. 4. The Uſefulneſs of it. And then 5. I ſhall give you ſome Directions how to attain and exerciſe it.

SOLA fide Deo SOLI conſtanter adhære. A SOLO cuncta eri pierent malu. Peucerus his Diſtich in his ten years impriſonment. *Scult. Curr. p.* 22.

I. To *Truſt in God* is, upon the apprehenſion of the All-ſufficiency, Goodneſs, and faithfulneſs of God, to quiet our hearts in the expectation of the ſafety or benefits from him which we deſire, rejecting the cares, and fears, and griefs that would diſquiet them, if they had not the refuge of theſe hopes. It containeth in it a crediting the Word or Nature of God, or judging it to be a ſufficient ground of our ſecurity and expectation: And then *ſecurity* and expectation built upon that ground make up the reſt of the nature of truſt. Looking for the benefit, and finding a *complacency* and quietneſs of mind, in the ground diſcovered, and ceaſing all other cares and fears which would elſe diſquiet us. *Aquinas* and other School-men often call *Affiance*, *ſpes robrata*, a confirmed hope. There is a twofold *Truſt in God*: One is for that which he hath not *promiſed* to do, but yet we think that we find reaſon ſufficient from his *Nature* it ſelf, and relations, to expect: This may be more or leſs certain and ſtrong, as our collection of the Will of God from his Nature, is more or leſs ſure and clear. The other is, when we have not only Gods *Nature*, but his *Promiſe* alſo to *truſt* upon: And this giveth us a *certainty* (if we certainly *underſtand* his promiſe.) To the laſt ſort I may reduce that truſt in God for *particular benefits*, when we have only a promiſe in *General*, which maketh not the *particulars known* and certain to us: As the promiſe that *all ſhall work together for our good*, doth give us but *a probability of health* or outward *protection and deliverances*, becauſe we are uncertain how far they are for our good. All that is *promiſed* is ſure: But whether this or that be *good* for us, muſt be *otherwiſe* known. But thoſe general promiſes which contain particulars as ſurely known as the promiſe it ſelf, do make every one of the particular benefits as ſure by promiſe as the general: As the promiſe of the pardon of *all our ſins*, aſcertaineth us of the pardon of every ſin in particular. Where there is a *promiſe*, we *Truſt Gods faithfulneſs* as well as his *Nature*; but where there is *none*, we *Truſt* his *Nature only*. As a Child doth quietly truſt his Parents, without a promiſe, that they will not kill, or torment, or forſake him. But becauſe man is apt to make falſe collections of *Gods will* from his *Nature*, he hath given us ſuch clear expreſſions of it in his *word*, as may bring us above uncertain probabilities, and are ſufficent for *faith* to ground upon (ſuppoſing Gods properties) for our Government and peace. And it is certain, that all *Collections of Gods will* which are contrary to his *Words*, are the errors of the Collector.

§. 2. In what I have ſaid in this Direction, I deſire you chiefly to obſerve theſe three things: 1. That *Gods Nature*, and *Love* are the ſufficient *general* ſecurity to the ſoul. 2. That his *Promiſe* is the ſufficient *particular* ſecurity. 3. And that our *unfeigned ſelf-dedication to him*, is *our ſufficient evidence* of our intereſt in his Love and Covenant, which may warrant our *ſpecial Truſt and expectations.*

§. 3. II. The *contraries* to *Truſt in God*, are 1. *Privative*, *not truſting him*, not ſeeing the ground of juſt ſecurity in his Love and Promiſe: not crediting what is ſeen: nor ceaſing diſquietneſs and diſtruſtful cares and fears. 2. *Poſitive diſtruſt*: ſuppoſing the *All-ſufficiency*, *Goodneſs and Promiſes* of God, are not ſufficient grounds of our *expectation* and *ſecurity*: and thereupon diſquieting our minds with ſinful fears, and griefs, and cares, and ſhifting endeavours for our ſelves ſome other way: And this hath various degrees: In ſome it is predominant; in others not. 3. *Oppoſite* or *adverſe*: When we *Truſt* our ſelves, or friends, or wealth, or ſomething elſe inſtead of God, either *againſt him*, *without him*, or in *co ordination* with him.

§. 4. III. The *Counterfeits* of this *Truſt* are theſe: 1. When indeed we truſt in our wit, or power, or ſhifts, or friends, or in ſome *means* or creatures *only*, or in *co-ordination* with God, but pretend and think that we do it but in *ſubordination* to him, and that our primary truſt is in him alone. The detection of this is by trying how we can *truſt* God alone, when he giveth us a *promiſe* and *no probable means*. 2. *Pretending to truſt God alone* in the *neglect* of thoſe *means* which he hath appointed us to uſe; and in the neglect of thoſe *duties* which he hath made the *condition* of his promiſes: And this *Truſt* is but a ſelf-deceiving cover for ſin and ſloth. 3. Pretending to *Truſt God* in the uſe of *ſelf-deviſed ſinful means*, when he hath promiſed a bleſſing to no ſuch means, but threatned them with a curſe. 4. Thinking we *Truſt God*, when it is ſome falſe revelation of the Devil, or ſome deluſion of deceivers,

vers, or ſome dream, or fancy, or brain-ſick proud conceit of our own, which indeed we believe, and ground our Truſt upon, as thoſe do that are deluded by falſe Prophets and falſe Teachers, and phantaſtical fancies of their corrupted imaginations. 6. When men in preſumption and carnal ſecurity will raſhly venture their ſouls in the darkneſs of uncertainty (as well as in the neglect of a holy life) and caſt away all the ſenſe of their miſerable ſtate, and all the neceſſary fear and care that tended to their recovery, and perſwade themſelves that they are in no great danger, or that their care will do no good, and call all this, *A truſting God* with their ſalvation. 7. A pretending to *truſt God* for that which is contrary to his *Nature*, as to love the wicked with complacency, or to take them into Heaven. 8. A pretending to *truſt God* for that which is *contrary* to his *Word*, as to ſave the unregenerate and unholy: And ſo [*not believing him*] it ſelf, is taken for a *believing in him*, or *truſting him*. 9. Pretending to *believe* and *truſt him* for that which neither his *Nature* or his *Word* did ever declare to be his will, in matters which he hath kept ſecret, or never gave us any revelation of, ſuch is that which ſome call *A particular faith*: As to believe in prayer that ſome particular never promiſed ſhall be granted, becauſe we *ask* it, or becauſe we *feel* a ſtrong perſwaſion that it will be ſo.

Of particular Faith.

§. 5. Qu. *But is not ſuch a particular faith and truſt Divine and ſolid? Anſw.* To expect any particular mercy which Gods *Nature*, or *Word*, or *Works* do tell us that he *will give*, is ſound and warrantable: And to expect any *particular* thing which by *inſpiration, prophecy, or true extraordinary revelation* ſhall be made known to us: For this is a *word* of God: But all other *belief* and *expectation* is but *ſelf-promiſing* and *ſelf-deceiving*. And wiſe men will not *eaſily* take themſelves for Prophets, nor take any thing for an inſpiration, or *divine extraordinary revelation*, which bringeth not the teſtimony of cogent evidence.

§. 6. IV. There are three *Great* Uſes and benefits of this *Truſt in God*, which highly commend it to us and make it neceſſary. 1. It is neceſſary to our *Acknowledgment and Honouring of God*. It is a cordial practical confeſſion of his Power, and Wiſdom and Goodneſs and Truth: For where any one of theſe are wanting, there is no ground of rational Truſt. And the greater the *danger or aſſault* againſt us is, the more *God is acknowledged and honoured by our Truſt*: For then we declare that no creature, or impediment can diſappoint his will; but that his Power is above all Power, and his Wiſdom above all Wiſdom, and his *goodneſs* and *fidelity* conſtant and invincible. Whereas *Diſtruſt* is a *denying* of God in ſome of his attributes, or a ſuſpecting of him. 2. It is neceſſary to our ſelves' for the quiet, and peace and comfort of our minds' which elſe will be left unavoidably to continual diſquietneſs and pain, by vexatious fears, and griefs, and cares, unleſs ſtupidity or deceit ſhould eaſe them. 3. It is neceſſary to prevent the errors and ſinful miſcarriage of our lives. For if we *Truſt not in God*, we ſhall ſpend all our thoughts and labours in the uſe of ſinful means: we ſhall be truſting idolatrouſly to the creature, and we ſhall be ſhifting for our ſelves by lies or any unlawful means, and *loſe our ſelves* by *ſaving our ſelves, as from God, or without God*.

§. 7. Hence it is that *Truſt in God* is ſo frequently and earneſtly commanded in the Scriptures, and ſuch bleſſings promiſed to it, as if it were the ſum of Godlineſs and Religion, Jer. 17. 5, 7. *Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord* —— *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is*, Prov. 16. 20. *Whoſo truſteth in the Lord, happy is he*, Pſalm 2. 12. *Bleſſed are all they that put their truſt in him*. So Pſal. 84. 12. & 34. 8 *O taſte and ſee that the Lord is good, bleſſed is the man that truſteth in him*, Pſal. 32. 10. & 57. 1. & 86. 2. & 22. 4, 5, 8. *Safety, ſtability, comfort, ſalvation, all mercies are promiſed to them that truſt in God*, Pſal. 34. 22. & 37. 3, 5. 40. & 91. 2, 4. & 125. 1. Iſa. 50. 10. So faith in Chriſt is called *Truſt*, Matth. 12. 21. Epheſ. 1. 12, 13. And Idolaters and worldlings are deſcribed by *Truſting* in their *Idols* and their *Wealth*, Pſalm 115. 8. & 135. 18. Amos 6. 1. Mar. 10. 24. Prov. 11. 28. & 28. 26.

§. 7. *Directions for a quieting and comforting* Truſt *in God.*

Direct. 1. *Let thy ſoul retain the deepeſt impreſſions of the Almightineſs, Wiſdom, Goodneſs, and faithfulneſs of God, and how certainly all perſons, things and events are in his power, and how impotent all the world is to reſiſt him, and that nothing can hurt thee, but by his conſent.* The principal means for a confirmed confidence in God, is to *know him*, and to know that all things that we can fear, *are nothing*, and can *do nothing*, but by his command, and motion, or permiſſion. I am not afraid of a Bird or a Worm, becauſe I know it is too weak for me: And if I rightly apprehend how much all creatures are too weak for God, and how ſufficient God is to deliver me, his *Truſt* would quiet me, Iſa. 41. 10. *Fear thou not, for I am with thee, be not diſmayed, for I am thy God, I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee* —— So v. 13, 14. & 43. 1. & 44. 2. 8. Pſal. 9, 10. *They that know thy name, will put their truſt in thee*, Iſa. 51. 7, 8. *Hearken unto me ye that know righteouſneſs, the people in whoſe heart is my Law: Fear ye not the reproach of men, nether be afraid of their revilings, for the moth ſhall eat them up like a garment, the Worm ſhall eat them like Wooll.* Dir. 1.

§. 9. Direct. 2. *Labour for a ſound and clear underſtanding of the promiſes of God, that thou maiſt know how far he calleth thee to truſt him.* For to think that he promiſeth what he doth not, is not to truſt *him*, but to deceive thy ſelf: And to think that he doth not promiſe what indeed he doth, is to caſt away the Ground of truſt. Dir. 2.

§. 10. Direct. 3. *Yield not to the Tempter, who would either entice thee into terrifying guilt, and blot thine evidences, or elſe hide them from thee, and keep thee doubtful and ſuſpicious of the Love of God.* For almoſt all that the diſtruſtful ſoul hath to ſay for it ſelf, to juſtifie its diſtruſt is, I am not ſure that the promiſes are mine. Remember ſtill, that a *Heart dedicated to God, or conſenting to his Covenant*, is your fulleſt Evidence: And ſuffer not this to be hid or blotted. Wilful ſin and guiltineſs breeds fears, and will interrupt your truſt and quiet till it be forſaken. Dir. 3.

§. 11. Direct. 4. *Remember the Grounds of confidence and quietneſs which God hath given you in his Son, his Covenant, his Spirit, his Sacraments, and your own and others manifold experiences.* I name them all together, becauſe I would have you ſet them all together before your eyes. Will he not give you *all things with him*, that hath *given you his Son*? Rom. 8. 32. Is not Chriſt a ſufficient undertaker and encourager? is not his Covenant, Promiſe and Oath, ſufficient ſecurity for you? *Wherein God willing more abundantly to ſhew to the heirs of promiſe the immutability of his counſel, confirmed it by an Oath, that by two immutable things in which it was impoſſible for God to lye, we might have a ſtrong conſolation* —— Heb. 6. 17, 18. And is not the Heavenly *ſeal* and *earneſt* of his *Spirit*, ſufficient to confirm us? 2 Cor. 1. 22. Dir. 4.

1. 22. & 5. 5. *Epheſ.* 1. 13, 14. & 4. 30. And have you *tryed God* ſo oft, and yet cannot you truſt him? Our frequent experiences, though the leaſt of all theſe helps of *Truſt*, are very powerful, becauſe they are *near us*, and almoſt ſatisfie ſenſe it ſelf: When all our *bones ſay, Lord who is like unto thee, who delivereſt the poor*, &c. Pſal. 35. 10.

Dir. 5. §. 12. Direct. 5. *Conſider of the greatneſs of the ſin of diſtruſt; how it denyeth God in his Attributes, and uſually ſuppoſeth the creature to be above him.* Either thou doubteſt of, or denyeſt his *Power* to help thee, or his *Wiſdom* as deficient in making his promiſes, or finding out the means of thy deliverance, or his *Goodneſs* and *Love*, as if he would deceive thee; and ſo his Truth and faithfulneſs in his promiſes. And if thou fear a man how great ſoever, when God calleth thee to truſt him for thy help, what doſt thou but ſay, This man is more powerful than God? or God cannot deliver me out of his hands? If it be want, or ſickneſs, or death which thou feareſt, what doſt thou but ſay in thy heart, that God either *knoweth* not what is beſt for thee, ſo well as *thou* knoweſt thy ſelf, or elſe is not *Powerful* or *Gracious* enough to give it? nor true enough to keep his promiſe? He that believeth not, makes God a lyar, 1 *John* 5. 10, 11.

Dir. 6. §. 13. Direct. 6. *Remember that Truſting God doth as it were oblige him, and diſtruſting him doth greatly diſoblige him: eſpecially when any thing elſe is truſted before him.* If any man *truſt you* upon any encouragement given him by you, you will take your ſelves obliged to be *truſty* to him; and not to fail any honeſt truſt. But if he *truſt you not*, or *truſt another*, you will turn him off to thoſe that he hath truſted. God may ſay to thee, Let them help thee whom thou haſt truſted: Thou truſtedſt not in me; and therefore I fail not thy truſt when I forſake thee.

Dir. 7. §. 14. Direct. 7. *Remember that thou muſt truſt in God or in nothing.* For nothing is more ſure, nor more frequently experienced, than that all things elſe are utterly inſufficient to be our help. Shall we chooſe a broken reed, that we know beforehand will both deceive and pierce us; Wo to the man that hath no ſurer a foundation for his Truſt than Creatures? The *greateſt* of them are unable: and the *Beſt* of them are *untruſty* and deceitful. How ſad is thy caſe, if God turn thee off to theſe for help in the hour of thy extremity? Then wilt thou perceive, that *it is better to truſt in the Lord, than to put any confidence in Princes:* Pſal. 118. 8, 9. *The righteous ſhall ſee, and fear, and laugh at him: Lo, this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs:* Pſal. 52. 6, 7. *But they that truſt in the Lord ſhall be as Mount* Zion, *that cannot be removed, but abideth for ever*, Pſal. 125. 1. Creatures will certainly deceive thy truſt; but ſo will not God.

Dir. 8. §. 15. Direct. 8. *Believe and remember the particular providence of God, which regardeth the falling of a Sparrow on the ground, and numbreth the very hairs of your heads.* Matth. 10. 30. And can you diſtruſt him that is ſo *punctually regardful* of your leaſt concernments? that is *alway preſent*, and watcheth over you? You need not fear his abſence, diſregard, forgetfulneſs and inſufficiency. Doth he number your hairs, and doth he not number your groans, and prayers, and tears? How then doth he wipe away your tears, and put them all as in his bottle? *Pſal.* 56. 8. *Rev.* 7. 17.

Dir. 9. §. 16. Direct. 9. *Compare God with thy deareſt and moſt faithful friend, and then think how boldly thou canſt truſt that friend if thy life or welfare were wholly in his hand; and how much more boldly thou ſhouldſt truſt in God, who is more wiſe, and kind, and merciful, and truſty, than any mortal man can be.* When thou art in want, in priſon, in ſickneſs and in pain, expecting death; think now if my life, or health, or liberty were abſolutely in the power of my ſureſt friend, how quietly could I wait? and how confidently could I caſt away my fears, though I had no promiſe what he would do with me: For I know he would do nothing but what is for my good: And is not God to be truſted in much more? Indeed a friend would eaſe my pain, or ſupply my wants, or ſave my life, when God will not: But that is not becauſe God is leſs kind, but becauſe he is *more wiſe*, and better knoweth what tendeth to my hurt or good? My friend would pull off the Plaiſter as ſoon as I complain of ſmart; but God will ſtay till it have done the cure. But ſure God is more to be truſted for my real final good, though my friend be forwarder to give me eaſe. All friends may fail; but God never faileth.

Dir. 10. §. 17. Direct. 10. *Make uſe of the natural Love of quietneſs, and thy natural wearineſs of tormenting cares, and fears, and ſorrows, to move thee to caſt thy ſelf on God, and quiet thy ſoul in truſting on him.* For God hath purpoſely made thy ſelf and all things elſe inſufficient, unſatisfactory and vexatious to thee, that thou mighteſt be driven to reſt on him alone, when nothing elſe affords thee reſt. *Cares*, and *fears*, and *unquietneſs* of mind are ſuch Thorns and Bryars as nature cannot love or be content with: And you may be ſure that you can no way be delivered from them, but by *truſting* upon God. And will you *chooſe care and torment*, when ſo ſure and cheap a way of eaſe, is ſet before you? Who can endure to have fears torment him, and cares feed daily upon his heart, that may ſafely be delivered from it? An ulcerated, feſtered, pained mind, is a greater calamity, than any bodily diſtreſs alone. And if you be caſt upon your own care, or committed to the truſt of any creature, you can never rationally have peace. For your own eaſe and comfort then betake your ſelves to God, and caſt all your care and burden on him, who careth for you and knoweth perfectly what you want, 1 Pet. 5. 7. *Matth.* 6. 32. Read often *Matth.* 6. from *v.* 24. How ſweet an eaſe and quietneſs is it to the mind that can confidently truſt in God? How quiet is he from the ſtorms of trouble, and the ſickneſs of mind which others are diſtreſſed with? Iſa. 26. 3, 4. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee; Truſt ye in the Lord for ever: for in the* Lord Jehovah *is everlaſting ſtrength.* Pſal. 112. 7, 8. *He ſhall not be afraid of evil tydings: his heart is fixed, truſting in the Lord: His heart is eſtabliſhed; he ſhall not be afraid*———Pſal. 31. 19, 20. *O how great is thy goodneſs which thou haſt laid up for them that fear thee? which thou haſt wrought for them that truſt in thee, before the Sons of men? Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in thy pavilion from the ſtrife of tongues.* 24. *Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.* Pſal. 56. 3, 4. *What time I am afraid, I will truſt in thee: In God I will praiſe his word: In God have I put my truſt; I will not fear what fleſh can do unto me.* How eaſie and ſweet a life is this?

Dir. 11. §. 18. Direct. 11. *Remember that Diſtruſt is a pregnant multiplying ſin, and will carry thee to all iniquity and miſery, if thou ſuffer it to prevail.* *Diſtruſting God* is but our entrance upon a life of error, ſin and wo: It preſently ſets us on idolatrous confidence on fleſh, and ſinful ſhifts, and ſtretching conſcience; It deludeth our judgements, and maketh every thing ſeem *lawful*, which *ſeems neceſſary* to our ſafety and welfare; and every thing ſeem *neceſſary*, without which man cannot accompliſh it.

All

All ſinful complyances, and temporizings, and man-pleaſing, and believing ſinful means to be no ſin, proceed from this Diſtruſt of God.

§. 19. Direct. 12. *Suffer not diſtruſtful thoughts and reaſonings in thy mind, but caſt them out, and command them to be gone.* *Cogitations* are the inſtruments of good and evil in the mind of man: They cannot be acted but by *Thoughts*: And the *will* hath more *command* of the *Thoughts*, than it hath immediately of the paſſions themſelves. If you cannot Truſt God ſo quietly as you would, nor keep under every fearful apprehenſion, yet keep out, or caſt out the *Thoughts* which exerciſe your ſin; and turn your thoughts to ſomething elſe. If *thoughts* do not actuate it, your diſtruſtful fears and cares will vaniſh. What are your *cares*, but the turmoiling of your *thoughts*? continually feeding upon difficulties and trouble, and tiring themſelves with hunting about for help? Caſt away the *thoughts*, and the *cares* are gone. You may do much in this, if you will, though it be difficult. Matth. 6. 25. *Take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your bodies, what ye ſhall put on*——27, 28. *Which of you by taking thought can add one cubit to his ſtature? And why take ye thought for raiment?*——

Dir. 13. §. 20. Direct. 13. *When commands will not prevail, rebuke and chide thy unbelieving heart, and reaſon it out of its diſtruſtful cares, and fears, and ſorrows.* Say to it as *David* oft, Pſal. 42. & 43. *Why art thou caſt down, O my ſoul? and why art thou ſo diſquieted within me? Truſt in God, for I ſhall yet give him thanks, who is the health of my countenance, and my God.* O fooliſh ſoul! Haſt thou yet learned no better to know thy God? Doth he ſupport the Heavens and the Earth, and the whole Creation? and yet canſt not *thou* rely upon him? Is he not *wiſe* enough to be *truſted* with the conduct and diſpoſal of thee? Is he not *good* and *gracious* enough to be *truſted*, with thy life, eſtate, and name, and welfare? Is he not *great* and *powerful* enough to be *truſted*, againſt the great danger, or difficulties, or oppoſition that ever can befall thee? Is he not *true* and *faithful* enough to be *truſted*, whatever improbabilities may ariſe before thee? Where dwelt the man, and what was his name, that ever *truſted* him in vain, or was ever failed or deceived by him? Are not his Son, and Spirit, and Covenant, and Oath, ſufficient pledges of his love for thy ſecurity? How oft hath he performed his promiſes to thee? and heard thy cryes? and helpt and ſaved thee in thy diſtreſs? How oft hath he confuted thine unbelief? and ſhamed thy diſtruſtful fears and cares? And then thou couldſt reſolve to truſt him better in the next diſtreſs. And ſhall all his wonders of mercy be forgotten? and all thy confeſſions, thankſgivings and promiſes be now repented of, contradicted or recanted, by thy renewed diſtruſt and unbelief? Is he not the ſame God, that hath ſo frequently and abundantly had mercy on thee? Is he not the ſame God, that hath ſaved all that *truſted* in him, and wrought ſuch wonders for his ſervants in the earth, and brought ſo many ſafe to Heaven? *Our Fathers truſted in him: they truſted and he delivered them: they cryed to him, and were delivered: they truſted in him, and were not confounded*, Pſal. 22. 4, 5. And is he not ſufficient for *thee*, that is ſufficient for all *the world*? Who ever ſped ill that truſted in him? or who hath proſpered by truſting in themſelves or any other, without him, or againſt him? Unworthy ſoul! Wilt thou Atheiſtically deny the *ſufficiency*, or *truth*, or *goodneſs* of thy God? Shall thy diſtruſt deny him, or blaſpheme him? Wilt thou Idolatrouſly ſet up a Worm above him? Is there more in man, or any thing elſe, to hurt or ruine thee, than in God to ſave thee? Whom wilt thou truſt, if thou truſt not God? Dareſt thou think that any other is fitter for thy confidence? Thou wouldſt be quiet and confident if thy deareſt friend had thy life or welfare in his hands: and art thou troubled now it is in the hands of God? Is he enough to be our endleſs happineſs in Heaven, and not to be thy confidence on earth? Canſt thou truſt him to raiſe thy body from the duſt, and not raiſe thy ſtate, or name, or troubled mind? Either take him for thy Rock and hope, or never pretend to take him for thy God. If thou *truſt* not in him, thou muſt deſpair, or truſt againſt him? And whom wilt thou truſt to ſave thee from him? Hadſt thou no more encouragement to truſt him, but this, that he hath *bid* thee truſt him, thou mighteſt be ſure he never would deceive thee, Lament therefore thy diſquietment and ſelf-tormenting fears: Lament thy injurious diſtruſt of thy moſt dear All-mighty Father. Chooſe not vexation, when the harbour of his Love is open to ſecure thee. If men or Devils are againſt thee, ſay as thoſe believers, Dan. 3. 16, 17. *We are not careful to anſwer thee in this matter: our God whom we ſerve, is able to deliver us*——Go on with *Daniel* (6.) in praying to thy God, and truſt him with the Lions Jaws. *Commit thy way unto the Lord: Truſt in him and he ſhall bring it to paſs*, Pſal. 37. 5. *Some truſt in Chariots, and ſome in Horſes, but I will remember the name of the Lord our God*, Pſal. 20. 7. *Truſt in him, for he is thy Help and Sheild*, Pſal. 115. 9, 10, 11.

§. 21. Direct. 14. *Take not the ſayings of the Tempter or thy own diſtruſtful heart, for the ſayings of God, or for any reaſon againſt thy confidence in him.* Some take all the malicious ſuggeſtions of the Devil, for reaſons of their diſquietneſs and fears, as if it were the Spirit of God, that raiſed all the terrors and moleſtations in them, which are raiſed by the *enemy of God* and them: And they *fear* when Satan bids them, thinking it is a Spirit of God; and they dare not *Truſt* God when *he* commandeth them, for fear leſt it be the *will of Satan*. Some are ſo ſtrongly affected with their own conceits and fancies, that they think God ſaith all that their hearts or fancies ſay; and make one *fear* the reaſon of another. Thy Heart is not ſo wiſe or good, as that thou ſhouldſt take all its words, for the words of God. Thy *fleſh and thy heart* may *fail thee*, when God who is the *Rock of thy heart, and thy portion*, will never fail, *Pſal.* 73. 26 Thy *heart* may ſay, I have no grace, no help, no hope, when God never ſaid ſo, *Pſal.* 77. 7, 8, 9, 10. Thy heart may ſay, I am a reprobate, forſaken of God, he will not hear me, the time of grace is paſt, when God never ſaid ſo: Thy heart may ſay, I am undone, I can find no comfort in any friend, no evidence of grace within me, no comfort in God, in Chriſt, or in the promiſes, no comfort in my life, which is but a burden to me; I cannot pray, I cannot believe; I cannot anſwer the Objections of Satan, I can ſtrive no longer againſt my fears; I cannot bear my wounded conſcience: All this is the *failing* of the *Heart*; but proveth not any *failing* of God, whoſe grace is ſufficient for thee, and his ſtrength is manifeſted perfect in thy weakneſs. The heart hath a thouſand *ſayings* and *conceits*, which God is utterly againſt. *Dir.* 14.

§. 22. Direct. 15. *When you cannot exerciſe a Truſt of Aſſurance, exerciſe the Truſt of general faith, and hope, and the quiet ſubmiſſion of thy ſelf to the holy Will of God.* The common pretence of diſtruſt is, *I know not that I am a Child of God: and it beſeems the ungodly to fear his wrath*: But as the Goſpel is tydings of great joy to any people where it cometh; ſo is it a word of *hope* and truſt. At leaſt truſt God ſo far as Infinite Goodneſs ſhould be truſted, who will damn none but the finally obſtinate *Dir.* 15.

Of *Hope* and *Assurance* I have spoken afterward.

ſtinate refuſers of his ſaving grace. And with *Aaron*, *Lev.* 10. 3. hold your peace, when he is glorifying himſelf in his corrections: Remember that the will of God is never miſ-guided; that it is the Beginning and End of all things, *Rev.* 4. 11. *Rom.* 11. 36. that it never willeth any thing but good: that it is the Center and End of all our wills: There is no reſt or quietneſs for our wills, but in the will of God; And his will is alwaies for the good of them that truly deſire to be conformed to it, by obedience to his commands, and ſubmiſſion to his diſpoſal. Say therefore with your Saviour; *Father, if it be thy will, let this cup paſs from me: but not as I will, but as thou wilt.* There is nothing got by ſtrugling againſt the will of God; nor nothing loſt by a quiet ſubmiſſion to it: And if thou love it, and deſire to obey and pleaſe it, Truſt in it, for it will ſurely ſave thee.

Grand Dir. 13. For a Delight in God.

DIRECT. XIII.

Diligently labour that God and Holineſs may be thy chief DELIGHT: and this holy DELIGHT may be the ordinary temperament of thy Religion.

Directions for DELIGHTING our ſelves in God.

Dir. 1. Of Enthuſiaſtick impreſſions I have ſaid more in my Directions for the Cure of Church diviſions, and in the Defence of it, and in other books.

§. 1. Direct. 1. *RIghtly underſtand what Delight in God it is, that you muſt ſeek and exerciſe.* It is not a meer *ſenſitive Delight*, which is exerciſed about the objects of *ſenſe* or *phantaſie*, and is common to beaſts with men: Nor is it the *delights* of *immediate intuition* of God, ſuch as the bleſſed have in Heaven; nor is it an *Enthuſiaſtick delight*, conſiſting in *irrational raptures*, and joys which we can give no account of the Reaſon of. Nor is it a *Delight* inconſiſtent with *ſorrow* and *fear*, when they are duties: But it is the ſolid rational complacency of the ſoul in God and Holineſs, ariſing from the apprehenſions of that in him, which is juſtly delectable to us: And it is ſuch as in *eſtimation* of its object, and inward *complacency* and *gladneſs*, though not in paſſionate joy or mirth, muſt excel our *delight* in temporal pleaſure; and muſt be the *end* of all our *humiliations* and other inferior duties.

Dir. 2.

§. 2. Direct. 2. *Underſtand how much of this holy Delight may be hoped for on earth.* Though too many Chriſtians feel much more *fear* and *ſorrow* in their Religion than *Delight*: yet every *true Chriſtian* doth *eſteem God* more *Delectable*, or *fit*, and *worthy* of his *Delights*, if he could *enjoy* him: whereas to the carnal, fleſhly things do ſeem more *fit* to be their Delights. And though moſt Chriſtians reach not very high in their *Delights* in God, yet God hath preſcribed us ſuch *means* in which, if we faithfully uſed them, we *might* reach much higher: And this much we might well expect: 1. So much as might make our lives incomparably more quiet, contented and pleaſant to us, than are the lives of the greateſt or happieſt worldlings. 2. So much as might make our *thoughts* of God and the life to come to be ready, welcom, pleaſant thoughts to us. 3. So much as might greatly prevail againſt our inordinate griefs and fears, and our backwardneſs to duties, and wearineſs in them; and might make Religion an ordinary Pleaſure. 4. So much as might take off our hankering deſire after unneceſſary recreations and unlawful pleaſures of the fleſh. 5. So much as might ſweeten all our mercies to us, with a ſpiritual perfume or reliſh: 6. So much as might make ſome ſufferings joyful, and the reſt more eaſie to us. 7. And ſo much as might make the thoughts of death leſs terrible to us, and make us deſire to be with Chriſt.

Dir. 3. Hat[illegible] and Holineſs which is fit to be the ſouls Delight. As

1. Behold him in the infinite perfections of his *Being*; his Omnipotence, Omniſcience, and his Goodneſs, his Holineſs, Eternity, Immutability, &c. And as your eye delighteth in an excellent picture, or a comely building, or fields, or gardens, not becauſe they *are yours*, but becauſe they are a *delectable object to the eye*; ſo let your minds delight themſelves in *God* conſidered *in himſelf*, as the only object of higheſt delight. 2. *Delight* your ſelves alſo in his *Relative Attributes*, in which is expreſſed his *Goodneſs* to his *Creatures*: As his Alſufficiency, and faithfulneſs or truth, his *benignity*, his mercy, and compaſſion, and patience to ſinners; and his juſtice unto all. 3. Delight your ſelves in him as his Glory appeareth in his wondrous works, of Creation and daily providence. 4. Delight your ſelves in him as he is Related to you as your God and Father, and as all your intereſt, hope and happinneſs is in him alone. 5. Delight your ſelves in him as his excellencies ſhine forth in his bleſſed Son. 6. And as they appear in the wiſdom and goodneſs of his *Word*, in all the precepts and promiſes of the Goſpel. *Pſal.* 119. 162. *Jer.* 15. 16. 7. Delight thy ſelf in *his Image* though but imperfectly printed on thy ſoul; and alſo on his holy ſervants. *Gal.* 2. 20. 1 *Cor.* 15. 10. 2 *Cor.* 7. 18. 8. Delight your ſelves in the conſideration of the *Glory* which he hath from all his creatures, and the *univerſal fulfilling* of *his will*: As the proſperity and *happineſs* of your friend delighteth you, and the ſucceſs of any excellent enterpriſes, and the praiſe of excellent things and perſons, and as you have a ſpecial delight in the ſucceſs of truth, and the flouriſhing order, and unity, and peace, and proſperity of Kingdoms, eſpecially of the Church, much more than in your perſonal proſperity (unleſs you have ſelfiſh, private, baſe unmanly diſpoſitions); ſo much more ſhould you *delight* in the *Glory* and *Happineſs of God*. 9. Delight your ſelves in the *ſafety* which you have in his *favour* and *defence*: and the treaſury which you have in his Alſufficiency and Love, for your continual ſupplies in every want, and deliverance in every danger; and the ground of quiet contentedneſs and confidence which is offered to fearful ſouls in him. 10. Delight your ſelves in the particular diſcoveries of his *common mercies* to the *world*, and his *ſpecial* mercies to his *ſaints*; and his *perſonal* mercies to *your ſelves*, from your birth to this moment: both upon your ſouls, and bodies, and friends, and name, and eſtates, and affairs in all relations. 11. Delight your ſelves in the Priviledge you enjoy of *ſpeaking to him*, and *of him*, and *hearing from him*, and adoring and worſhipping him, and ſinging, and publiſhing his Praiſe, and in the communion which your ſouls may have with him through Chriſt, on his days, and at all times, in his ſacraments and in all your lives. And ſay as *Solomon*, 1 King. 8. 27. *And will God indeed dwell on earth? will he dwell and walk* with ſinful men? When the *Heaven of Heavens cannot contain him*: Pſalm 40. 16. *Let thoſe that ſeek* him *Rejoyce and be glad in* him: and 122. 1. Let us be *glad to go to the houſe of the Lord*, and joyn with his holy Aſſemblies in his worſhip: Pſalm 46. 4. *The ſtreams* of his Grace *make glad the City of God, the holy Tabernacles of the moſt high: God is in the midſt of her; ſhe ſhall not be moved*: 12. Delight your ſelves above all in the forethoughts and hope of the Glory which you ſhall ſee and enjoy for ever. I do but name all theſe for your memory, becauſe they are before ſpoken of in the Directions for Love.

1 Chro. 16. 34. 2 Chro. 5. 13. Pſal. 31 7. & 85. 5. & 108. 3, 4. Pſal. 92. 4. 5. & 135. 4. & 145. 5. 6, 7, 11, 12. & 119. 64. Job 36. 24, 26. Pſal. 107. 22. & 104. 31. Pſal. 67. 6. Rev. 1. 5. Joh. 15. 9. Gal. 2. 20. Eph. 1. 17, 18. & 2. 6, 7. & 3. 18, 19. Pſal. 130. 6, 7. Pſal. 91. 2, 9. & 94. 22 & 59. 16. & 62. 7, 8. & 91. 2, 9. & 57. 1. & 59. 16. & 46. 1, 7, 11. Pſal. 89. 1. & 116. 1, 2, 3. & 103. 1, 2, 3. & 66. 13, 16, 17. & 34. 1, 2, 3 Pſal. 68 3, 4, 5. & 69. 30. &c.

§. 4. Direct. 4. *Underſtand how much theſe holy Delights are pleaſing unto God, and how much he is for his peoples pleaſure.* For it much hindereth the Joy of many Chriſtians, that they think it is againſt the will of God, that ſuch as they ſhould ſo much

Dir. 4. How much God is for his ſervants Delights.

much Rejoyce; Or at least that they apprehend not how much he hath commanded it, and how great a duty it is, and how much pleasing to their God. Consider, 1. It is not for nothing that the *nature* of *Man* is made *capable* of *higher* and *larger de-*
Phil. 3. 1. Isa. 58. 19. Job 22. 26. *lights*, than the *bruitish* sensual nature is: And that in this we are made little lower than An-
Isa. 55. 2, 3. gels. 2. Nor is it for nothing that God hath made
Psal. 4. 7. *Delight* and *Complacency* the most powerful com-
Act. 14. 17. manding affection, and the end of all the other pas-
Deut. 27. 7. & 12. 12, 18. sions, which they professedly subserve and seek: and the most natural inseparable affection of the
1 Pet. 1. 3, 4. 6. Soul; there being none that desireth not *Delight*.
Joh. 14. 16, 26. & 15. 26. 3. Nor is it in vain that God hath provided and offered such plenty of most excellent *Objects* for our *Delight*, especially himself, in his Attributes,
Isa. 53, 3, 4. 1 Pet. 1. 8. Love, Mercy, Son, Spirit, and Kingdom; which Bruits were not made to know, or to enjoy. 4. Nor
Mat. 11. 9. 28. hath he given us in vain such *excellent conveni-*
Isa. 55. 1. Rev. 22. 17. *ent* and *various* helps, and inferiour Preparations which tend to our delight; even for *Body* and *Mind*, to further our *Delight in God*. 5. Nor is it in vain
1 Thes. 5. 11, 14, 16. that he maketh us yet more nearly capable by his Spirit; even by affecting humiliations and mortify-
Phil. 4. 4. Psal. 33. 1. 1 Pet. 5. 7. ing, cleansing, illuminating and quickning works: And that the Kingdom of Heaven consisteth in Righ-
Joh. 5. 40. teousness, Peace and Joy in the Holy Ghost: And that the Spirit hath undertaken to be the comforter of Believers, who is sent upon no low or needless work. 6. Nor did Christ purchase his peoples Joys in vain, by the price of his grievous Sufferings and Sorrows. Having *born our Griefs*, and being made *a man* of *Sorrows*, that we that *see him not might rejoyce in believing, with Joy unspeakable and full of Glory*. 7. Nor is it in vain that he hath filled his word with such matter of *Delight* and *Comfort*, in the gladdest tidings that could come to man, and in such free, and full, and faithful promises. 8. Nor hath he multiplied his Commands for his Rejoycing and Delight in vain: again and again commanding us to *rejoyce*, and *always to rejoyce*. 9. Nor is it insignificant that he hath forbidden those *worldly cares*, and *fears*, and *griefs* which would devour their joys. Nor that he hath so clearly shewed them the way to joy, and blameth them if they walk not in it. 10. He filleth up their lives with mercies and matter of delight, by his direction, support, provisions, and disposals: And all this in their way of tryal, and in the valley of tears. 11. How tender is he of their Sufferings and Sorrows: not afflicting willingly, nor delighting to grieve the Sons of Men? 12. He taketh not away their Delight and Comfort, till they cast it away themselves, by *sinning*, or *self-afflicting*, or *neglecting* his proposed pleasures. 13. He never faileth to meet them with *his Delights* while they walk in the
Isa. 63. 9. 2 Cor. 2. 7. Zeph. 3. 17. way prescribed to that end: unless when it tendeth to their greater pleasure, to have some present interruption of the pleasure. 14. In their greatest
Deut. 30. 9. & 10. needs, when themselves and other helps must fail, he giveth them oft times the greatest joys. 15. And
15. he takes their Delights and Sorrows as if they were
Isa. 62. 5. Jam. 2. 13. Joh. 14. 13, 18. his own. In all their Afflictions he is afflicted, and he delighteth in their welfare, and rejoyceth over them to do them good. Cannot you see the will of your Father in all this? 16. If you cannot, yet lift up your heads, and foresee the eternal Delights which he hath prepared for you, when you shall enter into your Masters Joy: And then judge whether *God be for your Delight?*

Dir. 5. Reasons for Delight in God.

§. 5. Direct. 5. *Take special notice of the Reasons why God commandeth you to Delight in him, and consequently how much of Religion consisteth in these Delights.* 1. Thou vilifiest and dishonourest him, if thou judge him not the worthiest for thy Delights. 2. If thou *Delight not* in him, thy Thoughts of God will be *seldom* or unwelcome and unpleasant Thoughts. 3. And thy Speeches of him will be seldom, or heartless, forced Speeches. Who knoweth not how readily our *Thoughts* and *Tongues* do follow our *Delight*? Be it House, or Land, or Books, or Friends, or Actions which are our *Delight*, we need no force to bring our Thoughts to them. The Worldling thinks and talketh of his Wealth and Business; the proud man of his dignities and honour, the voluptuous Beast of his Lusts and Sports, and meats and drinks: because they most delight in these. And so must the Christian of his God, and Hopes, and Holy Business, as being his *Delight*. 4. It will keep you *away from Holy Duties*, in which you should have Communion with God, if you have no *Delight* in God and them. This makes so many neglect both Publick and Secret worship, because they have no *Delight* in it, when those that *Delight* in it are ready in taking all Opportunities. 5. It will *corrupt your Judgments*, and draw you to think that a little is enough, and that serious Diligence is unnecessary precisenes, and that one quarter of our Duty is an excess. A Man that hath no *Delight* in *God* and *Godliness*, is easily drawn to think that *little*, and *seldom*, and *cold*, and *formal*, and *heartless*, *lifeless* Preaching and Praying may serve the turn; and any lip-service is acceptable to God: and that more is more ado than needs: And hence he will be further drawn to reproach those that go beyond him, to quiet his own Conscience, and save his own Reputation; and at last be a forlorn satanical Reviler, Hater, and Persecutor of the serious Holy Worshippers of God. Jer. 6, 10. *Behold the word of the Lord is a reproach to them: they have no Delight in it; Therefore I am full of the fury of the Lord*——— 6. If you *Delight* not in it, you will do that which you do without a heart, with backwardness and weariness: as your Ox draweth unwillingly in the yoak, and is glad when you unyoak him; and as your Horse that goeth against his will, and will go no longer than he feels the spur; when *Delight* would cause *alacrity* and *unweariedness*. 7. It makes Men apt to *quarrel* with the word, and every weakness in the Minister offendeth them, and sick stomachs that have some fault or other still to find with their meat. 8. It greatly enclineth men to carnal and forbidden pleasures, because they tast not the higher and more excellent delights. Taverns, and ALE-houses, Plays, and Whores, Cards and Dice, and excess of recreation must be sought out for them, as *Saul* sought a Witch and a Musitian instead of God. It would be the most effectual Answer to all the silly reasonings of the Voluptuous, when they are pleading for the lawfulness of their unnecessary, foolish, time-wasting sports, if we could but help them to the Heavenly nature, and Hearts that more delight in God. This *better pleasure* is an Argument that would do more to confute and banish their *sinful pleasure*, than a twelve-months disputing or preaching will do with them, while they are strangers to the Souls Delight in God. Then they would rather say to their Companions; O come and taste those high delights, which we have found in God! 9. The want of a *Delight* in God and *Holiness*, doth leave the Soul as a prey to Sorrows: every affliction that assaulteth it may do its worst, and hath its full blow at the naked unfortified heart: For creature delights will prove but a poor preservative to it. 10. This want of a *Delight* in God and Holiness, is the way to Apostasie it self. Few Men will hold on in a way that they have no delight in, when all other delights must be forsaken for it. The caged Hypocrite while he is coopt up to a stricter life than he himself desires, even while he seemeth to serve him, is loathsome to God: For the *Body* without

Tres sunt virtutis conditiones, tentationis remotio, actuum multiplicatio, & in bono delectatio. P. Scaliger.

out the *Will* is but a carkaſe or carrion in his Eyes: If you *had rather not* ſerve God, you *do not* ſerve him while you ſeem to ſerve him: If you *had rather* live in ſin, you *do live in ſin*, reputatively, while you forbear the outward act: For in Gods account the *Heart*, or *Will* is the man; and what a man *had rather* be (habitually) that he is indeed. And yet this Hypocrite will be ſtill looking for a hole to get out of his cage, and forſake his *unbeloved* outſide of Religion: Like a beaſt that is driven in a way that he is loth to go, and will be turning out at every gap. All theſe miſchiefs follow the want of *Delight* in God.

§. 6. On the contrary, the *Benefits* which follow our Delight in God, (beſides the ſweetneſs of it) are unſpeakable: Thoſe which are contrary to the forementioned *hurts*, I leave to your own conſidera tion. 1. Delight in God will prove that thou *Knoweſt* him, and *loveſt him*, and that thou art prepared for his *Kingdom*: For all that truly *Delight* in him ſhall enjoy him. 2. Proſperity, which is but the ſmall Addition of earthly things, will not eaſily corrupt thee or tranſport thee. 3. Adverſity, which is the withholding of earthly delights, will not much grieve thee, or eaſily deject thee. 4. Thou wilt receive more profit by a Sermon or good Book or Conference which thou delighteſt in, than others that delight not in them will do in many. 5. All thy ſervice will be ſweet to thy ſelf and acceptable to God: If thou delight in him, he doth certainly delight in thee. *Pſalm* 149. 4. *and* 147. 11. 1 *Chron.* 29. 17. 6 Thou haſt a continual Feaſt with thee, which may ſweeten all the Croſſes of thy life, and afford thee greater joy than thy ſorrow is, in thy ſaddeſt caſe. 7. When you *Delight* in God, your creature-delight will be ſanctified to you, and warrantable in its proper place; which in others is idolatrous, or corrupt. Theſe with many other are the Benefits of *Delight in God.*

Dir. 6. §. 7. Direct. 6. *Conſider how ſuitable God and Holineſs are to be the matter of thy Delight, and take heed of all temptations which would repreſent him as unſuitable to you.* He is, 1. Moſt perfect and Bleſſed in himſelf, 2. And full of all that thou canſt need; 3. He hath all the world at his command for thy relief. 4. He is neareſt to thee in preſence and relation in the world. 5. He hath fitted all things in Religion to thy *Delight*, for *matter*, variety and benefit. 6 He will be a certain and conſtant Delight to thee: and a durable delight when all others fail. Thy ſoul came from him, and therefore naturally ſhould tend to him. It is *from* him and *for* him, and therefore muſt Reſt in him, or have no Reſt. We delight in the houſe where we were born, and in our Native country, and in our parents; and every thing incli neth to its own Original: And ſo ſhould the ſoul to its Creator.

Dir. 7. §. 8. Direct. 7. *Corrupt not your Minds and Appetites with contrary Delights:* Addict not your ſelves to fleſhly pleaſures: Taſt nothing that is forbidden. *Sorrow it ſelf* is not ſuch an Enemy to ſpiritual Delights, as *ſenſual ſinful Pleaſures* are. O leave your beaſtly and your childiſh pleaſures, and come and feaſt your ſouls on God. *Iſa.* 55. 1, 2, 3. Away with the *Delights* of *luſt*, and *pride*, and *covetouſneſs*, and *vain ſports*, and *gluttony*, and *drunkenneſs*, if ever you would have the ſolid and durable Delights! Think not of joyning both together. Be think your ſelves; Can it be any thing but the diſeaſe and wickedneſs of thy heart, that can make a play, or a feaſt, or drunken wanton company, more pleaſant to thee than God? What a heart is that which thinketh it a toil to meditate on God, and Heaven, and thinks it a pleaſure to think of the baits of pride and covetouſneſs? What a heart is that which thinks that ſenſuality, wantonneſs and vanity are the pleaſure of their Families, which muſt not be turned out; and that Godlineſs and Heavenly diſcourſe and exerciſes would be the ſadneſs and trouble of their families, which muſt not be brought in leſt it marr their mirth; That think it an intolerable toil and ſlavery to Love God, and Holineſs, and Heaven, and to be imployed for them; and thinks it a delightful thing to Love a Whore, or exceſs of meat or drink or ſports? Can you ſay any thing of a man that is more diſgraceful, unleſs you ſay he is a Devil? It were not ſo vile for a child to delight more in a Dog than in his Parents, or a Husband to delight more in the ugliеſt Harlot than in his Wife, as it is for a man to delight more in fleſhly vanities than in God. Will you be licking up this dung, when you ſhould be ſolacing your ſouls in Angelical pleaſures, and foretaſting the *Delights* of Heaven? O how juſtly will God thruſt away ſuch wretches from his everlaſting preſence, who ſo abhor his ways and him? Can they blame him for denying them, the things which they hate, or ſet ſo light by, as to prefer a luſt before them? If they were not *Haters* of *God* and *Holineſs*, they would never be ſo averſe even to the Delights which they ſhould have with him.

§. 9. Direct. 8. *Take heed of a Melancholly habit of Body*: For *Melancholly* people can ſcarce *delight* in any thing at all, and therefore not in *God*. *Delight* is as hard to them, as it is to a pained member to find pleaſure, or a ſick ſtomach to *delight* in the food which it loaths. They can think of God with *trouble*, and *fear*, and *horrour*, and *deſpair*; but not with *delight*. *Dir. 8.*

§. 10. Direct. 9. *Take heed of an impatient pievish ſelf-tormenting mind, that can bear no croſs; and of overvaluing earthly things, which cauſeth impatience in the want of them. Make not too great a matter of fleſhly pain or pleaſure.* Otherwiſe your minds will be called to a continual attendance on the fleſh, and taken up with continual *deſires*, or *cares*, or *fears*, or *griefs*, or *pleaſures*; and will not be permitted to ſolace themſelves with God. The ſoul that would have pure and *high Delights*, muſt abſtract it ſelf from the Concernments of the fleſh; and look on your body as if it were the *body of another*, whoſe pain or pleaſure you can chooſe whether you will feel. When *Paul* was rapt up into the third Heaven, and ſaw the things unutterable, he was ſo far freed from the Priſon of ſenſe, that he knew not whether he was *in the Body*, or *out of it*. As the ſeparated ſouls that ſee the face of God and the Redeemer, do leave the body to be buried and to rot in darkneſs, and *feel* not all this to the interrupting of their joys; ſo *faith* can imitate ſuch a death to the world, and ſuch a neglect of the fleſh, and ſome kind of elevating ſeparation of the mind, to the things above. If in this near conjunction you cannot leave the Body to rejoyce or ſuffer alone, yet as it ſelf is but a Servant to the Soul, ſo let not its *pain* or *pleaſure* be predominant, and control the high Operations of the Soul. A manly valiant believing Soul, though it cannot *abate* the pain at all, nor reconcile the *fleſh* to its calamity, yet it can do more, notwithſtanding the pain, *to its own delight*, than Strangers will believe. *Dir. 9.*

§. 11. Some *Women* and *paſſionate weak-ſpirited men*, eſpecially in *ſickneſs*, are ſo peeviſh and of ſuch impatient minds, that their daily work is to *diſquiet* and *torment themſelves*. One can ſcarce tell how to *ſpeak* to them, or *look* at them but it offendeth them. And the world is ſo full of occaſions of provocation, that ſuch perſons are like to have little quietneſs. It is unlike that theſe ſhould *delight in God*, who keep their minds in a continual ulcerated galled ſtate, uncapable of *any* Delights at all, and ceaſe not their *ſelf-tormenting*.

§. 12.

Dir. 10. §. 12. Direct 10. *It is only a Life of Faith that will be a Life of holy Heavenly Delight: Exerciſe your ſelves therefore in believing Contemplations of the things unſeen.* It muſt not be now and then a *glance* of the eye of the ſoul towards God, or a ſeldom ſalutation which you would give a ſtranger; but a walking with him, and frequent addreſſes of the ſoul unto him, which muſt help you to the *Delights* which Believers find in their communion with him.

Dir. 11. §. 13. Direct. 11. *Eſpecially let faith go frequently to* Heaven *for renewed matter of delight, and frequently think what God will be to you there for ever, and with what full everlaſting delight he will ſatiate your Souls.* As *Heaven* is the place of our full *delight*, ſo the *foreſight* and *foretaſt* of it is the *higheſt delight*, which on earth is to be attained. And a Soul that is ſtrange to the *foreſight* of *Heaven*, will be as ſtrange to the true *Delights* of Faith.

Dir. 12. §. 14. Direct. 12. *It is a great Advantage to Holy Delight, to be much in the moſt Delightful parts of worſhip; as in Thankſgiving and Praiſe, and a due Celebration of the Sacrament of the Body and Blood of Chriſt*: Of which I have ſpoken in the foregoing Directions.

Dir. 13. §. 15. Direct. 13. *A ſkilful experienced Paſtor, who is able to open the treaſury of the Goſpel, and publickly and privately to direct his flock in the work of ſelf-examination and the Heavenly exerciſes of Faith, is a great help to Chriſtians ſpiritual delight.* The experiences of Believers teach them this: How oft do they go away refreſhed and revived, who came to the Aſſembly or to their Paſtors in great diſtreſs, and almoſt in deſpair? See *Job* 33. 23. 2 *Cor.* 1. 3, 4. It is the *Office* and *Delight* of the Miniſters of Chriſt, to be *Helpers of his peoples faith and joy.* 2 Cor. 1. 24. Phil. 1. 4, 25. 1 Theſſ. 2. 20.

Dir. 14. §. 16. Direct. 14. *Make uſe of all that Proſperity and lawful pleaſure, which God giveth you in outward things, for the increaſe and advantage of your Delight in God.* Though corrupted nature is apter to abuſe *Proſperity* and *earthly delights*, than any other ſtate, to the diverting of the heart from God; and almoſt all the Devils poyſon is given in ſugered or gilded allectives; yet the primitive natural uſe of proſperity, of health, and plenty, and honour, and peace, is to lead up the mind to God, and give us a taſt of his ſpiritual Delights! That the neighbourhood of the Body might be the ſouls advantage; and that God, who in this life will be ſeen by us but in a Glaſs, and will give out his comforts by his appointed means, might make advantage of ſenſitive delights, for his own reception, and the communications of his Love and pleaſure unto man: That as ſoon as the eye, or ear, or taſt perceiveth the *delightfulneſs* of their ſeveral objects, the holy ſoul might preſently take the hint and motion, and be carried up to delightful thoughts of him that giveth us all theſe delights. And doubtleſs ſo far as we can make uſe of a *Delight* in *Friends*, or *food*, or *health*, or *habitations*, or any accommodations of our *Bodies*, to *further* our *Delight in God*, or to remove thoſe melancholy Fears or Sorrows, which would hinder this Spiritual Delight, it is not only *Lawful*, but our *duty* to uſe them, with that moderation as tendeth to this end.

Dir. 15. §. 17. Direct. 15. *Make uſe of Affliction as a great advantage for your pureſt and unmixt delight in God.* The Servants of Chriſt have uſually never ſo much of the joy in the Holy Ghoſt, as in their greateſt ſufferings: eſpecially if they be for his ſake. The ſoul never retireth ſo readily and delightfully to God, as when it hath none elſe that will receive it, or that it can take any comfort from. God comforteth us moſt, when he hath made us ſee that none elſe can or will relieve us. When all Friends have forſaken us ſave *only one*, that *one* is ſweeter to us *then* than ever. When all our houſe is fired down except one room, that room is pleaſanter to us than it was before. He that hath loſt one Eye, will love the other better than before. In proſperity our Delights in God are too often corrupted by a mixture of ſenſual delight: But all that remaineth when the Creature is gone, is *purely divine.*

§ 18. Direct. 16. *Labour by Self Examination, deliberately managed under the Direction of an able ſpiritual Guide, to ſettle your Souls in the well grounded Perſwaſion of your ſpecial Intereſt in God and Heaven: And then ſuffer not Satan by his troubleſome importunity, to renew your Doubts, or moleſt your peace.* An *Orderly well-guided diligent ſelf examination*, may quickly do much to ſhew you your condition: And if you are convinced that the truth of Grace is in you, let not *Fears* and *Suſpicion* go for reaſon, and cauſe you to deny that which you cannot without the gainſaying of your Conſciences deny. You ſee not the deſign of the Devil in all this: His buſineſs is by making you *fear*, that you have no intereſt in God, to deſtroy your delight in him and in his ſervice: And next that, to make you through *wearineſs* forſake him; and either deſpair or turn to *ſenſual delights.* Foreſee and prevent theſe deſigns of Satan, and ſuffer him not at his pleaſure to raiſe new ſtorms of fears and troubles, and draw you to deny your Fathers mercies, or to ſuſpect his proved love. Dir. 16.

§. 19. Direct. 17. *Damp not your Delights by wilful ſin.* If you grieve your Comforter he will grieve you, or leave you to grieve your ſelves: In that meaſure that any known ſin is cheriſhed, *Delight in God* will certainly decay. Dir. 17.

§. 20. Direct. 18. *Improve your Obſervation of wicked mens ſenſual Delights, to provoke your ſouls to delight in God.* Think with your ſelves: ſhall hawks, and hounds, and pride, and filthineſs, and cards, and dice, and plays and ſports, and luxury, and idleneſs, and fooliſh talk; or worldly honours be ſo delightful to theſe deluded ſinners? and ſhall not my God and Saviour, his Love and promiſes, and the hopes of Heaven, be more delightful to me? Is there any compariſon between the matter of my delights and theirs? Dir. 18.

§ 21. Direct. 19. *Labour to overcome thoſe Fears of* Death, *which would damp your Joys in the foreſight of Everlaſting Joys.* As nothing more feedeth Holy delights than the fore thoughts of Heaven; ſo there is ſcarce any thing that more hindreth our delight in thoſe forethoughts, than the fear of interpoſing death. See what I have written againſt this fear, in my Treatiſe of Self-denyal, and *Saints Reſt*, and in my Treatiſe of *Death, as the laſt enemy*, and in my *Laſt work of a Believer.* Dir. 19.

§. 22. Direct. 20. *Pretend not any other Religious Duties againſt your Delights in God and Holineſs; but uſe them all in their proper ſubſervience to this. Penitent ſorrow* is only a Purge to caſt out thoſe corruptions which hinder you from reliſhing your Spiritual Delights. Uſe it therefore as Phyſick, only when there is need; and not for it ſelf, but only to this end; and turn it not into your ordinary food. *Delight* in *God* is the Health of your Souls: Say not you cannot have while to be healthful, becauſe you muſt take Phyſick, or that you take Phyſick againſt Health, or inſtead of health, but for your health. So take up no Sorrow againſt your delight in God, or inſtead of it, but for it, and ſo much as promoteth it. See the Directions for Love before-going. Dir. 20.

§. 23. By this time you may ſee, that Holy Delight adjoyned to Love, is the principal part of our Religion, and that they miſtake it which place it in any thing elſe. And therefore how unexcuſable are

are all the ungodly enemies or neglecters of a holy life? If it had been a life of grief and toyle they had had ſome pretence: But to fly from *pleaſure*, and refuſe *delight*, and *ſuch delight* is unexcuſable. Be it known to you ſinners, God calleth you not to *forſake Delight*, but to *accept it*: To *change* your *Delight* in ſin and vanity, for *Delight* in him: you dare not ſay but *this is better*: you cannot have your houſes and lands for ever, nor your luſt and luxury for ever; but you may have God for ever. And do you hope to live for ever with him, and have you no delight in him? Men deal with Chriſt as the Papiſts with the Reformed Churches: Becauſe we reject their formalities and ceremonious toys, they ſay we take down all Religion, ſo becauſe we would call men from their bruitiſh pleaſures, they ſay we would let them have *no pleaſure*: For the Epicure thinks when his luxury, luſt and ſport is gone, all is gone: Call a ſluggard from his bed, or a glutton from his feaſt, to receive a Kingdom, and he will grudge; if he obſerve only what you would take from him, and not what you give him in its ſtead: When earthly pleaſures end in miſery, then who would not wiſh they had preferred the Holy durable Delights?

DIRECT. XII.

Grand Dir. 12. For a life of Thankfulneſs.

Let Thankfulneſs to God thy Creatour, Redeemer and Regenerator, be the very temperament of thy ſoul, and faithfully expreſſed by thy Tongue and Life.

§ 1. THough our *Thankfulneſs* is no benefit to God, yet he is *pleaſed* with it, as that which is ſuitable to our condition, and ſheweth the ingenuity and honeſty of the Heart. An unthankful perſon is but a devourer of mercies, and a grave to bury them in, and one that hath not the wit and honeſty to know and acknowledge the hand that giveth them: But the *Thankful* looketh above himſelf, and returneth all, as he is able, to him from whom they flow.

§. 2. *True Thankfulneſs* to God is diſcerned from *Counterfeit*, by theſe qualifications. 1. *True Thankfulneſs* having a juſt eſtimate of mercies comparatively, preferreth *ſpiritual* and *everlaſting* mercies, before thoſe that are meerly *corporal* and *tranſitory*. But *carnal Thankfulneſs* chiefly valueth *carnal Mercies*, though notionally it may confeſs that the *ſpiritual* are the greater. 2. *True Thankfulneſs* inclineth the ſoul to a ſpiritual rejoycing in God, and to a deſire after more of his ſpiritual mercies: But *carnal thankfulneſs* is only a delight in the proſperity of the fleſh, or the deluſion and carnal ſecurity of the mind, inclining men to carnal empty mirth, and to a deſire of more ſuch fleſhly pleaſure, plenty or content: As a Beaſt that is full fed will skip, and play, and ſhew that he is pleaſed with his ſtate, or if he have eaſe, he would not be moleſted. 3. *True thankfulneſs* kindleth in the heart a love to the Giver above the Gift, or at leaſt a *Love to God* above our *Carnal proſperity* and pleaſure, and bringeth the heart ſtill nearer unto God, by all his mercies. But *carnal thankfulneſs* doth ſpring from *Carnal ſelf-love*, or love of *fleſhly proſperity*; and is moved by it, and is ſubſervient to it, and *Loveth God*, and *Thanketh* him but ſo far as he gratifieth or ſatisfieth the fleſh. A child-like *Thankfulneſs* maketh us love our Father more than his gift, and deſire to be with him in his arms: But a Dog doth love you and is thankful to you, but for feeding him: He loveth you in ſubordination to his appetite and his bones. 4. *True thankfulneſs* inclineth us to obey and pleaſe him that obligeth us by his benefits. But *carnal thankfulneſs* puts God off with the hypocritical complemental thanks of the lips, and ſpends the mercy in the pleaſing of the fleſh, and makes it but the fewel of luſt and ſin. 5. *True thankfulneſs* to God is neceſſarily tranſcendent, as his mercies are tranſcendent: The ſaving of our ſouls from Hell, and promiſing us eternal life, beſides the giving us our very beings and all that we have, do oblige us to be *totally* and *abſolutely his*, that is ſo *tranſcendent a Benefactor* to us, and cauſeth the *thankful perſon* to *devote and reſign himſelf*, and all that he hath to God, to anſwer ſo great an obligation: But *carnal thankfulneſs* falls ſhort of this *abſolute and total* dedication, and ſtill leaveth the ſinner in the power of *ſelf-love*, *devoting* himſelf (really) to himſelf, and uſing all that he is, or hath, to the *pleaſing of his fleſhly mind*, and giving God only the tythes or leavings of the fleſh, or ſo much as it can ſpare, leſt he ſhould ſtop the ſtreams of his benignity, and bereave the fleſh of its proſperity and contents.

§. 3. *Directions for Thankfulneſs to God our Benefactor.*

Direct. 1. *Underſtand well how great this duty is, in the nature of the thing, but eſpecially how the very deſign and tenour of the Goſpel, and the way of our ſalvation by a Redeemer, beſpeaketh it as the very complexion of the ſoul, and of every duty.* A *creature* that is wholly his Creatours, and is preſerved every moment by him, and daily fed and maintained by his bounty, and is put into a capacity of life eternal, muſt needs be obliged to unceſſant Gratitude. And *Unthankfulneſs* among men is juſtly taken for an unnatural monſtrous vice; which forfeiteth the benefits of friendſhip and ſociety, 2 *Tim.* 3. 2. The *unthankful* are numbred with the *unholy*, *&c.* as part of the monſters which ſhould come in the *laſt times*, (and which we have lived to ſee, exactly anſwering that large deſcription of them:) But the *Deſign* of God in the work of Redemption, is purpoſely laid for the raiſing of the higheſt *Thankfulneſs* in man: and the Covenant of Grace containeth ſuch abundant wonderous Mercies, as might compel the ſouls of men to *Gratitude*, or leave them utterly without excuſe. It is a great truth, and much to be conſidered; that Gratitude is that *general duty* of the *Goſpel*, which *containeth and animateth* all the reſt, as being Eſſential to all that is properly Evangelical. A *Law* as a *Law* requireth *Obedience* as the *general duty*: and this *Obedience* is to be exerciſed and found in every *particular duty* which it requireth: And the Covenant with the Jews was called *The Law*, becauſe the *Regulating part* was moſt eminent: and ſo *obedience* was the thing that was eminently required by the Law (though their meaſure of mercy obliged them alſo to *thankfulneſs*:) But the *Goſpel* or *New Covenant* is moſt *eminently a hiſtory of Mercy, and a tender and promiſe* of the moſt unmatchable *benefits*, that ever were heard of by the ears of man: ſo that the *Gift* of *Mercy* is the predominant or eminent part in the Goſpel or New Covenant; and though ſtill God be our *Governour*, and the New Covenant alſo hath its *Precepts*, and is a *Law*, yet that is in a ſort but the *ſubſervient* part: And what *obedience* is to a Law, that *Thankfulneſs* is to a *Benefit*; even the formal anſwering of its obligation: ſo that though we are called to as exact obedience as ever, yet *it is now only a Thankful Obedience* that we are called to: And juſt as *Law and Promiſes* or *Gifts* are conjoyned in the *New Covenant*, juſt ſo ſhould *Obedience and Thankfulneſs* be conjoyned in our hearts and lives; one to God as our *Ruler*, and the other to him as our *Benefactor*: And theſe two muſt animate every act of heart and life. We muſt *Repent* of

Dir. 1.

Gratitude is to the Promiſe, much what Obedience is to the Law.

pent of *ſin*: but it muſt be a *Thankful Repenting*, as becometh thoſe that have a free pardon of all their ſins procured by the blood of Chriſt, and offered them in the Goſpel: Leave out this *Gratitude*, and it is no *Evangelical Repentance*. And what is our *ſaving faith in Chriſt*, but the *Aſſent* to the *truth* of the Goſpel, with a *Thankful Acceptance* of the *good* which it offereth us, even *Chriſt* as our *Saviour* with the Benefits of his Redemption. The *Love* to God that is *there* required, is the *Thankful Love* of his Redeemed ones: And the Love to our very enemies, and the forgiving of wrongs, and all the Love to one another, and all the works of Charity there required, are the exerciſes of *Gratitude*, and are all to be done, on this account, becauſe Chriſt hath loved us, and forgiven us, and that we may ſhew our *thankful Love* to him. *Preaching*, and *Praying*, and *Sacraments*, and *publick praiſes*, and communion of Saints, and obedience, are all to be animated with *Gratitude*; and they are no further *Evangelically* performed, than *Thankfulneſs* is the very life and complexion of them all. The dark and defective opening of this by Preachers, gave occaſion to the Antinomians to run into the contrary extream, and to derogate too much from *Gods Law* and our *Obedience*: But if we obſcure the doctrine of *Evangelical Gratitude*, we do as bad or worſe than they. *Obedience* to our *Ruler*, and *Thankfulneſs* to our *Benefactor*, conjoyned and co-operating as the *Head and Heart* in the Natural body, do make a *Chriſtian indeed*. Underſtand this well, and it will much incline your hearts to *Thankfulneſs*.

Dir. 2. § 4. Direct. 2. *Let the greatneſs of the manifold mercies of God, be continually before your eyes.* *Thankfulneſs* is cauſed by the due apprehenſion of the *greatneſs* of mercies. If you either *know* them not to be mercies, or know not that they are mercies *to you*, or *believe* not what is *ſaid and promiſed* in the Goſpel, or *forget* them, or *think* not of them, or *make light* of them through the corruption of your minds, you cannot be thankful for them. I have before ſpoken of *Mercy* in order to the kindling of *Love*, and therefore ſhall now only recite theſe following to be always in your memories. 1. The *Love of God* in giving you a Redeemer, and the Love of Chriſt in giving his life for us, and in all the parts of our Redemption. 2. The Covenant of Grace, the pardon of all our ſins: the juſtification of our perſons; our adoption, and title to *eternal life*. 3. The aptneſs of means for calling us to Chriſt: The gracious and wiſe diſpoſals of providence to that end: the gifts and compaſſion of our inſtructors: the care of Parents; and the helps and examples of the ſervants of Chriſt. 4. The efficacy of all theſe means: the giving us to will and to do, and opening of our hearts, and giving us repentance unto life, and the Spirit of Chriſt to mortifie our ſins, and purifie our nature, and dwell within us. 5. A ſtanding in his Church, under the care of faithful Paſtors: the liberty, comfort, and frequent benefit of his Word and Sacraments, and the publick communion of his Saints. 6. The company of thoſe that fear the Lord, and their faithful admonitions, reproofs and encouragements; the kindneſs they have ſhewed us for body, or for ſoul. 7. The mercies of our Relations, or habitations, our eſtates, and the notable alterations and paſſages of our lives. 8. The manifold preſervations and deliverances of our ſouls, from errours and ſeducers, from terrours and diſtreſs; from dangerous temptations, and many a ſoul-wounding ſin; and that we are not left to the errours and deſires of our hearts, to ſeared Conſciences, as forſaken of God. 9. The manifold deliverances of our bodies from enemies, hurts, diſtreſſes, ſickneſſes and death. 10. The mercies of adverſity, in wholſome, neceſſary chaſtizements, or honourable ſufferings for his ſake and ſupport or comfort under all. 11. The communion which our ſouls have had with God, in the courſe of our private and publick duties, in Prayer, Sacraments and Meditation. 12. The uſe which he hath made of us for the good of others, that our time hath not been wholly loſt, and we have not lived as burdens of the world. 13. The mercies of all our friends and his ſervants, which were to us as our own, and our intereſt in the mercies and publick welfare of his Church, which are more than our own. 14. His patience and forbearance with us under our conſtant unprofitableneſs and provocations, and his renewed mercies notwithſtanding our abuſe, our perſeverance until now. 15. Our hopes of everlaſting Reſt and Glory, when this ſinful life is at an end. Aggravate theſe mercies in your more enlarged meditations, and they will ſure conſtrain you to cry out [*Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name; bleſs the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diſeaſes; who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies*, Pſal. 102. 1, 2, 3, 4. *Enter into his gates with thanksgiving, and into his Courts with praiſe, be thankful to him, and bleſs his name: For the Lord is good, his Mercy is everlaſting, and his truth endureth to all generations*, Pſal. 100. 4, 5. *The Lord is merciful and gracious; ſlow to anger, and plenteous in mercy —— For as the Heaven is high above the Earth, ſo great is his mercy to them that fear him*, Pſal. 103. 8. 11. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever*, Pſal. 136. 1, &c. *O give thanks unto the Lord; call upon his name; make known his deeds among the people: ſing ye unto him; ſing Pſalms unto him; talk ye of all his wondrous works: glory ye in his holy name: Let the heart of them rejoyce that ſeek him*, Pſal. 105. 1, 2, 3.]

§. 5. Direct. 3. *Be well acquainted with the greatneſs of your ſins, and ſenſible of them as they are the aggravation of Gods Mercies to you.* *Dir.* 3. This is the main end why God will humble thoſe that he will ſave: Not to drive them to deſpair of mercy, not that he taketh pleaſure in their ſorrows for themſelves: But to work the heart to a due eſteem of ſaving mercy, and to a ſerious deſire after it, that they may thankfully receive it, and carefully retain it, and faithfully uſe it. An unhumbled ſoul ſets lights by Chriſt, and Grace, and Glory: It reliſheth no ſpiritual mercy: It cannot be thankful for that which it findeth no great need of. But true humiliation recovereth our appetite, and teacheth us to value mercy as it is. Think therefore what ſin is (as I have opened to you, *Dir.* 8.) and think of your manifold aggravated ſins: and then think how great thoſe mercies are that are beſtowed on ſo great unworthy ſinners! Then mercy will melt your humbled hearts, when you confeſs that you are *unworthy to be called Sons*, Luke 15. and that you are *not worthy to look up to Heaven*, Luke 18. 13. and that you are *not worthy of the leaſt of all the mercies of God*, Gen. 32. 10. The *humble* ſoul is the *thankful* ſoul, and therefore ſo greatly valued by the Lord.

§. 6. Direct. 4. *Underſtand what Miſery you were delivered from, and eſtimate the greatneſs of the mercy, by the greatneſs of the puniſhment which you had deſerved.* *Dir.* 4. *Miſery* as well as *ſin* muſt tell us the greatneſs of our mercies. This is before opened, *Chap.* 1. *Dir.* 9. *pag.* 21.

Dir. 5. §. 7. Direct. 5. *Suppoſe you ſaw the damned ſouls, or ſuppoſe you had been one day in Hell your ſelves, bethink you then how thankful you would have been for Chriſt and Mercy.* And you were condemned to it by the Law of God, and if death had brought you to execution you had been there, and then Mercy would have been more eſteemed. If a Preacher were ſent to thoſe miſerable ſouls to offer them a pardon and eternal life on the terms as they are offered to us, do you think they would make as light of it as we do?

Dir. 6. §. 8. Direct. 6. *Neglect not to keep clear the Evidences of thy title to thoſe eſpecial Mercies for which thou ſhouldſt be moſt thankful: And hearken not to Satan when he would tempt thee to think that they are none of thine, that ſo he might make thee deny God the Thanks for them, which he expecteth.* Of this I have ſpoken in the Directions for *Love.*

Dir. 7. §. 9. Direct. 7. *Think much of thoſe perſonal mercies which God hath ſhewed thee from thy youth up until now, by which he hath manifeſted his care of thee, and particular kindneſs to thee.* Though the *common mercies* of Gods ſervants be the greateſt, which all other Chriſtians ſhare in with each one; yet perſonal favours peculiar to our ſelves, are apt much to affect us, as being near our apprehenſion, and expreſſing a peculiar care and love of us. Therefore Chriſtians ſhould mark Gods dealings with them, and *write down* the *great* and *notable mercies* of their lives, (which are not unfit for others to know, if they ſhould ſee it.)

Dir. 8. §. 10. Direct. 8. *Compare thy proportion of Mercies with the reſt of the peoples in the world. And thou wilt find that it is not one of many thouſands that hath thy proportion.* It is ſo ſmall a part of the world that are *Chriſtians*, and of thoſe ſo few that are *Othordox Reformed Chriſtians*, and of thoſe ſo few that are *ſeriouſly godly* as devoted to God; and of thoſe ſo few that fall not into ſome perplexities, errours, ſcandals, or great afflictions and diſtreſs, that thoſe few that are in none of theſe ranks have cauſe of wonderous thankfulneſs to God: Yea, the moſt afflicted Chriſtians in the world: Suppoſe God had divided his mercies equally to all men in the world, as health, and wealth, and honour, and grace, and the Goſpel, *&c.* How little of them would have come to thy ſhare in compariſon of what thou now poſſeſſeſt? How many have leſs wealth or honour than thou? How many thouſands have leſs of the Goſpel and of Grace? In reaſon therefore thy *thankfulneſs* ſhould be proportionable and extraordinary.

Dir. 9. §. 11. Direct. 9. *Compare the Mercies which thou wanteſt, with thoſe which thou poſſeſſeſt, and obſerve how much thy receivings are greater than thy ſufferings.* Thou haſt many meals plenty, for one day of ſcarcity or pinching hunger: Thou haſt many days health, for one days ſickneſs, and if one part be ill, there are more that are not: If one Croſs befall thee, thou eſcapeſt many more that *might* befall thee, and which thou deſerveſt.

Dir. 10. §. 12. Direct. 10. *Bethink thee how thou wouldſt value thy mercies, if thou wert deprived of them.* The want of them uſually teacheth us moſt effectually to eſteem them. Think how thou ſhouldſt value Chriſt and hope, if thou wert in Deſpair? And how thou wouldſt value the mercies of *Earth*, if thou wert in Hell? And the Mercies of *England*, if thou wert among bloody Inquiſitors and perſecutors, and wicked cruel Heathens or Mahometans, or bruitiſh ſavage *Americans.* Think how good ſleep would ſeem to thee, if thou couldſt not ſleep for pains? Or how good thy meat, or drink, or cloaths, or houſe, or maintenance, or friends, would all ſeem to thee, if they were taken from thee. And how great a mercy *health* would ſeem, if thou wert under ſome tormenting ſickneſs; and what a mercy *Time* would ſeem, if Death were at hand, and Time were ending: And what a mercy thy leaſt ſincere deſires, or meaſure of grace is in compariſon of their caſe that are the haters, deſpiſers and perſecutors of holineſs; Theſe thoughts if followed home, may ſhame thee into *thankfulneſs.*

Dir. 11. §. 13. Direct. 11. *Let Heaven be ever in thine eye, and ſtill think of the endleſs joy which thou ſhalt have with Chriſt.* For that is the mercy of all mercies: and he that hath not that in *hope* to be thankful for, will never be thankful aright for any thing: and he that hath *Heaven in promiſe* to be thankful for, hath ſtill reaſon for the higheſt joyful Thanks, whatever worldly thing he want; or though he were ſure never more to have comfort in any creature upon earth. He is unthankful indeed, that will not be thankful for Heaven: But that is a mercy which will conſtrain to Thankfulneſs ſo far as our title is diſcerned. The more believing and heavenly the mind is, the more thankful.

Dir. 12. §. 14. Direct. 12. *Look on earthly and preſent Mercies in connexion with Heaven which is their End, and as ſweetned by our intereſt in God that giveth them.* You leave out all the *life* and *ſweetneſs*, which muſt cauſe your thankfulneſs, if you leave our *God* and overlook him. A dead carcaſs hath not the Lovelineſs or Uſefulneſs as a living man: You mortifie your mercies, when you ſeparate them from God and Heaven, and then their beauty, and ſweetneſs, and excellency is gone: And how can you be thankful for the huſks and ſhells when you fooliſhly neglect the kernel? Take every bit as from thy Fathers hands: Remember that he feedeth, and clotheth, and protecteth thee, as his Child: It is to *Our Father which is in Heaven*, that we muſt go *every day* for our *daily bread.* Taſte his Love in it, and wilt thou ſay, that *It is ſweet.* Remember whither all his Mercies tend, and where they will leave thee, even in the boſom of Eternal Love. Think with thy ſelf, How good is this with th Love of God? This and Heaven are full enough for me. Courſe fare, and courſe clothing, and courſe uſage in the world, and hard labour, and a poor habitation, with Heaven after all, is Mercy beyond all humane eſtimation or conceiving. Nothing can be *little*, which is a token of the love of God, and leadeth to Eternal Glory. The Relation to Heaven, is the life and glory of every mercy.

Dir. 13. §. 15. Direct. 13. *Think oft how great a mercy it is that Thankfulneſs for mercy is made ſo great a part of thy duty.* Is it not the ſweeteſt employment in the world, to be always thinking on ſo ſweet a thing as the mercies of God, and to be mentioning them with glad and thankful hearts: Is not this a ſweeter kind of work, than to be *abuſing* mercy, and caſting it away upon fleſhly luſts, and ſinning it away, and turning it againſt us? Yea, is it not a ſweeter work, than to be groaning under ſin and miſery? If God had as much fixt your thoughts upon ſadning heart-breaking objects, as he hath (by his commands) upon reviving and delighting objects, you might have thought Religion a melancholy life. But when ſorrow is required but as preparatory to *delight*, and chearful *Thanksgiving* is made the life and ſum of your Religion, who but a Monſter will think it grievous, to live in *Thankfulneſs* to our great Benefactor? To think thus of the *ſweetneſs* of it, will do much to *incline* us to it, and make it eaſie to us.

Dir. 14. §. 16. Direct. 14. *Make conſcience ordinarily of allowing Gods mercies as great a room in thy Thoughts and Prayers, as thou alloweſt to thy ſins, and*

and wants and troubles. In a day of humiliation, or after ſome notable fall into ſin, or in ſome ſpecial caſes of diſtreſs, I confeſs ſin and danger may have the greater ſhare. But *ordinarily mercy* ſhould take up more *time* in our *remembrance* and *confeſſion* than our *ſins.* Let the Reaſons of it firſt convince you, that this is your duty: And when you are convinced hold your ſelves to the performance of it. If you cannot be ſo *Thankful* as you deſire, yet ſpend as *much time* in the *confeſſing* of *Gods Mercy* to you, as in confeſſing your ſins, and mentioning your wants. *Thanksgiving* is an *effectual petitioning* for more. It ſheweth that the ſoul is not drowned in *ſelfiſhneſs*; but would carry the fruit of all his mercies back to God. If you cannot *think* on *mercy* ſo *thankfully* as you would, yet ſee that it have a due *proportion* of your *thoughts.* This courſe (of allowing mercy its due time in our *Thoughts* and *Prayers*) would work the ſoul to greater thankfulneſs by degrees. Whereas on the contrary, when men accuſtom themſelves to have ten words or twenty of *Confeſſion* and *Petition*, for *one* of *thanksgiving*, and ten thoughts of *ſins*, and *wants*, and *troubles*, for *one* of *mercies*, this *ſtarveth thankfulneſs*, and turneth it out of doors. You *can* command your *words* and *thoughts* if you will: Reſolve therefore on this duty.

Dir. 15. §. 17. Direct 15. *Take heed of a proud, a covetous, a fleſhly, or a diſcontented mind: for all theſe are enemies to Thankfulneſs.* A *proud* heart thinks it ſelf the worthieſt for more, and thinks diminutively of all. A *covetous* heart is ſtill gaping after more, and never returning the fruit of what it hath received. A *fleſhly* mind is an inſatiable gulf of corporal mercies, like a greedy Dog that is gaping for another bone when he hath devoured one, and ſacrificeth all to his belly, which is his God, *Phil.* 3. 18. A diſcontented mind is alwayes murmuring, and never pleaſed, but findeth ſomething ſtill to quarrel at, and taketh more notice of the denying of its unjuſt deſires, than of the giving of many undeſerved mercies: Thankfulneſs proſpereth not, where theſe vices proſper.

Dir. 16. §. 18. Direct. 16. *Avoid as much as may be a Melancholy and over-fearful temper: for that will not ſuffer you to ſee or taſte your greateſt mercies, nor to be glad or thankful for any thing you have, but is ſtill repreſenting all things to you in a terrible or lamenting ſhape.* The Grace of *Thankfulneſs* may be *habitually* in a *timerous melancholy* mind: And that appeareth in their *valuation* of the *Mercy*: How *glad* and *thankful* would they be, if they were *aſſured* that the *Love* of God is towards them? But it is next to impoſſible for them ordinarily, to *exerciſe thankfulneſs*, becauſe they cannot believe any thing of themſelves that is good and *comfortable*: It is as natural for them to be ſtill *fearing* and *deſparing*, and complaining, and troubling themſelves, as for froward Children to be crying, or ſick men to groan. Befriend not therefore this miſerable diſeaſe, but reſiſt it by all due remedies.

Dir. 17. §. 19. Direct. 17. *Take heed of unthankful doctrines, which teach you to deny or undervalue mercy.* Such is 1. The Doctrine of the *Pelagians* (whom *Proſper* calleth the *Ungrateful*) that denyed faith and ſpecial grace to be any ſpecial gift of God: and that teach you that *Peter* is no more beholden to God, than *Judas*, for his differencing grace. 2. The Doctrine which denyeth *general* grace (which is preſuppoſed unto *ſpecial*,) and tells the world, that Chriſt dyed only for the Elect. and that all the mercy of the Goſpel is confined to them alone; and teacheth all men to deny God any thanks for Chriſt or any Goſpel mercy, till they know that they are elect, and juſtified: and would teach the wicked (on Earth and in Hell) that they ought not to accuſe themſelves for ſinning againſt any Goſpel mercy, or for rejecting a Chriſt that dyed for them. 3. All Doctrine which makes God the phyſical, efficient predeterminer of every act of the creature conſidered in all its circumſtances; and ſo tells you, that *ſaving grace* is no *more*, nor no otherwiſe cauſed of God, than *ſin* and every natural act is; and our *thanks* that we owe him for keeping us from ſin, is but for not *irreſiſtible premoving* us to it. Such Doctrines cut the veins of *thankfulneſs*; and being not *doctrines according to godlineſs*, the *life of grace*, and *ſpiritual ſenſe* of believers is againſt them.

§. 20. Direct. 18. *Put not God off with verbal Thanks, but give him thy ſelf and all thou haſt.* *Dir.* 18. *Thankfulneſs* cauſeth the ſoul to enquire, *What ſhall I render unto the Lord for all his benefits towards me?* Pſal. 116. 12. And it is no leſs than *thy ſelf* and *all thou haſt* that thou muſt render: that is, thou muſt give God not only thy *Tythes*, and the Sacrifice of *Cain*, but *thy ſelf* to be entirely his ſervant, and all that thou haſt to be at his command, and uſed in the order that he would have thee uſe it. *A thankful* ſoul devoteth it ſelf to God: This is the *living acceptable Sacrifice*, Rom. 12. 1. It ſtudieth how to do him ſervice, and how to do good with all his mercies. *Thankfulneſs* is a powerful ſpring of obedience, and makes men long to be fruitful and profitable, and glad of opportunities to be ſerviceable to God. Thus Law, and Goſpel, Obedience and Gratitude concur. *A thankful obedience*, and an *obedient thankfulneſs* are a Chriſtians life, Pſal. 50. 14, 15, 23. *Offer unto God thankſgiving, and pay thy Vows to the Moſt High: And call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me*——*Who ſo offereth praiſe, glorifieth me: and to him that ordereth his converſation aright, I will ſhew the ſalvation of God.*

§. 21. I beſeech thee now that readeſt theſe Lines, *Dir.* 19. be ſo true to God, be ſo ingenuous, be ſo much a friend to the comfort of thy ſoul, and ſo much love a life of pleaſure, as to ſet thy ſelf for the time to come to a more conſcionable performance of this noble work: and ſteep thy thoughts in the abundant mercies of thy God, and expreſs them more in all thy ſpeech to God and man. Say as *David*, [Pſal. 116. 16, 17. *O Lord, truly I am thy ſervant*——*thou haſt looſed my bonds. I will offer to thee the Sacrifice of Thanksgiving, and will call upon the name of the Lord.* Pſal. 30. 1, 2, 3, 4, 11, 12. *I will extol thee, O Lord, for thou haſt lifted me up, and haſt not made my foes to rejoyce over me. O Lord my God, I cryed unto thee, and thou haſt healed me. O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit. Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of his holineſs*—— *Thou haſt put off my ſackcloth, and girded me with gladneſs, to the end that my glory may ſing praiſe to thee, and not be ſilent: O Lord my God, I will give thanks to thee for ever.* Pſal. 69. 30. *I will praiſe the name of God with a Song, and magnifie him with thanksgiving: This alſo ſhall pleaſe the Lord better than an Oxe*——Pſal. 92. 1, 2. *It is a good thing to give thanks to the Lord, and to ſing unto thy Name, O Moſt High: To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night*, Pſal. 119. 62. *At midnight will I riſe to give thanks unto thee, becauſe of thy righteous judgement*, Pſal. 140. 13. *Surely the righteous ſhall give thanks unto thy Name; the upright ſhall dwell in thy preſence.*] Remember that you are commanded, *in every*

thing to *give thanks*, 1 Theſſ. 5. 18. When God is ſcant in *mercy* to thee, then be thou ſcant in *thankfulneſs* to him; and not when the Devil and a forgetful, or unbelieving, or diſcontented heart, would hide his greateſt mercies from thee. It is juſt with God to give up that perſon to ſadneſs of heart, and to uncomfortable ſelf-tormenting melancholy, that will not be perſwaded by the greatneſs and multitude of mercies, to be frequent in the ſweet returns of Thanks.

DIRECT. XV.

Grand Dir. 15. To Glorifie God.

Let thy very heart be ſet to GLORIFIE GOD, *thy Creatour, Redeemer, and Sanctifier, both with the Eſtimation of thy Mind, the Praiſes of thy Mouth, and the Holineſs of thy Life.*

§. 1. THe GLORIFYING of GOD being the End of man, and the whole Creation, muſt be the higheſt duty of our lives; and therefore deſerveth our diſtinct conſideration. 1 Cor. 10. 31. *Whether ye eat or drink, or what ever ye do, do all to the glory of God.* 1 Pet. 4. 11 *That God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.* I ſhall therefore firſt ſhew you what it is to *glorifie God*, and then give *Directions* how to do it.

Heb. 1. 3. Act. 7. 55. Rom. 3. 23. Rev. 21. 11. 23. Jude 24. 1 Pet. 4. 13. 1 Cor. 3. 18.

§. 2. To *glorifie God*, is not to add to his eſſential *perfections*, or *felicity*, or *real glory*: The *glory of God* is a word, that is taken in theſe various ſenſes: 1. Sometime it ſignifieth the *eſſential tranſcendent Excellencies of God*, in himſelf conſidered. So *Rom.* 6. 4. *Pſal.* 19. 2. 2. Sometime it ſignifieth *that glory* which the Angels and Saints behold in Heaven: What this is, a ſoul in fleſh cannot formally conceive or comprehend: It ſeemeth not to be the *Eſſence* of God, becauſe that is every where, and ſo is not that glory: Or if any think that his *Eſſence* is that *glory*, and is every where alike, and that the creatures *capacity* is all the difference betwixt Heaven and Earth, he ſeems confuted in that the *glory* of Heaven will be ſeen by the glorified *Body* it ſelf, which it's thought cannot ſee the *Eſſence* of God. Whether then that *Glory* be the *Eſſence* of God, or any immediate *Emanation* from his Excellency, as the beams and light that are ſent forth by the Sun, or a *created glory* for the felicity of his ſervants, we ſhall know when with the bleſſed we enjoy it. 3. Sometime it is taken for the *appearance* of *Gods perfections* in his creatures, either *natural* or *free agents*, as diſcerned by man, and for his Honour in the eſteem of man. *John* 11. 4. 40. 1 *Cor.* 11. 7. 2 *Cor.* 4. 15. *Phil.* 1. 11. & 2. 11. *Iſa.* 35. 2. & 40. 5, *&c.* And ſo to *glorifie* God, is 1. *Objectively* to *repreſent* his Excellencies or Glory: 2. *Mentally* to conceive of them. 3. And *Verbally* to declare them. I ſhall therefore diſtinctly *Direct* you, 1. How to glorifie God in your *Minds*. 2. By *your Tongues*. 3. By *your lives*

Directions for Glorifying God with the Heart.

Dir. 1. *Lege Gregorii Orat. inaugural. in Inſtitut. Athanaſ.*

§. 3. Direct. 1. *Abhor all Blaſphemous repreſentations and thoughts of God, and think not of him lamely, unequally, or diminutively, nor as under any corporeal ſhape; nor think not to comprehend him, but reverently admire him.* Conceive of him as Incomprehenſible and Infinite. And if Satan would tempt thee to think meanly of any thing in God, or to think highly of one of his Perfections, and meanly of another, abhor ſuch temptations; And think of his *Power*, *Knowledge* and *Goodneſs* equally as the *Infinite perfections* of *God*.

§. 4. Direct. 2. *Behold his glory in the glory of his works of Nature and of Grace, and ſee him in all as the ſoul, the Glory, the All of the whole Creation.* What a *Power* is that which made and preſerveth all the world? What a *Wiſdom* is that which ſet in joynt the Univerſal frame of Heaven and Earth, and keepeth all things in their Order. How *good* is he that made all *good*, and gave the creatures all their *goodneſs*, both *natural* and *ſpiritual*, by Creation and *Renewing grace*? Thus [*The Heavens declare the glory of God, and the Firmament ſheweth his handy work*, Pſal. 19. 1. *His glory covereth the Heavens, and the earth is full of his praiſe*, Hab. 3. 3. *The voice of the Lord is upon the waters, the God of glory thundereth*, Pſal. 29. 3. Pſal. 145.] *Dir.* 2.

§. 5. Direct. 3. *Behold him in the Perſon, Miracles, Reſurrection, Dominion and Glory of his bleſſed Son. Who is the brightneſs of his glory, and the expreſs image of his perſon, upholding all things by the word of his power, and having by himſelf purged our ſins, ſate down at the right hand of the Majeſty on high, being made better than the Angels, &c.* Heb. 1. 3, 4. *By him* it is that *glory is given to God in the Church*, Eph. 3. 21. *God hath highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue ſhould confeſs, that Jeſus is Chriſt to the glory of God the Father*, Phil. 2. 9, 10, 11. *Pray* therefore that the *God of our Lord Jeſus Chriſt, the Father of glory, may give you the Spirit of Wiſdom and Revelation in the acknowledgment of him; the eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatneſs of his power to usward who believe; according to the working of his mighty power which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his right hand in the celeſtials; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under his feet, and gave him to be Head over all things to his Church*, Eph. 1. 17. *&c. The Father hath glorified his name in his Son, John* 12. 28. & 13. 31, 32. & 14. 13. & 17. 1. *Dir.* 3.

§. 6 Direct. 4. *Behold God as the End of the whole Creation, and intend him as the End of all the actions of thy life.* You honour him not as God, if you *practically* eſteem him not as your *ultimate end*; even the *Pleaſing* of his *will*, and the *honouring* him in the world. If any thing elſe be made your *chiefeſt end*, you honour it before him, and make a God of it. *Dir.* 4.

§. 7. Direct. 5. *Anſwer all his bleſſed attributes with ſuitable affections* (as I have directed in my Treatiſe of the Knowledge of God, and here briefly Dir. 4.) *and his Relations to us with the duty which they command* (ſubjection, Love, *&c.*) as I have opened in the foregoing Directions. We glorifie him in our hearts, when the Image of his Attributes is there received. *Dir.* 4.

§. 8. Direct. 6. *Behold him by faith as always preſent with you.* And then every Attribute will the more affect you, and you will not admit diſhonourable thoughts of him: Pray to him as if you ſaw him, and you will ſpeak to him with reverence. Speak of him, as if you ſaw him, and you dare not take his name in vain, nor talk of God with a common frame of mind, nor in a common manner, as of common things. *By faith* Moſes *forſook* Egypt, *not fearing the wrath of the King: for he endured* *Dir.* 6.

as

as seeing him that is invisible, Heb. 11. 27. God is contemned by them that think they are behind his back.

Dir. 7. §. 9. Direct. 7. *Think of him as in Heaven where he is revealed in Glory to the blessed, and magnified by their high —— everlasting Praise.* Nothing so much helpeth us to Glorifie God in our minds, as by faith to behold him where he is most *Glorious*. The very reading over the description of the Glory of the *New Jerusalem*, Rev. 21. & 22. will much affect a believing mind, with a sense of the Gloriousness of God. Suppose with *Stephen* we saw Heaven opened, and the ancient of days, the Great Jehovah Gloriously illustrating the City of God, and Jesus in Glory at his right hand, and the innumerable army of Glorified Spirits before his throne, Praising and magnifying him with the highest admirations, and joyfullest acclamations, that creatures are capable of; would it not raise us to some of the same admirations? The soul that by faith is much above, doth most Glorifie God, as being neerest to his Glory.

Dir. 8. §. 10. Direct. 8. *Foresee by faith the coming of Christ and the day of the universal Judgement, when Christ shall come in flaming fire with thousands of his holy Angels, to be Glorified in his Saints, and admired in all them that do believe*, 2 Thes. 1. 10.

Dir. 9. §. 11. Direct. 9. *Abhor all Doctrines, which blaspheme or dishonour the name of God, and would blemish and hide the Glory of his Majesty.* I give you this rule for your own preservation, and not in imitation of uncharitable firebands and dividers of the Church, to exercise your pride and imperious humour, in condemning all men, to whose opinions you can maliciously affix a blasphemous consequence, which either followeth but in your own imagination, or is not acknowledged but hated by those on whom you do affix it. Let it suffice you to detest false doctrines, without detesting the persons that you imagine guilty of them, who profess to believe the contrary truth as stedfastly as you your selves.

Dir. 10. §. 12. Direct. 10. *Take heed of sinking into flesh and earth, and being diverted by things sensible from the daily contemplation of the Glory of God.* If your *belly* become *your God*, and you *mind earthly things*, and are set upon the honours, or profits or pleasures of the world, when your *conversation should be in Heaven*, you will be *glorying in your shame*, when you should be admiring the Glory of your Maker, *Phil.* 3. 18, 19, 20. and you will have so much to do *on earth*, that you will find no leisure (because you have no hearts) to look up seriously to God.

Directions for Glorifying God with our tongues, in his Praises.

Dir. 1. How great a duty Praising God is. §. 13. Direct. 1. *Conceive of this duty of Praising God according to its superlative excellencies, as being the highest service that the tongue of men or Angels can perform.* To *Bless*, or *Praise*, or *Magnifie* God, is not to make him *Greater* or *better*, or *happier* than he is; but to declare and extol his *Greatness*, *Goodness* and *felicity*. And that your hearts may be inflamed to this excellent work, I will here shew you how great and necessary, how high and acceptable a work it is.

Christianus est homo divinus & faciens ingrata diabolo, & ornans gloriam Dei, autoris vitæ & satis suæ. Bucholtzer.

§. 14. 1. *It is the giving to God his chiefest due*: A speaking of him as he is: And when we have spoken the highest, how far fall we short, of the due expression of his glorious perfections? O how great Praise doth that Almightiness deserve, which created and conserveth all the world, and overruleth all the sons of men, and is able to do whatsoever he will? *Great is the Lord and greatly to be praised: and his Greatness is unsearchable. One Generation shall praise his works to another and declare his mighty acts: I will speak of the glorious honour of thy Majesty, and of thy wondrous works: And men shall speak of the might of thy terrible acts, and I will declare thy Greatness*, Psal. 145. 3, 4, 5. What Praise doth that *knowledge* deserve which extendeth to all things that are, or were, or ever shall be? and that *wisdom* which ordereth all the world? He knoweth every thought of man, and all the secrets of the heart. Psalm 44. 21. & 94. 11. *Known unto God are all his works from the beginning of the world*, Acts 15. 18. *His understanding is infinite*, Psalm 147. 5. What praise doth that *Goodness and Mercy* deserve, which is diffused throughout all the world, and is the life and hope and happiness of men and Angels? *His Mercy is Great unto the Heavens, and his truth unto the Clouds*: Psalm 57. 10. *O how great is his Goodness to them that fear him*? Psalm 31. 10. and therefore how *great* should be his *Praise*? *Who can utter the mighty acts of the Lord? and who can shew forth all his Praise*, Psalm 106. 2 *For great is the Glory of the Lord*, Psalm 138. 5.

§. 15. 2. *It is the end of all Gods wondrous works, and especially the end which man was made for, that all things might Praise him Objectively, and men* (and Angels) *in estimation and expression.* That his Glorious excellency might be visible in his works, and be admired and extolled by the rational creature: For this all things were created and are continued? For this we have our understanding and our speech: This is the fruit that God expecteth from all his works. Deny him this and you are guilty of frustrating the whole creation, as much as in you lyeth. You would have the Sun to shine in vain, and the Heavens and Earth to stand in vain, and man and all things to live in vain, if you would not have God have the praise and Glory of his works. Therefore Sun, and Moon, and Stars, and Firmament are called on to *Praise the Lord*, Psalm 148. 2, 3, 4. as they are the matter for which he must by us be praised. O praise him therefore for his mighty acts: Praise him according to his excellent greatness. Psalm 150. 2. *O that men would praise the Lord for his Goodness, and declare his wondrous works for the children of men*: Psalm 107. 8, &c. Yea it is the end of *Christ* in the *Redemption* of the world, and in saving his elect, that God might in the Church in Earth and Heaven have the *praise and Glory of his Grace*, Ephes. 1. 6, 12, 14. *By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name*, Heb. 13. 15. *And let the redeemed of the Lord say, that his mercy endureth for ever*: Psalm 107. 2. For this all his Saints *are a chosen Generation, a royal priesthood, a holy nation, a peculiar people, that they should shew forth the praises of him that hath called them out of darkness into his marvellous light*, 1 Pet. 2. 5. 9.

§. 16. 3. *The Praise of God is the highest and noblest work in it self.* 1. It hath the highest object, even the glorious excellencies of God. Thanksgiving is somewhat lower as having more respect to our selves and the Benefits received: But Praise is terminated directly on the perfections of God himself. 2. It is the work that is most immediately neerest on God as he is *Our End*: And as the end is such is better than all the means set together (as such:) so are the final duties about the *end* greater than all the mediate duties. 3. It is the work of the most excellent creatures of God, the holy Angels: They proclaimed the coming of Christ, by way of Praise, Luke 2. 13, 14. *Glory to God in the highest: on earth peace: Good will towards men*; Psalm 103. 20 & 148. 2.

& 148. 2. And as we must be *equal to the Angels*, it must be in *equal Praising* God, or else it will not be in *equality of Glory*. 4. It is the work of Heaven, the place and state of all perfection: And that is best and highest which is nearest Heaven: Where *they rest not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come* ——— *Thou art worthy O Lord to receive glory, and Honour, and Power, for thou hast created all things, and for thy Pleasure they are and were created*, Rev. 4. 8, 10. Rev. 19. 5. *A voice came out of the throne saying, Praise our God all ye his Servants, and ye that fear him both small and great.* Verse 6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty Thunderings, saying, Alleluiah: for the Lord God omnipotent reigneth; Let us be glad and rejoyce and give honour unto him, for the Marriage of the Lamb is come, and his wife hath made her self ready.*

§. 17. 4. *It beseemeth us and much concerneth us to learn and exercise that work which in Heaven we must do for ever:* and that is, *to Love and joyfully Praise the Lord.* For *earth* is but the place of our Apprentiship for Heaven. The *preparing* works of mortifying repentance must in their place be done: but only as subservient to these which we must *ever* do: When we shall sing the *new song* before the *Lamb, Thou art worthy*——— *For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us Kings and Priests unto our God*, Rev. 5 9,10. Therefore the Primitive Church of Believers is described as most like to Heaven, Luke 24. 53. *with great joy they were continually in the Temple praising and blessing God. O Praise the Lord* therefore *in the Congregations of the Saints*: *Let* Israel *rejoyce in him that made him*: *Let the Children of* Zion *be joyful in their King.* Psalm 149. 1, 2. *Let the Saints be joyful in glory: Let the high Praises of God be in their mouths*, verse 5, 6.

§. 18. 5. *Though we are yet diseased sinners, and in our warfare, among enemies, dangers and perplexities, yet Praise is seasonable and suitable to our condition here, as the greatest part of our duty, which all the rest must but promote.* Pretend not that it is not fit for you because you are *sinners*, and that humiliation only is suitable to your state. For the design of your redemption, the Tenour of the Gospel, and your own condition, engage you to it. Are they not engaged to praise the Lord, that are brought so *near* him to that end? 1 *Pet.* 2. 5, 9. that are *reconciled* to him? To whom he hath given and forgiven so much. 1 *Tim.* 1. 15. *Tit.* 3. 3, 5. *Psalm* 103. 1, 2, 3. that have so many great and *precious promises*? 2 *Pet.* 1. 4. that are the *Temples of the Holy Ghost*, who dwelleth in them, and *sanctifyeth* them to God? That have a Christ *interceding* for them in the highest? *Rom.* 8. 33, 34. That are always safe in the Arms of Christ; that are guarded by Angels, and Devils, and Enemies forbidden to touch them, further than their Father seeth necessary for their good? That have the Lord for their God, *Psalm* 33. 12. & 4. 8. That have his Saints for their companions and helpers? That have so many ordinances to help their souls? And so many Creatures and Comforts for their Bodies? That live continually upon the plenty of his Love? That have received so much, and are still receiving? Should we not bless him every day with praise, that blesseth us every day with Benefits? Should we not praise the Bridge that we go over? The Friend that we have tryed so oft? And resolve as Psalm 145. *Every day will I bless thee: I will praise thy name for ever and ever*; Psalm 63. 3, 4. *Because thy loving kindness is better than life, my lips shall praise thee: Thus will I bless thee while I live: I will lift up my hands in thy name.* Are they not bound to praise him on earth, that must reign with Christ for ever in Heaven? *Rom.* 8. 17, 33. *Rev.* 1. 5, 6. *Col.* 1, 12. 1 *Pet.* 1. 4.

6. *The Praises of God do exercise our highest Graces: Praise* is the very breath of *Love*, and *Joy*, and *Gratitude*: It tendeth to raise us above our selves, and make our hearts to burn within us, while the glorious name of God is magnified: It hath the most pure and spiritual and elevating effect upon the soul; and therefore tendeth most effectually to make us more holy, by the encrease of these graces.

§. 19. 7. *To be much employed in the praise of God, doth tend exceedingly to the vanquishing of all hurtful Doubts, and Fears, and Sorrows. Joy* and *Praise* promote each other: And this it doth 1. By keeping the soul near to God, and within the warmth of his love and goodness, *Psal.* 140. 13. 2. By the exercise of Love and Joy, which are the cordial, reviving, strengthning graces, *Psal.* 94. 19. & 116. 1, 3. By dissipating distrustful vexing thoughts, and diverting the mind to sweeter things, *Psal.* 104. 34. 4. By keeping off the Tempter; who usually is least able to follow us with his molestations, when we are highest in the praises of our God. 5. By bringing out the Evidences of our sincerity into the light, while the chiefest graces are in exercise, 2 *Cor.* 3. 18. 6. And by way of Reward from God that loveth the *Praises* of his meanest Servants. And here I would commend this experiment to uncomfortable troubled Souls, that have not found comfort by long searching after evidence in themselves. Exercise your selves much in the *Praises* of God: This is a duty that you have no pretence against. Against *Thanksgiving* for his *grace*, you pretend that you know not that you have *received his grace*: But to *praise him* in the excellency of his perfections, his power, and wisdom, and goodness, and mercy, and truth, is the duty of all men in the world. While you are doing this, you will feel your graces stir, and feel that comfort from the face of God, which you are not like to meet with in any other way whatsoever. *Evidences* are exceeding useful to our ordinary stated peace and comfort. But it is oft long before we confidently discern them: and they are oft discerned when yet the soul is not excited to much sense of comfort and delight: and we quickly loose the *sight* of *evidences*, if we be not very wise and careful: But a life of praise bringeth comfort to the soul, as standing in a Sunshine bringeth light and warmth: Or as *labouring* doth warm the body: or as the sight and converse of our deerest friend, or the hearing of glad tydings doth rejoyce the heart; without any great reasoning or arguing the case. This is the way to have comfort by *feeling*, to be much in the hearty *praises* of the Lord: When we come to Heaven we shall have our Joy, by *immediate Vision*, and the *delightful exercise* of *Love* and *Praise*: And if you would taste the Heavenly Joys on earth, you must imitate them in Heaven as near as possibly you can: And this is your work of nearest imitation.

§. 20. 8. *To live a life of Praising God will make Religion sweet and easie to us, and take off the wearisomness of it, and make the work of God a pleasure to us.* Whereas they that set themselves only to the works of humiliation, and leave out these soul-delighting exercises, do cast themselves into exceeding danger, by making Religion seem to them a grievous and undesirable life. This makes Men backward to every duty, and do it heartlesly, and easily yield to Temptations of Omission and neglect, if not at last fall off through weariness: whereas the Soul that is daily employed in the high and holy

Praises

Praiſes of his God, is ſtill drawn on by encouraging Experience, and doth all with a willing ready mind.

§. 21. 9. *No Duty is more pleaſing to God, than the cheerful Praiſes of his Servants?* He loveth your prayers, tears and groans; but your *Praiſes* much more: And that which *pleaſeth God moſt*, muſt be moſt pleaſing to his ſervants: For to pleaſe him is their *End*: This is the *End* of all their labour, that *whether preſent* or *abſent*, *they may be accepted of him.* 2 Cor. 5. 9. So that it is a *final enjoying*, and therefore a *delighting* duty.

§. 22. 10. *To be much employed in the Praiſes of God, will acquaint the world with the nature of true Religion, and remove their prejudice, and confute their diſhonourable Thoughts and Accuſations of it, and recover the honour of Chriſt, and his holy ways, and Servants.* Many are averſe to a holy life, becauſe they think that it conſiſteth but of melancholy fears or ſcrupulosity: But who dare open his mouth againſt the *joyful Praiſes* of his Maker? I have heard and read of ſeveral enemies and murderers, that have broke in upon Chriſtians with an intent to kill them, or carry them away, that finding them on their knees in prayer, and reverencing the work ſo much as to ſtay and hear them till they had done, have reverenced the Perſons alſo, and departed, and durſt not touch the heavenly worſhippers of God. This life of *praiſe* is a continual pleaſure to the Soul; clean contrary to a Melancholy life: It is recreating to the Spirits, and healthful to the body, which is conſumed by Cares, and Fears, and Sorrows. It is the way that yieldeth that *mirth* which *doth good like a medicine*, and is a *continual feaſt*, Prov. 17. 22. & 15. 15. Therefore ſaith the Apoſtle, *James* 5. 13. *Is any merry, let him ſing Pſalms.* He cannot better exerciſe mirth, than in ſinging praiſes to his God. This keeps the Soul continually on the wing, deſiring ſtill to be nearer God, that it may have more of theſe delights: And ſo it overcomes the ſenſe of Perſecutions and Afflictions, and the fears of death; and is a moſt excellent cordial and companion in the greateſt ſufferings. Was it not an excellent hearing, to have been a Witneſs of the Joy of *Paul* and *Silas*, when in the Priſon and Stocks, with their backs ſore with ſcourges, they ſang at midnight the Praiſes of the Lord? *Acts* 16. 25. ſo that all the doors were opened, and all the Priſoners bonds were looſed, that had been their Auditors; ſo great was Gods acceptance of their work. O that we would do that honour and right to true Religion, as to ſhew the world the *nature* and *uſe* of it, by *living* in the *cheerful praiſes of our God*, and did not teach them to blaſpheme it by our miſdoings!

I have ſaid the more of the excellency and benefits of this work, becauſe it is one of your beſt helps to perform it, to know the Reaſons of it, and how much of your Religion, and Duty, and comfort conſiſteth in it: and the forgetting of this, is the common cauſe that it is ſo boldly and ordinarily neglected, or ſlubbered over as it is.

Dir. 2. §. 23. Direct. 2. *The keeping of the Heart in the Admiration and Glorifying of God*, (according to the fore-going Directions) *is the principal Help to the right praiſing of him with our Lips.* For out of the hearts abundance the mouth will ſpeak: And if the Heart do not bear its part, no praiſe is melodious to God.

Dir. 3. §. 24. Direct. 3. *Read much thoſe Scriptures which ſpeak of the Praiſes of God; eſpecially the Pſalms: and furniſh your Memories with ſtore of thoſe holy Expreſſions of the Excellencies of God, which he himſelf hath taught you in his Word.* None knoweth the things of God, but the *Spirit* of God; who teacheth us in the Scripture to ſpeak *divinely* of *things divine.* No other Dialect ſo well becometh the work of praiſe. God that beſt knoweth himſelf, doth beſt teach us how to *know* and *praiſe* him. Every Chriſtian ſhould have a treaſury of theſe ſacred materials in his memory, that he may be able at all times, in Conference and in Worſhip, to ſpeak of God in the words of God.

Dir. 4. §. 25. Direct. 4. *Be much in ſinging Pſalms of praiſe, and that with the moſt heart-riſing cheerfulneſs and melody: eſpecially in the Holy Aſſemblies.* The Melody and the conjunction of many ſerious holy ſouls, doth tend much to elevate the heart. And where it is done intelligibly, reverently, in conjunction with a rational, ſpiritual, ſerious Worſhip, the uſe of Muſical Inſtruments are not to be ſcrupled or refuſed; any more than the Tunes or Melody of the Voice.

Dir. 5. §. 26. Direct. 5. *Remember to allow the Praiſes of God, their due proportion in all your Prayers.* Uſe not to ſhut it out, or forget it, or cut it ſhort with two or three words in the concluſion. The Lords Prayer begins and ends with it: and the three firſt Petitions are for the glorifying the Name of God, and the coming of his Kingdom, and the doing of his Will, by which he is glorified: and all this before we ask any thing directly for our ſelves. *Uſe* will much help you in the Praiſe of God.

Dir. 6. §. 27. Direct. 6. *Eſpecially let the Lords day be principally ſpent in Praiſes and Thanksgivings for the work of our Redemption, and the Benefits thereof.* This day is ſeparated by God himſelf to this holy work: And if you ſpend it (ordinarily) in other Religious Duties, that ſubſerve not this, you ſpend it not as God requireth you: The thankful and praiſeful Commemoration of the work of mans Redemption, is the ſpecial work of the day: And the Celebrating of the Sacrament of the Body and Blood of Chriſt, (which is therefore called the Euchariſt) was part of theſe *laudatory* Exerciſes, and uſed every Lords Day by the Primitive Church. It is not only a *holy* day, ſeparated to Gods Worſhip in general; but to this Euchariſtical Worſhip in ſpecial above the reſt, as a day of Praiſes and Thankſgiving unto God: And thus all Chriſtians (ordinarily) ſhould uſe it.

Dir. 7. §. 28. Direct. 7. *Let your holy Conference with others be much about the glorious Excellencies, Works, and Mercies of the Lord, in way of Praiſe and Admiration.* This is indeed to ſpeak to *Edification*, and as the *Oracles of God.* Epheſ. 4. 29. *that God in all things may be glorified*, 1 Pet. 4. 11. Pſal. 29. 9. *In his Temple doth every one ſpeak of his Glory.* Pſal. 35. 28. *My tongue ſhall ſpeak of thy righteouſneſs, and of thy Praiſes all the day long*, Pſal. 145. 6, 11, 21. *And men ſhall ſpeak of the might of thy terrible Acts.* —— *They ſhall ſpeak of the glory of thy Kingdom, and talk of thy power: to make known to the Sons of men his mighty acts, and the glorious Majeſty of his Kingdom* —— *My mouth ſhall ſpeak of the praiſes of the Lord, and let all fleſh bleſs his holy name for ever and ever.* Pſal. 105. 2, 3. *Talk ye of all his wondrous works: glory ye in his holy name.*

Dir. 8. §. 29. Direct. 8. *Speak not of God in a light unreverent or common ſort, as if you talkt of common things: but with all poſſible ſeriouſneſs, gravity, and reverence, as if you ſaw the Majeſty of the Lord.* A *common* and a *holy* manner of Speech are contrary. That only is *holy* which is ſeparated to God from common uſe. You ſpeak prophanely, (in the *manner*, how *holy* ſoever the *matter* be) when you ſpeak of God with that careleſs levity, as you uſe to ſpeak of *common* things. Such ſpeaking of God is diſhonourable to him, and hurts the hearers more than *ſilence*, by breeding in them a contempt of God, and teaching them to imitate you in

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fleight conceits and Speech of the Almighty: Whereas one that ſpeaketh *reverently* of God, as in his preſence, doth oftimes more affect the hearers with a reverence of his Majeſty, with a few words, than unreverent Preachers with the moſt accurate Sermons, delivered in a common or affected ſtrain. When ever you ſpeak of God, let the hearers perceive that your hearts are poſſeſſed with his Fear and Love, and that you put more difference between God and Man, than between a King and the ſmalleſt Worm: ſo when you talk of death or judgment, of Heaven or Hell, of holineſs or ſin, or any thing that nearly relates to God, do it with that Gravity and Serioufneſs as the matter doth require.

Dir. 9. §. 30. Direct. 9. *Speak not ſo unskilfully and fooliſhly of God or holy things, as may tempt the hearers to turn it into a matter of Scorn or laughter.* Eſpecially underſtand how your parts are ſuited to the company that you are in. Among thoſe that are more ignorant, ſome weak diſcourſes may be tolerable and profitable: For they are moſt affected with that which is delivered in their own Dialect and Mode: but among judicious or captious hearers, unskilful perſons muſt be very ſparing of their words, leſt they do hurt, while they deſire to do good, and make Religion ſeem ridiculous. We may rejoyce in the Scorns which we undergo for Chriſt, and which are bent againſt his holy Laws, or the ſubſtance of our duty: But if men are jeered for ſpeaking ridiculouſly and fooliſhly of holy things, they have little reaſon to take comfort in any thing of that, but their honeſt Meanings and Intents: Nay, they muſt be humbled for being a Diſhonour to the name of *Godlineſs*. But the miſery is, that few of the Ignorant and Weak have Knowledge and Humility enough to perceive their Ignorance and Weakneſs, but they think they ſpeak as wiſely as the beſt, and are offended if their words be not reverenced accordingly. As a Miniſter ſhould ſtudy and labour for a skill and ability to preach, becauſe it is his work; ſo *every Chriſtian* ſhould ſtudy for skill to diſcourſe with wiſdom and meet expreſſions, about holy things; becauſe this is his work. And as unfit expreſſions and behaviour in a Miniſter, do cauſe contempt inſtead of edifying; ſo do they in *diſcourſe*.

Dir. 10. §. 31. Direct. 10. *When ever Gods holy Name or Word is blaſphemed, or uſed in levity or jeaſt, or a holy life is made a ſcorn, or God is notoriouſly abuſed or diſhonoured, be ready to reprove it with Gravity where you can; and where you cannot, at leaſt let your Deteſtation of it be conveniently manifeſted.* Among thoſe to whom you may freely ſpeak, lay open the greatneſs of their ſin: Or if you are unable for long or accurate diſcourſe, at leaſt tell them who hath ſaid [*Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain:*] And where your ſpeech is unmeet (as to ſome Superiours) or is like to do *more harm than good*, let your departing the room, or your *looks*, or rather your *tears* ſhew your diſlike.

Of Prayer I have ſpoken afterward. *Tom. 2. &c.*

Directions for the glorifying God in our Lives.

Dir. 1. §. 32. Direct. 1. *Our Lives then glorifie God when they are ſuch as his Excellencies moſt appear in: And that is when they are moſt Divine or Holy: when they are ſo managed, that the world may ſee, that it is God that we have chiefly reſpect unto, and that* HOLINESS TO THE LORD *is written upon all our Faculties and Affairs.* So much of GOD as appeareth in our lives, ſo much they are truly venerable, and advanced above the rank of fleſhly worldly lives. *God* only is the real *glory* of every *perſon*, and every thing, and every *Word* or *Action* of our Lives. And the natural conſcience of the world, which in deſpight of their Atheiſm, is forced to confeſs and reverence a *Deity*; will be forced (even when they are hated and perſecuted) to reverence the appearance of *God* in his *holy ones*. Let it appear therefore, 1. That *Gods Authority commandeth you*, above all the Powers of the earth, and againſt all the power of fleſhly luſts: 2. That it is the *Glory* and *Intereſt of God that you live for* and look after principally in the world, and not your own carnal *intereſt* and *glory*: And that it is *his* work that you are doing, and not *your own*; and *his cauſe* and not your *own* that you are engaged in. 3. That it is his *Word and Law that is your Rule.* 4. And the *Example* of his *Son* that is your *Pattern.* 5. And that your *Hearts and Lives* are *moved* and *acted* in the world, by motives fetcht from the *Rewards* which *he hath promiſed*, and the *Puniſhments* which he hath threatned in the *world to come.* 6. And that it is a ſupernatural powerful *Principle* ſent from God into your Hearts, even the *Holy Ghoſt*, by which you are enclined and actuate in the Tenour of your Lives. 7. And that your *Daily converſe* is *with God*, and that men and other Creatures are comparatively *nothing* to you, but are made to ſtand by, while God is preferred, and honoured, and ſerved by you: And that all your buſineſs is *with him*, or *for him* in the world.

Nam illa quæ de regno cœlorum commemorantur à nobis, deq; ipſa rerum cognitione rerum contemptu, vel non capiunt, vel non facile ſibi perſuadent cum ſenſus ſuos ſenſibus eveniunt. Acoſta l. 4. c. 18. p. 418.

§. 33. Direct. 2. *The more of Heaven appeareth in your Lives, the more your Lives do glorifie God.* *Dir. 2.* *Worldly* and *carnal Men* are conſcious, that their glory is a vaniſhing Glory, and their Pleaſure but a tranſitory dream, and that all their honour and wealth will ſhortly leave them in the duſt: And therefore they are forced in deſpight of their Senſuality, to bear ſome reverence to the life to come: And tho' they have not hearts themſelves, to deny the pleaſures and profits of the world, and to ſpend their Days in preparing for Eternity, and in laying up a Treaſure in Heaven, yet they are convinced that thoſe that do ſo are the beſt and wiſeſt Men; and they could wiſh that they might dye the death of the righteous, and that their laſt end might be like his: As *Heaven* exceedeth *Earth*, even in the *reverent acknowledgment* of the *World*, though not in their *practical eſteem* and *choice*: ſo *Heavenly* Chriſtians have a *reverent acknowledgment* from them (when malice doth not hide their Heavenlineſs by ſlanders,) though they will not be ſuch themſelves. Let it appear in your Lives, that really you ſeek a higher happineſs than this world affordeth, and that you verily look to live with Chriſt, and that as Honour, and Wealth, and Pleaſure command the lives of the Ungodly, ſo the hope of Heaven commandeth yours. Let it appear that this is your deſign and buſineſs in the world, and that your Hearts and converſations are above, and that whatever you do or ſuffer, is for this, and not for any lower end; and this is a life that God is glorified by.

§. 34. Direct. 3. *It glorifieth God, by ſhewing the excellency of Faith, when we contemn the Riches and Honour of the World, and live above the Worldlings life, accounting that a deſpicable thing; which he accounts his Happineſs, and looſeth his Soul for.* *Dir. 3.* As men deſpiſe the Toys of Children, ſo a Believer muſt take the Tranſitory Vanities of this world, for matters ſo inconſiderable, as not to be worthy his regard, ſave only as they are the matter of his duty to God, or as they relate to him or the life to come: Saith *Paul*, 2 *Cor.* 4. 18. *We look not at the things which are ſeen* (they are not worth our obſerving or looking at) *but at the things which are not ſeen: For the things which are ſeen are Temporal, but the things which are not ſeen, are eternal.* The World is under a Believers Feet, while his Eye is fixed

Scaliger. p. 728.

fixed on the cœleſtial world. He travelleth through it to his home, and he will be *thankful* if his way be fair, and if he have his daily bread, but it is not his *home*, nor doth he make any great matter, whether his uſage in it be kind or unkind, or whether his Inn be well adorned or not. He is almoſt indifferent whether for ſo ſhort a time, he be rich or poor, in a high or in a low condition, further than as it tendeth to his Maſters ſervice. Let men ſee that you have a higher birth than they, and higher hopes, and higher hearts, by ſetting light by that which their hearts are ſet upon as their felicity. When ſeeming Chriſtians are as worldly and ambitious as others, and make as great a matter of their gain, and wealth, and honour, it ſheweth that they do but cover the baſe and ſordid Spirit of worldlings, with the viſor of the Chriſtian name, to deceive themſelves, and bring the faith of Chriſtians into ſcorn, and diſhonour the holy name which they uſurp.

Dir. 5. §. 35. Direct. 4. *It much honoureth God, when his ſervants can quietly and fearleſly truſt in him, in the face of all the dangers and threatnings which Devils or men can caſt before them; and can joyfully ſuffer pain or death, in obedience to his commands, and in confidence on his promiſe of everlaſting happineſs.* This ſheweth that we believe indeed that *there is a God*, and that he is *the rewarder of them that diligently ſeek him*, Heb. 11. 6. and that he is *true and juſt*, and that his promiſes are to be truſted on; and that he is able to make them good in deſpight of all the malice of his enemies, and that the threats or frowns of ſinful Worms are contemptible to him that feareth God, Pſal. 58. 11. *So that men ſhall ſay, Verily there is a reward for the righteous: Verily there is a God that judgeth in the earth*, and that at laſt will judge the world in righteouſneſs: *Paul gloried* in the *Theſſalonians, for their faith and patience, in all their perſecutions and tribulations which they endured; as a manifeſt token of the righteous judgement of God, that they might be accounted worthy of the Kingdom of God, for which they ſuffered: Seeing it is a righteous thing with God to recompence tribulation to them that trouble us, and reſt with his Saints to thoſe that are troubled*; 2 Theſſ. 1. 4, 5, 6, 7. *If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory, and of God reſteth upon you, on their part he is evil ſpoken of, but on your part he is glorified*, 1 Pet. 1. 14. *If any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf*; Verſe 16. When confidence in God, and aſſurance of the *great reward in Heaven* (Matth. 5. 11, 12.) doth cauſe a believer undauntedly to ſay as the three Witneſſes, Dan. 3. *We are not careful, O King, to anſwer thee in this matter: The God whom we ſerve is able to deliver us*, when by faith we can go through the tryal of carnal mockings and ſcourgings, of bonds and impriſonment, to be deſtitute and afflicted, yea, and tortured, not accepting deliverance (upon ſinful terms) thus God is glorified by believers. *Lift up your voices*, O ye afflicted Saints, *and ſing, for the Majeſty of the Lord*——— *Glorifie ye the Lord in the fires, even the name of the* Lord God *of* Iſrael *in the Iſles of the Sea*, Iſa. 24. 14, 15. Sing to his Praiſe with *Paul* and *Silas*, though your feet be in the ſtocks: If God call for your lives, remember that *you are not your own, you are bought with a price: therefore glorifie God in your bodies and Spirits which are his*, 1 Cor. 6. 20. Rejoyce in it if you *bear in your bodies the marks of the Lord Jeſus*, Gal. 6. 17. And if you *always bear about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus may be manifeſted in your bodies*, 2 Cor. 4. 10. And *with all boldneſs* ſee that *Chriſt be magnified in your bodies, whether it be by life or death*, Phil. 1. 20. He diſhonoureth and reproacheth Chriſt and faith, that thinks he is not to be truſted even unto the death.

§. 36. Direct. 5. *It much honoureth God, when the hopes of everlaſting joys, do cauſe believers to live much more joyfully than the moſt proſperous worldlings*: not with *their kind* of doting mirth, in vain ſports and pleaſures, and fooliſh talking, and uncomely jeſts: But in that conſtant chearfulneſs and gladneſs which beſeemeth the heirs of glory. Let it appear to the world, that indeed you hope to live with Chriſt, and to be equal with the Angels: Doth a dejected countenance, and a mournful, troubled, and complaining life, expreſs ſuch hopes? or rather tell men that your hopes are ſmall, and that God is a hard Maſter, and his ſervice grievous? Do not thus diſhonour him by your inordinate dejectedneſs: Do not affright and diſcourage ſinners from the pleaſant ſervice of the Lord. *Dir. 5.*

§. 37. Direct. 6. *When Chriſtians live in a readineſs to dye, and can rejoyce in the approach of death, and love and long for the day of Judgement, when Chriſt ſhall juſtifie them from the ſlanders of the world, and ſhall judge them to eternal joys, this is to the glory of God and our profeſſion.* When death which is the King of fears to others, appeareth as diſarmed and conquered to believers: when *Judgment* which is the terror of others is their deſire, this ſheweth a triumphant faith, and that godlineſs, is not in vain. It muſt be ſomething above nature that can make a man *deſire to depart and be with Chriſt as beſt of all, and to be abſent from the body and preſent with the Lord, and to comfort one another* with the mention of the glorious coming of their Lord, and the day when he ſhall judge the world in righteouſneſs, *Phil.* 1. 21. 2 *Cor.* 5. 8. 1 *Theſſ.* 4. 18. & 2. 1. 10. *Dir. 6.*

§. 38. Direct. 7. *The Humility, and Meekneſs, and Patience of Chriſtians, much honour God and their holy faith: as Pride, and Paſſion, and Impatience diſhonour him.* Let men ſee that the Spirit of God doth caſt down the devilliſh ſin of *Pride*, and maketh you like your Maſter, that humbled himſelf to aſſume our fleſh, and to the *death of the Croſs*, and to the *contradiction* and reproach of fooliſh ſinners, and *made himſelf of no reputation*, but *endured the ſhame*, of being derided, ſpit upon and crucified, *Phil.* 2. 7, 8, 9. *Heb.* 12. 2. and ſtooped to waſh the feet of his Diſciples. It is not ſtoutneſs and lifting up the head, and ſtanding upon your terms, and upon your *honour* in the world, that is the *honouring* of God. When you are as *little Children*, and as *nothing* in your own eyes, and ſeek not the honour that is of men, but ſay, *Not to us O Lord, not to us, but to thy Name be the glory*, Pſal. 115. 1. and are content that *your honour decreaſe* and be trodden into the dirt, that *his* may *increaſe*, and his name be magnified: this is the glorifying of God. So when you ſhew the world, that you are above the impotent paſſions of men; not to be inſenſible, but to be *angry and ſin not*, and to *give place to wrath*, and not to reſiſt and *avenge your ſelves*, Rom. 12. 19. and to be *meek and lowly in heart*, Matth. 11. 29. It will appear that you have the *wiſdom* which is *from above*, if you be *firſt pure, then peaceable, gentle, eaſie to be entreated, full of mercy and good fruits, without partiality, and hypocriſie*, James 3. 17. *But if you have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the truth* (as if this were the wiſdom from above, which glorifieth God) For this wiſdom deſcendeth not from above, but is earthly, ſenſual and deviliſh, *v.* 14, 15. *A meek and quiet Spirit is of great price in the ſight of God*, 1 Pet. 3. 4. An Ornament commended to women by the Scripture, which is amiable in the eyes of all.

§ 39.

Dir. 8. §. 39. Direct. 8. *It honoureth God and your profession, when you abound in love and good works: Loving the godly with a special love, but all men with so much love, as makes you earnestly desirous of their welfare, and to love your enemies, and put up wrongs, and to study to do good to all, and hurt to none.* To be *abundant in love*, is to be *like to God*, who is LOVE it self, 1 *John* 4. 7. 11. and sheweth that *God dwelleth in us*, v. 12. *All men may know that we are Christs Disciples, if we love one another*, John 13. 35. This is the *new* and the *great commandment: The fulfilling of the Law*, Rom. 13. 10 John 15. 12, 17. & 13. 34. You will be known to be the *children of your heavenly Father*, if you *love your enemies*, and *bless them that curse you, and pray for them that hate and persecute you, and despightfully use you*, Matth. 5. 44. Do *all the good* that possibly you can, if you would be like him that doth good to the evil, and whose mercies are over all his works. Shew the world that you *are his workmanship created to good works in Christ Jesus which he hath ordained for you to walk in*, Eph. 2. 10. *Herein is your Father glorified, that ye bring forth much fruit.* John 15. 8. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven*, Matth. 5. 16. *Honour God with thy substance, and with the first fruits of all thy increase*, Prov. 3. 9. *And those that honour him, he will honour*, 1 Sam. 2. 30. When barren worldly hypocrites, that *honour God* only *with their lips*, and flattering words, shall be used as those that really dishonour him.

Dir. 9. § 40. Direct. 9. *The Unity, Concord and Peace of Christians, doth glorifie God and their profession: when their divisions, contentions and malicious persecutions of one another doth heinously dishonour him.* Men reverence that faith and practice which they see us unanimously accord in. And the same men will despise both it and us, when they see us together by the ears about it, and hear us in a *Babel* of confusion, one saying, *This is the* way, and another, *That is it*: one saying, *Loe here is the true Church and Worship*; and another saying, *Loe it is there.* Not that one man or a few must make a Shooe meet for his own foot, and then say, *All that will not dishonour God by discord, must wear this Shooe, Think as I think, and say as I say, or else you are Schismaticks.* But we must all agree in believing and obeying God, *and walking by the same rule so far as we have attained*, Phil. 3. 15, 16. *The strong must bear the infirmities of the weak, and not please themselves; but every one of us please his neighbour for good to edification: and be like minded one towards another, according to Christ Jesus, that we may with one mind, and one mouth glorifie God, receiving one another, as Christ also received us to the glory of God*, Rom. 15. 1, 2, 5, 6, 7.

Dir. 10. §. 41. Direct. 10. *Justice commutative and distributive, private and publick, in bargainings and in government and Judgement, doth honour God and our profession in the eyes of all: when we do no wrong, but do to all men as we would they should do to us*, Matth. 7. 12. *That no man go beyond or defraud his brother in any matter: for the Lord is the avenger of all such*, 1 Thess. 4. 6. That a mans word be his Master, and that we lye not one to another, nor equivocate or deal subtilly and deceitfully, but in plainness and singleness of heart, and in simplicity and godly sincerity have our conversation in the world: Perjured persons and Covenant-breakers, that dissolve the bonds of humane society, and take the name of God in vain, shall find by his vengeance that he holdeth them not guiltless.

Dir. 11. §. 42. Direct. 11. *It much glorifieth God to worship him rationally and purely, in Spirit and in truth, according to the glory of his wisdom and goodness, and it dishonoureth him to be worshipped ignorantly and carnally, with spells and mimical irrational actions, as if he were less wise than serious grave understanding men.* The worshippers of God have great cause to take heed how they behave themselves. Lest they meet with the reward of *Nadab* and *Abihu*, and God tell them by his judgments, *that he will be sanctified in all them that come nigh him, and before all the people he will be glorified*, Lev. 10. 1, 2, 3. The second Commandment is enforced by the *Jealousie of God* about his Worship. Ignorant, rude, unseemly words, or unhandsome gestures, which tend to raise contempt in the audito, or levity of speech which makes men laugh, is abominable in a Preacher of the Gospel. And so is it to pray irrationally, incoherently, confusedly, with vain repetitions and tautologies, as if men thought to be heard for their babling over so many words, while there is not so much as an appearance of a well composed, serious, rational and reverent address of a fervent soul to God. To worship God as the Papists do, with Images, *Agnus Dei's*, Crucifixes, Crossings, Spittle, Oyl, Candles, Holy water, kissing the Pax, dropping Beads, praying to the Virgin *Mary*, and to other Saints, repeating over the Name of *Jesus* nine times in a breath, and saying such and such sentences so oft, praying to God in an unknown Tongue, and saying to him they know not what, adoring the consecrated Bread as no Bread, but the very flesh of Christ himself, choosing the tutelar Saint whose name they will invocate, fasting by feasting upon Fish instead of Flesh, saying so many Masses a day, and offering Sacrifice for the quick and the dead, praying for souls in Purgatory, purchasing Indulgences for their deliverance out of Purgatory from the Pope, carrying the pretended bones or other Reliques of their Saints, the Popes canonizing now and then one for a Saint, pretending Miracles to delude the People, going on Pilgrimages to Images, Shrines or Reliques, offering before the Images, with a multitude more of such parcels of Devotion, do most heinously dishonour God, and as the Apostle truly saith, do make *unbelievers* say, *They are mad*, 1 Cor. 14. 23. and that they are *children in understanding*, and not *men*, *v.* 20. Insomuch as it seemeth one of the greatest impediments to the Conversion of the Heathen and Mahometan world, and the chiefest means of confirming them in their Infidelity, and making them hate and scorn Christianity, that the Romish, and the Eastern and Southern Churches, within their view do worship God so dishonourably as they do: as if our God were like a little Child that must have pretty toyes bought him in the Fair, and brought home to please him. Whereas if the unreformed Churches in the East, West and South, were Reformed, and had a Learned, Pious, able Ministry, that clearly preached and seriously applyed the Word of God, and worshipped God with understanding, gravity, reverence, and serious spirituality, and lived a holy, heavenly, mortified, self-denying conversation, this would be the way to propagate Christiany, and win the Infidel world to Christ.

Dir. 12. §. 43. Direct. 12. *If you will glorifie God in your lives, you must be above a selfish, private, narrow mind, and must be chiefly intent upon the publick good, and the spreading of the Gospel through the world.* A selfish, private narrow soul, brings little honour to the cause of God: It's always taken up about it self, or imprisoned in a corner in the dark, to the inrerest of some Sect or Party, and seeth not how things go in the world: Its desires and prayers, and endeavours go no further than they can see or travel. But a larger soul beholdeth all the earth, and is desirous to know how it goeth with

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the Cause and Servants of the Lord, and how the Gospel gets ground upon the unbelieving Nations; and such are affected with a state of the Church a thousand miles off, almost as if it were at hand, as being Members of the whole *Body* of Christ, and not only of a *Sect*. They pray for the *Hallowing of Gods Name*, and the *coming of his Kingdom*, and the *doing of his Will throughout the Earth, as it is in Heaven*, before they come to their own Necessities, at least in order of *esteem* and *desire*. The Prosperity of themselves, or their *Party* or *Country* satisfieth them not, while the Church abroad is in distress. They live as those that know the Honour of God is more concerned in the welfare of the *whole*, than in the success of any *Party* against the rest. They pray that the Gospel *may have free Course and be glorified* abroad, as it is *with them*, and the Preachers of it be *delivered from unreasonable and wicked men*, 2 Thess. 3. 1, 2. The silencing the Ministers, and suppressing the Interest of Christ and souls, is the most grievous tidings to them: Therefore they *pray for Kings, and all in Authority, not* for any carnal ends, but that *we may lead a quiet and peaceable life in all Godliness and Honesty*, 1 Tim. 2. 1, 2, 3. Thus God must be glorified by our Lives.

DIRECT. XVI.

Grand Dir. 16. *Let your Life on Earth be a Conversation in Heaven; by the constant work of Faith and Love: even such a Faith as maketh things future as now present, and the unseen world as if it were continually open to your sight; and such a Love as makes you long to see the glorious Face of God, and the Glory of your dear Redeemer, and to be taken up with blessed Spirits in his perfect, endless Love and Praise.*

MY Treatise of *The Life of Faith*, and the fourth Part of *The Saints Rest*, being written wholly or mostly to this use, I must refer the Reader to them, and say no more of it in this Direction.

DIRECT. XVII.

Grand I pass not this by as a small matter to be passed by also by the Reader. For I take the Love of God kindled by Faith in Christ, with the full Denyal of our carnal selves, to be the sum of all Religion. But because I would not injure so great a Duty by saying but a little of it; And therefore desire the Reader, who studieth for Practice, and needeth such helps, to peruse the mentioned Books of *Self-denyal*, and *Crucifying the World*.

As the Soul must be carried up to God, and devoted to him, according to all the foregoing Directions, so must it be delivered from carnal selfishness, or flesh-pleasing, which is the grand enemy to God and Godliness in the world; and from the three great Branches of this Idolatry, viz. the Love of sensual Pleasures, the Love of worldly Wealth, and the proud Desire and Love of worldly Honour and esteem: And the mortifying of these must be much of the Labour of your Lives.

OF this also I have written so much in a *Treatise of Self denial*, and in another called *The Crucifying of the World by the Cross of Christ*, that I shall now pass by all, save what will be more seasonable anon under the more Particular Directions, in the fourth *Tome*, when I come to speak of *Selfishness*, as opposed to the Love of others.

I Have now given you the *General Grand Directions*, containing the very *Being* and *Life* of *Godliness* and *Christianity*; with those *particular subdirections* which are needful to the Performance of them: And I must tell you, that as your *Life*, and *Strength*, and *Comfort* principally depend on these, so doth your success in resisting all your particular sins: And therefore if you first obey not these *General Directions*, the more particular ones that follow, will be almost useless to you, even as Branches cut off from the Stock of the Tree, which are deprived thereby of their support and life. But upon supposition that first you will maintain these *Vital* parts of your Religion, I shall proceed to Direct you first in some *particulars* most *nearly subordinate* to the forementioned Duties, and then to the remoter Branches.

APPENDIX.

The True Doctrine of LOVE to GOD, to HOLINESS, to OUR SELVES, and to OTHERS, opened in certain Propositions; Especially for resolving the Questions, what Self love is Lawful? What Sinful? Whether God must be loved above our own Felicity? And how? Whether to Love our Felicity more than God, may stand with a state of Saving Grace? Whether it be a middle state between Sensuality and the Divine Nature, to Love God more for our selves than for Himself? Whether to Love God for our selves be the state of a Believer as he is under the Promise of the New Covenant? And whether the Spirit and Sanctification promised to Believers, be the Love of God for himself, and so the Divine Nature, promised to him that chooseth Christ and God by him out of Self love for his own Felicity? How God supposeth and worketh on the Principle of Self-love in Mans Conversion? With many such like. To avoid the tediousness of a distinct debating each Question.

THough these things principally belong to the Theory, and so to another Treatise in hand, called *Methodus Theologiæ*; yet because they are also *Practical*, and have a great influence upon the more Practical Directions, and the right understanding of them may help the Reader himself to determin a *multitude of Cases of Conscience*, the particular discussion and decision of which would too much increase this Volume, which is so big already, I shall here explain them in such brief Propositions as yet shall give light to one another, and I hope contain much of the true nature of Love, which is the mystery of the Christian Religion.

Propos. 1. The formal Act of LOVE is COMPLACENCY, expressed by a *Placet*; which *Augustine* so oft calleth *Delectation*.

2. Benevolence, or desiring the Good of those we *Love*, is but a secondary act of Love, or an effect of the prime formal Act. For to wish *one well* is not to *Love* him, formerly; but we wish him well

becauſe we Love him; and therefore firſt in order Love him.

3. Their Definition of Love is therefore inept, and but from an Effect, who ſay it is, *Alicui bene velle, ut ipſi bene ſit.*

4. Love is either meerly *Senſitive* and *Paſſionate*, which is the ſenſible Act and Paſſion of the ſenſitive and phantaſtical Appetite; Or it is *Rational*, which is the Act of the Rational appetite *or will.* The firſt is called ſenſitive in a double reſpect, 1. Becauſe it followeth the Apprehenſion of the *Senſes*, or *Phantaſie*, Loving that which they apprehend as Good; 2. And becauſe it is exerciſed paſſionately and feelingly by the ſenſitive Appetite. And the other is called Rational, 1. Becauſe it is the Love of that which *Reaſon* apprehendeth as Good; and 2. Becauſe it is the complacency of that will which is a higher Faculty than the ſenſitive Appetite.

5. Senſitive Love is oft without Rational (always in Bruits) But Rational Love is never totally without ſenſitive, at leaſt in this life; whether it be becauſe that the ſenſitive and Rational are Faculties of the ſame ſoul, or becauſe they are ſo nearly connexed, as that one cannot here move or act without the other?

6. But yet one is predominant in ſome Perſons, and the other in others.

7. Love is the Complacency of the Appetite in apprehended Good. Good is the *Formal Object* of Love. Senſitive Love is the Complacency of the ſenſitive Appetite in ſenſible Good, (or in that which the Senſe and Imagination apprehendeth as Good). Rational Love is the Complacency of the Rational Appetite in that which Reaſon apprehendeth Good: The ſame thing with Primary *Volition.*

8. *Good* is not only a *mans own Felicity* and the *means thereto*, called *mihi Bonum*, *Good to me*; either as *profitable*, *pleaſant*, or *honourable* (as ſome think they have unmanned themſelves): But there is *extrinſick Good* which is ſuch in *it ſelf*, in *others*, or *for others*, which yet is the *natural Object of mans Love*, (ſo far as nature is ſound). As the Learning, and Wiſdom, and Juſtice, and Charity, and all other Perfections of a Man at the Antipodes whom I never ſaw, nor hope to ſee, or to receive any Benefit by, is yet amiable to every Man that hath not unmanned himſelf. So alſo is the *Good* of *Poſterity*, of *Countries*, of *Kingdoms*, of the *Church*, of the *World*, apprehended as future when we are dead and gone; yea, if we ſhould be annihilated, deſirable, and therefore amiable to us: When yet it could be no benefit to us.

9. SELF-LOVE is *Senſitive* or *Rational*: Senſitive as ſuch is *neceſſary* and *not free*; And it is purpoſely by the moſt Wiſe and Bleſſed Creator planted in Man and Brutes, as a Principle uſeful to preſerve the world, and to engage the Creature in the uſe of the means of its own preſervation, and ſo to bring it to perfection, and to endue it with thoſe *Fears* and *Hopes* which make us Subjects capable of Moral Government:

10. The *Rational* or *Higher Appetite* alſo hath a *Natural Inclination* to *Self-preſervation*, perfection and Felicity; But as ordinable and ordinate to higher ends.

11. The *Rational Powers* cannot nullifie the *ſenſitive*, nor directly or totally hinder the Action of them; But they may and muſt *indirectly* hinder the Act (by avoiding the objects and temptations, by diverting the thoughts to higher things, &c.) And may hinder the effects by Governing the Locomotive power.

12. Senſitive *Self-love* containeth in it, 1. A *Love* of *Life*, and that is, of *Individual ſelf-exiſtence*; 2. And a Love of all *ſenſitive Pleaſures* of Life, and 3. Conſequently a Love of the *Means of Life and Pleaſure.*

13. In *Senſitive ſelf-love* therefore SELF, that is, *Life*, is both the *Material* and *Formal* object: We love our *ſelves* even becauſe we are *our ſelves*: We love this individual perſon, and loath annihilation or diſſolution.

14. Though the Will (or higher Faculties) are Naturally inclined alſo to Love our ſelves, and our own Felicity; yet they exerciſe this Inclination with a certain *Liberty*: And though the Act of *ſimple Complacency* or *Volition* towards our *own Being* and *Felicity* be ſo *Free* as yet to be *Neceſſary*; yet the *Comparate Act* (by which comparing ſeveral Goods, we chooſe one and refuſe another) may be ſo Free as not to be neceſſary; that is, A Man may will his *own Annihilation* rather than ſome greater evil (of which anon); Not as good in *it ſelf*, and therefore not willed *for it ſelf*, but as a Means to a greater good; and ſo he may Leſs Nill it than a greater evil.

15. Alſo a *tolerable Pain* may on the ſame account be willed, or leſs nilled, and ſo *conſented* to for the avoiding of a greater evil; but *Intolerable pain* cannot poſſibly be willed, or conſented to, or not nilled, becauſe it taketh away the Exerciſe of Reaſon and Free-will: But what is to be called *Intolerable*, I determin not, it being variouſly meaſurable according to the patients ſtrength.

16. The Soul as Intellectual by its Rational appetite hath alſo a Natural Inclination to Intellectual *Operations* (to *Know* and *Love*) and to Intellectual *Objects* as ſuch, and to *Intellectual perfections* in it ſelf. Yet ſo that though it neceſſarily (though freely) Loveth the ſaid *Acts* and *Perfections* while it hath a being; yet doth it not neceſſarily Love all the ſaid *Objects*, nor neceſſarily *Chooſe* the continuance of its own Being, but in ſome caſes, as aforeſaid, can yield or conſent to an Annihilation as a leſſer evil.

17. The Rational Soul being not *of* it *ſelf*, nor for *it ſelf* alone, or chiefly, is *naturally* inclined not only to Love to it ſelf, and that which is *for it ſelf*, but alſo to *Love extrinſick good* (as was aforeſaid); And accordingly it ſhould Love that Beſt which is Beſt: For *à quatenus & ad omne & ad gradum, valet argumentum.* If we muſt Love any thing or perſon becauſe it is good (as the *formal* reaſon) then we ſhould Love all that is Good, and Love that beſt which is beſt, if ſo diſcerned.

18. Tho' I muſt Love greater ſimple extrinſick Good above my ſelf with that Love which is purely Rational, yet it cannot ordinarily be done with a more ſenſitive and paſſionate Love.

19. I am not always bound *to do moſt good to him* that I love better than others, and ought ſo to love, nor to him that I muſt *wiſh* moſt good to. Becauſe there are other particular laws to regulate my Actions, divers from that which commandeth my affections: As thoſe that put children, relations, families, neighbours, under our eſpecial charge and care; though often others muſt be more loved.

20. That *Good* which is the object of Love, is not a meer *Univerſal* or *General* notion, but is always ſome particular or ſingle *being in eſſe reali, vel in eſſe cognito.* As there is no ſuch thing in *rerum natura*, as *Good* in a meer General, which is neither the Good of *natural* exiſtence, or of moral perfection, or of Pleaſure, Profit, Honour, &c. Yet, which is not *in this* or *in that* ſingular ſubject, or ſo conceived; ſo there is no ſuch thing as *love*, which hath not ſome ſuch ſingular object. (As *Rada* and other Scotiſts have made plain).

21. All *Good* is either GOD or a CREATURE, or a Creatures Act or Work.

22. GOD

22. GOD is GOOD Infinitely, Eternally, Primitively, Independently, Immutably, Communicatively, of whom, and by whom, and to whom are all things: The Beginning or firſt efficient, the Dirigent and ultimately ultimate cauſe of all created Good: As Making and Directing all things for Himſelf.

23. Therefore it is the duty of the Intellectual Creature, to Love God Totally, without any exceptions or reſtrictions, with all the Power, Mind and Will, not only in degree above our ſelves and all the world; But alſo *as* GOD, with a Love in *kind* tranſcending the Love of every Creature.

24. All the Goodneſs of the Creature doth *formally* conſiſt in its threefold Relation to GOD, *viz.* 1. In the Impreſſes of God as its firſt *Efficient* or *Creator*; as it is his Image or the effect and demonſtration of his perfections, *viz.* his Infinite Power, Wiſdom and Goodneſs. 2. In its Conformity to his Directions, or Governing Laws, and ſo in its Order and Obedience. 3. And in its Aptitude and Tendency to God as its *final cauſe* even to the demonſtration of his Glory, and the Complacency of his Will.

25. All Created Good is therefore Derivative, Dependent, Contingent, Finite, Secondary, From God, By God, and To God, receiving its *Form* and *Meaſure* from its reſpect to Him.

26. Yet as it may be ſubordinately *From* man, as the *Principle* of his own Actions, and *By man* as a ſubordinate *Ruler* of himſelf or others, and *To man* as a ſubordinate *End*; ſo there is accordingly a *ſubordinate ſort of Goodneſs*, which is ſo denominated from theſe reſpects unto the Creature, that is himſelf Good ſubordinately.

27. But all this *ſubordinate Goodneſs* (*Bonum à nobis, Bonum per nos, Bonum nobis*) is but Analogically ſo; and dependently on the former ſort of *Goodneſs*, and is *ſomething* in due ſubordination to it, and *againſt* it, *nothing*, that is, not *properly Good*.

28. The beſt and excelleneſt Creatures, in the foreſaid *Goodneſs related to God*, are moſt to be loved; and all according to the Degree of their Goodneſs more than as Good in relation to our ſelves.

29. But ſeeing their Goodneſs is *formally* their Relation unto God, it followeth that they are Loved primarily only for his ſake, and conſequently Gods Image or Glory in them is firſt Loved; and ſo the true Love of any Creature is but a ſecondary ſort of the Love of God.

30. The beſt Being next to *God* is the univerſe, or whole Creation, and therefore next him moſt to be loved by us.

31. The next in Amiableneſs is the whole celeſtial ſociety, Chriſt, Angels and Saints.

32. The next, when we come to diſtinguiſh them, is Chriſts own Created Glorified Nature in the Perſon of the Mediator. Becauſe Gods Glory, or Image is moſt upon him.

33. The next in Amiableneſs is the whole Angelical ſociety, or the orders of Intellectual Spirits above man.

34. The next is the ſpirits of the Juſt made perfect, or the Triumphant Church of Saints in Heaven.

35. The next is all this lower world.

36. The next is the Church in the world, or militant on earth.

37. The next are the particular Kingdoms and Societies of the world (and ſo the Churches) according to their various degrees.

38. The next under ſocieties and multitudes, are thoſe individual perſons who are Beſt in the three fore-mentioned reſpects: Whether our ſelves or others. And thus by the objects, ſhould our Love that is Rational, be diverſified in Degree, and that be Loved beſt that is beſt.

39. The Amiable Image of God in man is (as hath oft been ſaid:) 1. Our *Natural* Image of God, or the Image of his three Eſſential properties as ſuch, that is, Our Vital *Active Power*, our *Intellect*, and our *will*. 2. Our *Moral Image*, or the Image of his ſaid properties in their perfections. *viz.* Our Holineſs, that is, Our Holy Life or ſpiritual vivacity and Active Power, Our Holy Light, or Wiſdom, our Holy *Wills* or *Love*. 3. Our *Relative* Image of God, or the Image of his *Supereminency*, *Dominion* or *Majeſty*; which is, 1. Common to Man, in reſpect to the Inferiour Creatures, that we are their *Owners*, *Governors* and *End* (and *Benefactors*) 2. Eminently in Rulers of *Men*, *Parents and Princes*, who are Analogically ſub owners, ſub rulers, and ſub-benefactors to their inferiors, in various degrees. By which it is diſcernable what it is that we are to Love in man, and with what variety of *kinds* and degrees of Love, as the kinds and degrees of amiableneſs in the objects differ.

40. Even the Sun and Moon and frame of Nature, the Inanimates and Bruits, muſt be Loved in that Degree Compared to Man and to one another, as their Goodneſs before deſcribed, that is, the Impreſſions of the Divine perfections do more or leſs Glorioufly, appear in them; and as they are adapted to him the ultimate end.

41. As God is in this life ſeen but *darkly* and as in a Glaſs, ſo alſo proportionably to be Loved: For our Love cannot exceed our Knowledge.

42. Yet it followeth not that we muſt Love him *only as he appeareth in his works*, (which demonſtrate him as effects do their cauſe;) For both by the ſaid works improved by Reaſon, and by his word, we know that *he is* before his works, and above them, and ſo diſtinct from them as to tranſcend, and comprehend, and cauſe them all, by a continual cauſality: And therefore he muſt accordingly be Loved.

43. It greatly hindereth our Love to God, when we *overlook* all the intermediate excellencies between *Him* and us, which are much better, and therefore more amiable than our ſelves: ſuch as are before recited.

44. The Love of the univerſe as bearing the livelieſt Image or impreſs of their Cauſe, is an eminent ſecondary Love of God, and a great help to our Primary or Immediate Love of him. Could we comprehend the Glorious excellency of the univerſal Creation, in its matter, form, parts, order and uſes, we ſhould ſee ſo Glorious an Image of God, as would unſpeakably promote the work of Love.

45. Whether the GLORY of God in HEAVEN which will for ever beautifie the beholders and poſſeſſors, be the *Divine Eſſence* (which is every where) or a Created Glory purpoſely there placed for the felicity of holy ſpirits, and what that Glory is, are queſtions fitteſt for the beholders and poſſeſſors to reſolve.

46. But if it be no more than the Univerſal exiſtent frame of Nature, Containing all the Creatures of God, beheld *uno intuitu* in the Nature, order and uſe of all the parts, it would be an unconceivable felicity to the beholders, as being an unconceivable Glorious Demonſtration of the Deity.

47. It is lawful and a needful duty, to labour by the means of ſuch excellencies as we know, which Heaven is reſembled to in Scripture, to imprint upon our *Imaginations* themſelves, ſuch an Image of the GLORY of the Heavenly Society, CHRIST, ANGELS, SAINTS, and the HEAVENLY PLACE and STATE, as ſhall help our Intellectual apprehenſions of the *Spiritual Excellencies* which tranſcend imagination. And the neglect of Loving God as foreſeen in the Demonſtration

of the Heavenly GLORY, doth greatly hinder our Love to him immediately as in himſelf conſidered.

48. The LORD JESUS CHRIST in his Glorified Created Nature, is Crowned with the higheſt excellency of any particular Creature; that he might be the MEDIATOR OF OUR LOVE to God; and in him (ſeen by faith) we might ſee the GLORY of the Deity. And as in Heaven we ſhall have (ſpiritual Glorified) *Bodies*, as well as *Souls*, ſo the Glorified Created Nature of Chriſt will be an Objective Glory fit for our Bodies (at leaſt) to behold in order to their Glory, as the Divine Nature (as it pleaſeth God in Glory) revealed, will be to the ſoul.

49. The exerciſe of our Love upon God as now appearing to the glorified, in the glorious created nature of CHRIST, (beheld by us by faith) is a great part of our preſent exerciſe of Divine Love: And we extinguiſh our Love to GOD, by beholding ſo little by faith, our glorified Mediator.

50. We owe greater Love to ANGELS than to Men, becauſe they are Better, nearer God and liker to him, and more demonſtrate his Glory: and indeed alſo Love us better, and do more for us, than we can do for one another. And the neglect of our due *Love and Gratitude* to Angels, and forgetting our relation to them, and receivings by them, and communion with them, and living as if we had little to do with them, is a culpable overlooking God, as he appeareth in his moſt noble creatures, and is a neglect of our Love to God in them, and a great hinderance to our higher more immediate Love. Therefore by Faith and Love we ſhould exerciſe a daily converſe with Angels, as part of our heavenly converſation, *Phil.* 3. 20, 21. *Heb.* 12. 22. and uſe our ſelves to Love God in them: Though not to pray to them, or give them Divine Worſhip.

51. We muſt Love the glorified Saints more than the Inhabitants of this lower world, becauſe they are far better, and liker to God, and nearer to him, and more demonſtrate his holineſs and glory: And our neglect of converſing with them by faith, and of Loving them above our ſelves, and things on earth, is a neglect of our Love to God in them; and *a hinderance* of our more immediate *Love*: And a Loving Converſation with them by faith, would greatly help our higher Love to God.

52. Our neglect of Love to the Church on earth, and to the Kingdoms and publick Societies of mankind, is a ſinful neglect of our Love to God in them, and a hinderance of our higher Love to him: And the true uſe of ſuch a Publick Love, would greatly further our higher Love.

53. If thoſe Heathens who laid down their lives for their Countrys, had neither done this for *fame*, nor meerly as eſteeming the temporal good of their Country, above their own temporal good and lives, but for the true excellency of *Many* above *One*, and for Gods greater Intereſt in them, they had done a moſt noble holy work.

54. Our adherence to our carnal ſelves firſt, and then to our carnal intereſts, and friends, and neglecting the Love of the higheſt excellencies in the ſervants of God, and not Loving men according to the meaſure of the Image of God on them, and their Relation to him, is a great neglect of our Love of God in them, and a hinderance of our higher immediate Love. And to uſe our ſelves to Love men as God appeareth in them, would much promote our higher Love. And ſo we ſhould Love the beſt of men, above our ſelves.

55. The Loving of *our ſelves ſenſually*, preferring our preſent *Life* and earthly *Pleaſure*, before our higher ſpiritual felicity in Heaven, and our neglecting to Love Holineſs, and ſeek it *for our ſelves* and then to Love *God in our ſelves*, is a neglect and hinderance of the Love of God.

56. Man hath not loſt ſo much of the knowledge and Love of God, as appearing in his Greatneſs, and Wiſdom, and Natural Goodneſs in the frame of Nature, as he is the Author of the creatures natural goodneſs, as he hath of the Knowledge and Love of his *Holineſs*, as he is the Holy Ruler, Sanctifier and End of ſouls.

57. The *ſenſitive faculty and ſenſitive Intereſt, are ſtill predominant* in a carnal or ſenſual man: And his Reaſon is voluntarily enſlaved to his ſenſe: ſo that even the *Intellectual Appetite* contrary to its primitive and ſound nature, Loveth chiefly the ſenſitive Life and Pleaſure.

58. It is therefore exceeding hard in this depraved ſtate of nature, to Love God or *any thing better than our ſelves*: becauſe we Love more by *Senſe than by Reaſon*; and Reaſon is weak and ſerveth the intereſt of Senſe.

59. Yet the ſame man who is prevalently ſenſual, may know that he hath a rational immortal ſoul, and that Knowledge and Rectitude are the *Felicity* of his ſoul; and that it is the *Knowledge* and Love of, and Delight in God, the higheſt Good, that can make him perpetually happy: And therefore as theſe are apprehended as a means of his own Felicity, he may have ſome kind of Love or Will unto them all.

60. The thing therefore that every carnal man would have, is an everlaſting perfect ſenſual pleaſure; And he apprehendeth the ſtate of his ſouls perfection moſtly as conſiſting in this kind of felicity: And even the Knowledge and Love of God which he taketh for part of his felicity, is principally apprehended but as a ſpeculative gratifying of the imagination, as carnal men now deſire knowledge. Or if there be a righter notion of God and Holineſs to be Loved for themſelves, even ultimately above our ſenſual pleaſure and our ſelves, yet this is but an uneffectual dreaming Knowledge, producing but an anſwerable lazy wiſh: And it will not here prevail againſt the ſtronger Love of ſenſuality and phantaſtical pleaſure, nor againſt inordinate ſelf-love. And it is a ſenſual Heaven, under a ſpiritual Name, which the carnal hope for.

61. This carnal man may Love God as a means to this Felicity ſo dreamed of, as knowing that without him it cannot be had, and taſting corporal comforts from him here: And he may Love Holineſs as it removeth his contrary calamities, and as he thinks it is crowned with ſuch a reward. But he had rather have that *reward* of it ſelf *without Holineſs*.

62. He may alſo Love and deſire Chriſt, as a means (conceived) to ſuch an end: And he may uſe much Religious duty to that end: And he may forbear ſuch ſins as that *End* can ſpare, leſt they deprive him of his hoped-for felicity. Yea, he may ſuffer much to prevent an endleſs ſuffering.

63. As Nature neceſſarily Loveth *ſelf and ſelf-felicity*, God and the Devil do both make great uſe of this natural *pondus* or neceſſitating Principle, for their ſeveral ends: The Devil ſaith, Thou Loveſt Pleaſure, therefore take it, and make proviſion for it. God ſaith, Thou loveſt felicity and feareſt miſery: I and my Love are the true felicity, and adhering to ſenſual pleaſure, depriveth thee of better, and is the beginning of thy miſery, and will bring thee unto worſe.

64. God commandeth man nothing that is not for his own good, and forbiddeth him nothing which is not (directly or indirectly) to his hurt: And therefore engageth ſelf-love on his ſide, for every act of our obedience.

65. Yet

65. Yet this good of our own is not the higheſt, nor all the good which God intendeth, and we muſt intend, but it is ſubordinate unto the greater good fore-mentioned.

66. As a carnal man may have *opinionative uneffectual convictions*, that God and his Love are *his ſpiritual felicity* (better than *ſenſual*) yea, and that God is *his ultimate End above his own felicity it ſelf*: ſo the ſanctifying of man conſiſteth in bringing up theſe convictions to be *truly effectual* and *practical*, to renew and rule the *Mind, and Will, and Life.*

67. Whether this be done by firſt knowing God as the *Beginning and End*, above our ſelves, and then knowing (effectually) that he is *mans felicity*, or whether ſelf Love be firſt excited to Love him as our *own felicity*, and next we be carryed up to Love him *for himſelf* as our *higheſt End*, it cometh all to one when the work is done; And we cannot prove that God tyeth himſelf conſtantly to either of theſe methods alone. But experience telleth us, that the latter is the *uſual* way; and that as Nature, ſo Grace beginneth with the ſmalleſt ſeed, and groweth upward towards perfection: And that ſelf-love and deſire of endleſs felicity and fear of endleſs miſery, are the firſt notable effects or changes on a repenting ſoul.

68. And indeed the ſtate of ſin lyeth both in mans fall *from GOD to SELF, and in the miſtake of his own felicity*, preferring even for *Himſelf a* ſenſible good, before *a ſpiritual*, and the Creature before the Creatour; And therefore he muſt be rectified in both.

69. And the hypocrites uneffectual Love to God and Holineſs is much diſcovered in this, that (as he loveth dead Saints, and their Images and Holy-days, becauſe they trouble him not) ſo he beſt loveth (opinionatively) and leaſt hateth (practically) the Saints in Heaven, and the Holineſs that is far from him, and God as he conceiveth of him as one that is in Heaven to glorifie men; but he hateth (practically, though not profeſſedly) the God that would make him holy, and deprive him of all his ſinful pleaſures, or condemn him for them: And he can better like Holineſs in his Paſtor, neighbour or child, than in Himſelf.

70. Therefore ſincerity much conſiſteth in the Love of *ſelf-holineſs*; but not as for *ſelf alone*; but as carrying *ſelf* and all to God.

71. As the Sun-beams do without any interception reach the eye, and by them without interception our ſight aſcendeth and extendeth to the Sun; ſo Gods communicated *Goodneſs and Glorious* Revelation extend through, and by all inferiour *mediums* to our underſtandings, and our wills; And our Knowledge and Love aſcendeth and extended through all, and by all again to God. And as it were unnatural for the eye illuminated by the Sun, to ſee it ſelf only, or to ſee the mediate creatures, and not to ſee the light and Sun by which it ſeeth (nay, it doth leaſt ſee it ſelf) ſo it is unnatural for the ſoul to *underſtand and Love it ſelf* alone (which it little underſtandeth and ſhould Love with ſelf-denyal) and the Creatures only, and not to Love *God* by whom we know and Love the creature.

72. It is poſſible to *Love God and holineſs* and Heaven, as a *conceited ſtate* and *means of our ſenſual felicity*, and eſcape of pain and miſery: But to Love *God* as the *true felicity* of the *Intellectual nature*, and as our *ſpiritual Reſt*, and yet to Love him *only* or *chiefly for our ſelves*, and not rather *for Himſelf* as our *higheſt* end, implyeth a contradiction. The ſame I ſay of Holineſs, as Loved only for our ſelves. The evidence whereof is plain, in that it is *Eſſential to God*, to *be* not only better than our ſelves and every creature, but alſo to *be* the Ultimate End of all things, to which they ſhould tend in all their perfections. And it is *Eſſential to Holineſs* to be the ſouls devotion of it ſelf to God as God, and not only to God as *our felicity*. Therefore to Love *God only or chiefly* for *our ſelves*, is to make him only *a means* to our *felicity*, and not our *chief End*; and it is to make *our ſelves Better*, and ſo *more Amiable* than God, that is, to be *Gods our ſelves.*

73. This is much of the ſenſe of the Controverſie between the *Epicureans* and the ſober Philoſophers (as is to be ſeen in *Cicero*, *&c.*) The ſober Philoſophers ſaid, that Virtue was to be loved for it ſelf, more than for Pleaſure: Becauſe if Pleaſure as ſuch, be better than virtue as ſuch, then all ſenſual Pleaſure would be better than virtue as ſuch. The *Epicureans* ſaid, that not all pleaſure but the pleaſure of *Virtue*, was the chief good (as *Torquatus* his words in *Cicero* ſhew.) And if it had been firſt proved, that a *mans ſelf* is his juſt ultimate end, as the *finis cui*, or the perſonal end, then it would be a hard queſtion whether the *Epicureans* were not in the right as to the *finis cujus*, or the Real end (which indeed is but a *medium* to the *perſonal, cui.*) But when it is moſt certain that no mans perſon is to be his own ultimate end, as *cui*, but God, and then the Univerſe, and ſocieties of the world as beforeſaid, it is then eaſie to prove that the ſober Philoſophers were in the right, and that no mans Pleaſure is his ultimate end, *finis cujus*: Becauſe no mans Pleaſure is either ſuch a demonſtration of the Divine perfection as *Virtue* is as *ſuch*; nor yet doth it ſo much conduce to the common good of ſocieties or mankind, and ſo to the pleaſing and glorifying of God. And this way *Cicero* might eaſily have made good his cauſe againſt the *Epicureans.*

74. Though no man indeed Love God as God, who Loveth him not as Better than himſelf, and therefore Loveth him not *better*, and as his abſolutely ultimate end, and though no man deſire Holineſs indeed, who deſireth not to be devoted abſolutely to God, before and above himſelf, yet is it very common to have a falſe imperfect notion of God and Holineſs, as being the felicity of man, and though not to *deny*, yet to leave out the eſſential ſuperlative notion of the Deity; and it is more common to confeſs all this of God and Holineſs notionally (as was aforeſaid) and practically to take in no more of *God and Holineſs*, but that they are *better for us than temporary pleaſures*, and ſome go further, and take them as *better for them*, than any (though perpetual) *meer ſenſual delights*: and ſo make the perfection of mans *higheſt faculties* (practically) to be their ultimate end; And deſire or Love God and Holineſs (defectively and falſly apprehended) for themſelves, or their own felicity, and not *Themſelves and their felicity* and Holineſs, ultimately for *God.* Which ſheweth that though theſe men have ſomewhat overcome the *ſenſual concupiſcence* or *fleſh*, yet have they not ſufficiently overcome the SELFISH diſpoſition, nor yet known and Loved *God as God*, nor Good as Good.

75. Yet is it not a ſin to Love God for our ſelves and our own felicity, ſo be it we make him not a meer *Means* to that felicity as our abſolutely ultimate End. For as God indeed is, 1. The efficient of all our good: 2. The Dirigent Cauſe that leadeth us to it: 3. The end in which our felicity truly conſiſteth, ſo is he to be Loved on all theſe accounts.

76. If God were not thus to be Loved for *our ſelves* (ſubordinated to him) Thankfulneſs would not be a Chriſtian duty.

77. Our Love to God is a *Love of Friendſhip*, and a deſire of a kind of Union, Communion, or Adherence. But not ſuch as is between creatures where there

there is ſome ſort of equality: But as between them that are totally unequal; the one infinitely below the other, and abſolutely ſubject and ſubordinate to him.

78. Therefore though in Love of Friendſhip, a Union of both parties, and conſequently a conjunct intereſt of both (and not one alone) do make up the ultimate End of Love; yet here it ſhould be with an utter diſproportion, we being obliged to know God as Infinitely Better than our ſelves, and therefore to Love him incomparably more (though yet it will be but according to the proportion of the faculties of the Lover)

79. The pureſt proceſs of Love therefore, is firſt thankfully to perceive the Divine Efficiencies, and to Love God as communicative of what we and all things are, and have, and ſhall receive, and therein to ſee his perfect Goodneſs in Himſelf, and to Love him as God for that Goodneſs, wherein is nothing but the *final Act* which is our Love, and the *Final Object* which is the Infinite Good: ſo that the Act is mans (from God) but nothing is to be joyned with God as the abſolutely *final Object*; For that were to joyn ſomewhat with God as God.

80. And though it be moſt true, that this *Act* may be made the object of another Act, and (as *Ameſius* ſaith, *Omnium gentium conſenſu dicimus Volo Velle*, ſo) we may and muſt ſay *Amo Amare*, I Love to Love God, and the very exerciſe of my own Love is my *Delight*, and ſo is my Felicity in the very Eſſential Nature of it (being a complacency, and being on the higheſt objective Good:) And alſo this ſame Love is my *Holineſs*, and ſo *It and I are Pleaſing* unto God, yet theſe are all conſequential to the true notion of the final Act, and circularly lead to the ſame again: We muſt Love our *Felicity* and *Holineſs* which conſiſteth in our Love *to God*, but as that which ſubordinately *relateth to God*, in which he is *firſt glorified*, and then *finally pleaſed*; and ſo from his *Will* which we delight to *pleaſe*, we aſcend to his *total perfect Being*, to which we *adhere by perfect Love*. In a word, our Ultimate End of *Acquiſition* (and *Gods own*, ſo far as he may be ſaid to have an *End*) is the *pleaſing of the Divine Will, in his Glorification*: And our ultimate End of *Complacency objectively*, is the *Infinite Goodneſs of the Divine Will and Nature*.

81. There is therefore place for the Queſtion, Whether I muſt Love God or my ſelf more or better? (as it is reſolved.) But there is no place for the Queſtion, Whether I muſt Love God or my ſelf? Becauſe God alloweth me not ever to ſeparate them: (Though there is a degree of juſt ſelf-loathing or ſelf-hatred in deep Repentance.) Nor yet for the Queſtion, Whether I muſt ſeek Gods glory and pleaſure, or my own felicity? for I muſt ever ſeek them both, though not with the ſame eſteem. Yea, I may be ſaid to ſeek them both with the *ſame Diligence*, becauſe by the ſame Endeavour and act that I ſeek one, I ſeek the other, and I cannot poſſibly do any thing for one that doth not equally promote the other, if I do them rightly, preferring God before my ſelf in my *inward Eſtimation, Love* and *Intention*.

82. Though it be *eſſential* to *Divine Love*, and conſequently to true Holineſs, to Love God *for Himſelf*, and as *Better than our ſelves*; (or elſe we Love him not *as God*, as is before ſaid) yet this is hardly and ſeldom perceived in the beginning in him that hath it: Becauſe the Love of our ſelf is more *Paſſionate*, and raiſeth in us more ſubordinate paſſions, of *fear* of puniſhment, and deſires of felicity, and ſorrow for hurt and miſery, *&c.* Whereas *God* being *Immaterial* and *Inviſible*, is not at all an object of our *ſenſe*, but only of our *Reaſon* and our *Will*, and therefore not *directly* of *ſenſitive Paſſionate Love*; Though *conſequently* while the ſoul is united to the body, its acting even on *Immoteriai objects*, moveth the lower ſenſitive faculties, and the corporeal ſpirits. Alſo God *needeth* nothing for us to deſire for him, nor *ſuffereth* nothing for us to grieve for, though we muſt grieve for injuring him, and being diſpleaſing to his Will.

83. I cannot ſay nor believe (though till it be ſearched the opinion hath an enticing aſpect) that the *Goſpel faith* which hath the promiſe of *Juſtification*, and of the *Spirit*, is *only* a Believing in Chriſt as the Means of *our felicity* by Redemption and Salvation, out of the principle of *ſelf love alone*, and for no higher end then our ſaid Felicity: Becauſe he is not believed in as Chriſt, if he be not taken as a Reconciler to bring us home to God. And we take him not to bring us to God as God, if it be not to bring us to God as the Beginning and End of all things, and as infinitely more Lovely than our ſelves. And our Repentance for not Loving God accordingly above our ſelves, muſt go along with our firſt juſtifying faith. Therefore though we are Learners before we are Lovers, and our Aſſent goeth before the Wills Conſent, yet our Aſſent that God is God, and better than our ſelves, muſt go together with our Aſſent that Chriſt is the Mediator to ſave us, by bringing us to him: And ſo muſt our Aſſent that *this is ſalvation*, even to *Love God above our ſelves*, and as better than our ſelves: And accordingly our Conſent to theſe particulars muſt concur in ſaving faith.

84. He therefore that out of ſelf-love, accepteth Chriſt as the Means of his own *felicity*, doth (if he know practically what felicity is) accept him as a means to bring him to Love God perfectly as God above himſelf, and to be perfectly Pleaſing to his Will.

85. Yet it is apparent that almoſt all Gods *preparing Grace* conſiſteth in exciting and improving the Natural Principle of *ſelf-love* in man; and manifeſting to him, that if he will do as one that Loveth himſelf, he muſt be a Chriſtian and muſt forſake ſin, and the inordinate Love of his ſenſuality, and muſt be Holy, and Love God for his own Eſſential, as well as Communicated Goodneſs. And if he do otherwiſe, he will do as one that hateth himſelf, and ſeeketh in the event his own damnation. And could we but get men rationally to improve true *ſelf-love*, they would be Chriſtians, and ſo be Holy.

86. But becauſe this is a great, though tender point, and it that I have more generally touched in the Caſe, *Whether Faith in Chriſt, or Love to God as our End go firſt*; and becauſe indeed it is it for which I principally premiſe the reſt of theſe Propoſitions, I ſhall preſume to venture a little further, and more diſtinctly to tell you, how much of Love to God is in our firſt Juſtifying Faith, and how much not? and how far the ſtate of ſuch a Believer is a middle ſtate between meer Preparation, or common Grace, and proper Sanctification or poſſeſſion of the Holy Ghoſt? And ſo how far Vocation giving us the firſt faith, and Repentance differeth from Sanctification: And the rather becauſe my unriper thoughts and Writings defended Mr *Pemble*, who made them one, in oppoſition to the ſtream of our Divines. And I conceive that all theſe following Acts about the point in queſtion, are found in every true Believer, at his firſt faith, though not diſtinctly noted by himſelf.

1. The ſinner hath an Intellectual notice, that there is a God (for an Atheiſt is not a believer) and ſo that this God is the Firſt and Laſt, the beſt of beings, the Maker, Owner, Ruler and Benefactor of the world, the juſt End of all created being and actions, and to be Loved and Pleaſed above

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our ſelves: (For all this is but to believe that there is a God.)

2. He is convinced that his own chief Felicity lyeth, not in temporary or carnal pleaſure, but in the Perfect Knowing, Loving and Pleaſing this God above himſelf: (For if he know not what true Salvation and Felicity is, he cannot deſire or accept it.)

3. He knoweth that hitherto he hath been without this Love, and this Felicity.

4. He deſireth to be Happy, and to eſcape everlaſting miſery.

5. He repenteth, that is, is ſorry that he hath not all this while loved God as God, and ſought felicity therein.

6. He is willing and deſirous for the time to come, to Love God as God above himſelf, and to Pleaſe him before himſelf; that is, to have a heart diſpoſed to do it.

7. He findeth that he cannot do it of himſelf, nor with his old carnal indiſpoſed heart.

8. He believeth that Chriſt by his Doctrine and Spirit, is the appointed Saviour to bring him to it.

9. He gladly conſenteth that Chriſt ſhall be ſuch a Saviour to him, and ſhall not only juſtifie him from guilt, and ſave him from ſenſible Puniſhment, but alſo thus bring him to the Perfect Love of God.

10. He had rather Chriſt would bring him to this by ſanctification, than to enjoy all the pleaſures of ſin for a ſeaſon, yea, or to have a perpetual ſenſitive felicity, without this perfect Love to God, and Pleaſing of him.

11. God being declared to him in Jeſus Chriſt, a God of Love, forgiving ſin, and conditionally giving pardon and life to his very Enemies, as he is hence the eaſilier *Loved with Thankfulneſs for our ſelves*, ſo the *Goodneſs of his Nature* in himſelf is hereby inſinuated and notified with ſome ſecret complacency to the Soul. He is ſure Good that is ſo merciful and ready to do Good, and that ſo wonderfully as in Chriſt is manifeſted.

12. So that as Baptiſm (which is but explicite Juſtifying faith, or the expreſſion of it in covenanting with God) is our Dedication by Vow to all the Three Perſons; to God the Father, as well as to the Son and Holy Ghoſt; ſo faith it ſelf is ſuch a heart-dedication.

13 Herein I dedicate my ſelf to God as God, to be Glorified and Pleaſed in my Juſtification, Sanctification and Glorification, that is, in my Reception of the Fruits of his Love, and in my Loving him above all as God: or to be pleaſed in me, and I in him for ever.

14. In all this the Underſtanding acknowledgeth God to be God (by Aſſent) and to be loved above my ſelf, and the *Will deſireth* ſo to Love him: But the object of the *Will* here directly, is its own future Diſpoſition and Act: It doth not ſay, I *do already Love God*, as God above my ſelf; but only *I would ſo love him*, and I would be ſo changed as may diſpoſe me ſo to love him; I acknowledge that I *ſhould* ſo love him, and that I *do* Love him for his mercies to my ſelf and others. Nor can it be ſaid, that *Volo Velle* or *Volo amare*, a deſire to Love God as ſuch, is direct Love to God. Becauſe it is not all one to have *God* to be the object of my *Will*, and to have my own Act of *Willing* or Loving to be the object of it. And becauſe that a man may for other ends (as for meer fear of Hell) *Will to Will or Love*, that which yet he *doth not Will* or *Love*, at leaſt for it ſelf.

15. In this caſe above all others, it is manifeſt that every Conviction of the underſtanding doth not accordingly determine the Will. For in this new convert the underſtanding ſaith plainly, God is to be Loved as God, above my ſelf: But the Will ſaith, I cannot do it, though I would. I am ſo captivated by *ſelf love*, and ſo void of the true Love of God, that I can ſay no more, but that *Propter me vellem amare Deum propter ſe*; I love my own felicity ſo well, that I love God as my felicity, and Love him under the *notion* of God the perfect Good, who is infinirely better than my ſelf; and deſire a heart to Love him *more* than my ſelf; but I cannot ſay, that I yet do it, or that I love him beſt or moſt, whom I acknowledge to be *beſt*, and as ſuch to be loved.

16. Yet in all this there is not only *ſemen amoris*, a ſeed of divine love to God as God, but the foundation of it laid, and ſome obſcure ſecret conception of it beginning, or *in fieri*, in the ſoul. For while the underſtanding confeſſeth God to be moſt Amiable, and the Will deſireth that felicity which doth conſiſt in loving him above my ſelf, and experience telleth me, that he is Good to me, and therefore good in himſelf, it can hardly be conceived, but that in all this there is ſome kind of ſecret love to God, as better than my ſelf.

87. In all this note, that it is one thing to Love God *under the notion of the Infinite Good, better than my ſelf and all things*, and another thing for the *will to Love him more, as that notion obligeth.*

88. And the reaſon why theſe are often ſeparated, is, becauſe beſides a *ſlight intellectual apprehenſion*, there is neceſſary to the *Wills* juſt determination, a *clear and deep apprehenſion*, with a *right diſpoſition* of the *Will*, and a ſuſcitation of the Active Power.

89. Yea, and every *ſlight Volition* or *Velleity* will not conquer oppoſing Concupiſcence and Volitions: nor is every *Will* effectual to command the life, and prevail againſt its contrary.

90. Therefore I conceive, that in our firſt believing in Chriſt, even to Juſtification, though our Reaſon tell us that he is more Amiable than our ſelves, and we are deſirous ſo to Love him for the future, and have an obſcure weak beginning of Love to God as God, or as ſo conceived; yet 1. The *ſtrength of ſenſitive ſelf-love*, maketh our Love to our ſelves *more paſſionately ſtrong*; 2. And that *Reaſon*, at leaſt in its *Degree* of Apprehenſion is *too Intenſe* in apprehending our *ſelf-intereſt*, and *too remiſs* in apprehending the *Amiableneſs of God as God*; And ſo far even our *Rational Love* is yet *greater to our ſelves*, though as to the *Notion*, God hath the preheminence: 3. And that in this whole affair of our Baptiſmal Covenanting, Conſent or Chriſtianity, our Love to our own *felicity* as ſuch, is more *Powerful* and *effectual*, in moving the ſoul, and prevailing for our reſolution for a new life, than is our *Love to God as for himſelf, and as God.*

91. And therefore it is that *Fear* hath ſo great a hand in our firſt Change: For all that *ſuch Fear* doth, it doth as moved by *ſelf-love*; I mean the fear of ſuffering and damnation: And yet experience telleth us, that Converſion commonly beginneth in *Fear*. And though where *ſelf love and fear* are *alone*, without the *Love of God as Good in and for himſelf*, there is no true grace: yet I conceive that there is true grace initial in thoſe weak Chriſtians that have *more Fear* and *ſelf-love* in the paſſionate and powerful part, than Love to God, ſo be it they have not more *love to ſin*, and to any thing that ſtands in *competition* with God.

92. Therefore he that hath a *Carnal ſelf-love*, (or inordinate) inclining him to the creature which is ſtronger in him than the Love of God, is Graceleſs

leſs: Becauſe it will turn his heart and life from God: But he that hath only a *neceſſary ſelf love*, even a love to his own ſpiritual eternal felicity, operating by ſtrong deſire and fear, conjunct with a weaker degree of Love to God as Good in himſelf, I think hath grace, and may ſo be ſayed: Becauſe here is but an unequal motion to the ſame End, and not a competition.

93. If any diſlike any of this deciſion, I only deſire him to remember, that on both hands there are apparent Rocks to be avoided: Firſt, It is a dangerous thing to ſay that a man is in a ſtate of grace and ſalvation, who loveth not God as God, that is, better than himſelf: And on the other hand the experience of moſt Chriſtians in the world ſaith, that at their firſt believing (if not long after) they Loved God more for themſelves, than for Himſelf, and Loved themſelves more than God, though they knew that God was better and more amiable; and that the fear of miſery, and the deſire of their own ſalvation, was more effectual and prevalent with them, than that Love of God for himſelf. And I doubt, that not very many have this at all in ſo high a degree as to be clear and certain of it. And if we ſhall make that neceſſary to ſalvation, which few of the beſt Chriſtians find in themſelves, we either condemn almoſt all profeſſed Chriſtians, or at leaſt leave them under uncertainty and terrours. Therefore *Gods Intereſt* ſpeaking ſo loud on one hand, and mans experience on the other, I think we have need to cut by a thred, and walk by line, with greateſt accurateneſs.

94. By this time we may ſee that as Chriſt is the way to the Father, and the Saviour and recoverer of lapſed man from Himſelf to God, ſo faith in Chriſt as ſuch is a *Mediate* and *Medicinal* Grace and work; and that is Faith but the bellows of Love; And that our firſt Believing in Chriſt, though it be the regenerating work, which generateth Love, yet is but a *middle ſtate*, between an unregenerate and a regenerate: Not as a third ſtate *ſpecifically diſtinct* from both, but the *initium* of the latter; or as the *embryo* or ſtate of Conception in the womb, is as to a man and no man: Faith containeth Love *in fieri*.

95. As the Love of our ſelves doth moſt powerfully, (though not *only*) move us to cloſe with Chriſt as our Saviour, ſo while hereby we are *united* unto Him, we have a double aſſiſtance or influx from him for the production of the purer Love of God. The one is *Objective* in all the Divine demonſtrations of Gods Love, in his Incarnation, Life, Death, Reſurrection, in his Doctrine, Example, Interceſſion, and in all his benefits given us; in our pardon, adoption, and the promiſes of future Glory. The other is in the ſecret *operations* of the *Holy Spirit* which he giveth us to concur with theſe means, and make them all effectual.

96. The true ſtate of *ſanctification* as different from meer *vocation* and *faith* conſiſteth in this pure Love of God, and Holineſs, and that more for himſelf and his Infinite Goodneſs, than for *our ſelves* and as our *felicity*.

97. Therefore when we are Promiſed the ſpirit to be given to us, if we Believe in Chriſt, and ſanctification is promiſed us with Juſtification on this condition of faith, this is part of the meaning of that promiſe, that if we truly take Chriſt for our Saviour to bring us to the Love of God, though at preſent we are moſt moved with the Love of our ſelves to accept him, he will by his word, works and ſpirit bring us to it, initially here, and perfectly in Heaven, even to be perfectly Pleaſed in God for his own perfect Goodneſs, and ſo to be fully Pleaſant to him. And thus (beſides the extraordinary gifts to a few) the ſpirit of *holineſs or Love*, which is the ſpirit of *Adoption*, is promiſed by Covenant to all Believers.

98. Accordingly this promiſe is ſo fulfilled that in the firſt inſtant of time we have a Relative *Right* to Chriſt as our *Head* and the *ſender of the ſpirit*, and to the *Holy Spirit* himſelf as our *ſanctifier* by undertaking, according to the terms of the Covenant: But this doth not produce always a ſenſible or effectual Love of God above our ſelves in us, at the very firſt, but by degrees, as we follow the work of faith in our practice.

99. For it is ſpecially to be noted that the Doctrinal or *Objective means* of Love, which Chriſt doth uſe, and his internal *ſpiritual influx* do concur; And his way is not to work on us by his ſpirit alone, without thoſe objects, nor yet by the objects without the ſpirit, nor by both diſtinctly and dividedly as producing ſeveral effects: But by *both conjunctly* for the ſame effect; The *ſpirits influx* cauſing us effectually to improve the *objects and reaſons* of our Love, as the hand that uſeth the ſeal, and the ſeal it ſelf make one impreſſion.

100. As Chriſt began to win our Love to God by the excitation of our *ſelf-love*, multiplying and revealing Gods mercies to our ſelves, ſo doth he much carry it on to increaſe the ſame way. For while every day addeth freſh experience of the greatneſs of Gods *Love to us*, by this we have a certain *Taſte* that *God is Love*, and *Good in Himſelf*; and ſo by degrees we learn to Love him more for *himſelf*, and to improve our *notional eſteem* of his *Eſſential Goodneſs* into practical.

101. Though Faith it ſelf is not wrought in us without the Holy Ghoſt, nor is it (if ſincere) a common gift, yet this operation of the ſpirit drawing us to Chriſt, by ſuch arguments and means as are fitted to the work of believing, is different from the Conſequent Covenant-right to Chriſt and the ſpirit which is given to Believers, and from the ſpirit of Adoption as recovering us as aforeſaid to the Love of God.

102. In this laſt ſenſe it is that the Holy Ghoſt is ſaid to dwell in Believers, and to be the new name, the pledge, the earneſt, the firſt-fruits of life eternal, the witneſs of our right to Chriſt and life, and Chriſts agent and witneſs in us to maintain his cauſe and intereſt.

103. Even as a man that by ſickneſs hath loſt his Appetite to meat, is told that ſuch a Phyſician will cure him, if he will take a certain medicinal food that he will give him; And at firſt he taketh it without appetite to the food or medicine in it ſelf, but meerly for the Love of health: but after he is doubly brought to Love it for it ſelf; Firſt, becauſe he hath *taſted* the ſweetneſs of that which he did but ſee before, and next becauſe his health and appetite is recovered: ſo is it with the ſoul as to the Love of God procured by believing: When we have tatted thro' the perſwaſion of *ſelf-love*, our taſte and recovery cauſe us to Love God for himſelf.

104. When the ſoul is riſen to this Habitual predominant Love of GOD and Holineſs as ſuch, for their own Goodneſs, above its own felicity as ſuch, (though ever in conjunction with it, and as his felicity it ſelf) then is the Law written in the Heart; and this Love is the virtual fulfilling of all the Law; And for ſuch it is that it is ſaid that the Law is not made, that is, In that meaſure that they Love the Good for it ſelf, they need not be moved to it with threats or Promiſes of extrinſick things, which work but by ſelf-love and fear: Not but that Divine Authority muſt concur with Love to produce obedience, eſpecially while Love is but imperfect: but that Love is the higheſt principle making the commanded good connatural to us.

105. And I think it is this ſpirit of Adoption and

Love

Love which is called *The Divine Nature* in us, as it inclineth us to Love God and Holineſs for it ſelf, as Nature is inclined to ſelf-love and to food and other neceſſaries. Not that the ſpecifick eſſential Nature, that is, ſubſtance or form of the ſoul is changed, and man Deified; and he become a God that was before a man; But his humane Soul or Nature is elevated or more perfected (as a ſick man by health, or a blind man by his ſight) by the ſpirit of God inclining him habitually to God himſelf, as in and for himſelf. (And this is all which the publiſher of Sir *H. Vane*'s notions of the two Covenants and two Natures, can ſoundly mean, and ſeemeth to grope after.)

106. By all this you ſee that as the Love of God hath a double ſelf-love in us to deal with, ſo it dealeth variouſly with each: 1. Senſual inordinate ſelf-love it deſtroyeth: both as it conſiſteth in the inordinate Love of ſenſual pleaſure, and in the inordinate Love of *ſelf* or *life*: 2. Lawful and juſt ſelf-love it increaſeth and improveth to our further good, but ſubjecteth it to the higheſt pureſt Love of God.

107. By this you may gather what a *confirmed* Chriſtian is, even one in whom the pure Love of God as God, and all things for God, is predominant and more potent than (not only the vicious, but alſo) the good, and lawful, and neceſſary love of himſelf.

108. Though Chriſtians therefore muſt ſtudy themſelves, and keep up a care of their own ſalvation, yet muſt they much more ſtudy God, his *Greatneſs*, *Wiſdom* and *Goodneſs* as ſhining in his works and word, and in his Son, and as foreſeen in the Heavenly Glory: And in this knowledge of God and Chriſt is life eternal. And nothing more tendeth to the holy advancement and perfection of the ſoul, than to keep continually due apprehenſions of the Divine Nature, Properties and Glorious appearances in his works upon the Soul, ſo as it may become a conſtant courſe of contemplation, and the habit and conſtitution of the mind, and the conſtant guide of Heart and Life.

109. The attainment of this would be a taſte of Heaven on Earth: Our wills would follow the will of God, and Reſt therein, and abhor reluctancy: All our duty would be both quickened and ſweetned with Love: Self-intereſt would be diſabled from either ſeducing us to ſin, or vexing us with griefs, cares, fears or diſcontents. We ſhould ſo far truſt ſoul and body in the Will and Love of God, as to be more comforted that both are at his will than if they were abſolutely at our own. And GOD being our All, the conſtant, fixing, ſatisfying object of our Love, our ſouls would be conſtantly fixed and ſatisfied, and live in ſuch experience of the ſanctifying grace of Chriſt, as would moſt powerfully conquer our unbelief; and in ſuch foretaſtes of Heaven, as would make Life ſweet, Death welcome, and Heaven unſpeakably deſirable to us. But it is not the meer Love of *perſonal Goodneſs* as our *own perfection* that would do all this upon us.

110. The ſoul that is troubled with doubts whether he Love God as God, or only as a means of his own felicity in ſubordination to ſelf-love, muſt thus reſolve his doubts. If you truly believe that God is God, that is, the Efficient, Dirigent and Final cauſe, the juſt end of every rational agent, the Infinite Good and chiefly to be loved, in compariſon of whom you are vile, contemptible and as no thing; If you feelingly take your ſelf as loathſome by ſin; if you would not take up with an everlaſting ſenſual pleaſure alone, without Holineſs if you could have it; No nor with any perfection of your intellectual nature, meerly as ſuch and for your ſelves, without the Pleaſing and Glorifying God in it; If you practically perceive that every thing is therefore and ſo far Good and Amiable, as God ſhineth in it as its cauſe, or as it conduceth to Glorifie him, and Pleaſe his Will: If accordingly you Love that perſon beſt on whom you perceive moſt of God, and that is moſt ſerviceable to him, though not at all beneficial to your ſelf: If you Love the welfare of the Church, the Kingdom, the World, and of the Heavenly Society, Saints, Angels and Chriſt, as the Divine Nature, intereſt, Image or impreſs maketh all Lovely in their ſeveral degrees; and would rather be annihilated were it put upon your choice, than Saints, Angels, Kingdoms, Church ſhould be annihilated; If your hearts have devoted themſelves and all that you have to God, as his own to be uſed to his utmoſt ſervice: If your chief deſire and endeavour in the world be to pleaſe his bleſſed will; and in that will and the contemplation of his infinite perfections you ſeek your reſt; If you deſire your own everlaſting happineſs, in no other kind, but as conſiſting in the perfect ſight of Gods Glory, and in your perfect Loving of him, and being pleaſant or beloved to him, and this as reſting more in the Infinite Amiableneſs of God, than the felicity which hence will follow to your ſelves (though that alſo muſt be deſired.) If now you deny your own glory for his Glory; if your chief deſire and endeavour be to Love him more and more; and you Love your ſelves beſt when you Love him moſt; In a word, If nothing more take up your care than how to Love God more, and nothing in the whole world (your ſelf or others) ſeem more Amiable to your ſober practical judgement, and your wills, than the Infinite Goodneſs of God as ſuch; If all this be ſo, you have not only attained ſincerity (which is not now the queſtion,) but this *Divine nature*, and high confirmed Holineſs; Though withall you never ſo much deſire your own ſalvation, which is but to deſire more of this Love; and though your Nature have ſuch a ſenſitive ſelfiſh deſire of Life and Pleaſure, as is brought into ſubjection to this Divine Love.

If any be offended that ſo many propoſitions muſt be uſed in opening the caſe, and ſay that they rather confound mens wits than inform them; I *Anſwer*, 1. The matter is high, and I could not aſcend by a ſhorter ladder. Nor have I the faculty of climbing it *per ſaltum*, ſtepping immediately from the loweſt to the higheſt part: If any will make the caſe plainer in fewer words, and with leſs ado, I ſhall thankfully accept his labour as a very great benefit when I ſee it: 2. Either all theſe particulars are really diverſe, and really pertinent to the matter in queſtion or not: If *not*, it is not blaming the *number* that will evince it, but naming ſuch particulars as are either unjuſtly or unneceſſarily either diſtinguiſhed or inſerted: And if it be but repeating the ſame things that is blamed, I ſhall be glad if all theſe words and more would make ſuch weighty caſes clear; and do confeſs that after all I need more light, and am almoſt ſtalled with the difficulties my ſelf. But if the particulars can be neither proved *falſe* nor *needleſs*, but the Reader be only overſet with *multitude*, I would intreat him to be patient with other men that are more laborious and more capable of knowledge; And let him know that if his difficulties do not rather engage him in a diligent ſearch, than tempt him to impatience and accuſation, I number him not only with the ſlothful contemners, but therefore alſo with the *enemies* of knowledge; even as I reckon the neglecters and contemners and accuſers of Piety among its enemies.

But ere I end I muſt anſwer ſome Objections.

Object. 1. Some will ſay, *Doth not every man Love God above himſelf and all, while he knoweth*

him to be Better and ſo more Lovely? For there is ſome Act of the will that anſwereth this of the underſtanding.

Anſw. 1. You muſt know that the carnal mind is firſt captivated to carnal *ſelf* and ſenſuality: And therefore the moſt practical and powerful apprehenſions of Goodneſs or Amiableneſs in every ſuch perſon, doth faſten upon *Life* and *Pleaſure* or ſenſual proſperity: And the ſenſe having here engaged the mind and will, the contrary concluſions (that God is beſt) are but ſuperficial and uneffectual like dreams, and though they have anſwerable effects in the will, they are but uneffectual velleities or wiſhes, which are born down with far ſtronger deſires of the contrary. And though God be loved as one that is notionally conceived to be *Beſt* and *Moſt* to be *Loved*, yet he is not loved *Beſt* or *Moſt*: Yea though ordinarily the underſtanding ſay *God is Beſt*, and *Beſt to me*, and *for me*, and *Moſt to be loved*; when it cometh to volition or choice, there is a ſecret apprehenſion which ſaith more powerfully *hic & nunc* this *ſenſible pleaſure* is Better for me, and more eligible: Why elſe is it choſen? Unleſs you will ſay that the motion is principally ſenſitive, and the force of the ſenſitive Appetite ſuſpendeth all forcible oppoſition of the Intellect, and ſo ruleth the Locomotive faculty it ſelf. But whether the Intellect be *Active* or but *Omiſſive* in it, the ſin cometh up to the ſame height of evil. However it be, it is moſt evident that while ſuch men ſay God is moſt to be Loved, they love him not moſt, when they will not leave a luſt or known ſin for his Love: nor ſhew any ſuch love, but the contrary in their lives.

Object. 2. *But do not all men practically Love God beſt, when they Love Wiſdom, Honeſty and Goodneſs in all men? Even in ſtrangers that will never profit them? And what is God but Wiſdom, Goodneſs and Greatneſs it ſelf?*

Anſw. They firſt Idolize themſelves and their ſenſual delights: and then they Love ſuch Wiſdom, Goodneſs and Greatneſs as is ſuitable to their ſelfiſh ſenſual luſt and intereſt. And it is not the Prime Good which is above them, and to be preferred before them which they love as ſuch, but ſuch Goodneſs as is fitted to their fleſhly concupiſcence and ends. And therefore *Holineſs* they Love not. And though they love that which is never like to benefit them, that is but as it is of the *ſame kind* with that which in others nearer them may benefit them, and therefore is ſuitable to their minds and intereſt. And yet we confeſs that the mind of man hath ſome principles of virtue, and ſome footſteps and witneſſes of a Deity left upon it; But though theſe work up to an approbation of Good and a diſlike of evil in the General notion of it, and in particular ſo far as it croſſeth not their Luſt, yet never to prefer the Beſt things practically before their Luſt: And God is not Loved Beſt, nor as God, if he be not Loved better than fleſhly luſt.

Object. 3. *But it ſeems that moſt or all men love God practically* beſt. *For there are few if any but would rather be annihilated, than there ſhould be no God, or no world. Therefore they Love God better than themſelves.*

Anſw. 1. They know that if there were no God or no world, they could not *be* themſelves; and ſo muſt alſo be annihilated. 2. But ſuppoſe that they would rather be annihilated, than continue in proſperity alone were it poſſible without a God, that is but for the *worlds* ſake, becauſe the world cannot be the world without a God, which proveth but that they are ſo much *men*, as to Love the whole world better than themſelves. But could the world poſſibly be what it is without a God, I ſcarce think they would chooſe annihilation, rather than that there ſhould be no God. 3. But ſuppoſe they would, yet I ſay that ſome ſenſual men love their Luſts or ſenſuality better than their *being*; and had rather be annihilated for ever, ſo they might but ſpend their lives in Pleaſure, than to live for ever without thoſe pleaſures. And therefore they will ſay, that a ſhort life with pleaſure is better than a long one without it: And when they profeſs to believe the life to come, and the danger of ſinning; yet will they not leave their ſinful pleaſures to ſave their ſouls. Therefore that man that would rather be annihilated than there ſhould be no God, may yet love his Luſts better than God, though not his Being. 4. And I cannot ſay that every one ſhall be ſaved that Loveth God under a falſe idea or image better than himſelf: No more than that it will ſave a diſtracted melancholy Venereous Lover, if he Loved his Paramour or Miſtreſs better than himſelf: For *God is not Loved* as God, if he be not loved as Infinitely Great, and Wiſe, and Good, which containeth his *Holineſs*, and alſo as the Owner, and Holy Governour and End of man: If any therefore ſhould love God upon conceit that God loveth *him*, and will indulge him in his ſins; or if he love him only for his Greatneſs, and as the fountain of all natural ſenſible Good, and love him not as Holy, nor as a Holy and Juſt Governour and End, it is not God indeed that this man loveth; or he loveth him but *ſecundum quid*, and not as God.

Object. 4. *But ſuppoſe I ſhould love God above all, as he is only Great, and Wiſe, and Good in the production of all ſenſible natural Good, without the Notion of Holineſs and hatred of ſin, would not this Love it ſelf be holy and ſaving?*

Anſw. Your Love would be no holier or better, than the object of it is conceived to be: If you conceive not of God as Holy, and Pure, you cannot love him with a pure and holy Love. If you conceive of him but as the Cauſe of Sun and Moon, light, and heat, and life and health, and meat and drink, you will love him but with ſuch a Love as you have to theſe: which will not ſeperate you, from any ſin as ſuch, but will conſiſt with all ſenſuality of heart and Life. And it is not *all in God*, that *Nature* in its corrupted ſtate doth hate, or is fallen out with: But if you love him not ſo well as your luſts and pleaſure, nor love him not as your Moſt Holy Governour and End, you love him not as God, or but *ſecundum quid*; But if you love him Holily, you love him as Holy.

Object. 5. *God himſelf loveth the ſubſtance or perſon more than the Holineſs; for he continueth the perſons of men and Devils; when he permitteth the holineſs to periſh, or giveth it not.*

Anſw. As the exiſtence and *Event*, and the Moral *Goodneſs* muſt be diſtinguiſhed; ſo muſt *Gods* meer *Volition* of *Event*, and his *Complacency* in Good as Good. God doth not *Will* the Exiſtence of a reaſonable ſoul in a *Stone* or *Straw*: And yet it followeth not, that he loveth a Stone or Straw for its *ſubſtance*, better than *Reaſon* in a man: For though God willeth to make his Creatures various in degrees of Goodneſs, and taketh it to be good ſo to do, and that every Creature be not of the Beſt, yet ſtill this *Goodneſs* of them is *various*: as one hath more excellency in it than another. The Goodneſs of the *whole*, may require that each part be not *Beſt* in it ſelf, and yet beſt reſpectively in order to the beauty of the whole. As a Peg is not better than a Standard, and yet is better to the Building in its place: And a *Finger* is not better than a *Hand*, and yet is better to the body in its place, than another Head would be in that place. The Head therefore muſt be loved comparatively better than the Finger, and the Finger may be cut off

off to ſave life, when the Head muſt not: So God can ſee meet to permit Men and Devils to fall into miſery, and Thieves to be hanged, and uſe this to the beauty of the whole, and yet love a true man better than a Thief, and a good Man better than a bad.

And either you ſpeak of Goodneſs or Holineſs *exiſtent* or *non exiſtent*: In a Devil there is *ſubſtance*, which is Good in its natural kind, and therefore ſo far loved of God: But there *is* no *Holineſs* in him: And that which *is not*, is not *Amiable*: But if you mean *exiſtent Holineſs*, in a *Saint*, then it is falſe, that God loveth the perſon of a Devil better than the Holineſs of a Saint. Nor is it a proof that he loveth them equally, becauſe he equally willeth their exiſtence: For he willeth not they ſhall be equal in Goodneſs, though equally exiſtent: And it is *complacency*, and not meer Volition of exiſtence, which we mean by Love.

Otherwiſe your arguing is as ſtrong if it run thus; That which God bringeth to paſs, and not another thing; he willeth and loveth more than that other: But God bringeth to paſs mens ſickneſs, pain, death and damnation, and not the Holineſs, Eaſe or Salvation of thoſe Perſons: Therefore he loveth their pain, death and damnation better than their Holineſs: Therefore we ſhould love them better, than the Devils or miſerable men ſhould love their miſery better than Holineſs. God ſheweth what he loveth, oft by commanding it, when he doth not effect it: He loveth Holineſs *in eſſe cognito*, and *in eſſe exiſtente* reſpectively as his Image.

Object. *But at leaſt it will follow, that in this or that perſon as the Devils, God loveth the Subſtance better than Holineſs: For what he Willeth he Loveth: But he willeth the Subſtance without the Holineſs: Therefore he Loveth the Subſtance without the Holineſs.*

Anſw. It is anſwered already. Moreover 1. God willed that *Holineſs* ſhould be the Duty of all men and Devils, tho' he willed not inſuperably and abſolutely to effect it. 2. The word [*without*] meaneth either an *Excluſion* or a meer *non incluſion*. God willeth not the *Perſon excluding* the Holineſs. For he excludeth it not by will or work; but only he willeth the Perſon, *not including* the Holineſs, as to any abſolute will. And ſo God loveth the Perſon without the Holineſs; but not ſo much as he would love him if he were holy.

Object. *But you intimate, that it is beſt as to the beauty of the Univerſe, that there be ſin, and unholineſs, and damnation: And God loveth that which is Good as to the Univerſe, yea, that is a Higher Good than perſonal Good, as the Subject is more noble; and therefore more to be loved of us as it is of God.*

Anſw. 1. I know *Auguſtine* is oft alledged as ſaying, *Bonum eſt ut malum fiat.* But *ſin* and *puniſhment* muſt be diſtinguiſhed: It is true of Puniſhment preſuppoſing ſin, that it is Good and Lovely, in reſpect to publick Ends, though hurtful to the perſon ſuffering: And therefore as God willeth it as Good, ſo ſhould we not only be patient, but be pleaſed in it as it is the demonſtration of the Juſtice and Holineſs of God, and as it is Good, though not as it is *our hurt*. But *ſin* (or unholineſs privative) is not Good in it ſelf, nor to the Univerſe: Nor is it a true ſaying, that *It is good that there be ſin*: Nor is it willed of God. (Though not nilled with an abſolute effective Nolition) as hath been elſewhere opened at large. Sin is not Good to the Univerſe, nor any part of the Beauty of the Creature; God neither willeth it, Cauſeth it or Loveth it.

Object. *At leaſt he hath no great Love to Holineſs in thoſe Perſons, that he never giveth it to. Otherwiſe he would work it in them.*

Anſw. He cannot love that *exiſtent* which exiſteth not. Nor doth he any further Will to give it them, than to *Command* it, and give them all neceſſary means and perſwaſions to it. But what if God make but *one Sun*? Will you ſay, that he hath no great Love to a *Sun*, that will make no more? What if he make no more Worlds? Doth that prove that he hath no great Love to a World? He loveth the World, the Sun, and ſo the Saints, which he hath made. And he doth not ſo far love Suns, or Worlds, or Saints, as to make as many Suns, or Worlds, or Saints as fooliſh Wits would preſcribe unto him. Our Queſtion is, What Being God loveth, and we ſhould moſt love, as being Beſt and Likeſt him, and not what he ſhould give a Being to that is not.

Object. 6. *Holineſs is but an Accident, and the Perſon is the Subſtance, and better than the Accident: And Dr.* Twiſs *oppugneth on ſuch Accounts, the Saying of* Arminius, *That God loveth Juſtice better than juſt Men, becauſe it is for Juſtice that he loveth them.*

Anſw. 1. *Ariſtotle* and *Porphyrie* have not ſo clearly made known to us the nature of thoſe things or modes which they are pleaſed to call Accidents, as that we ſhould lay any great ſtreſs upon their ſayings about them. Another will ſay, that *Goodneſs* it ſelf is but an Accident, and moſt will call it a Mode; and they will ſay, that the Subſtance is better than the Mode or *Accident*, and therefore *better* than *Goodneſs* it ſelf: And would this, think you, be good arguing? Diſtinguiſh then between Phyſical Goodneſs of Being, in the ſoul, both as a *Subſtance*, and as a *Formal Vertue*; and the *Perfective*, or *Modal*, qualitative or gradual Goodneſs: And then conſider, that the latter alway preſuppoſeth the former: where there is Holineſs, there is the Subſtance, with its Phyſical Goodneſs, and the perfective, Modal or Moral Goodneſs too: But where there is no Holineſs, there is only a Subſtance deprived of its Modal Moral Goodneſs. And is not *both better* than *one*, and a *perfect Being*, than an *imperfect*?

And as to *Arminius* ſaying, He cannot mean that God loveth *Righteouſneſs* with a *Subject* or Subſtance, better than a *Subject* without *Righteouſneſs*; For there is no ſuch thing to love, as Righteouſneſs without a Subject: (Though there may be an abſtracted diſtinct conception of it.) If therefore the Queſtion be only, Whether God love the ſame man better, as he is a *Man*, or as he is a *Saint*, I anſwer, he hath a love to each which is ſuitable to its kind. He hath ſuch complacency in the ſubſtance of a Serpent, a Man, a Devil, as is agreeable to their being; that is, as they bear the natural Impreſſions of his creating Perfections, yet ſuch as may ſtand with their pain, death, and miſery. But he hath ſuch a complacency in the actual Holineſs, Love and Obedience of men and Angels, as that he taketh the perſon that hath them, to be meet for his Service, and glory, and everlaſting felicity and delight in him, as being qualified for it. So that Gods Love muſt be denominatively diſtinguiſhed from the object; and ſo it is a *Love* of *Nature*, and a *Love* of the *Moral* Perfections of Nature: the firſt Love is that by which he loveth a man, becauſe he is a *man*, and ſo all other creatures: the ſecond Love is that by which he loveth a *good man*, becauſe he is *Good* or *Holy*. And if it will comfort you, that God loveth your *being* without your *perfections* or virtue, let it comfort you in pain, and death, and Hell, that he *continueth* your *being* without your *well being* or felicity.

Object. 7. *All Goodneſs or Holineſs is ſome ones Goodneſs or Holineſs (as health is) And as it is the perſons welfare and perfection, ſo it is given for the perſons ſake: Therefore the Perſon as the* finis cui,

and utmoſt End, is better than the thing given him, and ſo more amiable.

Anſw. That all Goodneſs is ſome ones Goodneſs, proveth but that ſome one is the Subject or Being that is Good, but not that to Be, is better than to be Good as ſuch. And as he is in ſome reſpect the *finis cui*, for whom it is, and ſo it is Good to him, yet he and his Goodneſs are for a higher end, which is the pleaſing of God in the demonſtration of his Goodneſs. That therefore is beſt, which moſt demonſtrateth Gods Goodneſs. And there is no ſubject or ſubſtance without its accidents or modes: And that *perſon* that is not Good and Holy, is Bad and Unholy: Therefore the queſtion ſhould be, Whether a perſon bad and unholy, be more amiable than a perſon good and holy, that hath both Phyſical and Moral Goodneſs. And for all that the name of an Accident maketh Action ſeem below the perſon; yet it muſt be alſo ſaid, that the *perſon* and *his* faculties are for *Action*, as being but the ſubſtance in a *perfect Mode*, and that Action is for higher ends than the perſons being or felicity.

Object. 8. *Love is nothing but benevolence*, Velle bonum alicui ut ei bene ſit. *But who is it that would not wiſh good to God, that is to be bleſſed, as he is? But how can holineſs then be loved, but rather the perſon for his holineſs; becauſe we cannot wiſh it good, but only to be what it is.*

Anſw. The definition is falſe, as hath been ſhewed, and as the inſtance proveth, elſe a man could not be ſaid to love Learning, Virtue, or any quality, but only to love the perſon that wanteth it, or hath it. But Love is a Complacency, and benevolence is but its effect or antecedent. 2. The unholy wiſh not good to God, for they would all depoſe him from his Godhead: They would not have him to be a hater of their ſin, nor to be their Holy and Righteous Governour and Judge.

Object. 9. *It is better to be a man, though a ſinner and miſerable in Hell, than not to be at all. Elſe God would never ordain, cauſe or permit it.*

Anſw. 1. It is better to the higheſt ends, Gods Glory and the Univerſal Order, to be a *puniſhed man*, than to be *nothing* (when God will have it ſo:) Becauſe Puniſhment as to thoſe higheſt ends is good: Though it is not beſt for the poor miſerable ſinner. But the ſame cannot be ſaid of *ſin*. It is *indeed* better alſo to thoſe higheſt ends, to be a *Man though a ſinner* (while God continueth humanity:) But not to be a *Man and a ſinner*: For the latter implyeth ſome Good to be in the ſin, which hath no Good, and therefore God neither *cauſeth* it, nor *willeth* it, though he permit it: But though a ſinful man is better than no man to Gods ends, it followeth not, that to be a *man*, is better than to be a *good man*.

Object. 10. *If that be beſt and moſt amiable, which is moſt to the glory of God, then it is more amiable to be a ſinner in Hell torment glorifying his Juſtice, than not to be at all, or to be a brute.*

Anſw. 1. It is neither of theſe that is offered to your Love and Choice, but to be Holy. All Good is not matter of Election. But that Good which is in Hell is not the *ſin*, but the *puniſhment*. For the ſin doth reputatively, and as much as in it lyeth rob God of his glory, and puniſhment repaireth it. Therefore love the puniſhment if you can, and ſpare not, ſo you love Holineſs better: For that would honour God more excellently, and pleaſe him more.

Object. 11. *If I muſt love to be like God, I muſt love to be Great, and I muſt Love the Greateſt as moſt like him.*

Anſw. You muſt love to be like him in thoſe perfections which you are capable of, and to the ends and uſes of your proper nature. Therefore you muſt be deſirous to be like him in your meaſure, even in ſuch *Power* and *Greatneſs* as is ſuitable to the Nature and Ends of a Rational ſoul. Not in ſuch ſtrength as he giveth a Horſe, or ſuch magnitude as he giveth a Mountain, which is not to be moſt like him; But in the *vital activity and power* of an Intellectual free-agent: To be *Powerful and great in Love to God* and all his ſervice, and in all *good works*, to be profitable to the world, to be lively and ready in all obedience, ſtrong to ſuffer and to conquer ſin, and all temptations: In a word, to be Great and Powerful in Wiſdom and true Goodneſs. Thus ſeek even in Power to be like God in your Capacities.

Object. 12. *God himſelf doth not love men only for their Goodneſs, nor Love that beſt which is beſt. For he loveth his Elect while enemies and ungodly, and he telleth* Iſrael, *he loved them, becauſe he would love them, and not becauſe they were better than others: And in the womb he loved* Jacob *beſt, when he was no better than* Eſau.

Anſw. 1. Diſtinguiſh between Gods Complacence and Benevolence. 2. Between the good that is preſent, and foreſeen good with a preſent capacity for it.

1. God had a greater Benevolence to *Jacob* than *Eſau*, and to the *Iſraelites* than to other Nations that were perhaps not much worſe. And it is not for our Goodneſs that God decreeth to make us good, or to give us a double proportion of any of thoſe mercies, which he giveth not as Rector, but as *Dominus*, and *Benefactor*, as an abſolute *Owner* and *free Benefactor*. And with this Love of Benevolence he loveth us, when we are his enemies, that is, he purpoſeth to make us good. But this benevolence is but a ſecondary Love, and fruit of Complacency, joyned with the free unequal diſtribution of his own.

2. But for Complacency, which is Love in the firſt and ſtricteſt ſenſe, God ſo loveth the wicked though Elect, no farther than they are Good and Lovely; that is, 1. As they have the Natural Goodneſs of Rational Creatures. 2. And as they are *capable* of all the future ſervice they will do him, and glory they will bring him. 3. And as his Infinite Wiſdom knoweth it fit to chooſe them to that ſervice. Or if the Benevolence of Election do go before his firſt Complacence in them above others, as being before his foreſight that they will ſerve and love him better, yet ſtill this proper Love called Complacence, goeth not beyond the worth of the thing loved.

Object. *Doth God love us Complacentially in Chriſt, beyond the Good that is in us.*

Anſw. Not beyond our Real and Relative Good, as we are in our ſelves, by his grace, and as we are in Chriſt related to *him*, and both ways ſuch as demonſtrate the Divine perfections, and ſhall Love, and Glorifie, and Pleaſe him for ever.

So much for the opening of the true Nature of LOVE to *God*, our *ſelves* and *others*, and of mans ultimate end, and of the Nature of Holineſs and Goodneſs, and thoſe Myſteries of Religion which are involved in theſe points.

CHAP.

CHAP. IV.

Subordinate Directions against those Grand heart-sins, which are directly contrary to the Life of Godliness and Christianity.

THE *positive Directions* to the *Essential Duties* of Godliness and Christianity have already given you *Directions* * against the contrary sins: As in the first *Grand Direction* you have helps against direct *Unbelief*: In the second you have *Directions* against *Unbelief*, as it signifieth the not *using and applying* of Christ according to our various needs. In the third you have Directions against † all *resisting* or *neglecting the Holy Ghost*. (Which were first, because in Practice we must come by the *Son* and the *Spirit* to the saving Knowledge and Love of the Father.) In the fourth you have Directions * against *Atheism, Idolatry and Ungodliness*. In the fifth you have Directions against *self-idolizing, and self dependance, and unholiness* in alienating your selves from God. In the sixth you are Directed against *Rebellion and Disobedience* against God. In the seventh you have Directions against *Unteachableness, Ignorance and Error*. In the eighth you have Directions against *Impenitency, Unhumbleness, Impurity, Unreformedness*, and all *sin* in general as *sin*. In the ninth you are directed against † *Security, Unwatchfulness, and yielding to temptations*, and in general against all danger to the soul. In the tenth you are directed against *Barrenness, Unprofitableness*, and *Sloth*, and *Uncharitableness*: and against *mistakes* in matter of duty or good works. In the eleventh you are directed against all *Averseness, Disaffection, or cold Indifferency* of heart to God. In the twelfth you are directed against *Distrust*, and sinful *Cares*, and *Fears*, and *Sorrows*. In the thirteenth you are directed against an over sad or heartless serving of God, as meerly from *fear*, or *forcedly* without delight. In the fourteenth you are directed against *Unthankfulness*. In the fifteenth you are directed against all *unholy* or *dishonourable thoughts of God*, and against all *injurious speeches of him*, or *barrenness* of the *tongue*, and against all *scandal* or *barrenness of life*. In the Books referred to in the sixteenth and seventeenth you are directed against *Selfishness (self esteem, self love, self-conceit, self-will, self seeking)* and against all *worldliness* and *fleshliness of mind or life*. But yet lest any necessary helps should be wanting against such heinous sins, I shall add some more particular *Directions* against such of them as were not fully spoken to before.

* The recital of such sins as the former Positive Directions do detect, and afford help against.

† Of the sin against the Holy Ghost, I have written a special Treatise in my *Unreasonableness of Infidelity.*

* Since the writing of this, I have published the same more at large in my *Reasons of the Christian Religion*, and in my *Life of Faith.*

† Of Presumption and false hope, enough is said in the *Saints Rest*, and here about Temptation, Hope, and other Heads afterward.

PART I.

Directions against UNBELIEF.

Q. Whether not to believe that my sins are pardoned, be indeed Unbelief?

§. 1. I Know that most poor troubled Christians, when they complain of the sin of *Unbelief*, do mean by it, their *not believing that they are sincere believers*, and personally *justified*, and shall be saved. And I know that some Divines have affirmed, that the sense of that Article of the Creed [*I believe the Remission of sins*] is [*I believe my sins are already forgiven.*] But the truth is, to *believe that I am elect or justified*, or *that my sins are forgiven*, or *that I am a sincere believer*, is not to *Believe any word of God* at all: For no word of God doth say any of these; nor any thing equivalent; nor any thing out of which it can be gathered: For it is a *Rational Conclusion*; and one of the *premises* which do inter it, must be found in my self by reflexion; or internal sense and self knowledge: The Scripture only saith [*He that truly believeth is justified, and shall be saved.*] But it is *Conscience*, and not *Belief of Scripture*, which must say [*I do sincerely believe.*] Therefore the Conclusion [*that I am justified, and shall be saved*] is a *Rational Collection* from what I find in *Scripture* and in *my self*, set together; and resulting from both, can be no *firmer* or *surer* than is the *weaker* of the premises: Now *Certainty* is *objective* or *subjective*, in the *Thing*, or in my *Apprehension*: As to *Objective* Certainty in the thing it self, all *truths* are *equally true*: But all *Truths* are not equally *discernable*; there being much more cause of doubting concerning some (which are less evident) than concerning others (which are more evident.) And so the Truth of *Gods promise* of Justification to believers, is more *certain*, that is, hath *fuller surer Evidence* to be discerned by, than the Truth of *my sincere believing*: And [*that I sincerely believe*] is the more *Debile* of the premises, and therefore the conclusion followeth this in its *Debility*: And so can be no article of *faith*. And as to the *subjective Certainty*, that varyeth according to mens various apprehensions. The premises as in their evidence or aptitude to ascertain us, are the cause of the *Conclusion* as *evident*, or *knowable*. And the *premises as apprehended* are the Cause of the *Conclusion* as *known*.

Whether a man can be more certain that he believeth, than he is that the thing believed is true?

Now it is a great doubt with some, Whether a man can possibly be *more certain* that *he believeth*, than he is that *the thing believed is true*; because the act can extend no further than the object; and to be sure I *believe*, is but to be sure that I take the thing believed to *be true*: But I shall grant the contrary, that a man may possibly be surer that he believeth, than he is that the thing believed is true, because my *believing* is not always a *full subjective certainty*, that the thing *is true*; but a *believing* that it's true. And though you are *fully certain* that *all Gods word is true*; yet you may *believe* that *this is his word* with some mixture of unbelief or doubting: And so the question is but this, Whether you may not *certainly without doubting* know, that you *Believe* the Word of God to be true, though with some doubting, and it seems you may. But then it is a further question, Whether you can be *surer* of the *saving sincerity of your faith*, than you are that *this Word of God is true*: And that *ordinarily* men doubt of the *first* as much as they doubt of the latter, I think is an experimented truth. But yet grant that with some it may be otherwise (because he *believeth sincerely*, that *so far* believeth the Word of God, as to trust his life and soul upon it, and forsake all in obedience to it: And that I *do so*, I may know with *less doubting*, than I yet have about the *Truth of the Word* so believed.) All that will follow is but this, That of those men that *doubt* of their *Justification* and *Salvation*; *some* of their doubts are caused more by their *doubting of Gods Word*, than by the doubting whether *they sincerely though doubtingly believe it*: and the *doubts of others* whether they are justified and shall be saved, is caused much more by their *doubting* of their *own sincere belief*, than by their doubting of the *truth of Scriptures*. And the far greatest number of Christians seem to themselves to be of this latter sort. For no doubt, but though a man of clear understanding can scarcely *believe*, and yet not know that *he believeth*, yet he may believe *sincerely*, and not know that he *believeth sincerely*. But still

ſtill the *Knowledge* of our *own Juſtification*, is but the *effect* or *progeny* of our *Belief* of the *Word of God*, and of our *Knowledge* that *we do ſincerely believe it*, which conjunctly are the *Parents* and *Cauſes* of it: And it can be no *ſtronger* than the *weaker* of the *Parents*, (which *in eſſe cognoſcibili* is our *Faith*, but *in eſſe cognito* is ſometime the one, and ſometime the other.) And the *effect* is not the *cauſe*: The effect of *Faith* and *knowledge* conjunct, is not *Faith* it ſelf. It is not a *Believing the Word of God*, to believe that *you believe*, or that you are *Juſtified*: But yet becauſe that *Faith* is one of the *Parents* of it, ſome call it by the Name of *Faith*, though they ſhould call it but an *Effect of Faith* (as one of the cauſes.) And well may our *doubtings* of our own ſalvation, be ſaid to be *from Unbelief*, becauſe *Unbelief* is one of the *Cauſes* of them, and the *ſinfulleſt* Cauſe.

The Article of Remiſſion of ſin to be believed applyingly.

§. 2. And that the Article of *Remiſſion of ſin* is to be *Believed with application to our ſelves*, is certain: But not with the Application of *Aſſurance*, *Perſwaſion* or *Belief* that we are already pardoned: but with an *applying Acceptance* of an *offered pardon*, and *Conſent* to the Covenant which maketh it ours. We believe that Chriſt hath purchaſed Remiſſion of ſin, and made a Conditional Grant of it in his Goſpel, to all, *viz. if they will repent*, and *Believe in him*, or *take him for their Saviour*, or *become Penitent Chriſtians*: And we *conſent to do ſo*, and to *accept it on theſe terms*: And we *believe* that all are *actually pardoned* that thus conſent.

§. 3. By all this you may perceive, that thoſe troubled Chriſtians which *doubt not* of the *truth of the Word of God*, but only of their *own ſincerity*, and conſequently of their Juſtification and Salvation, do ignorantly complain that they have *not faith*, or that they *cannot believe*: For it is no act of *unbelief* at all, for me to *doubt whether my own heart be ſincere*: This is my *ignorance of my ſelf*, but it is not *any degree of unbelief*: For Gods Word doth no where ſay that *I am ſincere*: And therefore I may doubt *of this*, without doubting of Gods Word at all. And let all troubled Chriſtians know, that they have *no more belief in them*, than they have *doubting* or *unbelief of the truth of the Word of God*: Even that *deſpair* it ſelf, which hath none of this in it, hath *no unbelief* in it (if there be any ſuch): I thought it needful thus far to tell you what *unbelief* is, before I come to give you *Directions* againſt it: And though the meer doubting of our own ſincerity be *no unbelief* at all, yet *real unbelief* of the very truth of the Holy Scriptures, is ſo common and dangerous a ſin, and ſome degree of it is latent in the beſt, that I think we can no way ſo much further the work of Grace, as by deſtroying this: The weakneſs of our faith in the truth of Scriptures, and the remnant of our *unbelief* of it, is the principal cauſe of all the Languiſhings of our Love and Obedience and every Grace; and to ſtrengthen Faith, is to ſtrengthen all. What I have fullier written in my *Saints Reſt*, *Part* 2. and my Treatiſe againſt *Infidelity*, I here ſuppoſe.

Dir. 1. §. 4. Direct. 1. *Conſider well how much of Religion Nature it ſelf teacheth, and Reaſon* (without ſupernatural Revelation) *muſt needs confeſs*: (as that there is another life which man was made for, and that he is obliged to the fulleſt Love and Obedience to God, and the reſt before laid down in the *Introduction*:) *And then obſerve how congruouſly the doctrine of Chriſt comes in, to help where Nature is at a loſs, and how exactly it ſuits with Natural Truths*, and how clearly it explaineth them, and fully containeth ſo much of them as are neceſſary to ſalvation: and how ſuitable and proper a means it is to attain their Ends, and how great a teſtimony the *Doctrines* of *Nature* and *Grace* do give unto each other. I muſt profeſs that the *Nature* and wonderful Difference of the Godly and Ungodly, and their converſation in the World, are perpetual viſible Evidences in my Eyes, of the truth of the Holy Scriptures.

1. That there ſhould be ſo Univerſal and implacable a hatred againſt the Godly in the common ſort of unrenewed Men, in all Ages and Nations of the Earth, when theſe Men deſerve ſo well of them, and do them no wrong; is a viſible proof of *Adams* Fall, and the need of a Saviour and a Sanctifier.

2. That all thoſe who are ſeriouſly Chriſtians, ſhould be ſo far renewed, and recovered from the common Corruption, as their Heavenly Minds and Lives, and their wonderful Difference from other Men ſheweth, this is a viſible Proof that Chriſtianity is of God.

3. That God doth ſo plainly ſhew a particular ſpecial Providence in the converting and confirming Souls, by differencing Grace, and work on the Soul as the ſanctified feel, doth ſhew that indeed the work is his.

4. That God doth ſo plainly grant many of his Servants *Prayers*, by ſpecial Providences, doth prove his owning them and his Promiſes.

5. That God ſuffereth his Servants in all times and places ordinarily to ſuffer ſo much for his Love and Service, from the World and Fleſh, doth ſhew that there is a Judgment, and Rewards, and Puniſhments hereafter. Or elſe our higheſt duty, would be our greateſt loſs; and then how ſhould his Government of Men be juſt?

6. That the Renewed Nature (which maketh Men better, and therefore is of God) doth wholly look at the life to come, and lead us to it, and live upon it, this ſheweth that ſuch a life there is, or elſe this would be delufory and vain, and Goodneſs it ſelf would be a deceit.

7. When it is undeniable that *de facto eſſe*, the World *is not Governed* without the Hopes and Fears of another life; almoſt all Nations among the Heathens believing it (and ſhewing by their very worſhipping their dead Heroes as Gods, that they believed that their Souls did live) and even the wicked generally being reſtrained by thoſe Hopes and Fears in themſelves: And alſo that *de poſſe* it is not poſſible the world ſhould be governed agreeably to Mans rational nature, without the Hopes and Fears of another life: But men would be worſe than Beaſts, and all Villanies would be the allowed Practice of the World. (As every Man may feel in himſelf what he were like to be and do, if he had no ſuch Reſtraint): And there being no Doctrine or Life comparable to Chriſtianity, in their tendency to the life to come: All theſe are *viſible ſtanding Evidences*, affiſted ſo much by common Senſe and Reaſon, and ſtill apparent to all, that they leave Infidelity without excuſe; and are ever at hand to help our Faith, and reſiſt Temptations to unbelief.

8. And if the world had not a Beginning according to the Scriptures. 1. We ſhould have found Monuments of Antiquity above ſix thouſand years old. 2. Arts and Sciences would have come to more Perfection, and Printing, Guns, *&c.* not have been of ſo late Invention. 3. And ſo much of *America* and other parts of the World would not have been yet uninhabited, unplanted, or undiſcovered.

Of Atheiſm I have ſpoken before in the Introduction; and Nature ſo clearly revealeth a God, that I take it as almoſt needleſs to ſay much of it to ſober Men.

§. 5. Direct. 2. *Conſider that Mans End being in the Life to come, and God being the righteous and merciful Governour of Man in order to that End, it muſt needs be that God will give him ſufficient means to know his Will in order to that end*: And that the cleareſt fulleſt means muſt needs demonſtrate moſt of the Government and Mercy of God. *Dir.* 2.

§. 6. Direct. 3. *Conſider what full and ſad experience the World hath of its pravity and great corruption*; and that the natural tendency of Reaſon is to thoſe high and excellent things, which corruption and brutiſhneſs do almoſt extinguiſh or caſt out with the moſt: and that the prevalency of the lower faculties againſt right reaſon is ſo lamentable and univerſal to the confuſion of the world, that it is enough to tell us that this is not the ſtate that God firſt made us in, and that certainly ſin hath ſullied and diſordered his work. The wickedneſs of the world is a great confirmation of the Scripture. *Dir.* 3.

§. 7. Direct. 4. *Conſider how exactly the Doctrine of the Goſpel and Covenant of Grace is ſuited to the lapſed ſtate of Man*: even as the Law of Works was ſuited to his ſtate of innocency: ſo that the Goſpel may be called the Law of *Lapſed Nature* as ſuited to it, (though not as revealed by it) as the other was the Law of *Entire Nature*. *Dir.* 4.

§. 8. Direct. 5. *Compare the many Prophecies of Chriſt with the fulfilling of them in his Perſon.* As that of *Moſes* recited by *Stephen*, *Acts* 7. 37. & *Iſa.* 53. & *Dan.* 9. 24, 25, 26, *&c.* And conſider that thoſe Jews which are the Chriſtians bittereſt enemies, acknowledge and preſerve thoſe Prophecies, and all the Old Teſtament, which giveth ſo full a Teſtimony to the New. *Dir.* 5.

§. 9.

Dir. 6. §. 9. Direct. 6. *Conſider what an admirable ſuitableneſs there is in the Doctrine of Chriſt to the reliſh of a ſerious heavenly mind*, and how all that is ſpiritual and truly good in us, doth cloſe with it and embrace it from a certain congruity of Natures, as the eye doth with the light, and the ſtomach with its proper food. Every good man in reading the Holy Scripture, feeleth ſomething (even all that's *good*) within him, bear witneſs to it. And only our worſer part is quarrelling with it, and rebels againſt it.

Dir. 7. §. 10. Direct. 7. *Conſider how all the firſt Churches were planted by the ſucceſs of all thoſe Miracles mentioned in the Scripture.* And that the Apoſtles and thouſands of others *ſaw the Miracles of Chriſt*, and the *Churches ſaw the Miracles of the Apoſtles*, *and heard* them ſpeak in Languages unlearnt: and had the ſame extraordinary gifts communicated to themſelves. And theſe being openly and frequently manifeſted, convinced unbelievers: and were openly urged by the Apoſtles to ſtop the mouths of oppoſers, and confirm believers, who would all have ſcorned his arguments, and the faith which they ſupported, if all theſe had been fictions, of which they themſelves were ſaid to be eye-witneſſes and agents. So that the very *exiſtence* of the Churches, was a teſtimony to the matter of fact. And what teſtimony can be greater of Gods intereſt and approbation, than *Chriſts Reſurrection, and all theſe Miracles*?

Gal. 3. 1, 2, 3.

Dir. 8. §. 11. Direct. 8. *Conſider how no one of all the Hereticks or Apoſtates, did ever contradict the matters of fact, or hath left the world any kind of confutation* of them, which they wanted not malice or encouragement, or opportunity to have done.

Dir. 9. §. 12. Direct. 9. Conſider how that *no one of all thoſe thouſands that aſſerted theſe miracles have ever mentioned in any hiſtory as repenting of it*, either in their health, or at the hour of death, whereas it had been ſo heinous a villany to have cheated the world in ſo great a cauſe, that *ſome* conſciencies of dying men, eſpecially of men that placed all their hopes in the life to come, muſt needs have repented of.

Dir. 10. §. 13 Direct. 10. *Conſider that the witneſſes of all theſe Miracles, and all the Churches* that believed *them, were taught by their own doctrine and experience, to forſake all that they had in the world*, and *to* be reproached, hated and perſecuted of all men, and to be as lambs among wolves, *in expectation of death; and all this for the hope of that bleſſedneſs promiſed them by a Crucified Riſen Chriſt.* So that no worldly end could move them to *deceive* or *willingly* to be deceived.

Dir. 11. §. 14. Direct. 11. *Conſider how impoſſible it is in it ſelf, that ſo many men ſhould agree together to deceive the world and that for nothing, and at the rate of their own undoing and death, and that they ſhould all agree in the ſame narratives and doctrines ſo unanimouſly. And that none of theſe ſhould ever confeſs the deceit, and diſgrace the reſt.* All things well conſidered, this will appear not only a *Moral* but a *Natural* impoſſibility: Eſpecially conſidering their quality and diſtance, there being thouſands in ſeveral countries, that never ſaw the faces of the reſt, much leſs could enter a confederacy with them, to deceive the world.

Dir. 12. §. 15. Direct. 12. *Conſider the certain way by which the Doctrine and Writings of the Apoſtles and other evangelical meſſengers, hath been delivered down to us, without any poſſibility of material alteration.* Becauſe the Holy Scriptures were not left only to the care of *private* men, or of the Chriſtians of *one country*, who might have agreed upon corruptions and alterations: But it was made the *office* of the ordinary Miniſters to read, and expound, and apply them: And *every Congregation* had one or more of theſe Miniſters: And the people received the Scriptures as the Law of God, and that by which they muſt live and be judged, and as their charter for Heaven: So that it was not poſſible for one Miniſter to corrupt the Scripture Text, but the reſt with the people would have quickly reproved him: Nor for thoſe of *one Kingdom* to bring all other Chriſtians to it throughout the world, without a great deal of conſultation and oppoſition (if at all) which never was recorded to us.

Dir. 13. §. 16. Direct. 13. *Be acquainted as fully as you can with the Hiſtory of the Church, that you may know how the Goſpel hath been planted, and propagated, and aſſaulted, and preſerved until now*, which will much better ſatisfie you, than general uncertain talk of others.

Dir. 14. §. 17. Direct. 14. *Judge whether God being the Wiſe and Merciful Governour of the world, would ſuffer the honeſteſt and obedienteſt ſubjects that he hath upon earth, to be deceived in a matter of ſuch importance, by pretence of Doctrines and Miracles proceeding from himſelf, and which none but (or God by his ſpecial grant) is able to do, without diſowning them, or giving any ſufficient means to the world to diſcover the deceit.* For certainly he needeth not deceit to govern us. If you ſay that he permits Mahometaniſm, I anſwer, 1. The main poſitive doctrine of the Mahometans, for the worſhipping of one only God againſt Idolatry, is true: And the by-fancies of their pretended Prophet are not commended to the world upon the pretence of atteſting *Miracles* at all, but upon the affirmation of revelations without any credible ſeal or Divine atteſtation, and obtruded on the world by the power of the ſword. 2. And God hath given the world ſufficient preſervatives againſt them, in the nullity of the proof of them, and the evident foppery of the writings and the things themſelves. So that *honeſty and diligence* will eaſily eſcape them.

Dir. 14. *Neque enim eſt Deus qui jurma Veritas & Bonitas eſt, humanum genus, prolemſuam decipere.* Martil. Fincin. de Rel. Chriſ. c. 1.

Dir. 15. §. 18. Direct. 15. *Obſerve the ſupernatural effects of the Goſpel upon the ſouls of believers: How it planteth on man the Image of the Holy God: Powerfully* ſubduing both ſenſe and the greateſt intereſt of the fleſh to the will of God, and making men *Wiſe* and *Good*: and putting an admirable difference between them and all other men: And then judge *whether it be not Gods ſeal having his Image firſt upon it ſelf, which he doth uſe and honour to be the inſtrument of imprinting his Image upon us.*

Dir. 15. *Pietas fundamentum eſt omnium virtutum.* Cicer. pro Plan.

Dir. 16. §. 19. Direct. 16. *Mark well the certain Vanity of all other Religions that prevail on the earth: Idolatry* and *Mahometaniſm* which openly bear the mark of their own ſhame, have ſhared between them almoſt all the reſt of the earth: For meer *Deiſm* is ſcarce any where in Poſſeſſion, and *Judaiſm* hath no conſiderable inheritance, and both of them as ſenſibly confuted by mans *corruption, neceſſity* and *deſert.*

Dir. 17. §. 20. Direct. 17. *Mark the great difference between the Chriſtian part of the world, (thoſe that receive Chriſtianity ſeriouſly and in ſincerity) and all the reſt:* Thoſe that are fartheſt from *Chriſtianity*, are fartheſt from *piety, honeſty, civility* or any laudable parts or converſations: Moſt of them are beaſtly and ungodly: And the reſt are but a little better: And ignorance and brutiſhneſs cannot be the perfection of a man. Nay, among *profeſſed Chriſtians*, the multitudes that have but the *Name*, and *hate* the *Nature and Practice* of it, are like *Swine* or *Wolves*; and ſome of the *worſt*, near kin to Devils: When all that *receive Chriſtianity practically* into their *hearts and lives*, are *heavenly and holy*, and (in the ſame meaſure that they receive it) their ſins are all mortified; and they are devoted to God, and poſſeſſed with Juſtice, Charity and Patience to men, and are carried up above this world, and contemn that which the reſt do make their felicity and delight. So that if that *be Good* which *doth Good*, then

Dir. 17. Xenophon reporteth Cyrus as ſaying, *If all my ſubjects were endued with piety to God, they would do leſs evil to one another and to me*, l. 8.

then is the *Goodneſs* of the Chriſtian faith, apparent to all, that have any acquaintance, reaſon and impartiality to judge.

Dir. 18. *Pietate adempta Deos fabulâ, nec vos etiam & ſocietas humani generis, & una excellentiſſima virtus juſtitia, tollatur neceſſe eſt.* Cicero de Nat. Deo. 1

§ 21. Direct. 18. Bethink you *what you ſhould have been your ſelves if you had not been Chriſtians?* Yet what *would yet* be the conſequent if you ſhould fall from the Chriſtian faith? Would you not look at the life to come as doubtful? And reſolve to take your pleaſure in the world, and to gratifie the fleſh, and to neglect your ſouls, and to venture upon almoſt any vice, that ſeemeth neceſſary to your carnal ends. Chriſtianity hath cleanſed and ſanctified you if you are ſanctified: And if (which God forbid) you ſhould forſake Chriſtianity, it is moſt likely you would quickly ſhew the difference, by your dirty, fleſhly, worldly lives.

Dir. 19. §. 22. Direct. 19. *When you ſee the evidence of Divine Revelation and authority, it is enough to ſilence your doubts and cavils about particular words or circumſtances.* For you know that God is True and Infallible; and you know that you are ſilly ignorant worms, that are utterly at a loſs, when you have not one at hand to open every difficulty to you: And that all arts and ſciences ſeem full of difficulties and contradictions to ignorant unexperienced novices.

Dir. 20. §. 23. Direct. 20. *Allow all along in your learning, for the difficulties which muſt needs ariſe, from the tranſlation, ambiguity of all humane language, change and variety of words and cuſtoms, time, place and other circumſtances, and eſpecially from your own unacquainted with all theſe:* That ſo your own infirmities and ignorance, and miſtakes in reaſoning, may not be aſcribed to the truth.

Dir. 21. §. 24. Direct. 21. *Underſtand the proper uſe of holy Scripture, and ſo how far it is Divine; that ſo you be not tempted to unbelief, by expecting in it that which never was intended, and then finding your cauſleſs expectations fruſtrate.* It is not *ſo Divine* as to the terms, and ſtyle, and order, and ſuch modal and circumſtantial matters, as if all the exactneſs might be expected in it, that God could put into a Book: Nor is it intended as a ſyſtem of Phyſicks, or *Logick*, or any ſubſervient ſciences or arts: But it is an *Infallible Revelation* of the will of God, for the Government of the Church, and the conducting men to life eternal: And it is ordered and worded ſo as to partake of ſuch humane infirmity, as yet ſhall no way impeach the *Truth* or *efficacy* of it; but rather make it more ſuitable to the generality of men, whoſe infirmity required ſuch a ſtyle and manner of handling. So that as a child of God hath a *Body from Parents*, which yet is *of God*, but *ſo* of God, as to partake of the infirmities of the parents; or rather as *Adam* had a *body from God*, but yet from *Earth*; and accordingly frail; but a ſoul more *immediately from God*, which was more *pure* and *divine*: ſo Scripture hath its *ſtyle*, and *language*, and *method ſo* from God, as to have nothing in it unſuitable to its ends; but not ſo from God, as if he himſelf had ſhewed in it his own moſt perfect wiſdom to the utmoſt, and as if there were nothing in it of humane imperfection: But the *Truth* and *Goodneſs* which is the *ſoul* of Scripture, is more immediately from God. The *ſtyle* and *method* of the penmen may be various; but the *ſame ſoul* animateth all the parts. It is no diſhonour to the Holy Scriptures, if *Cicero* be preferred for purity of ſtyle, and phraſe, and oratory, as for other common uſes: But certainly *it* is to be preferred as to *its proper uſe*: that being the *beſt ſtyle* for an Act of Parliament, which is next to the worſt in an *Oration*. The *means* are *for the end.*

Dir. 22. §. 25. Direct 22. *Conſider how great aſſiſtance Apparition, and Witch-crafts, and other ſenſible Evidences of Spirits converſing with mankind, do give to faith.* Of which I have written in the forementioned Treatiſes, and therefore now paſs it over.

Dir. 23. §. 26. Direct. 23. *Conſider what advantage faith may have, by obſerving the nature and tendency of the ſoul, and its hopes and fears of a life to come, together with the ſuperior glorious worlds,* which *certainly are poſſeſſed by nobler inhabitants.* He that ſeeth every corner of the Earth, and ſea, and air inhabited, and thinks what *earth* is in compariſon of all the great and glorious Orbes above it, will hardly once dream that they are all void of *inhabitants*, or that there is not room enough for ſouls. See my Book called *A Saint or a Brute.*

Dir. 24. §. 27. Direct. 24. *The miniſtry of Angels*, of which particular providences give us a great probability, doth *give ſome help to that doctrine which telleth us, that we muſt live with Angels*; and that we ſhall *aſcend* to more familiarity with them, who condeſcend to ſo great ſervice now for us.

Dir. 25. §. 28. Direct. 25. *The univerſal wonderful implacable enmity of corrupted man to the holy doctrine and wayes and ſervants of Chriſt, and the open war which in every Kingdom, and the ſecret war which in every heart, is kept up between Chriſt and Satan through the world*; with the tendency of every temptation, their violence, conſtancy, in all ages, to all perſons, all making againſt Chriſt and Heaven and Holineſs, do notoriouſly declare that the Chriſtian doctrine and life do tend to our ſalvation, which the Devil ſo maliciouſly and unceſſantly oppoſeth. And thus his Temptations give great advantage to the tempted ſoul againſt the Tempter. For it is not for nothing that the enemy of our ſouls makes ſo much oppoſition. And that there is ſuch a Devil that thus oppoſeth Chriſt and tempteth us, not only ſenſible *Apparitions* and *Witch-crafts* prove, but the too ſenſible temptations, which by their *Matter* and *Manner*, plainly tell us whence they come. Eſpecially when all the world, is formed as into two hoſtile Armies, the one fighting under Chriſt, and the other under the Devil; and ſo have continued ſince *Cain* and *Abel* to this day.

Dir. 26. §. 29. Direct. 26. *The prophecies of Chriſt himſelf of the deſtruction of* Jeruſalem, *and the gathering of his Church, and the cruel uſage of it through the world, do give great aſſiſtance to our faith, when we ſee them all ſo punctually fulfilled.*

Dir. 27. §. 30. Direct. 27. *Mark whether it be not a reſpect to things temporal that aſſaulteth thy* Belief, *and come not with a byaſſed ſenſual mind to ſearch into ſo great a myſtery.* Worldlineſs, and pride, and ſenſuality are deadly enemies to faith; and where they prevail they will ſhew their enmity, and blind the mind: If the ſoul be ſunk into mud and filth, it cannot ſee the things of God.

Dir. 28 §. 31. Direct. 28. *Come with humility and a ſenſe of your ignorance, and not with arrogance and ſelf-conceit,* as if all muſt needs be wrong that your empty fooliſh minds cannot preſently perceive to be right. The famouſeſt Apoſtates that ever I knew, were all men of notorious Pride and ſelf conceitedneſs.

Dir. 29. §. 32. Direct. 29. *Provoke not God by wilful ſinning againſt the Light which thou haſt already received, to forſake thee, and give thee over to infidelity*; 2 Theſſ. 2. 10, 11, 12. *Becauſe* men *receive not the Love of the truth that they might be ſaved, for this cauſe God ſends them ſtrong deluſions to believe a lie; that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs. Obey* Chriſts doctrine ſo far as you know it, and you ſhall fullier know it to be of God, *John* 7. 17. & 10. 4.

Dir. 30. §. 33. Direct. 30. *Tempt not your ſelves to Infidelity by pretended Humility, in abaſing your Natural faculties, when you ſhould be humbled for your moral pravity:* Vilifying the *ſoul*, and its *Reaſon* and *Natural Free-will*, doth tend to *Infidelity*, by making us think that we are but as other inferior animals.

mals, uncapable of a life above with God: When as *self-abasing* because of the *corruption* of *Reason and Free-will*, doth tend to shew us the *need* of a *Physician*, and so assist our faith in Christ.

Dir. 31. §. 34. Direct. 31. *Judge not of so great a thing by sudden apprehensions, or the surprize of a temptation, when you have not leisure to look up all the evidences of faith, and lay them together, and take a full deliberate view of all the cause.* It is a mystery so great as requireth a clear and vacant mind, delivered from prejudice, abstracted from diverting and deceiving things; which upon the best assistance, and with the greatest diligence, must lay all together to discern the truth. And if upon the best assistance and consideration you have been convinced of the truth, and then will let every sudden thought, or temptation, or difficulty seem enough to question all again, this is unfaithfulness to the truth, and the way to resist the clearest evidences, and never to have done. It is like as if you should answer your adversary in the Court, when your witnesses are all dismist, or out of the way, and all your evidences are absent, and perhaps your Counsellor and Advocate too. It is like the casting up of a long and intricate account, which a man hath finished by study and time, and when he hath done all, one questioneth this particular, and another that, when his accounts are absent: It is not fit for him to answer all particulars, nor question his own accounts, till he have as full opportunity and help to cast up all again.

Dir. 32. §. 35. Direct. 32. *If the work seem too hard for you, go and consult with the wisest most experienced Christians*, who can easily answer the difficulties which most perplex and tempt you. Modesty will tell you that the advantage of study and experience may make every one wisest in his own profession, and set others above you while you have less of these.

Dir. 33. §. 36. Direct. 33. Remember that *Christianity being the surest way to secure your eternal hopes*, and the matters of this life which cause men to forsake it, being such transitory trifles, *you can be no losers by it*, and therefore if you *doubted*, yet you might be sure that it's the *safest way*.

Dir. 34. §. 37. Direct. 34. *Judge not of so great a cause in a time of Melancholy, when fears and confusions make you unfit*; But in such a case as that, as also when ever Satan would disturb your setled faith, or tempt you at his pleasure, to be still new questioning resolved cases, and discerned truths, abhor his suggestions, and give them no entertainment in your thoughts, but cast them back into the Tempters face. There is not one Melancholy person of a multitude, but is violently assaulted with temptations to blasphemy and unbelief, when they have but half the use of Reason and no composedness of mind to debate such controversies with the Devil: It is not fit for them in this incapacity to hearken to any of those suggestions, which draw them to dispute the foundations of their faith, but to cast them away with resolute abhorrence: Nor should any Christian that is soundly setled on the true foundation, gratifie the Devil so much as to dispute with him when ever he provoketh us to it, but only endeavour to *strengthen our Faith*, and *destroy the remnants* of *unbelief*.

§. 38. Direct. 35. *Remember that Christ doth propagate his Religion conjunctly by his spirit and his word, and effecteth himself the faith which he commandeth:* For though there be sufficient *evidence* of *credibility* in his *word*, yet the blinded Mind and corrupt perverted hearts of men, do need the cure of his medicinal Grace, before they will *effectually* and *savingly* believe a doctrine which is so holy, high and heavenly, and doth so much control their lusts See therefore that *you distrust your corrupted hearts, and earnestly beg the spirit of Christ.*

§. 39. Direct. 36. *Labour earnestly for the Love of every Truth which you believe, and to feel the renewing power of it upon your hearts; and the reforming power on your lives; especially that you may be advanced to the love of God, and to a Heavenly mind and life:* And this will be a most excellent help against all temptations to *unbelief*. For, the *Heart* holdeth the Gospel much faster than the *Head* alone. The seed that is cast into the earth if it *quicken* and take root, is best preserved; and the *deeper* rooted the surer it abideth: but if it die, it perisheth and is gone. When the seed of the holy word hath produced the new creature, it is sure and safe: But when it is retained only in the brain as a dead Opinion, every temptation can overturn it. It is an excellent advantage that the *serious practical* Christian hath, above all hypocrites and unsanctified men: *Love* will hold faster than *dead belief*. Love is the Grace that abideth for ever; and that is the enduring faith which works by Love. The experienced Christian hath felt so much of the *power* and *Goodness* of the *word*, that if you puzzle his *head* with subtile reasonings against it, yet his *heart* and *experience* will not suffer him to let it go. He hath *tasted* it so sweet, that he will not believe it to be *bitter*, though he cannot answer all that is said against it. If another would perswade you to believe ill of your dearest *friend* or *Father*, *Love* and *experience* would better preserve you from his deceit, than reasoning would do. The *new creature*, or *new nature* in believers, and the *experience* of *Gods Love* communicated by Jesus Christ unto their souls, are constant witnesses to the word of God: *He that believeth hath the witness in himself*; that is, *The Holy Ghost* which was given him, which is an *objective* testimony or an evidence, and an *effective*. Of this see my Treatise of Infidelity. Unsanctified men may be easilier turned to Infidelity, for they never felt the renewed quickning work of faith; nor were ever brought by it to the Love of God and a holy and heavenly mind and life. They that never were Christians at the Heart, are soonest turned from being Christians in opinion and name. *Dir.* 35.

Quest. *By what Reason, evidence or obligation were the Jews bound to believe the Prophets? Seeing* Isaiah, Jeremy, Ezekiel, *&c. wrought no miracles, and there were false prophets in their daies; How then could any man know that indeed they were sent of God, when they nakedly affirmed it?*

Answ. I mention this objection or case, because in my book of the Reas. of Christian Religion (to which for all the rest I refer the Reader) it is forgotten: And because it is one of the hardest questions about our faith.

1. Those that think that every book of Scripture doth now prove it self to be Divine *propria luce*, by its own matter, style and other properties, will accordingly say, that by *Hearing* the *Prophets then*, as well as by *Reading them now*, this intrinsick satisfactory evidence was discernable. All that I can say of this is, that there are such Characters in the Prophecies as are a help to faith, as making it the more easily credible that they are of God, but not such as I could have been ascertained by (especially as delivered by parcels then,) if there had been no more.

2. Nor do I acquiesce in their answer who say that, Those that have the same spirit, know the stile of the spirit in the Prophets. For, 1. This would suppose none capable of believing them groundedly that had not the same spirit; 2. And the spirit of sanctification is not enough to our discerning Prophetical inspirations, as reason and experience fully proveth. The gift of discerning spirits, 1 *Cor.* 12. 10. was not common to all the sanctified.

3. It is much to be obſerved, that God never ſent any Prophet to make a Law or Covenant on which the ſalvation of the people did depend, without the atteſtation of unqueſtionable Miracles. *Moſes* wrought numerous open miracles, and ſuch as controlled and confuted the contradicters ſeeming Miracles in *Egypt*. And Chriſt and his Apoſtles wrought more than *Moſes*. So that the Laws and Covenants by which God would rule and judge the people, were all confirmed beyond all ſuch exception.

4. It muſt be noted that many other Prophets alſo wrought Miracles to confirm their Doctrine, and prove that they were ſent of God, as did *Elias*, and *Eliſha*.

5. It muſt be noted, that there were Schools of Prophets, or ſocieties of them in thoſe times, 1 *Sam.* 10.10. & 19.20. 1 *Kings* 20.35,41. & 22.13. 2 *Kings* 2.3,5,7,15. & 4.1,38. & 5.22. & 6.1. & 9.1. 1 *Cor.* 14.32. Who were educated in ſuch a way as fitted them to the reception of prophetical inſpirations, when it pleaſed God to give them. Not that meer education made any one a Prophet, nor that the Prophets had at all times the preſent actual gift of Prophecy; but God was pleaſed ſo far to own mens commanded diligence, as to joyn his bleſſing to a meet education, and at ſuch times as he thought meet, to illuminate ſuch by Viſions and Revelations above all others. And therefore it is ſpoken of *Amos* as a thing extraordinary, that he was made a Prophet of a herdſman.

6. Therefore a Prophet among the Jews was known to be ſuch, uſually, before theſe Recorded Prophecies of theirs, which we have now in the Holy Scriptures: 1. The ſpirits of the Prophets which are ſubject to the Prophets, were judged of by thoſe Prophets that had indeed the Spirit: And ſo the people had the teſtimony of the other Prophets concerning them. 2. The Lords own direction to know a true Prophet by, *Deut.* 18.22. is the coming to paſs of that which he foretelleth. Now it is like that before they were received into the number of Prophets, they had given ſatisfaction to the ſocieties of the Prophets, by the events of things before foretold by them. 3. Or they might have wrought miracles before to have ſatisfied the members of the Colledge of their calling, though theſe Miracles are not all mentioned in the Scripture. 4. Or the other Prophets might have ſome Divine teſtimony concerning them, by viſions, revelations or inſpirations of their own. So that the people were not left to the credulity of naked unproved aſſertions, of any one that would ſay that he was ſent of God.

7. There were ſome ſigns given by ſome of the Prophets to confirm their word: As *Iſaiahs* predictions of *Hezekiahs* danger, and remedy, and recovery, and of the going back of the ſhadow on *Ahaz* dyal ten degrees, *&c.* And more ſuch there might be, which we know not of.

8. All Prophecies were not of equal obligation. The firſt Prophecies of any Prophet who brought no atteſtation by Miracles, nor had yet ſpoken any Prophecy that had been fulfilled, might be a merciful revelation from God, which might oblige the hearers to a reverent regard, and an enquiry into the authority of the Prophet, and a waiting in ſuſpenſe till they ſaw whether it would come to paſs: And the fulfilling of it increaſeth their obligation. Some Prophecies that foretold but temporal things (captivities or deliverances) might at firſt (before the Prophets produced a Divine atteſtation) be rather a *bare prediction* than a *Law*; and if men believed them not, it might not make them guilty of any damning ſin at all, but only they refuſed that warning of a temporal judgment, which might have been of uſe to them, had they received it.

9. But our obligation now to believe the ſame Scripture Prophecies is greater; becauſe we live in the ages when moſt of them are fulfilled, and the reſt are atteſted by Chriſt and his Apoſtles who proved their atteſtations by manifold Miracles.

10. When the Prophets reproved the known ſins of the people, and called men to ſuch duties as the Law required, no man could ſpeed ill by obeying ſuch a Prophet; becauſe the Matter of his Prophecies was found in Gods own Law, which muſt of neceſſity be obeyed. And this is the chief part of the recorded Prophecies.

11. And any man that ſpake againſt any part of Gods Law (of natural or ſuper-natural revelation) was not to be believed, *Deut.* 13. & 18. Becauſe God cannot ſpeak contrary to himſelf.

12. But the Prophets themſelves had another kind of obligation to believe their own Viſions and Inſpirations, than any of their hearers had: For Gods great extraordinary Revelation, was like the Light, which immediately revealed it ſelf, and conſtrained the underſtanding to know that it was of God: And ſuch were the Revelations that came by Angelical apparitions, and Viſions. Therefore Prophets themſelves might be bound to more, than their bare word could have bound their hearers to. As to wound themſelves, to go bare, to feed on dung, *&c.* And this was *Abrahams* caſe in offering *Iſaac*. Yet God did never command a Prophet, or any by a Prophet, a thing ſimply evil, but only ſuch things as were of a mutable nature, and which his will could alter, and make to be good. And ſuch was the caſe of *Abraham* himſelf, if well conſidered.

PART II.

Directions againſt Hardneſs of Heart.

§. 1. IT is neceſſary that ſome Chriſtians be better informed what *Hardneſs* of *Heart* is who moſt complain of it. The Metaphor is taken from the *Hardneſs* of any matter which a workman would make an impreſſion on: And it ſignifieth the paſſive and active *Reſiſtance* of the heart againſt the Word and Works of God: When it receiveth not the impreſſions which the Word ſhould make, and obeyeth not Gods Commands, but after great and powerful means remaineth as it was before, unmoved, unaffected, and diſobedient. So that *Hardneſs* of *heart* is not a diſtinct ſin, but the habitual power of every ſin, or the deadneſs, unmoveableneſs and obſtinacy of the heart in any ſin. So many *duties and ſins* as there be, ſo many ways may the heart be *hardned* againſt the Word which forbiddeth thoſe ſins, and commandeth thoſe duties. It is therefore an error that hath had very ill conſequents on many perſons, to think that *Hardneſs of Heart* is nothing but a want of *paſſionate feeling* in the matters which concern the ſoul; eſpecially a want of *ſorrow* and *tears*. This hath made them *over-careful* for ſuch *tears*, and *grief*, and *paſſions*, and dangerouſly to make light of the many greater inſtances of the *Hardneſs* of their *Hearts*. Many beginners in Religion (who are taken up in penitential duties) do think that all Repentance is nothing, but a change of opinion, except they have thoſe *paſſionate griefs*, and *tears*, which indeed would well *become* the penitent: And hereupon they take more pains with themſelves to affect their hearts with ſorrow for ſin, and to wring out tears, than they do for many greater duties: But when God calleth them to Love him, and to Praiſe him, and to be Thankful for his Mercies, or to love an enemy, or forgive a wrong; when he calleth

Exod. 7. 13, 14. 2 Kings 17. 14. 2 Chron. 36.13. Nehem. 9. 16,17,29. Iſa.63.17. Dan.5.20. Mar.6.52. & 8.17. & 3.5. John 12. 40. Acts 19.9. Prov. 28. 14. & 29.1. Matth. 19. 8. Mark 16. 14. Rom. 2.5.

calleth them to mortify their earthly mindedneſs, their carnality, their pride, their paſſion, or their diſobedience, they yield but little to his call, and ſhew here much *greater Hardneſs of Heart*, and yet little complain of this, or take notice of it. I intreat you therefore to obſerve, that the greater the *Duty* is, the worſe it is to *harden* the *Heart* againſt it: And the greater the *ſin* is, the worſe it is to *Harden* the heart by obſtinacy in it. And that the *great* duties are, *The love of God and Man, with a mortified and heavenly mind and life*, and to reſiſt Gods Word commanding *theſe* is the great and dangerous *Hardning* of the *Heart*. The *life* of *grace* lyeth, 1. In the preferring of God, and Heaven, and Holineſs in the *Eſtimation* of our minds before all worldly things: 2. In the *Chooſing* them, and Reſolving for them with our *Wills*, before all others: 3. In the *Seeking* of them in the bent and drift of our *Endeavours*. Theſe three make up a *ſtate of Holineſs*. But for ſtrength of *parts*, or *memory*, or *expreſſion*, and ſo for *paſſionate affections* of *ſorrow*, or *joy*, or the *tears* that expreſs them, all theſe in their time, and place, and meaſure are *deſireable*, but not of *neceſſity* to ſalvation, or to the life of grace. They follow much the temperature of the body, and ſome have much of them that have little or no grace, and ſome want them that have much grace. The work of *Repentance* conſiſteth moſt in *loathing* and *falling out* with our ſelves for our ſins, and in forſaking them with abhorrence, and turning unto God; And he that can do *this* without *tears*, is truly *penitent*, and he that hath never ſo many tears *without this*, is *impenitent* ſtill. And that is the *hard hearted* ſinner that *will not* be wrought to a *love* of *Holineſs*, nor let go his ſin, when God commandeth him; but after all exhortations and mercies, and perhaps afflictions is ſtill the ſame, as if he had never been admoniſhed, or took no notice what God hath been ſaying or doing to reclaim him. Having thus told you what *Hardneſs of Heart is*, you may ſee that I have given you *Directions* againſt it at large before, *Chap. 3. Direct. 6. &.* 8. but ſhall add theſe few.

Non tamen ideo beatus eſt, quia patienter miſer eſt, Auguſt de Civit. l. 14. c. 25.

Dir. 1. §. 2. Direct. 1. *Remember the Majeſty and Preſence of that Moſt Holy God, with whom we have to do, Heb.* 4. 13. Nothing will more affect and awe the heart, and over-rule it in the matters of Religion, than the true knowledge of God. We will not talk ſleepily or contemptuouſly to a King: How much leſs ſhould we be ſtupid or contemptuous before the God of Heaven? It is that God whom Angels worſhip, that ſuſtaineth the world, that keepeth us in life, that is always preſent, obſerving all that we think, or ſay, or do, whoſe Commands are upon us, and with whom we have to do in all things; and ſhall we be *hardned* againſt his fear? *Who hath hardned himſelf againſt him and hath proſpered?* Job 9. 4.

Dir. 2. §. 3. Direct. 2. *Think well of the unſpeakable greatneſs and importance of thoſe Truths and Things which ſhould affect you, and of thoſe Duties which are required of you*: *Eternity* of *Joy* or *Torment* is ſuch an amazing thing, that one would think every thought, and every mention either of it, or of any thing that concerneth it, ſhould go to our very hearts, and deeply affect us, and ſhould command the obedience and ſervice of our Souls. It is true, they are things *unſeen*, and therefore leſs apt in that reſpect to affect us, than things *viſible*: But the *Greatneſs* of them ſhould recompence that diſadvantage a thouſand fold. If our *lives lay* upon every *word* we ſpeak, or upon every *ſtep* we go, how carefully ſhould we ſpeak and go? But O how deeply ſhould things affect us which our everlaſting life is concerned in? One would think a thing of ſo great moment, as dying and paſſing into an endleſs life of pain or pleaſure, ſhould ſo take up and tranſport the mind of man, that we ſhould have much ado to bring our ſelves to mind, regard, or talk of the inconſiderable intereſts of the fleſh. How unexcuſable a thing, is a ſenſeleſs, careleſs, negligent heart, when God looketh on us, and Heaven or Hell is a little before us? Yea, when we are ſo heavily laden with our ſins, and compaſſed about with ſo many enemies, and in the midſt of ſuch great and manifold dangers, to be yet ſenſeleſs under all, is (ſo far) to be dead. Will not the wounds of ſin, and the threatnings of the *Law*, and the accuſations of conſcience make you *feel*? He that cannot feel the prick of a Pin, will feel the ſtab of a Dagger, if he be alive.

Dir. 3. *Lento gradu ad vindictam ſui Divina proceditira: tarditatemque ſupplicii gravitate compenſat.* Valerius Max. de Dionyſ. l. 1. c. 2.

§. 4. Direct. 3. *Remember how near the time is when ſtupidity and ſenſeleſs neglect of God will be baniſhed from all the world: and what certain and powerful means are before you at death and judgment, to awaken and pierce the hardeſt heart.* There are but *few* that are quite inſenſible at death: There are *none* paſt feeling after death, in Heaven or Hell. No man will ſtand before the Lord in the day of Judgment, with a ſleepy or a ſenſleſs heart. God will recover your *feeling* by miſery, if you will loſe it by ſin, and not recover it by Grace. He can make you *now* a terrour to your ſelves, *Jer.* 20. 4. He can make conſcience ſay ſuch things in ſecret to you, as you ſhall not be able to forget or ſlight. But if conſcience awake you not, the approach of Death it's likely will awake you; when you ſee that God is now in earneſt with you, and that dye you muſt, and there is no remedy, will you not begin to think now whither muſt I go? and what will become of me for ever? Will you then harden your heart againſt God and his warnings? If you do, the firſt moment of your entrance upon *Eternity*, will cure your ſtupidity for ever. It would grieve a heart that is not ſtone, to think what a *feeling* ſtony hearted ſinners will ſhortly have: When God will purpoſely make them feel, with his wrathful ſtreams of fire and brimſtone? When Satan that now hindreth your *feeling*, will do his worſt to make you *feel*; and Conſcience, the never dying Worm, will gnaw your hearts, and make them *feel* without eaſe or hope of remedy. Think what a wakening day is coming.

Dir. 4 §. 5. Direct. 4. *Think often of the Love of God in Chriſt, and of the Bloody Sufferings of thy Redeemer*; for it hath a mighty power to melt the heart. If Love, and the Love of God, and ſo great and wonderful a Love, will not ſoften thy hardned heart, what will?

Dir. 5. §. 6. Direct. 5. *Labour for a full Apprehenſion of the Evil and Danger of a hardned Heart.* It is the *Death* of the ſoul, ſo far as it prevaileth: At the eaſieſt it is like the ſtupidity of a paralytical member, or a ſeared part: Obſerve the Names which Scripture giveth it. The *Hardning* of *the heart*, *Prov.* 28. 14. The *hardning* of the *neck*, *Prov.* 29. 10. which ſignifieth *Inflexibility*: The *hardning* the *Face*, which ſignifieth impudency, *Prov.* 21. 29. The *ſearedneſs* of the *Conſcience*, 1 *Tim.* 4. 2. The *Impenitency* of the *heart*: Rom. 2. 5. Sometime it is called, *ſottiſhneſs* or *ſtupidity*: *Jer.* 4. 22. Sometime it is called a *not caring*, or *not laying things to heart*; *and not regarding*: Iſa. 42. 25. & 5. 12. & 32. 9, 10, 11. Sometime it is denominated metaphorically from inanimates, *A Face harder than a Rock*: Jer. 5. 3. *Stony Hearts*, Ezek. 11. 19. & 36. 26. *A neck with an Iron ſinew*: Iſa. 48. 4. and *a bow of Braſs*. It is called *ſleep*, and a *deep ſlumber*, and a *Spirit of ſlumber*, Rom. 13. 11. & 11. 8. Matth. 25. 5. and *Death* it ſelf, 1 Tim. 5. 6. Epheſ. 2. 1, 5. Col. 2. 13. Jude 12.

§. 7. Obſerve alſo how dreadful a caſe it is, if it be predominant, both *ſymptomatically* and *effectively*.

ly. It is the Fore-runner of *miſchief*, *Prov.* 28. 14. It is a dreadful ſign of one that is far more unlikely than others to be converted: when they are *alienated from the Life of God by their ignorance*, and are *paſt feeling*, they are *given up to work uncleanneſs with greedineſs*, Ephel. 4. 14. Uſually God calleth thoſe that he will ſave, before they are paſt *feeling*: Though ſuch are not *hopeleſs*, their *hope* lyeth in the recovering of the *Feeling* which they want: And a *hardned heart*, and *Iron Neck*, and *brazen Forehead*, is a ſadder ſign of Gods diſpleaſure, than if he had made the Heavens as Braſs, and the Earth as Iron to you, or let out the greateſt diſtreſs upon your Bodies. When Men have *Eyes and ſee not*, and *ears and hear not*, and *hearts but underſtand not*, it is a ſad prognoſtick that they are very unlikely to be *converted and forgiven*, Mark 4. 12. Acts 28. 27. A *hardned heart* (predominantly) is garriſoned and fortified by Satan, againſt all the means that we can uſe to help them: and none but the Almighty can caſt him out and deliver them. Let Husband, or Wife, or Parents, or the deareſt Friends intreat a hardned ſinner to be converted, and he will not hear them. Let the learnedeſt, or wiſeſt, or holieſt Man alive both preach, and beſeech him, and he will not turn. At a diſtance he may reverence and honour a *great Divine*, and a learned, or a holy Man, eſpecially when they are *dead*: But let the *beſt man on earth* be the *Miniſter* of the place where he liveth, and intreat him daily to repent, and he will either hate and perſecute him, or neglect and diſobey him. What Miniſter was ever ſo learned, or holy, or powerful a Preacher, that had not ſad Experience of this? When the Prophet, *Iſa.* 53. 1. cryeth out, *Who hath believed our report?* And the Apoſtles were fain to ſhake off the duſt of their Feet againſt many that rejected them; and were abuſed, and ſcorned, and perſecuted by thoſe whoſe ſouls they would have ſaved? Nay, Jeſus Chriſt himſelf was refuſed by the moſt that heard him: And no Miniſter dare compare himſelf with Chriſt. If our Lord and Maſter was blaſphemed, ſcorned and murdered by ſinners, what better ſhould his ableſt Miniſters expect? St. *Auguſtine* found Drunkenneſs ſo common in *Africk*, that he motioned that a *Council* might be called for the ſuppreſſion of it: But if a General Council of all the Learned Biſhops and Paſtors in the World were called, they could not convert one *hardned* ſinner, by all their *Authority*, *Wit*, or *Diligence*, without the power of the Almighty God. For will they be converted by Man, that are *hardned* againſt God? What can we deviſe to ſay to them that can reach their hearts, and get within them, and do them good? Shall we tell them of the Law and Judgments of the Lord, and of his wrath againſt them? Why all theſe things they have heard ſo often till they ſleep under it, or laugh at them. Shall we tell them of Death, and Judgment, and Eternity? Why we ſpeak to the Poſts or men aſleep: They hear us as if they heard us not. Shall we tell them of endleſs *Joy* and *Torments*? They *feel* not, and therefore *fear* not, nor regard not: They have heard of all theſe, till they are aweary of hearing them, and our words ſeem to them, but as the noiſe of the Wind or Water, which is of no ſignification. If Miracles were wrought among them by a Preacher, that healed the ſick, and raiſed the dead, they would wonder at him, but would not be converted. For Chriſt did thus, and yet prevailed but with few, *John* 11. 48. 53. And the Apoſtles wrought Miracles and yet were rejected by the moſt, *Acts* 7. 57. & 22. 22. Nay, if one of their old companions ſhould be ſent from the dead to give them warning, he might *affright* them, but not *convert* them; for Chriſt hath told us ſo himſelf, *Luke* 16. 31. Or if an Angel from Heaven ſhould preach to them, they would be hardned ſtill, as *Balaam* and others have been. Chriſt roſe from the dead, and yet was after that rejected. We read not of the Converſion of the Souldiers that watcht his Sepulchre, though they were affrighted with the ſight of the Angels; but they were after that hired for a little money, to lye, and ſay that Chriſts Diſciples ſtole him away. If Magiſtrates that have power on their bodies, ſhould endeavour to bring them to *Godlineſs*, they would not obey them, nor be perſwaded. King *Hezekiah*'s meſſengers were but mocked by the People. *David* and *Solomon* could not convert their hardned Subjects. Puniſh them and hang them, and they will be wicked to the death: Witneſs the impenitent Thief that dyed with Chriſt, and dyed reproaching him. Though God afflict them with rod after rod, yet ſtill they ſin and are the ſame: *Pſal.* 78. *Hoſ.* 7. 14. *Amos* 4. 9. *Jer.* 5. 3. *Iſa.* 1. 5. Let death come near and look them in the face, and let them ſee that they muſt preſently go to judgment, it will affright them, but not convert them. Let them know and confeſs that ſin is bad, that Holineſs is beſt, that death and eternity are at hand, yet are they the ſame, and all will not win their hearts to God: Till Grace take away their ſtony hearts, and give them tender fleſhly hearts, *Ezek.* 36. 26.

§. 8. Direct. 6. *Take notice of the doleful effects of hard heartedneſs in the world.* This fills the world with wickedneſs and confuſion; with Wars and bloodſhed, and leaveth it under that lamentable deſertion and deluſion, which we behold in the far greateſt part of the Earth. How many Kingdoms are left in the blindneſs of Heatheniſm and Mahometaniſm, for *hardning* their hearts againſt the Lord! How many Chriſtian Nations are given up to the moſt groſs deceits of Popery, and Princes and People are enemies to Reformation; becauſe they hardned their hearts againſt the light of truth. What vice ſo odious, even beaſtly filthineſs, and bittereſt hatred and perſecution of the ways of God, which men of all degrees and ranks, do not ſecurely wallow in through the *hardneſs* of their hearts? This is the thing that grieves the godly, that wearieth good Magiſtrates, and breaks the hearts of faithful Miniſters: when they have done their beſt, they are fain, as Chriſt himſelf before them, to *grieve for the hardneſs of Mens hearts*. Alas, we live among the dead: Our Towns and Countries are in a ſadder caſe than *Ægypt*, when every houſe had a dead man. Even in our Churches it were well if the dead were only under ground, and moſt of our ſeats had not a dead man, that ſitteth as if he heard, and kneeleth as if he prayed, when nothing ever pierced to the quick. We have ſtudied the moſt quickning words! we have preached with tears in the moſt earneſt manner, and yet we cannot make them feel: As if we cried like *Baals* worſhippers, *O Baal hear us*; or like the *Iriſh* to their dead [Why wouldſt thou dye, and leave thy houſe, and lands, and friends?] So we talk to them about the death of their ſouls, and their wilful miſery, who never *feel* the weight of any thing we ſay: we are left to ring them a peal of lamentation, and weep over them as the dead that are not moved by our tears: we caſt the ſeed into ſtony Ground, *Matth.* 13. 5, 20. It ſtops in the ſurface, and it is not in our power to open their hearts, and get within them. I confeſs that we are much to blame our ſelves, that ever we did ſpeak to ſuch miſerable ſouls without more importunate earneſtneſs and tears: (and it is becauſe the ſtone of the heart is much uncured in our ſelves; for which God now juſtly layeth ſo many of us by:) But yet we muſt ſay our *importunity* is ſuch, as leaveth them without excuſe: we ſpeak to them of the greateſt matters in all the world: we ſpeak it to them in the name of God: we ſhew them his own word

Dir. 6.

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for it; and pleid with them the Arguments which he hath put into our mouths: and yet we ſpeak as to poſts and ſtones, to men *paſt feeling*. What a pitiful ſight was it to ſee Chriſt ſtand weeping over *Jeruſalem*, for the hardneſs of their hearts, and the nearneſs and greatneſs of their miſery? while they themſelves were ſo far from *weeping* for it, that they raged againſt the life of him that ſo much pityed them? We bleſs God that it is not thus with all: He hath encouraged ſome of us with the heart-yielding obedient attention of many great Congregations: But among the beſt, alas, how many of theſe *hardned* ſinners are mixed? and in many places how do they abound? Hence it is that ſuch odious abominations are committed; ſuch filthineſs, and lying, and perjury, and acts of malicious enmity againſt the ſervants of the Lord; and that ſo many are *haters of God* and *Godlineſs*. If Satan had not firſt *hardned* their *hearts*, he could never have brought them to ſuch odious crimes, as now with impudency are committed in the Land. As *Lots* daughters were fain to make their Father drunk, that he might commit the ſin of inceſt; ſo the Devil doth firſt deprive men both of *reaſon* and *feeling*, that he might bring them to ſuch heinous wickedneſs as this, and make them laugh at their own deſtruction, and abhor thoſe moſt, that fain would ſave them: And they are not only *paſt feeling*, but ſo hate any quickning Miniſtry, or Truth, or Means which would recover their *feeling*, that they ſeem to go to Hell as ſome condemned Malefactors to the Gallows, that make themſelves drunk before they go, as if it were all they had to care for to keep themſelves hoodwinkt, from *knowing* or *feeling* whither they go, till they are there.

§. 9. See what a Picture of a *hardned* people God giveth to Ezekiel 3. 7. *But the houſe of* Iſrael *will not hearken to thee; for they will not hearken to me: for all the houſe of* Iſrael *are impudent and hard hearted.* Obſerve but what *a caſe* it is that they are ſo *inſenſible* of, and then you will ſee what a *hard hearted ſinner, paſt feeling*, is.

1. They are the Servants of ſin, *Rom. 6. 16.* in the power of it; corrupted by it; and yet they *feel* it not.

2. They have the guilt of many thouſand ſins upon them, all is unpardoned that ever they committed, and yet they *feel* it not.

3. They have the threatnings and curſes of God in force againſt them in his Word; even words ſo terrible, as you would think might affright them out of their ſins or their wits; and they take on them to believe this Word of God; and yet *they feel not.*

4. They are in the power of the Devil; ruled and deceived by him, and taken captive by him at his will, *Acts* 26. 18. 2 *Tim.* 2. 26.

5. They may be certain that if they dye in this condition they ſhall be damned, and they are uncertain whether they ſhall live another day: they are never ſure to be one hour longer out of Hell: and yet *they feel not.*

Feriemini, moriemini, ſentietis: an cæci autem an videntes, id in veſtra manu eſt. Optate igitur bene mori (quod ipſum niſi bene vixeritis fruſtra eſt.) Optate, inquam, nitimini, & quod in vobis eſt facile: reliquum illi committite; qui vos in hanc vitam ultro non vocatos intulit; egreſſurus, non niſi vocatus & rogatus manum dabit. Non mori autem nolite optare. Petrach. Dial. 107. l. 2.

6. They know that they muſt dye, and that it is a great change, and of the greateſt, endleſs conſequence, that death will make with them, and they know that this is *ſure* and *near*, and are paſt doubt of it, and yet *they feel it not.*

7. They muſt ſhortly appear before the Lord, and be judged for all that they have done in the body, and be doomed to their endleſs ſtate; and yet *they feel not.*

8. They know that life is ſhort, and that they have but a little time to prepare for all this terrible change, and that it muſt go with them for ever, as they now prepare; and yet *they feel not.*

9. They hear and read of the caſe of *hardned* wicked men, that have gone before them, and have reſiſted grace, and loſt their time, as they now do: and they read or hear of the miſerable end that ſuch have come to: and yet *they feel not.*

10. They have a world of examples continually before them: They ſee the filthy lives of many for their warning, and the holy lives of others for their imitation, and ſee how Chriſt and Satan ſtrive for ſouls; and yet *they feel not.*

11. They are always before the eye of God, and do all things before his face: He warned them, and calleth them to repentance: and yet *they feel not.*

12. They have Chriſt as it were crucified before their eyes, *Gal.* 3. 1. They hear of his Sufferings: They may ſee in him what ſin is, and what the Love of God is: He pleadeth with them his blood and Sufferings againſt their obſtinate unkindneſs; and yet *they feel not.*

13. They have everlaſting joy and glory offered them, and Heaven ſo opened to them in Gods promiſes, that they may ſee it as in a Glaſs: 1 *Cor.* 13. 12. They take on them to believe, how much the bleſſed Spirits there abhor ſuch wickedneſs as theirs: and yet *they feel not.*

14. They have the Torments of Hell opened to them in the Word of God: They read what impenitent ſouls muſt ſuffer to all eternity: They hear ſome in deſpair in this life roaring in the miſery of their Souls: They hear the joyful thankſgivings of Believers, that Chriſt delivereth them from thoſe torments; and yet *they feel not.*

15. All the Promiſes of Salvation in the Goſpel, do put in an Exception againſt theſe Men, *unleſs they be converted:* They are made to the *Penitent* and not to the *Impenitent*: There is Juſtification and life; but not for them. *There is no condemnation to them that are in Chriſt Jeſus, that walk not after the Fleſh, but after the Spirit*: Rom. 8. 1. *But he that believeth not, is condemned already*: Joh. 3. 18, 36. and they that after their *hardneſs and impenitent hearts, do treaſure up wrath againſt the day of wrath,* ſhall have *tribulation and anguiſh*, Rom. 2. 5, 6, 7. Here is comfort for repenting ſinners, but none (but on condition they repent) *for them*: when others are welcomed to Chriſts marriage Feaſt, he ſaith to theſe [*How came you in hither?*] and yet *they feel not.*

16. They ſtill carry about with them the doleful evidences of all this miſery: One would think the ambitious, and covetous, and voluptuous might ſee theſe *death-marks* on themſelves; and the ungodly might *feel* that God hath not their hearts; eſpecially they that *hate* the Godly, and ſhew their wolfiſh cruelty againſt them, and are the progeny of *Cain*; and yet they *feel not* any of this, but live as quietly, and talk as pleaſantly, as if all were well with them, and their ſouls were ſafe, and their calling and election were made ſure. Alas, if theſe ſouls, were not *hardned* in ſin, we ſhould ſee it in their tears, or hear it in their complaints; they would after Sermon ſometime come to the Miniſter, as they *Acts* 2. 37. & *Acts* 16. 30. *Sirs, what muſt we do to be ſaved?* or we ſhould ſee it in their lives, or hear of it by report of others, who would obſerve the change that grace hath made; and Sermons would ſtick longer by them, and not at beſt be turned off with a fruitleſs commendation; and ſaying, it was a good Sermon, and there is an end of it. Judge now by this true deſcription which I have given you, what a *hardned ſinner is.* And then the *godly* may ſo ſee cauſe to bewail the *remnants* of this miſchief, as yet to be daily thankful to God, that they are not in the *power* of it.

§ 10

Dir. 7. §. 10. Direct. 7. *Live if you can poſſibly under a lively quickning Miniſtry, and in the Company of ſerious lively Chriſtians*: It is true, that we ſhould be deeply affected with the truths of God, how coldly ſoever they be delivered: But the queſtion is not, what is *our duty*, but what is our diſeaſe and *our neceſſity* and the *proper remedy*: All men *ſhould* be ſo *holy*, as not to need any exhortations to converſion at all: But ſhall the Miniſters therefore *neglect* ſuch exhortations, or they that need them turn away their ears? Hear if poſſible that Miniſter that firſt *feels* what he ſpeaks, and ſo ſpeaks what he *feels*, as tendeth moſt to make you *feel*: Iſa. 58. 1, 2. *Cry aloud; ſpare not, lift up thy Voice like a Trumpet, and ſhew my People their tranſgreſſions, and the Houſe of* Iſrael *their ſins*: Though ſuch *as ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the Ordinances of their God.* God is the chief Agent, but he uſeth to work according to the fitneſs of the inſtrument. O woful caſe! to hear a dead Miniſter ſpeaking to a dead people, the living truths of the living God! As Chriſt ſaid, *If the blind lead the blind, both will fall into the ditch*; And if the *dead muſt raiſe the dead*, and the ungodly *enemies* of a holy life muſt bring men to *godlineſs* and to a *holy life*, it muſt be by ſuch a power as once made uſe of clay and ſpittle, to open the eyes of the blind. It ſeems it was a Proverb in Chriſts days, *Let the dead bury their dead*: But not, *Let the dead raiſe the dead*: God *may honour* the bones of the dead Prophet with the raiſing a Corpſe that is caſt into its grave, and toucheth them: A meeting of a dead Miniſter and a dead people, is like a place of Graves; and though it be a lamentable thing to hear a man ſpeak without any life, of *life eternal*, yet God *can* concur to the quickning of a ſoul. But ſure we have no great reaſon to expect that ordinarily he ſhould convert men ſo miraculouſly, without the moral aptitude of means. It is moſt incongruous for any man in his familiar diſcourſe, to ſpeak without great ſeriouſneſs and reverence, of things concerning life eternal: But for a Preacher to talk of God, of Chriſt, of Heaven and Hell, as coldly and ſleepily, as if he were perſwading men not to believe him, or regard him, that no more regards himſelf, is leſs tolerable. It is a ſad thing to hear a man draw out a dreaming dull diſcourſe about ſuch aſtoniſhing weighty things: and to ſpeak as if it were the buſineſs of his art, to teach men to ſleep while the names of Heaven and Hell are in their ears, and not to be moved while they hear the meſſage of the living God, about their life or death everlaſting. If a man tell in the Streets of a fire in the Town, or a Souldier bring an Alarm of the enemy at the Gates, in a reading or jeaſting tone, the hearers will neglect him, and think that he believeth not himſelf. I know it is not meer noiſe that will convert a ſoul: A bawling fervency which the hearers may diſcern to be but hiſtrionical and affected, and not to come from a ſerious heart, doth harden the auditors worſt of all: A rude unreverent noiſe is unbeſeeming an Embaſſadour of Chriſt: But an ignorant ſaying of a few confuſed words, or a ſleepy recital of the moſt pertinent things, do as little beſeem them. Chriſt raiſed not *Lazarus* by the loudneſs of his voice; But where the natural ears are the paſſage to the mind, the voice and manner ſhould be ſuitable to the matter. Noiſe without ſeriouſneſs and pertinent matter, is like Gunpowder without Bullet, that cauſeth ſound, and no execution: And the weightieſt matter without clear explication and lively application, is like Bullet without Powder: If you will throw Cannon Bullets at the enemy with your hands, they will ſooner fall on your feet than on them. And it is *deadneſs* aggravated by *hypo*- [illegible] *acher will pretend moderation, as if he were afraid of ſpeaking too loud and earneſtly, leſt he ſhould awake the *dead*, whom lightning and thunder will not awake; and when he will excuſe himſelf by accuſing thoſe that are not as drowſie or dead as he; and would make men believe that *ſeriouſneſs* is intemperate rage or madneſs: If you are caſt upon a cold and ſleepy Miniſter, conſider the matter more than the manner: But chooſe not ſuch a one for the cure of hardneſs and inſenſibility of heart.

2 Kings 23. 21.

§. 11. Direct. 8. *Take notice how ſenſible tender hearted Chriſtians are, of ſins far leſs than thoſe that you make a jeaſt of*: And how cloſe thoſe matters come to their hearts that touch not yours. And have not you as much cauſe to be moved as they? and as much need to lay ſuch things to heart? Did you but know what a trouble it is to them, to be haunted with *temptations* to the unbelief and Atheiſm which *prevaileth* with you: tho' they are far from chooſing them or delighting in them! did you ſee how *involuntary thoughts* and *frailties* make ſome of them aweary of themſelves! and how they even hate their hearts for believing no more, and loving God no more, and for being ſo ſtrange to God and Heaven, when yet there is nothing in the world ſo dear to them, nor hath ſo much of their Eſtimation or Endeavour! You would think ſure that if ſuch hearts *had your ſin* and *miſery* to *feel*, they would feel it to their grief indeed, (unleſs the *ſin* it ſelf did hinder the feeling, as it doth with you.) Let *tender hearted* Chriſtians inſtruct you, and not be witneſſes againſt you. Dir. 8.

§. 12. Direct. 9. *Take heed of hardning Company, Examples, and Diſcourſe.* To hear men rail and ſcoff at Holineſs, and curſe, and ſwear, and blaſpheme the Name and Truth of God, will at firſt make you tremble. But if you wilfully caſt your ſelf ordinarily into ſuch Company, by degrees your ſenſe and tenderneſs will be gone, and you will find a very great hardning power, in the company and frequent diſcourſe and practiſes, which your ſelves condemn. Dir. 9.

§. 13. Direct. 10. *Take heed of wilful ſinning againſt knowledge: much more of lying in ſuch ſin unrepented of.* It greatly hardneth to ſin againſt knowledge; and much more to commit ſuch ſins over and over. This grieveth and driveth away the Spirit, and dangerouſly provoketh God to leave men to themſelves. Dir. 10.

§. 14. Direct. 11. *Take heed of being cuſtomary in the uſe of thoſe means that muſt be the means of curing heardned hearts.* If once the lively preaching and holy living and fervent praying, of the ſervants of God, be taken by thee but as matters of courſe, and thou go with them to Church and to prayers, but as to eat, or drink, or kneel with them but for cuſtom; thou wilt be as the Smiths Dog that can ſleep by the Anvil, while the Hammers are beating, and the Sparks are flying about his ears. It is dangerous to grow Cuſtomary and dull, under powerful lively helps. Dir. 11.

§. 15. Direct. 12. *Be often with the ſick, and in the houſe of mourning, and read thy leſſon in the Church-yard, and let the grave, and bones, and duſt inſtruct thee*: When thou ſeeſt the *End of all* the living; perhaps thou wilt ſomewhat *lay it to heart*. *Sight* will ſometime do more than the *hearing* of greater things. Fear may poſſibly touch the heart, that hath not yet ſo much ingenuity as to be melted by the Force of Love. And ordinarily the humbling and ſoftning of a hard impenitent heart *begins* in *Fear*, and *ends* in *Love*. The work of *preparation* is in a manner the work of *Fear* alone: The firſt work of true *Converſion* is begun in a great meaſure of *fear*, and ſomewhat of *Love*; but ſo little as is ſcarce perceived, becauſe of the more ſenſible operations of *Fear*. And as a Chriſtian Dir. 12.

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groweth, his *Love* encreaſeth, till perfect Love in the ſtate of perfection have caſt out all *tormenting fear*, though not our *Reverence* or filial fear of God. Look therefore into the grave, and remember man that *thou muſt dye! thou muſt dye!* it is paſt all controverſie that *thou muſt dye*: And doſt thou know where thou muſt appear, when death hath once performed its office? Doſt thou not believe that after Death comes Judgment? Doſt thou not know that thou art now in a life of *tryal*, in order to endleſs *Joy or miſery*? and that this life is to be lived but once? and if thou miſcarry now, thou art undone for ever? and that all the hope of preventing thy damnation, is *Now* while this life of *tryal* doth continue? *Now is the accepted time: this is the day of ſalvation:* If Hell be prevented, it muſt be *Now* prevented! If ever thou wilt *pray*, if ever thou wilt be *converted*, if ever thou wilt be made an heir of Heaven, it muſt be *Now*: O man, how quickly will patience have done with thee, and *time* be gone, and *then*, *O then*, it will be *too late*. Knoweſt thou not, that all the *care*, and *labour*, and *hope* of the Devil for thy damnation is laid out this way, if it be poſſible to find thee other work, or take thee up with other thoughts, or keep thee aſleep with *preſumptuous hopes*, and carnal mirth, and pleaſures, and company, or quiet thee by *delayes*, till *time* be gone, and it be too late? And wilt thou let him have his will and pleaſure him with thy own perdition? Doſt thou think theſe are not things to be *conſidered* on? Do they not deſerve the ſpeedieſt ſerioufeſt thoughts? At leaſt uſe thy *Reaſon* and *ſelf-love* to the awakening, and moving, and ſoftning, thy Hardned heart.

PART III.

Directions againſt Hypocriſie.

Multi Chriſtum oſculantur; pauci amant: Aliud eſt εὐλὰν, aliud καταλιλεὶν: Abr. Bucholtzer in Scultet. cur. p. 15. *Dicunt Stoici ſapientes eſſe ſinceros, obſervatèque & cavere ſollicite nequid de ſe melius quam ſit commendare putemus fuco ſeu arte aliqua mala occultante, & bona quæ inſunt apparere faciente, ac circumcidere vocis omnem fictionem.*

§. 1. HYpocriſie is the acting the part of a *Religious perſon* as upon a *ſtage*, by one that is not *Religious* indeed. A *ſeeming* in Religion to be what you are not, or to do what you do not. Or a *diſſembling* or *counterfeiting* that piety which you have not: To *counterfeit* a *ſtate of Godlineſs* is the ſin only of the *unregenerate*, who at the preſent are in a ſtate of miſery: To *counterfeit* ſome *particular act* of *Godlineſs*, or ſome *higher degree*, is an odious ſin, but ſuch as a *regenerate* perſon may be tempted into. This *act* of *Hypocriſie* doth not denominate the perſon an *Hypocrite*; but the *ſtate* of *Hypocriſie* doth. Every *Hypocrite* therefore is an *ungodly* perſon *ſeeming Godly*: or one that indeed is *no true Chriſtian*, *profeſſing* himſelf a Chriſtian. Of *Hypocrites* there be two ſorts: ſome deſire to *deceive others* but not *themſelves*, but *know themſelves* to be but diſſemblers; and theſe are commonly called, *Groſs Hypocrites*: And ſome *deceive* both *themſelves* and *others*, and think they are *no Hypocrites*, but are as confident of their honeſty and ſincerity, as if they were no diſſemblers at all: But yet they are as verily *Hypocrites* as the former, becauſe they *ſeem* to be Religious and *ſincere* when indeed they *are not*, though they *think they are*: and *profeſs* themſelves to be *true Chriſtians*, when they are nothing leſs. Theſe are called, *Cloſe Hypocrites*, becauſe they know not themſelves to be *Hypocrites*; (though they *might* know it if they would.) This is the commoneſt ſort of *Hypocrites*.

§. 2. There are alſo two *Degrees* of *Hypocrites*: Some of them have only a *General profeſſion* of *Chriſtianity* and *Godlineſs* which is the profeſſed Religion of the Country where they live: and theſe are *Hypocrites* becauſe they *profeſs* to be what they are not: And others make a greater and *extraordinary profeſſion* of ſpecial ſtrictneſs in their Religion, when they are not ſincere: And theſe are *Eminently* called *Hypocrites*: Such as the Phariſees were among the Jews, and many Fryers, and Jeſuits, and Nuns among the Papiſts, who by their ſeparating Vows, and Orders, and Habits, profeſs *extraordinarily* an *extraordinary* meaſure *of* devotion, while they want the *life of Godlineſs*.

§. 3. In all Hypocriſie there is conſiderable, 1. The thing *pretended*. 2. The *pretence*, or means of *ſeeming*, or the cloke of their deceit. 1. The thing *pretended by common Hypocrites* is to be *true Chriſtians*, and *ſervants of God*, and *heirs of Heaven*, though not to be ſo *zealous* in it as ſome of a higher degree. The thing pretended by *Eminent Hypocrites* is, to be *zealous eminent Chriſtians*, or at leaſt to be *ſincere* in a ſpecial manner, while they diſcern the common Hypocrite *not to be ſincere*. 2. The *cloak* of *ſeeming* or *pretence* by which they would be thought to be what they are not, is any thing in general that hath an *appearance* of *Godlineſs*, and is apt to make others think them godly. And thus there are *divers ſorts* of *Hypocrites* according to the variety of their *cloaks* or *ways* of *diſſimulation*, though *hypocriſie* it ſelf be in all of them the ſame thing. As among the very *Mahometans*, and *Heathens*, there oft ariſe ſome notable Hypocrites, that by *pretended Revelations* and *auſterity* of life, profeſs themſelves (as *Mahomet* did) to be *Holy* perſons, that had ſome extraordinary familiarity with God or Angels. So among the Papiſts there are, beſides the *common ones*, as many ſorts of *Hypocrites* as they have ſelf-deviſed *Orders*. And every where the *cloak* of the *common Hypocrite* is ſo *thin* and *tranſparent*, that it ſheweth his nakedneſs to the more intelligent ſort: And this puts the *Eminent Hypocrite* upon ſome more laudable *pretence* that is not ſo tranſparent. As for inſtance, the *Hypocriſie* of common Papiſts, whoſe cloak is made up of penances and ceremonies, of ſaying over latin words, or numbring words and beads for prayers, with all the reſt of their trumpery before named (*Chap. 3. Gr. Dir. 15. Dir. 11.*) is ſo thin a cloak that it will not ſatisfie ſome among themſelves, but they withdraw into diſtinct ſocieties and orders, (the *Church* and the profeſſion of *Chriſtianity* being not enough for them) that they may *be Religious*, as if they ſaw that the reſt are *not Religious*. And then the common ſort of *ungodly Proteſtants* have ſo much *wit* as to ſee through the *cloak* of *all* the *Popiſh Hypocriſie*: and therefore they take up a fitter for themſelves: and that is, the name of a *Proteſtant Reformed Religion* and *Church*, joyned to the *Common Profeſſion* of *Chriſtianity*: The *Name* or *Profeſſion* of a *Chriſtian* and a *Proteſtant* with *going to Church*, and a *heartleſs lip-ſervice* or *ſaying their Prayers*, is the *cloak* of all *ungodly Proteſtants*. Others diſcerning the thinneſs of *this cloak*, do think to make themſelves a better, and they take up the *ſtricteſt opinions* in *Religion*, and own thoſe which they account the *ſtricteſt party*, and own that which they eſteem the *pureſt* and moſt *ſpiritual worſhip*; The cloak of theſe men is their *opinions*, *party* and *way* of *worſhip*, while their carnal lives detect their Hypocriſie. Some that ſee through

Laert. in Zenone. Philoſophia res adeo difficilis eſt, ut tam vel ſimulare magna ſit pars philoſophiæ. Paul. Scalig. It was one of the *Roman* Laws of the 12. tables, [*Impius ne audeto placere donis iram Deorum*] [Let no ungodly perſon dare to go about to appeaſe the diſpleaſure of the Gods by gifts] *viz.* He muſt appeaſe them firſt by reformation. *Bona conſcientia prodire vult & conſpici, Ipſas nequitia tenebras timet.* Senec.

through all these *pretences*, do take up the most excellent cloak of all, and that is, *An appearance of serious spirituality in Religion, with a due observation of all the outward parts and means, and a Reformation of life, in works of piety, Justice and charity*; I say, *An appearance* of all these; which if they had indeed, they were *sincere*, and should be saved, in which the *Godly Christian* goeth beyond them all.

§. 4. By this it is plain, that among us in *England all men* that are *not Saints* are *Hypocrites*, because that all (except here or there a Jew or Infidel) profess themselves to be *Christians*; and every true Christian is a *Saint*. They know that none but *Saints* or *Godly* persons shall be saved: And there is few of them that will renounce their hopes of Heaven; and therefore they must pretend to be all godly. And is it not most cursed horrid hypocrisie, for a man to pretend to Religion as the only way to his salvation, and confidently call himself a Christian, while he hateth and derideth the *power* and *practice* of that very Religion which he doth profess? Of this see my Treatise of *The vain Religion of the Formal Hypocrite.*

§. 5. The Hypocrites *Ends* in his pretences and dissemblings are not all the same: One intendeth the pleasing of Parents or some friends on whom he doth depend, that will else be displeased with him, and think ill of him: Another intendeth the pleasing of the higher powers, when it falls out that they are friends to Godliness. Another intends the preserving of his esteem with religious persons, that they may not judge him wicked and prophane. Another intendeth the hiding of some particular villany, or the success of some ambitious enterprize. But the most *common end* is to quiet and comfort their guilty souls, with an *Image* of that *Holiness* which they are without, and to steal some peace to their Consciences by a lye: And so because they will not be Religious indeed, they will take up some shew or image of Religion, to make themselves as well as others believe that they are Religious.

When *Petrarch* in *vita sua* speaketh of others extolling his eloquence, he addeth his own neglect of it, *Ego modo bene vixissem, qualiter dixissem parvi facerem. Ventosa gloria est, de solo verborum splendore famam quærere.*

Conscientiam potius quam famam attende. Falli sæpe poterit fama: Conscientia nunquam. Senec.

Dir. 1. §. 6. Direct. 1. *To escape Hypocrisie understand well wherein the life and power of Godliness doth consist, and wherein it differeth from the lifeless Image or Corpse of Godliness.* The *life of Godliness* is expressed in the 17 Grand Directions in Chap. 4. It principally consisteth in such a faith in Christ as causeth us to Love God above all, and obey him before all, and prefer his favour and the hopes of Heaven before all the pleasures, or profits or honours of the world, and to worship him in spirit and truth according to the direction of his word. The *Images* of *Religion* I shewed you before §. 3. Take heed of such a lifeless Image.

Dir. 2. §. 7. Direct. 2. *See that your chief study be about the Heart, that there Gods Image may be planted, and his interest advanced, and the interest of the world and flesh subdued, and the Love of every sin cast out, and the Love of Holiness succeed: and that you content not your selves with seeming to do good in outward acts, when you are bad your selves, and strangers to the great internal duties.* The first and great work of a Christian is about his *heart*. There it is that God dwelleth by his spirit, in his Saints; And there it is that sin and Satan reign in the ungodly. The *great duties* and the *great sins* are those of the *heart*. There is the *root* of Good and Evil: The *tongue* and *life* are but the fruits and expressions of that which dwelleth within. The inward habit of sin is a second *nature*: And a *sinful nature* is worse than a *sinful act*. *Keep your hearts with all diligence: for from thence are the issues of life*, Prov. 4. 23. Make *the tree good* and the *fruit* will be *good*: But the *viperous generation that are evil, cannot speak good, for out of the abundance of the heart the mouth speaketh*, Matth. 12. 33, 34. Till the spirit have regenerated the soul, all outward Religion will be but a dead and pitiful thing: Though there is something which God hath appointed an unregenerate man to do in order to his own conversion, yet no such antecedent act will prove that the person is justified or reconciled to God, till he be converted. To make up a Religion of *doing* or *saying* something that is good, while the heart is void of the spirit of Christ, and sanctifying grace, is the Hypocrites Religion, *Rom.* 8. 9.

Sic viven-dum est quasi in conspectu vivamus. Sic cogi-tandum tanquam aliquis pectus intimum prospicere possit. Senec. *Rem dicam ex qua mores æsti-mes no-stras:*

Vix quempiam invenies, qui possit aperto ostio vivere: j nitores conscientiæ nostræ—— suppositi: sic vivimus ut deprehendi sit subito aspici. Senec. Ep. 96.

Dir. 3. §. 8. Direct. 3. *Make conscience of the sins of the thoughts and the desire and other affections or passions of the mind, as well as of the sins of tongue or hand:* A lustful thought, a malicious thought, a proud ambitious or covetous thought, especially if it proceed to a wish or contrivance or consent, is a sin the more dangerous by how much the more inward and near the heart, as Christ hath shewed you, *Mat.* 5. & 6. The Hypocrite who most respecteth the eye of man, doth live as if his *Thoughts* were free.

Dir. 4. §. 9. Direct. 4. *Make conscience of secret sins, which are committed out of the sight of men, and may be concealed from them, as well as of open and notorious sins.* If he can do it in the dark and secure his reputation, the Hypocrite is bold: But a sincere believer doth bear a reverence to his conscience, and much more to the all seeing God.

Dir. 5. §. 10. Direct. 5. *Be faithful in secret duties which have no witness but God and Conscience*: As meditation and self-examination, and secret prayer: And be not only Religious in the sight of men.

Dir. 6. §. 11. Direct. 6. *In all publick worship be more laborious with the heart, than with the tongue or knee: and see that your tongue over-run not your heart, and leave it not behind*: Neglect not the due composure of your words, and due behaviour of your Bodies: But take much more pains for the exercise of holy *desires* from a believing, loving, fervent soul.

Dir. 7. §. 12. Direct. 7. *Place not more in the externals, or modes, or circumstances, or ceremonies of worship than is due, and lay not out more zeal for indifferent or little things, than cometh to their share; but let the great substantials of Religion have the precedency and be far preferred before them:* Let the *Love of God and man* be the sum of your obedience: And be sure you learn well what that meaneth; *I will have mercy and not sacrifice.* And remember that the great thing which *God requireth of you, is to do Justice, and love mercy, and walk humbly with your God. Destroy not him with your meat for whom Christ dyed.* Call not for *fire from Heaven* upon Dissenters; and think not every man intolerable in the Church, that is not in every little matter of your mind. Remember that the hypocrisie of the Pharisees is described by Christ, as consisting in a zeal for their own traditions and the inventions of men, and the smallest matters of the Ceremonial Law, with a neglect of greatest moral duties, and a furious cruelty against the spiritual worshippers of God, Matth. 15. 2. *Why do thy disci-*

It is a pitiful cure of the Indians idolatry which the honest Jesuit *Acosta* (as the rest) preferiseth *lib.* 5. *c.* 11. *p.* 483. [But you must especially take care, that saving rites obliterated by ceremonies. Let the Priests perswade the novices, that holy water, Images, Rosaries, Grains, and Torches, and the rest which the Church alloweth and useth, are very fit for them; and let them extol them with many praises in their popular Sermons, that instead of the old superstition they may be used to new and religious signs.] This is to quench the fire with oyl.

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ples tranſgreſs the Tradition of the Elders? For they waſh not their hands when they eat bread. v. 7. *Ye Hypocrites, well did* Eſaias *propheſy of you,* ſaying, *This people draweth nigh unto me with their Mouth, and honoureth me with their Lips, but their heart is far from me: but in vain do they worſhip me teaching for doctrines the commandments of men.* Matth. 23. 4, 5, 6, 13, 14, &c. *They bind heavy burdens, which they touch not themſelves. All their works they do to be ſeen of men: They make broad their phylacteries, and enlarge the borders of their Garments; and love the uppermoſt rooms at feaſts, and the chief Seats in the Synagogues, and greetings in publick, and to be called Rabbi* — *But they ſhut up the Kingdom of Heaven againſt men,* and were the greateſt enemies of the entertainment of the Goſpel by the people: They *tythed mint, and aniſe, and Cummin, and omitted the great matters of the Law, Judgment and Mercy and Faith.* They *ſtrained at a gnat and ſwallowed a Camel*: They had a great veneration for the *dead Prophets and Saints,* and yet were Perſecutors and Murderers of their *Succeſſours* that were *living,* v. 23, &c. By this Deſcription you may ſee which way Hypocriſie doth moſt ordinarily work: even to a blind and bloody zeal for opinions, and traditions, and ceremonies and other little things, to the treading down the Intereſt of Chriſt and his Goſpel, and a neglect of the life and power of Godlineſs, and a cruel Perſecuting thoſe Servants of Chriſt, whom they are bound to love above their ceremonies. I marvel that many Papiſts tremble not when they read the Character of the Phariſees? But that Hypocriſie is a hidden ſin, and is an enemy to the light which would diſcover it.

Dir. 8. §. 13. Direct. 8. *Make conſcience of the Duties of Obedience to Superiours, and of Juſtice and Mercy towards Men, as well as of Acts of Piety to God.* Say not a long Maſs in order to devour a Widows houſe, or a Chriſtians life or reputation. Be equally exact in *Juſtice* and *Mercy* as you are in Prayers. And labour as much to exceed common men in the one as in the other. Set your ſelves to do all the good you can to all, and do hurt to none: And do to all men as you would they ſhould do to you.

Dir. 9. §. 14. Direct. 9. *Be much more buſie about your ſelves than about others: and more cenſorious of your ſelves than of other Men, and more ſtrict in the Reforming of your ſelves, than of any others.* For this is the character of the ſincere: When the Hypocrite is little at home and much abroad; and is a ſharp Reprehender of others, and perniciouſly tender and indulgent to himſelf. Mark his Diſcourſe in all Companies, and you ſhall hear how liberal he is in his Cenſures and bitter Reproach of others: How ſuch Men and ſuch Men (that differ from him, or have oppoſed him, or that he hates,) are thus and thus faulty and bad and hateful: Yea, he is as great an Accuſer of his Adverſaries *for Hypocriſy,* as if he were not an Hypocrite himſelf: Becauſe he can accuſe them of a Heart ſin without any viſible Controul: If he call them Drunkards, or Swearers, or Perſecutors, or Oppreſſours, all that know them, could know that he belyeth them: but when he ſpeaks about Matters in the dark, he thinks the Reputation of his Lies have more Advantage. Many a Word you may hear from him, how bad his Adverſaries are; but if ſuch Hypocritical Talk did not tell you, he would not tell you how bad he is himſelf.

It is one of Thales ſayings in Laert. Q. Quomodo optime ac juſtiſſime vivemus?

Reſp. *Si quæ in aliis reprehendimus ipſi non faciamus.* To judge of our ſelves as we judge of others, is the way of the Sincere.

Dir. 10. §. 15. Direct. 10. *Be impartial, and ſet your ſelves before your Conſciences in the Caſe of others:* Think with your ſelves: How ſhould I Judge of this in ſuch and ſuch a Man that I uſe to blame? What ſhould I ſay of him if my Adverſary did as I do? And is it not as bad in me as in him? Is not the ſin moſt dangerous to me that is neareſt me? And ſhould I be more vigilant over any mans faults than my own? My damnation will not be cauſed by *his* ſin; but by my own it may. Inſtead of ſeeing the gnat in his Eye, I have more cauſe to caſt out a gnat from my own than a Camel from his.

Dir. 11. §. 16. Direct. 11. *Study firſt to be whatever (judiciouſly) you deſire to ſeem.* Deſire a thouſand times more to be *Godly*, than to *ſeem* ſo; and to *be* liberal than to be thought ſo; and to be blameleſs from every ſecret or preſumptuous ſin, than to be *eſteemed* ſuch. And when you feel a deſire to be *accounted good*, let it make you think how much more neceſſary and deſirable it is to be good indeed: To *be godly* is to be an Heir of Heaven: Your *Salvation* followeth it. But to be eſteemed *Godly* is of little profit to you.

Cato, hæc virtuti ſimillima qui nunquam reliè ſecit, ut facere videretur, ſed quia aliter facere non poterat; cuique id ſolum viſum eſt rationem habere, quod haberet juſtitiam. Vellejus Patercul. l. 2.

Dir. 12. §. 17. Direct. 12. *Overvalue not Man, and ſet no more by the approbation* or *applauſe of his thoughts or ſpeeches of you than they are worth.* Hypocriſie much conſiſteth in overvaluing man, and making too great a matter of his *thoughts* and *words*: The Hypocrites Religion is *Divine* in *Name*, but *Human* in *deed*: It is *man* that he ſerveth and obſerveth moſt: and the ſhame of the world is the evil which he moſt ſtudiouſly avoideth: And the high eſteem and commendation of the world is his Reward. O think what a ſilly worm is man? And of how little moment are his thoughts or ſpeeches of you, in compariſon of the Love of God? His thoughts of you make you not the better or the worſe; And if they either lift you up, or trouble you, it is your proud and fooliſh fantaſie that doth it, when you might chooſe. If you have not loſt the key and government of your hearts, ſhut you the door, and keep all thence, and let mens reproaches go no further than your ears, and then what the worſe will you be for all the lyes and ſlanders of the world? And beſides the pleaſing of an effeminate mind, what the better are you for their applauſe?

Jam in eccleſia ipſa quæruntur, & omnia Apoſtolicorum ſimplicitas & puritate verborum, quaſi ad Athenæum & ad auditoria componitur ut plauſus circumſtantium ſuſcitentur, ut oratio rhetoricæ artis fucata mendacio quaſi quædam meretricula procedat in publicum, non tam eruditura populos, quam favorem populi quæſitura ——— Hieron. in præf. l. 3. in Galat.

Dir. 13. §. 18. Direct. 13. *Look upon all men that you converſe with, as ready to dye and turn to duſt, and paſſing into that world where you will be little concerned in their Cenſure or Eſteem of you.* If you do any thing before an *infant*, you little care for his preſence or obſervation of you: Much leſs if it be before the dead: If you knew that a man were to dye to morrow, tho' he were a Prince, you would not be much ſollicitous to avoid his cenſure or procure his applauſe; becauſe his thoughts all periſh with him; and it is a ſmall matter what he thinks of you for a day. Seeing therefore that all men are haſting to their duſt, and you are certain that all that applaud or cenſure you, will be quickly gone, how little ſhould you regard their judgment? Look that man in the face whoſe applauſe you deſire or whoſe cenſure you fear, and remember that he is a breathing clod of clay; and how many ſuch are now in the grave, whoſe *thoughts* you once as much eſteemed! and this will make you more indifferent in the caſe.

Dir. 14. §. 19. Direct. 14. *At leaſt remember that you are paſſing out of the world your ſelves, and look every moment when you are called away, and certainly know that you ſhall be here but a little while.* And is it any great matter what ſtrangers think of you as you are paſſing by? You can be contented that your name, and worth, and vertues be concealed in your Inn, where

where you stay but a Night, and that they be unknown to travellers that meet you on the road: The foolish expectation of more time on earth than God hath given you warrant to expect, is the cause that we overvalue the judgment of man, as well as other earthly things, and is a great maintainer of every sensual Vice.

Dir. 15. §. 20. Direct. 15. *Set your selves to the mortifying of Self-love and Pride: For Hypocrisie is but the exercise of these.* Hypocrisie is dead so far as *Pride* is dead; and so far as *self-denial* and *humility* prevail. Hypocrisie is a *proud desire* to *appear* better than you are. Be throughly *humbled* and vile in your own eyes, and *Hypocrisie* is done.

Dir. 16. §. 21. Direct. 16 *Be most suspicious of your hearts in cases where self-interest or passions are engaged:* For they will easily deal deceitfully and cheat your selves, in the Smoak and Dust of such distempers. *Interest* and *Passion* so blind the mind, that you may verily think you are defending the truth, and serving God in sincerity and zeal, when all the while you are but defending some errour of your own, and serving your selves, and fighting against God. The Pharisees thought they took part with Gods Law and Truth against Christ: The Pope and his Cardinals, and Prelates think (as in charity I must think) that it is for Christ, and Unity, and Truth, that they endeavour to subject the world to their own power: And what is it but *Interest* that blindeth them into such Hypocrisie? So passionate disputers do ordinarily deceive themselves, and think verily that they are zealous for the *Faith*, when they are but contending for their honour or conceits. Passion covers much deceit from the passionate.

Dir. 17. §. 22. Direct. 17. *Suspect your selves most among the great, the wise, the learned, and the godly, or any whose Favour, Opinion, or Applause you most esteem.* It is easie for an arrant Hypocrite to despise the Favour or Opinion of the Vulgar, of the Ignorant, of the Prophane, or any whose Judgment he contemneth. It is no great honour or dishonour to be praised or dispraised by a Child, or Fool, or a Person that for his Ignorance or Prophaneness is become contemptible. But Hypocrisie and Pride do work most to procure the esteem of those whose judgment or parts you most admire. One most admireth *worldly greatness*; and such a one will play the Hypocrite most, to flatter or please the great ones he admireth. Another that is wiser, more admireth the Judgment of the wise and learned; and he will play the Hypocrite to procure the good esteem of such, tho' he can slight a thousand of the ignorant; (and his pride it self will make him slight them). Another that is yet wiser is convinced of the *excellency* of Godly men, above all the great and learned of the world: And this man is more in danger of Pride and Hypocrisie in seeking the good opinion of the Godly; and therefore can despise the greatest multitudes of the ignorant and prophane: Yea, pride it self will make him take it as an addition to his glory to be villified and oppos'd by such miscreants as these.

Dir. 18. §. 23. Direct. 18. *Remember the Perfections of that God whom you worship, that he is a Spirit, and therefore to be worshipped in Spirit and in truth, and that he is most great and terrible, and therefore to be worshipped with seriousness and reverence, and not to be dallyed with or served with toyes or lifeless lip-service; and that he is most holy, pure, and jealous, and therefore to be purely worshipped: and that he is still present with you, and all things are naked and open to him with whom we have to do.* The knowledge of God, and the remembrance of his all-seeing presence, is the most powerful means against Hypocrisie. Christ himself argueth from the Nature of God, who is a Spirit, against the hypocritical ceremoniousness of the *Samaritans* and *Jews*, *John* 4. 23, 24. Hypocrites offer that to God, which they know a man of ordinary wisdom would scorn if they offered it to him: If a man knew their hearts as God doth, would he be pleased with words, and Complements, and Gestures, which are not accompanied with any suitable seriousness of the mind? Would he be pleased with affected histrionical Actions? One that seeth a Papist Priest come out in his Formalities, and there lead the people in a Language which they understand not, to worship God by a number of Ceremonies, and canting, repeated, customary words, would think he saw a Stage player acting his part, and not a wise and holy people, seriously worshipping the most holy God. And not only in worship, but in private duties, and in converse with men, and in all your lives, the Remembrance of Gods presence is a powerful Rebuke for all Hypocrisie. It is more foolish to sin in the sight of God, because you can hide it from the World, than to steal or commit Adultery in the open Market-place before the crowd, and be careful that Dogs and Crows discern it not. If all the world see you, it is not so much as if God in secret see you: *Be not deceived, God is not mocked*, Gal. 6. 7.

Dir. 19. §. 24. Direct. 19. *Remember how Hypocrisie is hated of God; and what Punishment is appointed for Hypocrites.* They are joyned in torment with *unbelievers*: and as wicked mens Punishment is aggravated by their being condemned to the fire prepared for the Devil and his Angels; so the Punishment of ordinary ungodly Persons, is aggravated by this, that their *Portion* shall be with *hypocrites* and *unbelievers*. How oft find you the Lamb of God himself, denouncing his thundering *Woes* against the Hypocritical Scribes and Pharisees? How oft doth he inculcate to his Disciples, *Be not as the Hypocrites*, Matth. 6. 2, 5, 16. And no wonder if Hypocrites be hateful to God, when *they* and *their Services* are *lifeless Images*, and have nothing but the *Name* and *outside* of Christianity, and some antique dress to set them off, and human ornaments of Wit and Parts; as a Corpse is more drest with Flowers than the living, as needing those Ceremonies for want of life to keep them sweet. And a Carrion is not amiable to God. And the Hypocrite puts a scorn on God; as if he thought that God were like the Heathens Idols, that have eyes and see not, and could not discern the secret dissemblings of his heart? or as if he were like Fools and Children that are pleased with fair Words and little Toys. God must needs hate such abuse as this.

Dir. 20. §. 25. Direct. 20. *Come into the Light that your Hearts and Lives may be throwly known to you: Love the most searching faithful Ministry and Books, and be thankful to Reprovers and plain dealing Friends.* Darkness is it that cherisheth deceit: It is the office of the Light to manifest. Justly do those Wretches perish in their Hypocrisie, who will not endure the light which would undeceive them; but fly from a plain and powerful Ministry, and hate plain reproof, and set themselves by excuses and cavils to defend their own deceit.

Permanem tepidi, ignavi, negligentes, vani, leves, voluptuosi, delicati; commoda corpores superflua ... sectantur, suum compendium in omnibus quærunt, ubicunque honorem & existimationem nominis sui integra servare possunt: Intus propriæ voluntati pertinaciter addicti, irresignati, minime abnegati, superbi curiosi, & contumaces sunt in omnibus, licet externe coram hominibus bene morati videantur. In tentationibus impatientes, amari, procaces, iracundi, tristes, aliis molesti, verbis tamen ingenioque scioli, ——— In prosperis nimium elati & hilares: In adversis, nimium turbati sunt & pusillanimes: Aliorum temerarii sunt judices: aliorum vitia accuratissime perscrutari, de aliorum defectibus frequenter garrire, ac gloriari egregium putant. Ex istis & similibus operibus facillime cognosci poterunt: nam moribus gestibusque suis seu forex quispiam suopte semet indicio produnt. Thauler. ffor. pag. 65, 66.

§. 26.

Dir. 21. §. 26. Direct. 21. *Be very diligent in the examining of your hearts and all your actions by the Word of God, and call your selves often to a strict account.* Deceit and guilt will not endure strict examination. The word of God is quick and powerful, discovering the Thoughts and Imaginations of the Heart. There is no Hypocrite but might be delivered from his own Deceits, if by the assistance of an able Guide, he would faithfully go on in the work of self-trying, without partiality or sloth.

Dir. 22. §. 27. Direct. 22. *Live continually as one that is going to be judged at the Bar of God, where all Hypocrisie will be opened and shamed, and Hypocrites condemned by the All-knowing God.* One thought of our appearing before the Lord, and of the Day of his impartial Judgment, one would think should make man walk as in the light, and teach them to understand, that the Sun is not eclipsed as often as they wink, nor is it night because they draw the Curtains: What a shame will it be to have all your dissimulation laid open before all the world? Luke 12. 1, 2, 3. *Beware of the leven of the Pharisees which is Hypocrisie: For there is nothing covered, which shall not be revealed, neither hid, that shall not be known: Therefore what ever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed on the house tops.*

Dir. 23. §. 28. Direct. 23. *Think not that you avoid Hypocrisie by changing the Expressions of it; but see that you run not into a more subtile kind, while you avoid a grosser.* There is no outward way of worshipping God, nor no opinion in Religion so found, but an Hypocrite can make a cloak of it. You see an ignorant ridiculous Hypocrite, such as Bishop *Hall* describeth in his character, that can pray up to a Pillar, when his Heart knoweth not what his tongue is doing, that babbleth over a few words to God while he is dressing or washing him, and talking between to the standers by; who offereth to God the sacrifice of a fool, and knoweth not that he doth evil, *Eccles.* 5. 2. that serveth God with toys and antique gestures, and saying over certain words which were never acquainted with the feeling of his heart; nor scarce with his understanding: And to avoid his Hypocrisie perhaps you can merrily deride him, and make a formal Popish Hypocrite the subject of your Jests; and you can your selves with good understanding pour out your selves many hours together in orderly and meet expressions of prayer: But remember that many an hypocrite maketh himself a cloak of as good stuff as this: And that as *Pride* hath more advantage to work upon your greater knowledge and better parts; so *Hypocrisie* is but the off spring of Pride. All this without a *Heart entirely devoted unto God*, is but a carkass better dress; as the rich have more curious monuments than the poor. There is no outside thing, in which an Hypocrite may not seem excellent.

Dir. 24. §. 29. Direct. 24. *Be true to Conscience, and hearken diligently to all it saith, and be often treating with it, and daily conversant and well acquainted with it.* Hypocrites bear little reverence to their Consciences: They make so often and so grosly bold with them, that Conscience is deposed from its office at the present, and silenced by them, lest it should gall them by preaching to them those hard Sayings which they cannot bear: And perhaps at last it is feared or bribed to take part with sin: But usually an Hypocrite hath a secret Judge within him which condemneth him. Take heed how you use your consciences, as you love your peace and happiness. Next Christ, it must be your best friend, or your greatest enemy: Palliate it how you will at present, if you wound it, it will smart at last. And it is easier to bear poverty, or shame, or torment, than to bear its wounds, *Prov.* 18. 14. 1. Mark the very principles and former judgment of your Consciences; and if they are changed, know what changed them. 2. Hearken to all the secret counsel and reproofs of Conscience: especially when it speaketh oft and terribly: Turn it not off without a hearing: yea, know the reason of its very scruples and doubts. 3. When it is sick and disquieted, know what the matter is, *Psal.* 53. 5. and vomit up the matter that justly disquiets it, whatever it cost you: and be sure you go to the bottom, and do not leave the root behind. 4. Open your Consciences to some able trusty guide when it is necessary; though it cost you shame. An over-tender avoiding of such shame is the Hypocrites sin and folly. Counsel is safe in matters of such importance. 5. Prefer Conscience before all men how great soever: None is above it but God. It is Gods messenger when it is *Conscience* indeed: Remember what it saith to you, and from whom, and for what end. Let Friends, and Neighbours, and Company, and business, and profit, and sports, and honour stand by, and all give place whilst Conscience speaketh. For it will be a better friend to you than any of these, if you use it as a friend. It would have been better to *Judas* than his thirty pieces were. 6. Yet see that it be well informed, and see its commission: for it is not above God; nor is it masterless or lawless. 7. Converse not with it only in a crowd, but in secret, *Psal.* 4. 4. 8. Keep it awake: and keep it among awakening means and company: It will much sooner fall asleep in an Ale-house, or a Play-house, or among the foolish and prophane, than at a lively Sermon, or Prayers, or reverent discourse of God. If I could but get Conscience awakened to perform its office, and preach over all this that I have said, in secret, it would ferret the Hypocrite out of his self-deceit. Go Conscience, and search that deceitful heart, and speak to it in the Name of God: Ask that Hypocrite whether Conversion ever made him a new creature, and whether his Soul and all that he hath be entirely devoted unto God? and whether his hopes and treasure be laid up in Heaven, and his Heart be there? and whether he subject all his worldly interest to the Will of God, and the interest of his soul? and whether his greatest work be about his Heart, and to approve himself to God? and whether he make an impartial diligent inquiry after the truth, with a desire to receive it at the dearest rates? Tell him that a proud self-flattery may now make him justifie or extenuate his sins, and take his formalities and lip-service and abuse of God for true Devotion, and hate every man that would detect his hypocrisie, and convert him by bringing in the light: But a light will shortly appear to his soul, which he shall not resist. And then let him stand to his justification if he can: and let him then make it good that he gave up himself in sincerity, simplicity, and self-denyal to his God.

Quid prodest recondere se & celos hominum auresque vitare? Bona conscientia tuebitur absentem; malam autem in solitudine anxia & sollicita est. Si honesta sunt quæ facis, omnes sciant: Si turpia, quid refert neminem scire, cum tu scias: O te miserum si contemnis hunc testem. Sen. Ep. 56. Matth. 23. 13, 14, 15, 23, 25, 27, 29.

§. 30. Direct. 25. *Remember that Hypocrisie lyeth much in doubling, and in a dividing heart and life: See therefore that you serve God in singleness of heart, or simplicity and integrity, as being his alone.* Think not of serving God and Mammon: *A deep reserve at the heart for the world, while they seem to give up themselves in Covenant to God, is the Grand Character of an Hypocrite.* Live as those that have *One Lord* and *one Master* that all power stoopeth to, and *One End* or *Scope* to which all other are, but means: and *One work* of absolute Necessity to do? and one Kingdom to seek first, and with greatest Care and Diligence to make sure of, and that

Dir. 25. Matth. 2. 8. Eph. 4. 2, 3. 4. 5. Luke 10. 42. Matth. 6. 33. 2 Pet. 1. 10. Joh. 6. 27.

that have your hearts and faces still *one way*, and that agree with your selves in what you think, and say, and do. A double heart, and a double tongue is the fashion of the Hypocrite, *Psal.* 12. 2. 1 *Tim.* 3. 8. He hath a heart for the world, and pride, and lust, which must seem sometimes to be lifted up to ask forgiveness, that he may sin with quietness and hope of salvation: you would not think when you see him drop his Beads, or lift up his hands and eyes, and seem devoutly to say his prayers, how lately he came from a Tavern, or a Whore, or a Lye, or from scorning at serious godliness. As Bishop *Hall* saith, He seemeth to serve that God at Church on Holy-days, whom he neglecteth at home; and boweth at the Name of Jesus, and sweareth prophanely by the Name of God. Remember that there is but *one God, one Heaven* for us, *one Happiness*, and *one Way*: And this *one* is of such moment, as calls for all the intention and attention of our souls, and is enough to satisfie us, and should be enough to call us off from all that would divert us. A *divided* heart is a false and self-deceiving heart. Are there two Gods? or is Christ divided? While you grasp at both (God and the world) you will certainly lose one, and it is like you will lose both. To have *two Gods, two Rules, two Heavens*, is to have no God, no true Rule, no Heaven, or happiness at all. Halt not therefore between two opinions: If God be God, obey him and love him: If Heaven be Heaven, be sure it be first sought. But if thy Belly be thy God, and the World be thy Heaven, then serve and seek them, and make thy best of them.

1 Tim. 2. 5. Jam. 4. 12. Hos. 10. 2. 1 Cor. 1. 13. Gal. 4. 8. 1 Cor. 8. 5. Phil. 3. 18.

Dir. 26. §. 31. Direct. 26. *Take heed of all that fleshly policy or craft, and worldly wisdom, which is contrary to the wisdom of the Word of God, and would draw thee from the plain and open heartedness which godly sincerity requireth.* Let that which was *Pauls rejoycing*, be yours, that in *simplicity and godly sincerity, not in fleshly wisdom, you have had your conversation in the world.* Christianity renounceth not wisdom and honest self-preservation: But yet it maketh men plain-hearted and haters of crafty fraudulent minds. What is the famous hypocritical Religion superadded to Christianity and called Popery, but that which *Paul* feared in his godly jealousie for the *Corinthians, lest as the Serpent beguiled* Eve *by his subtilty, so their minds should be corrupted from the simplicity that is in Christ.* A forsaking the *Christian simplicity* of DOCTRINE, DISCIPLINE, WORSHIP and CONVERSATION, is the Hypocrisie of Religion, and of life. Equivocating and dishonest shifts and hiding, beseemeth those that have an ill Cause, or an ill Conscience, or an ill Master whom they dare not trust; and not those that have so good a Cause and God as Christians have.

2 Cor. 1. 12. 2 Cor. 11. 3. 1 Pet. 1. 13.

Dir. 27. §. 32. Direct. 27. *Remember how much of sincerity consisteth in seriousness, and how much of Hypocrisie consisteth in seeming, and dreaming, and trifling in the things of God and our salvation: see therefore that you keep your souls awake, in a sensible and serious frame.* Read over the fifty Considerations which in the third Part of my *Saints Rest*, I have given to convince you of the necessity of being serious. See that there be as much in your *Faith* as in your *Creed*, and as much as in your *Heart* and *Lives* as in your *Belief*. Remember that *seeming* and *dreaming* will not mortifie deep rooted sins, nor conquer strong and subtile enemies; nor make you acceptable to God, nor save your souls from his revenging justice. Remember what a mad kind of prophaneness it is to jest and trifle about Heaven and Hell, and to dally with the great and dreadful God. *Seeing all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and Godliness?* 2 Pet. 3. 11. You *pray* for an obedience answering the pattern of the heavenly society, when you say [*Thy will be done on Earth as it is in Heaven.*] And will you be such Hypocrites as to pray that you may imitate Saints and Angels in the purity and obedience of your hearts and lives, and when you have done, take up with *shews*, and *seemings*, and *saying a few words*, and a lifeless Image of that Holiness which you never had; yea, and perhaps deride and persecute in others, the very thing which you daily pray for. O horrible abuse of the All-seeing God! Do you no more believe or fear his justice? When the Apostle saith, Gal. 6. 7. *Be not deceived, God is not mocked*; he intimateth that Hypocrites go about to put a scorn on God by a *Mock religion*, though it is not he, but themselves that will prove mocked in the end. They offer God a deaf Nut, or an empty Shell or Cask for a Sacrifice. An Hypocrite differeth from a true Christian, as a *Fencer* from a *Souldier*, He playeth his part very formally upon a Stage with much applause; but you may perceive that he is not *in good sadness*, by his trifling and formality, and never killing any of his sins. Would men shew no more of the great everlasting matters of their own profest Belief, in any seriousness of affection or endeavour, than most men do, if they were not Hypocrites? Would they hate and scorn men for doing but that (and part of that) which they pray and profess to do themselves, if they were not *hypocrites?* Wo to the world because of Hypocrisie! Wo to the carnal members of the Church! Wo to Idol Shepherds, and the *seeming* nominal lifeless Christians, of what Sect soever: For God will not be mocked. They are *Christians*; but it is with a *Mock-Christianity*; while their souls are strange to the true esteem and *use* of Christ. They are *Believers*, but with a *mock-belief*, described *James* 2. They *believe* God should be *loved* above all, but they *love him not.* They believe that Holiness is better than all the pleasures of sin; yet they *choose* it not, but hate it: They are Religious, with a seeming vain Religion, which will not so much as humble them, nor bridle their tongues, *James* 1. 26. They are *wise*, with a *mock-wisdom:* They are wise enough to prove their sins to be all *lawful*, or but *venial sins:* And wise enough to cast away the Medicine that would heal them; and to confute the Physician, and to answer the learnedst Preacher of them all, and to scape salvation, and to secure themselves a place in Hell, and keep themselves ignorant of it till they are there. They are *converted*, but with a *mock-conversion*; which leaveth them as carnal, and proud, and worldly as before; being born of Water, but not of the Spirit, and being sensual still, *John* 3. 5, 6. *Jude* 19. They *Repent*, but with a *mock-repentance*: They *Repent*, but they will not leave their sin, nor confess and bewail it, but hate reproof, and excuse their sin. They are *Honest*, but with a *mock-honesty*: Though they swear, and curse, and rail, and slander, and backbite, and scorn as piety it self, yet they mean well, and have *honest hearts*: Though they receive not the Word with deep rooting in their hearts, but are abominable and disobedient, and to every good work reprobate, they are *honest* for all that, *Luke* 8. 15. *Tit.* 1. 16. They *Love God above all*, though they love not to think or speak of him seriously, but hate his Holiness and Justice, his Word and holy ways and servants, and are

Psal. 78. 37. 2 Cor. 7. 11.

The causes of superstition (and so of hypocrisie) are pleasing and sensual Rites and Ceremonies: Love of outward and Pharisaical holiness:

Over great reverence of traditions, which cannot but load the Church: The stratagems of Prelates for their own ambition and lucre. The savouring too much good intentions, which openeth a gate to conceits and novelties. Lord *Bacon Essay.* As *P. Callimachus Exper.* describeth [illegible], that he was a devourer of Flesh and Wine, *&c.* and yet *Religione perfunctionibusque de Diis à gente sua susceptis, usque ad superstitionem addictus* —— Gall. p. (mihi) 339.

1 Joh. 1. 6. & 2. 3, 4, 5. 15. & 4. 6. 7, 8, 20. & 5. 3. Matth. 10. 37.

are such as the Scripture calleth *haters of God*, and keep not his Commandments, nor live not to his glory. They *Love the servants of God*, but they care not if the world were rid of them all, and take them to be but a company of self-conceited trouble-some fellows, and as very hypocrites as themselves: And the poor Christians that are cruelly used by them, think they are neither in *good sadness* nor in *jest*, when they profess to *love* the worshippers of God. They love not their mony, nor lands, nor lusts, with such a kind of love, I am sure. They have also always *good desires*; but they are such *mock-desires* as those in *James* 2. 15. that wished the poor were fed, and clothed, and warmed, but gave them nothing towards it: And such *good desires* as the sluggard hath that lyeth in bed and wisheth that all his work were done, *Prov.* 21. 25. *The desire of the sluggard killeth him, because his hands refuse to labour.* They *pray*, but with *mock prayers*: you would little think that they are speaking to the most holy God, for no less than the saving of their souls, when they are more serious in their very games and sports. They pray for *grace*, but they cannot abide it: They pray for *Holiness*, but they are resolved they'll have none of it: They pray against their sin, but no entreaty can perswade them from it. They would have a *Mock-ministry*, a *Mock-discipline*, a *Mock-Church*, a *Mock-Sacrament*, as they make a *Mock-profession*, and give God but a *Mock-obedience*, as I might shew you through all the particulars, but for being tedious. And all is, because they have but a *Mock-faith*: They believe not that God is in good earnest with them in his commands and threatnings and fore telling of his Judgments: As *Lot* to his Sons-in-law, Gen. 19. 14. *He seemeth to them as one that mocked*, and therefore they serve him as those that would *mock him.* O wretched Hypocrites! Is this agreeable to your holy profession? You call your selves Christians, and profess to believe the doctrine of Christ: Is this agreeable to Christianity? to your Creed, to the ten Commandments, to the Lords Prayer, and to the rest of the Word of God? Had you none but the holy Jealous God to make a *mock* of? Had you nothing less than Religion, and matters of salvation and damnation to play with? Do you serve God as if he were a child, or an Idol, or a man of straw? that either knoweth not your hearts, or is pleased with toys and complements, and shews, and saying over certain words, or acting a part before him as on a stage? Do you know *what* you offer, and to *whom*? His Power is Omnipotency, his Glory is ten thousand fold above that of the Sun: his Wisdom is infinite: Millions of Angels adore him continually: He is thy King and Judge: he abhorreth hypocrites: If thou didst but see one glimpse of his glory, or the meanest of his Angels, the sight would awake thee from thy dreaming, and dallying, and frighten thee from thy canting and trifling into a serious regard of God and thy everlasting state, Mal. 1. 8. *Offer this now to thy Governour: Will he be pleased with thee, or accept thy person, saith the Lord of Hosts?* If your servants set before you upon your Table, the Feathers instead of the Fowl, and the Hair and Wool instead of the Flesh, and the Scales instead of the Fish, would you not think they rather mockt than served you? How dear have some paid even in this life for *mocking* God? Let the case of *Aarons* Sons, *Lev.* 10. 1, 2, 3. and of *Ananias* and *Saphira*, *Acts* 5. inform you: If with the Fig-tree, *Matth.* 21. 19. you offer God Leaves only instead of fruit, you are nigh unto *cursing*, and your end is to be burnt: Do you not read what he saith to the Church of *Laodicea*, Rev. 3. 15, 16. *I would thou were cold or hot: Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth*, that is, either be an *open Infidel*, or a *holy downright sound Christian*: But because thou *callest* thy self a Christian, and hast not the *life* or *zeal* of a Christian, but covereſt thy wickedness and carnality with that holy name, I will cast thee away as an abominable vomit. It would make the heart of a believer ake to think of the Hypocrisie of most that usurp the name of Christians, and how cruelly they mock themselves. What a glory is offered them, and they lose it by their dallying? What a price is in their hands? What mercy is offered them, and they lose it by their dallying? What danger is before them, and they will fall into it by their dallying! Doth not the weight of your salvation forbid this trifling? You might better set the Town on fire, and make a jest of it, than jest your souls into the fire of Hell. Then you will find that Hell is no jesting matter: If you mock your selves out of your salvation, where are you then? If you play with time, and means, and mercy till they are gone, you are undone for ever. O dally not till you are past remedy. Alas poor dreaming trifling Hypocrites! Is time so sweet, and life so short, and death so sure and near, and God so holy, just and terrible, and Heaven so glorious, and Hell so hot, and both everlasting, and yet will you not be in earnest about your work? Up and be doing, as you are men! and as ever you care what becomes of you for ever! *Depart from iniquity*, if you will *name the name of Christ*, 2 Tim. 2. 19. Let not a cheating world delude you for a moment, and have the kernel, the heart, while God hath but the empty shell. A *mock-Religion* will but keep up a *mock-hope*, a *mock-peace*, and a *mock joy* and *comfort* till Satan have done his work, and be ready to unhood you and open your eyes, Job 8. 13. *So are the paths of all that forget God, and the Hypocrites hope shall perish*, Job 27. 8, 9. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?* Job 20. 4, 5, 6, 7. *Knowest thou not this of old —— that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the Heavens, and his head reach unto the Clouds, yet he shall perish for ever like his own dung, they which have seen him, shall say where is he?* Away then with hypocritical formality and dalliance, and be *serious* and *sincere* for thy *soul* and with *thy God.*

The similitude of Superstition to Religion maketh it the more deformed: And as wholsome meat corrupteth into little Worms, so good forms and orders, corrupt into a number of petty observances. Lord *Bacon Essay* of *Superst.*

PART. IV.

Directions against inordinate Man-pleasing: or that Overvaluing the Favour and Censure of Man, which is the fruit of Pride, and a great Cause of Hypocrisie: Or Directions against IDOLIZING MAN.

§. 1. AS in other cases so in *this*, iniquity consisteth not simply in the hearts *Neglect* of God, but in the *preferring* of some *competitor*, and *prevalence* of some *object* which standeth up for an *opposite interest*. And so the *obeying* man before God and against him, and the valuing the *favour* and *approbation* of man before or against the *approbation* of God, and the fearing of *mans censure* or *displeasure* more than Gods, is an IDOLIZING MAN, or setting him up in the place of God. It turneth our chiefest observance, and care, and labour, and pleasure, and grief into this *humane* fleshly channel, and maketh all that to be but *Humane* in our *hearts* and *lives*, which (objectively) should be *Divine*. Which is so great and dangerous a sin, partaking of so much *Impiety*, *Hypocrisie* and *Pride*,

Non quam multis placeas, sed qualibus. Martin. Dumiens. de Morib.

Pride, as that it deserveth a special place in my *Directions*, and in all *watchfulness* and consideration to escape it.

§. 2. As all other Creatures, so specially Man, must be *regarded* and *valued* only in a due subordination and subserviency to God. If they be valued otherwise, they are made his enemies, and so are to be *hated*, and are made the principal engine of the ruine of such as overvalue them. See what the Scripture saith of this sin, Isa. 2. 22. *Cease ye from Man whose breath is in his nostrils: for wherein is he to be accounted of?* Matth. 23. 9. *And call no Man your Father upon the earth: for one is your Father which is in Heaven.* 8. *And be not ye called Rabbi, for one is your Master, even Christ, but he that is greatest among you shall be your servant,* Jer. 20. 15. *Cursed be the man that trusteth in man, and maketh flesh his arm*——— Psal. 118. 6, 8, 9. *The Lord is on my side; I will not fear what man can do unto me: It is better to trust in the Lord, than to put confidence in man*——— *yea, in Princes,* Job 32. 21, 22. *Let me not accept any mans person; neither let me give flattering titles unto man: For I know not to give flattering Titles: in so doing my Maker would soon take me away,* Job 21. 4. *As for me, is my complaint to man?* Gal. 1. 10. *Do I seek to please men? For if I yet pleased men, I should not be a servant of Christ,* 1 Cor. 4. 3. *But with me it is a very small thing to be judged of you, or of mans judgment,* Luke 14. 26. *If a man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoyce and be exceeding glad, for great is your reward in Heaven,* Matth. 5. 11, 12. *Not with eye-service as men pleasers,* Ephes. 6. 6. Col. 3. 22. 1 Thess. 2. 4. *So we speak; not as pleasing men, but God, who tryeth our hearts.* Jude 16. *Having mens persons in admiration because of advantage.* This is enough to shew you what Scripture saith of this inordinate *man pleasing*, or respect to man: And now I shall proceed to Direct you to escape it.

Luke 14. 26, 27.

Magna animi sublimitate carpentes se atque objurgantes Socrates contemnebat. Laert. in Socrat.

When *Chrysippus* was asked why he exercised not himself with the most, he answered, if I should do as the most do, I should be no Philosopher. *Laert. in Chrysip.* *Adulationi fœdum crimen servitutis. malignitati falsa species libertatis inest.* Tacitus lib. 17. Secure Conscience first, *Qua semel amissa, postea nullus eris.*

Dir. 1.

§. 3. Direct. 1. *Understand well wherein the nature of this sin consisteth, that you may not run into the contrary extream, but may know which way to bend your opposition.* I shall therefore first shew you, *how far we may and must please men*, and *how far not.*

§. 4. 1. Our *Parents, Rulers and Superiours must be honoured, obeyed and pleased* in all things which they require of us in the several places of authority which God hath given them over us: And this must be not meerly as to *man*, but as to the *Officers of God from* whom, and *for* whom (and not *against him*) they have all their power, *Rom.* 13. *Exod.* 20. 12. *Titus* 3. 1. 1 *Pet.* 2. 13. & 2. 2, 10.

§. 5. 2. We must in *charity and condescension and meekness of behaviour seek to please all men in order to their salvation:* We must so thirst for the conversion of sinners, that we must become all things (lawful) to all men that we may win them, We must not stand upon our terms, and keep at a distance from them, but condescend to the lowest, and bear the infirmities of the weak, and in things indifferent not take the course that pleaseth our selves, but that which by *pleasing* him may *edifie* our *weak brother:* We must *forbear* and *forgive*, and part with our *right*, and *deny our selves* the use of our Christian liberty, were it as long as we live, if it be necessary to the saving of our brethrens souls, by removing the offence which hindereth them by prejudice. We must not seek our own carnal ends, but the benefit of others, and do them all the good we can.

Rom. 15. 1, 2.

§. 6. 3. As our neighbour is commanded to *Love us as himself*, we are bound by all lawful means to render our selves *amiable* to him, that we may help and facilitate this his Love, as it is more necessary to him than to us: For to help him in obeying so great a command must needs be a great duty: And therefore if his very sin possess him with prejudice against us, or cause him to distaste us for some indifferent thing, we must as far we can lawfully remove the cause of his prejudice and dislike (Though he that hateth us for obeying God, must not be cured by our *disobeying* him): we are so far from being obliged to displease men by *surliness* and *morosity*, that we are bound to pleasing gentleness, and brotherly kindness, and to all that carriage which is necessary to cure their sinful hatred or dislike.

§. 7. 4. We must not be self-conceited, and prefer a weak unfurnished Judgment of our own before the greater wisdom of another; but in honour must prefer each other; and the ignorant must honour the knowledge and parts of others that excel them, and not be stiff in their own opinion, nor wise in their own eyes, nor undervalue another mans reasons or Judgment, but be glad to learn of any that can teach them, in the humble acknowledgment of their own insufficiency.

§. 8. 5. Especially we must reverence the judgment of our able faithful Teachers, and not by pride set up our weaker judgment against them, and resist the truth which they deliver to us from God. Neither must we set light by the censures or admonitions of the lawful Pastors of the Church: When they are agreeable to the word and judgment of God, they are very dreadful: As *Tertullian* saith, *If any so offend as to be banished from communion of prayer, and assembly and all holy commerce, it is a judgment foregoing the great judgment to come.* Yea if the Officers of Christ should wrong you in their censures by passion or mistake, while they act in their own charge about matters belonging to their cognizance and judgment, you must respectfully and patiently bear the wrong, so as not to dishonour and contemn the authority and office so abused.

Gal. 5. 10. 1 Cor. 5.

§. 9. 6. If sober godly persons that are well acquainted with us, do strongly suspect us to be faulty where we discern it not our selves; it should make us the more suspicious and fearful, and if judicious persons fear you to be Hypocrites, and no sound Christians, by observing your temper and course of life, it should make you search with the greater fear, and not to disregard their judgment. And if judicious persons, especially Ministers, shall tell a poor fearful doubting Christian, that they verily think their state is safe, it may be a great stay to them, and must not be slighted as nothing, though it cannot give them a certainty of their case. Thus far mans judgment must be valued.

§. 10. 7. A good name among men, which is the reputation of our integrity is not to be neglected as a thing of nought; for it is a mercy from God for which we must be thankful, and it is a useless means to our successful serving and honouring God: And the more eminent we are, and the more the honour of God and Religion is joyned with ours, or the good of mens souls dependeth on our reputation, the more careful we should be of it; and it may be a duty sometimes to vindicate it by the Magistrates justice, against a slander. Especially

Quicquid de te probabiliter fingi potest, ne fingatur ante devita: Hieron. ad Nepot. *Non solum veritas in hac parte sed etiam opinio studiose quærenda est, ut te hypocritam agere* [illegible] *fame one worthily enough to Acosta, ut li. 4. c. 17. p. 413.*

Preachers.

Preachers, (whose success for the saving of their hearers depends much on their good name) must not despise it.

§. 11. 8. The censures of the most petulant, and the scorns of enemies, are not to be made light of as they are their sins, which we must lament; nor as they may provoke us to a more diligent search, and careful watchfulness over our ways. Thus far mans judgement is regardable.

§. 12. But 1. We must know how frail and erroneous and unconstant a thing man is: and therefore not be *too high* in our *expectations* from *man:* We must suppose that *men will* mistake us, and wrong us, and slander us through ignorance, passion, prejudice or self-interest: And when this befals us, we must not count it strange and unexpected.

1 Pet. 4. 12, 13, &c. 1 Cor. 4. 12, 13. Acts 22. 22. Acts 24. 5, 6. Mat. 5. 10, 11, 12.

§. 13. 2. We must consider how far the enmity that is in lapsed man to holiness, and the ignorance, prejudice and passion of the ungodly, will carry them to despise, and scorn, and slander all such as seriously and zealously serve God, and cross them in their carnal interest: And therefore if for the sake of Christ and righteousness, we are accounted as the scorn and off-scouring of all things, and as pestilent fellows, and movers of sedition among the people, and such as are unworthy to live, and have all manner of evil spoken of us falsly, it must not seem strange or unexpected to us, nor cast us down, but we must bear it patiently, yea and exceedingly rejoyce in hope of our reward in Heaven.

§. 14. 3. Considering what remnants of pride and self-conceitedness remain in many that have true grace, and how many Hypocrites are in the Church, whose *Religion* consisteth in *Opinions* and their several *modes* of *worship*, we must expect to be reproached and abused by such as in *Opinions*, and *Modes*, and *Circumstances* do differ from us, and take us therefore as their adversaries: A great deal of injustice, sometime by slanders or reproach, and sometimes by greater violence, must be expected, from contentious professors of the same Religion with our selves: Especially when the interest of their faction or cause requireth it: and especially if we bring any truth among them, which seemeth *new* to them, or crosseth the *opinions* which are there in credit, or would be Reformers of them in any thing that is amiss.

§. 15. 4. No men must be pleased by sin; Nor their favour preferred before the pleasing of God: Mens favour as against God, is to be despised, and their displeasure made light of. If doing our duty will displease them, let them be displeased; we can but pity them.

§. 16. 5. We must place none of our happiness in the favour or approbation of men, but account it as to our selves to be a matter of no great moment; neither worth any great care or endeavour to obtain it, or grief for losing it. We must not only contemn it as compared to the approbation and favour of God, but we must value it but as other transitory things, in it self considered; estimating it as a means to some higher end, the service of God and our own or other mens greater good: And further than it conduceth to some of these, it must be almost indifferent to us what men think or say of us: And the displeasure of all men if unjust, must be reckoned with our *light afflictions*.

§. 17. 6. One truth of God, and the smallest duty, must be preferred before the pleasing and favour of all the men in the world: Though yet as a means to the promoting of a greater truth or duty, the favour and pleasing of men must be preferred before the uttering of a lesser truth, or doing a lesser good at that time, (because it is no duty then to do it.)

§. 18. 7. Our hearts are so selfish and deceitful naturally, that when we are very sollicitous about our reputation, we must carefully watch them lest *self* be intended, while God is pretended: And we must take special care, that we be sure it be the honour of God, and Religion; and the good of souls or some greater benefit than honour it self, that we value our honour and reputation for.

§. 19. 8. Mans nature is so prone to go too far in valuing our esteem with men, that we should more fear lest we err on that hand, than on the other, in undervaluing it. And it is far safer to do too little than too much in the vindicating of our own reputation, whether by the magistrates justice, or by disputing or any contentious means.

§. 20. 9. We must not wholly rest on the judgement of any about the state of our souls, nor take their judgement of us for infallible; but use their help that we may know our selves.

§. 21. 10. If Ministers or Councils called *General* do err and contradict the word of God, we must do our best to discern it; and discerning it must desert their error rather than the truth of God. As *Calvin*, and after him *Paræus* on 1 Cor. 4. 3. say, [*We must give an account of our doctrine to all men, that require it, especially to Ministers and Councils: But when a faithful Pastor perceiveth himself oppressed with unrighteous and perverse designs and factions, and that there is no place for equity and truth, he ought to be careless of mans esteem, and appeal to God, and fly to his tribunal: And if we see our selves condemned our cause being unpleaded, and judgement passed our cause being unheard, let us lift up our minds to this magnanimity, as despising mens judgement, to expect with boldness the judgement of God*] and say with Paul, *With me it is a small matter to be judged of you, or of mans judgement; I have one that judgeth me, even the Lord.*

§. 22. 11. God must be *enough* for a gracious soul, and we must know that *in his favour is life*, and his *loving kindness is better than life it self*; and this must be our care and labour that *whether living or dying we may be accepted of him*; and if we have *his Approbation* it must satisfie us, though all the world condemn us: Therefore having faithfully done our duty, we must leave the matter of our reputation to God; who if our wayes please him, can make our enemies to be at peace with us, (or be harmless to us as if they were no enemies.) As we must quietly leave it to him what measure of wealth we shall have, so also what measure of honour we shall have: It is our duty to *Love* and *Honour*, but not to *be beloved* and *honoured*.

Psal. 30. 5. Psal. 63. 3. 2 Cor. 5. 9. Rom. 8. 33, 34.

§. 23. 12. The prophecie of our Saviour must be still believed; that the *world will hate us*, and his example must be still before our eyes, who submitted to be spit upon, and scorned, and buffeted, and slandered as a traytor or usurper of the Crown, and made himself of *no reputation*, and *indured the Cross*, and *despised the shame*: leaving us an example that we *should follow his steps, who did not sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatned not, but committed all to him that judgeth righteously.* This is the usage that must be the Christians expectation, and not to be well spoken of by all, nor to have the applause and honour of the world.

Mat. 10. John 15. Mat. 27. Heb. 12. 1, 2, 3. 1 Pet. 2. 21, 22.

§. 24. 13. It is not only the approbation of the *ignorant* and *ungodly* that we must thus set light by; but even of the most Learned and Godly themselves, so as to bear their censures as an easie burden when God is pleased this way to try us: and to be satisfied in God alone, and the expectation of his final judgement.

We must go further than *Seneca* who said, *Male de me loquuntur, sed mali: moverer si de me* Mar. Cato, *si Lælius sapiens, si duo Scipiones ista loquerentur: nunc malis displicere, laudari est.*

§. 25.

Dir. 2. §. 25. Direct. 2. *Remember that the favour and pleaſing of man is one of your ſnares; that would prevail againſt your pleaſing God:* Therefore watch againſt the danger of it, as you muſt do againſt other earthly things.

Dir. 3. §. 26. Direct. 3. *Remember how ſilly a creature man is; and that his favour can be no better than himſelf.* The thoughts or words of a mortal worm, are matters of no conſiderable value to us.

Dir. 4. §. 27. Direct. 4. *Remember that it is the judgement of God alone that your Life or death for ever doth depend upon: and how little you are concerned in the judgement of man.* 1. An humbled ſoul, that hath felt what it is to have diſpleaſed God, and what it is to be under his curſe, and what it is to be reconciled to him by the death and interceſſion of Jeſus Chriſt, is ſo taken up in ſeeking the *favour* of God, and is ſo troubled with every fear of his diſpleaſure, and is ſo delighted with the ſenſe of his Love, as that he can ſcarce have while to mind ſo ſmall a matter as the favour or diſpleaſure of a man. Gods favour is enough for him, and ſo precious to him, that if he find that he hath this, ſo ſmall a matter as the favour of a man will ſcarce be miſt by him.

§. 28. 2. God only is our ſupream judge, and our Governours as Officers limited by him: But for others, if they will be uſurpers, and ſet themſelves in the throne of God, and there let fly their cenſures upon things and perſons which concern them not, why ſhould we ſeem much concerned in it? If a beggar ſtep up into a ſeat of judicature, and there condemn one, and fine another, will you fear him, or laugh at him? Who art thou that judgeſt another mans ſervant? To his own Maſter doth he ſtand or fall: Men may ſtep up into the throne of God, and there preſume to judge others according to their intereſts and paſſions: but God will quickly pull them down, and teach them better to know their places. How like is the common cenſure of the world, to the game of boyes, that will hold an Aſſize, and make a Judge, and try and condemn one another in ſport? And have we not a *greater Judge* to fear?

See Dr. *Boys Poſtil.* pag. 42. 43. *Martyrat. in 1 Cor.* 4. 3. §. 29. 3. It is God only that paſſeth the *final ſentence*, from whom there is no appeal to any other: But from *humane* judgement there lyeth an appeal to God. *Their* judgement muſt be judged of by him: Things ſhall not ſtand as now men cenſure them: Many a bad cauſe is now judged good, through the *Multitude* or *Greatneſs* of thoſe that favour it: And many a good cauſe is now condemned: Many a one is taken as a Malefactor becauſe he obeyeth God and doth his duty; But all theſe things muſt be judged over again, by him that hath denounced a Woe to them that call evil good and good evil, that put darkneſs for light and light for darkneſs. *He that ſaith to the wicked, thou art Righteous, people ſhall curſe him, nations ſhall abhor him*: Prov. 24. 24. It were ill with the beſt of the ſervants of Chriſt, if the judgement of the world muſt ſtand, who condemn them as fools, and hypocrites, and what they liſt: Then the *Devils* judgement would ſtand: But he is the *wiſe man* that *God* will judge to be *wiſe* at laſt; and he only is the *happy* man that *God* calls *happy*. The erring judgement of a creature is but like an ignorant mans writing the names of ſeveral things upon an Apothecaries boxes; If he write the names of Poyſons upon ſome, and of Antidotes on others, when there are no ſuch things within them, they are not to be eſtimated according to thoſe names. How different are the names that God and the world do put upon things and perſons now? And how few now approve of that which God approveth of, and will juſtifie at laſt? How many will God judge heterodox, and wicked, that men judged orthodox, and worthy of applauſe? And how many will God judge orthodox and ſincere, that were called Hereticks and Hypocrites by men? God will not verifie every word againſt his ſervants, which angry men, or contentious diſputants ſay againſt them. The learning or authority or other advantages of the contenders, may now bear down the reaſons and reputations of more wiſe and righteous men than they, which God will reſtore and vindicate at laſt. The names of *Luther*, *Zuinglius*, *Calvin* and many other excellent ſervants of the Lord, are now made odious in the writings and reports of Papiſts, by their impudent lies: But God judgeth otherwiſe, with more righteous judgment. O what abundance of perſons and cauſes will be juſtified at the dreadful day of God, which the world condemned? And how many will be there condemned, that were juſtified by the world? O bleſſed day! moſt deſirable to the juſt! moſt terrible to the wicked and every Hypocrite? How many things will then be ſet ſtrait, that now are crooked? And how many innocents and ſaints, will then have a reſurrection of their murdered names, that were buried by the world in a heap of lies, and their enemies never thought of their reviving. O look to that final judgement of the Lord, and you will take mens cenſures but as the ſhaking of a leaf.

§. 30. 4. It is God only that hath power to execute his ſentence, to our *Happineſs* or *Miſery*: There is one Lawgiver that is able to ſave and to deſtroy, *Jam.* 4. 12. If he ſay to us, *Come ye bleſſed*, we ſhall be happy though Devils and men ſhould curſe us: For thoſe that *he bleſſeth ſhall be bleſſed.* If he condemn to hell, the applauſe of the world will fetch no man out, nor give him eaſe: A great name on earth, or hiſtories written in their applauſe, or a guilded monument over their bones, are a poor relief to damned ſouls. And the barking of the wicked, and their ſcorns on earth, are no diminution to the joy or glory of the ſouls that ſhine and triumph with Chriſt. It is our Lord that *hath the keys of death and Hell.* Rev. 1. 18. Pleaſe him, and you are ſure to ſcape, though the Pope and all the wicked of the world, ſhould thunder out againſt you their moſt direful curſes. Woe to us if the wicked could execute all their malicious cenſures! Then how many Saints would be in Hell? But if it be God that juſtifies us, how inconſiderable a matter is it, who they are that condemn us? Or what be their pretences? *Rom.* 8. 33.

Dir. 5. §. 31. Direct. 5. *Remember that the judgement of ungodly men, is corrupted and directed by the Devil: And to be over-ruled by their cenſures, or too much to fear them, is to be over-ruled by the Devil, and to be afraid of his cenſures of us.* And will you honour *him* ſo much? Alas, it is *he* that puts thoſe thoughts into the minds of the ungodly, and thoſe reproachful words into their mouths. To prefer the judgement of a *man* before *Gods* is odious enough, though you did not prefer the *Devils* judgement.

Dir. 6. §. 32. Direct. 6. *Conſider what a ſlavery you chooſe, when you thus make your ſelves the ſervants of every man, whoſe cenſures you fear, and whoſe approbation you are ambitious of.* 1 Cor. 7. 23. [*Ye are bought with a price: be not ye the ſervants of men*]: that is, Do not needleſly enthrall your ſelves. What a taſk have men-pleaſers? They have as many Maſters as beholders! No wonder if it take them off from the ſervice of God: For the *friendſhip of the world is enmity to God*: and he that will thus be *a friend of the world is an enemy to God.* They cannot ſerve two Maſters, God and the world. You know men will condemn you, if you be true to God: Jam 4. 4. *Offendet te ſuperbus contemptu; dives contumelia, petulans injuria, lividus malignitate: pugnax contentione, vanus de gr. mendax remittat: non feres a ſuſpecto timeri, a [illegible] nei, [illegible]*; Senec. de Ira. l. 3. c. 8.

The open day-light of Truth doth not ſhew the Maſques and Mummeries and triumphs of the world, but is ſtately and glorious: But as candle-light doth, Lord Bacon. Eſſay of Truth. Why they are hated.

If

If therefore you must needs have the favour of men, you must take it alone without Gods favour. A man-pleaser cannot be true to God; because he is a Servant to the Enemies of his Service: The wind of a mans mouth, will drive him about as the chaff, from any duty, and to any sin. How servile a person is a Man-pleaser? How many Masters hath he, and how mean ones? It perverteth the course of your hearts and lives, and turneth all from God to this unprofitable way.

Dir. 7. §. 33. Direct. 7. *Remember what a pittiful Reward you seek. Verily*, saith our Lord, concerning hypocrites and man-pleasers, *they have their reward*, Matth. 6. 25. O miserable reward! The thought and breath of mortal men! Instead of God, instead of Heaven, this is their Reward! Their happiness will be to lye in Hell, and remember that they were well spoken of on earth! and that once they were accounted religious, learned, wise or honourable! and to remember that they preferred this Reward before everlatting happiness with Christ! If this be not *gain*, your labour is all lost, which you lay out in hunting for applause. If this be enough to spend your time for, and to neglect your God for, and to lose your souls for, rejoyce then in the Hypocrites Reward.

Dir. 8. §. 34. Direct. 8. *And remember that Honour is such a thing as is found sooner by an honest contempt of it, than by an inordinate Affection of it, and seeking it.* It is a shadow which goeth from you if you follow it, and follows you as fast as you go from it. Whose names are now more honourable upon earth, than those Prophets, and Apostles, and Martyrs, and Preachers, and Holy Mortified Christians, who in their days set lightest by the approbation of the world, and were made the scorn or foot-ball of the times in which they lived? Those that have been satisfied with the approbation of their heavenly *Father*, who saw them in *secret*, have been *rewarded by him openly*. It is even in the eyes of rational men a far greater honour to *live to God*, above worldly honour, than to *seek it*. And so much as a man is perceived to *affect* and *seek* it, so much he loseth of it: For he is thought to need it; and men perceiveth that he plays a low and pitiful game, that is so desirous of their applause! As they would contemn a man that should lick up the spittle of every man where he comes, so will they contemn him that liveth on their thoughts and breath, and honour him more that *lives on God*.

Dir. 9. §. 35. Direct. 9. *If nothing else will cure this Disease, at least let the Impossibility of pleasing men, and attaining your ends, suffice against so fruitless an attempt.* And here I shall shew you how impossible it is, or at least a thing which you cannot reasonably expect.

Unus mihi pro populo est, & populus pro uno. Sen. Ep. 7. ex Democr. *Satis sunt mihi pauci, satis est unus; satis est nullus.* Senec. Epist. 7. *Socrates* was condemned by the votes of more against him of his Judges than those that absolved him: and they would not suffer *Plato* to speak for him: His Sentence was, *Jura violat Socrates, quos ex majorum instituto suscepit civitas, deos esse negans, alia vero nova dæmonia inducens.* Laert. in Socrat.

§. 36. 1. *Remember what a multitude you have to please*, and when you have *pleased some*, how many more will be still *unpleased*, and how many *displeased* when you have done your best. Alas, we are insufficient at once to *observe* all those that observe us, and would be pleased by us: You are like one that hath but twelve pence in his purse, and a thousand Beggars come about him for it: and every one will be displeased if he have it not all. If you resolve to give all that you have to the poor, if you do it to please God, you may attain your end: But if you do it to please them, when you have pleased those few that you gave it to, perhaps twice as many will revile or curse you, because they had nothing. The Beggar that speeds *well* will proclaim you *liberal*; and the Beggar that speeds *ill*, will proclaim you *niggardly*, and unmerciful; And so you will have more to offend and dishonour you, than to comfort you by their praise, if that must be your comfort.

§. 37. 2. *Remember that all Men are so selfish, that their Expectations will be higher, than you are able to satisfy.* They will not consider your Hinderances, or avocations, or what you do for others, but most of them look to have as much to themselves, as if you had no body else to mind but them. Many and many a time, when I have had an hour or a day to spend, a multitude have every one expected that I should have spent it with them: When I visit one, there are ten offended that I am not visiting them at the same hour: When I am discoursing with one, many more are offended that I am not speaking to them all at once: If those that I speak to account me courteous, and humble, and respectful, those that I could not speak to, or but in a word, account me discourteous, and morose. How many have censured me, because I have not allowed them the time, which God and Conscience commanded me to spend upon greater and more necessary work? If you have any office to give, or benefit to bestow, which *one only* can have, every one thinketh himself the fittest, and when you have pleased *one* that hath it, you have displeased *all* that went without it, and mist of their desires.

Quæ ego scio populus non probat: quæ probat populus ego nescio. Sen. Epi. 29. *Imperitia in omnibus majori ex parte dominatur, & multitudo verborum.* Cleobulus in Laert.

§. 38. 3. *You have abundance to please that are so ignorant, unreasonable, and weak, that they take your greatest Vertues for your Faults*, and know not when you do well or ill. And yet none more bold in censuring than those that least understand the things they censure. Many and many a time my own and others Sermons have been censured, and openly defamed, for that which never was in them, upon the ignorance or heedlesness of a censorious hearer: Yea, for that which they directly spoke against; because they were not understood: especially he that hath a close Style, free from tautology, where every word must be marked by him that will not misunderstand, shall frequently be misreported.

§. 39. 4. *You will have many factious Zealots to please, who being Strangers to the Love of Holiness, Christianity and Unity, are ruled by the Interest of an Opinion or a Sect*: And these will never be pleased by you, unless you will be one of their *side* or *party*, and conform your self to their opinions: If you be *not against them*, but set your selves to *reconcile* and *end the Differences* in the Church, they will hate you as *not promoting* their Opinions, but weakning them by some abhorred Syncretisms. As in Civil, so in Ecclesiastical Wars, the *Fire-brands* cannot endure the *Peaceable*: If you will be *Neuters*, you shall be used as enemies. If you be never so much for Christ, and Holiness, and Common Truth, all is nothing, unless you be also *for them*, and their *Conceits*.

§. 40. 5. *Most of the World are haters of holiness, and have a serpentine Enmity to the Image of God; being not renewed by the Holy Ghost; and will not be pleased with you, unless you will sin against your Lord, and do as they do.* 1 Pet. 4. 3, 4, 5. *Walking in Lasciviousness, lusts, excess of wine, revellings, banquettings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead.* You must be counted as *Lot* among the *Sodomites*, a busie Fellow that comes among them to make himself their Judge, and to control them, if you tell them of their sin. You shall be called a precise hypocritical Coxcomb (or somewhat much worse) if you will not be as bad as they, and if by your abstinence (though you say nothing) you seem to reprehend their sensuality and contempt of God. Among Bedlams you must

play the Bedlam it you will escape the fangs of their Revilings. And can you hope to please such men as these?

§. 41. 6. *You shall have Satanical God-haters, and Men of seared and desperate Consciences to please, that are malicious and cruel, and will be pleased with nothing but some horrid iniquity, and the damning of your own Souls, and drawing others to damnation.* Like that Monster of *Millan*, that when he had got down his enemy, made him blaspheme God in hope to save his life, and then stab'd him, calling it a noble revenge, that killed the body, and damned the soul at once. There are such in the world, that will so visibly act the Devils part, that they would debauch your Consciences with the most horrid Perjuries, Perfidiousness and impiety, that they may triumph over your miserable Souls. And if you think it worth the wilful damning of your souls, it's possible they may be pleased. If you tell them, we cannot please you, unless we will be dishoneſt, and displease God, and sin against our knowledge and consciences, and hazard our salvation, they will make but a jeast of such arguments as these, and expect you should venture your Souls and all upon their Opinions, and care as little for God and your Souls as they do. Desperate sinners are loth to go to Hell alone: It is a torment to them to see others better than themselves. They that are cruel and unmerciful to themselves, and have no pity on their own souls, but will sell them for a Whore, or for preferment, and honour, or sensual delights, will scarce have mercy on the Souls of others, Matth. 27. 25. *His Blood be on us, and on our children.*

Inter hæc quid agant quibus loquendi à Christo officium mandatur? Deo displicent, si taceant; hominibus si loquantur. Salvian. ad Eccles. Cath. l. 4.

§. 42. 7. *You will have rigorous, captious, uncharitable and unrighteous men to please; who will make a man an Offender for a Word, and lay a Snare for him that reproveth in the Gate, and turn aside the just for a thing of nought, and watch for iniquity,* Isa. 29. 20, 21. That have none of that charity which covereth Faults, and interpreteth words and actions favourably; nor none of that justice which causeth men to do as they would be done by, and judge as they would be judged; but judging without mercy, are like to have judgment without mercy. And are glad when they can find any matter to reproach you: And if once they meet with it (true or false) they will never forget it, but dwell as the Flie on the ulcerated place.

Even for the greatness of your services, you may perish, by the *suspicion* and *envy* of those great ones whom you served: As is proved by the Case of *Saul*, and *David*, *Belisarius*, *Narses*, *Bonifacius*, the two Sons of *Hunades* imprisoned, and one slain, and multitudes such like.

§. 43. 8. *You will have passionate Persons to please,* whose judgments are blinded, and are not capable of being pleased. Like the sick and sore that are hurt with every touch; and at last, saith *Seneca*, with the very conceit that you touched them. How can you *please* them, when *Displeasedness* is their disease that abideth within them, at the very heart?

§. 44. 9. *You will find that censoriousness is a common Vice, and though few are competent judges of your Actions, as not being acquainted with all the case, yet every one almost will be venturing to cast in his censure:* A proud presumptuous understanding is a very common vice; which thinks it self presently capible of judging as soon as it heareth but a piece of the case, and is not conscious of its own Fallibility, though it have daily experience of it. Few are at your elbow, and none in your heart, and therefore know not the circumstances and reasons of all that you do, nor hear what you have to say for your selves; and yet they will presume to censure you, who would have absolved you, if they had but heard you speak. It is rare to meet even with Professors of greatest sincerity that are very tender and fearful of sinning, in this point of rash ungrounded judging, without capacity or call.

§. 45. 10. *You live among unpeaceable Twatlers and Tale-carriers, that would please others by accusing you.* Who is it that hath ears that hath not such Vermin as these Earwigs busie at them? Except here and there an upright man, whose angry countenance hath still driven away such backbiting tongues. And all shall be said behind your backs, when you are uncapable of answering for your selves. And if it be a man that the hearers think well of that accuseth or backbiteth you, they think it lawful then to believe them: And most that are their Friends, and of their party, and for their Interest, shall be sure to be thought so honest as to be credible. And it is not strange, for a learned, ingenious, yea, a godly person to be too forward in uttering from the mouth of others, an evil report: And then the hearer thinks he is fully justified for believing it, and reporting it again to others. *David* himself by the temptation of a *Ziba*, is drawn to wrong *Mephibosheth* the Son of his great deserving friend, 2 *Sam.* 16. 3, 4. No wonder then if *Saul* do hearken to a *Doeg* to the wrong of *David*, and murder of the Priests, Prov. 18. 8. *The words of a Tale-bearer are as wounds.* Prov. 26. 20. *Where no wood is, the fire goeth out: so where there is no Tale-bearer, the strife ceaseth.* And when these are still near men, and you far off, it is easie for them to continue the most odious representation, of the most laudable persons actions in the world.

§. 46. 11. *The Imperfection of all mens understandings and godliness is so great, that the differences of judgment that are among the best, will tend to the Injury and Undervaluing of their Brethren:* One is confident that his way is right, and another is confident of the contrary! And to how great contendings and injuries such differences may proceed, he that knoweth not in this age, shall not know for me. We need not go to *Paul* and *Barnabas* for an instance (that was a far lighter case:) Nor to *Epiphanius*, *Hierom* and *Chrysostome*; nor to those Ages and Tragedies of contending Bishops that in the Eastern and Western Churches have been before us: Every one thinking his *cause so plain*, as to justifie himself in all that he saith and doth, against those that presume to differ from him. And surely *you* may well expect some displeasure even from *good* and *learned men*, when the *Churches* have felt such dreadful concussions, and bleedeth to this day, by so horrid divisions, thro' the remnants of that *Pride* and *Ignorance* which her Reverend Guides have still been guilty of.

Persium non curo legere: Lælium Decimum volo: ut Lucilius.

I may add that you have guilty Consciences to please. And the Guilty are as *Seneca* speaks, like one that hath an ulcer, that at first is hurt with every Touch, and at last even with the Suspicion of a Touch. *Tutum aliqua res in mala Conscientia præstat, nulla securum. Putat enim etiamsi non deprehenditur, se posse deprehendi; & inter somnos movetur; & quoties alicujus scelus loquitur, de suo cogitat.* Sen. Epist. 106. & Ep. 97. *Prima & maxima peccantium pœna est peccasse——— Hæc & secundæ pœnæ premunt & sequuntur, timere semper & expavescere & securitate diffidere. Tyranno amici quoque sæpe suspecti sunt. Tu ergo, si tyrannidem tuto tenere cupis, atque in ea constabiliri, civitatis principes tolle, sive illi amici, sive inimici videantur.* Thrasybulus in Epist. Periand. in Laertio. *Plerorumque ingenium est, ut errata aliorum vel minima perscrutentur, benefacta vero vel in propatulo posita præterant; sicut Vultures corpora viva & sana non sentiunt, morticina vero & cadavera tametsi longe remota odore persequuntur.* Galiadus in Arcan. Jesuit. p. 55.

§. 47. 12. *You have Men of great Mutability to please:* That one hour may be ready to worship you as Gods, and the next to stone you, or account you as Devils, as they did by *Paul*, and Christ himself: What a Weather-cock is the mind of Man? especially of the vulgar and the temporizers? When you have spent all your days in building your repu-

reputation on this Sand, one blast of Wind, or Storm at last, doth tumble it down, and all your cost and labour is lost. Serve men as submissively and carefully as you can; and after all, some accident or failing of their unrighteous expectations, may make all that ever you did forgotten, and turn you out of the world with *Wolsey*'s groans, [If I had served God as faithfully as man, I had been better rewarded, and not forsaken in my distress.] How many have fallen by the hands or frowns, of those whose favour they had dearly purchased? perhaps at the price of their salvation? If ever you put such confidence in a friend, as not to consider that it is possible he may one day prove your Enemy, you know not man; and may perhaps be better taught to know him, to your cost.

§. 48. 13. *Every man living shall unavoidably be engaged by God himself, in some duties which are very lyable to misconstruction, and will have an outside and appearance of evil to the Offence of those that know not all the inside and circumstances.* And hence it comes to pass, that a great part of History is little worth of regard: Because the actions of *publick* persons are discerned but by the *halves* by most that write of them. They write most by hearsay; or know but the *Outside* and *Seemings* of things, and not the Spirit, and life, and reality of the case. Men have not the choosing of their own duties, but God maketh them by his Law and Providence: And it pleaseth him oft to try his servants in this kind: Many of the Circumstances of their actions, shall remain unknown to men, that would justifie them if they knew them, and account them as notorious scandalous persons, because they know them not. How like to evil was the *Israelites* taking the goods of the *Egyptians*? and how likely to lay them open to their censure? So was *Abrahams* attempt to sacrifice his Son? And so was *Davids* eating the Shew-bread, and dancing almost naked before the Ark; Christs eating and drinking with publicans and sinners: *Pauls* circumcising *Timothy*, and purifying in the Temple; with abundance such like, which fall out in the life of every Christian. No wonder if *Joseph* thought once of putting *Mary* away, till he knew the evidence of her miraculous conception; and how liable was she to censure by those that knew it not? O therefore how vain is the judgment of man! And how contrary are they frequently to the truth? And with what caution must History be read? And O how desireable is the great day of God, when all human censure shall be justly censured?

§. 49. 14. *The perverseness of many is so great, that they require Contradictions and Impossibilities of you, to tell you that they are resolved never to be pleased by you.* If *John* use *fasting*, they say, *He hath a Devil:* If Christ come *eating and drinking*, they say, *behold a gluttenous Person, and a winebibber, a friend of Publicans and Sinners.* If your judgment and practice be *conformable* to superiours, especially if it have admitted of a *change*, you shall be judged *meer Knaves* and *Temporizers:* If it *be not*, you shall be judged *disobedient*, *refractory*, and *seditious*. If you speak fair and pleasingly, they will call you flatterers and dissemblers: If you speak more freely, though in a necessary case, they will say you rail. If I accept of Preferment, they will say, I am ambitious, proud and wordly: If I refuse it (how modestly soever) they will say, I am discontented, and have seditious Designs. If I preach not when I am forbidden, I shall be accused as *forsaking the Calling I undertook*, and *obeying man against God:* If I do preach, I shall be accounted disobedient and seditious. If a Friend or kinsman desire me to help him to some place or preferment which he is not fit for, or which would tend to anothers wrong: if I should grant his desire, I shall be taken for dishoneſt, that by partiality wrong another: If I deny it him, I shall be called unnatural or unfriendly, and worse than an Infidel. If I give to the poor as long as I have it, I shall be censured for ceasing when I have no more: They that know not whether you have it to give or not, will be displeased if you do not: And if many years you should maintain them freely, it is all as nothing as soon as you cease, either because your stock is spent, or because some other is made the necessary object of your charity. If you be wronged in your estate, if you go to Law, they will say you are contentious: If you let go your estate to avoid contention, they will say, you are silly fools or ideots. If you do any good works of charity to the *knowledge of men*; they will say, you are hypocrites and do it for applause: If you do it secretly, that no one know of it, they will say, you are covetous and have no good Works, and tho' you make a greater Profession of Religion, you *do no good*; and others shall be censured so also for your sakes. If you be pleasant and merry, they will censure you as light and vain: If you be more grave and sad, they will say you are melancholy or discontent. In a word, whatever you do, be sure by some it will be condemned; and do or not do, speak or be silent, you shall certainly displease, and never escape the censures of the world.

§. 50. 15. *There is among Men so great a Contrariety of Judgments, and Dispositions, and Interests, that they will never agree among themselves; and if you please one, the rest will be thereby displeased.* He that you please is an enemy to another; and therefore you displease his enemy, by pleasing him. Sometimes State-differences divide Kingdoms into parties, and one party will be displeased with you, if you be of the other, and both if you are neuters, or dislike them both: and each party think their cause will justifie any accusations they can charge you with, or odious titles they can give you, if not any sufferings they can bring upon you. Church-differences and Sects have been found in all ages: And you cannot be of the opinion of every party: When the world aboundeth with such variety of conceits, you cannot be *of all at once*. And if you be of one party, you must displease the rest: If you are of one side in controverted opinions, the other side accounteth you erroneous: and how far will the supposed interest of their cause and party carry them? One half of the Christian world at this day, condemneth the other half as Schismatical at least, the other half doing the like for them. And can you be Papists, and Protestants, and Greeks, and every thing? If not, you must displease as many as you please. Yea, more, if mutable men should change never so oft, they will expect that you change as fast as they, and whatever their contrary Interests require, you must follow them in: One year you must *swear*, and another you must *unswear* all again: whatever cause or action they engage in, be it never so deviliſh, you must approve of it and countenance it, and all that they do, you must say is well done. In a word, you must teach your tongue to say or swear any thing, and you must sell your Innocency, and hire out your consciences wholly to their service, or you cannot please them: *Michaiah* must say with the rest of the Prophets, *Go and prosper*, or else he will be *hated*, as not prophesying *good of* Ahab, *but evil*, 1 Kings 22. 8. And how can you serve *all interest* at once. It seems the providence of God hath, as of purpose, wheeled about the affairs of the world to try and shame man pleasers and temporizers in the sight of the Sun. It is evident then, that if you will please all you must at once both speak and be silent, and verifie contradictions, and be in many places at once, and be of all mens minds, and for all mens ways. For my

When the Divines of *Hiedelberge* appointed *Pitiscus* to write his *Irenicon*, his very writing for Peace, and to perswade the Reformed from Apologies and Disputes, did give occasion of renewed stirs to the *Saxons* and *Swedish* Divines, to tell Men that they could have no peace with us. *Scultet. Curric. p.* 46.

Matth. 11. 18, 19.

part, I mean to see the world a little better agreed among themselves, before I will make it my ambition to please them. If you can reconcile all their opinions, and interests, and complexions, and dispositions, and make them all of One Mind and Will, then hope to please them.

§. 51. 16. *If you excel in any one Virtue or Duty, even that shall not excuse you from the contrary defamation, so unreasonable are malicious men.* Nothing in the world can secure you from censorious slanderous tongues. The perfect holiness of Jesus Christ could not secure him from being called a gluttonous person and a wine-bibber, and a friend of publicans and sinners. His wonderful contempt of worldly dignities and honours, and his subjection to *Cæsar*, could not secure him from being slandered and crucified as *Cæsar's* enemy. The great piety of the antient Christians excused them not from the vulgar calumny, that they met together for filthiness in the dark, nor from the cry of the rabble, *Tollite impios, away with the ungodly*, because they were against the worshipping of Idols. I have known those that have given all that ever they had to the poor except their food and necessaries, and yet (though it was to a considerable value) have been reproached as unmerciful by those that had not what they expected. Many a one hath been defamed with scandalous rumours *of* uncleanness, that have lived in untainted chastity all their lives. The most eminent Saints have been defamed as guilty of the most horrid crimes, which never entered into their thoughts. The principal thing that ever I bent my studies and care about, hath been the reconciling, Unity, and peace of Christians, and against unpeaceableness, uncharitableness, turbulency and division: And yet some have been found, whose interest and malice hath commanded them to charge me with that very sin, which I have spent my days, my zeal and study against. How oft have contrary factions charged me with perfectly contrary accusations? I can scarce remember the thing that I can do in all the world, that some will not be offended at? Nor the duty so great and clear, that some will not call my sin? Nor the self-denyal so great (to the hazard of my life) which hath not been called *self-seeking*, or something clean contrary to what it was indeed. Instead therefore of serving and pleasing this malicious unrighteous world, I contemn their blind and unjust censures, and appeal to the most righteous God.

They that saw *Stephens* face as it had been the face of an Angel, and heard him tell them that he saw Heaven opened, yet stoned him to death as a Blasphemer. *Acts* 6. 15. & 7. 55, 56, 57, 58, 59, 60.

Socrates primus de vitæ ratione disseruit, ac primus Philosophorum damnatus moritur. Laert. in Socrat. p. 92. *Multa prius de immortalitate animarum ac præclara disseruit.* Ibid.

§. 52. 17. *If you have a design for a name of honour when you are dead, consider what power a prevailing faction may have to corrupt the History of your life, and represent you to posterity perfectly contrary to what you are; and how impossible it is for posterity to know whose History is the product of malicious shameless lies, and whose is the narrative of impartial truth.* What contrary Histories are there of particular persons and actions written by men of the same Religion: as of Pope *Gregory* the seventh, and the Emperours that contended with him: and about Pope *Joan*, and many the like cases, where you may read scores of Historians on one side, and on the other.

Fama liberrima Principum judex. Seneca in consolat. ad Martiam.

§. 53. 18. *Remember that the holiest Saints or Apostles could never please the world, nor escape their censures, slanders and cruelties; no nor Jesus Christ himself.* And can you think by honest means to please them better than Christ and all his Saints have done? You have not the *wisdom* that Christ had to please men, and to avoid offence: You have not the *perfect innocency* and unblameableness that Christ had: You cannot heal their sicknesses and infirmities, and do that good to them to please and win them, as Jesus Christ did. You cannot convince them, and constrain them to reverence you, by manifold miracles as Jesus Christ did. Can you imitate such an excellent pattern as is set you, by the holy, patient, charitable, unwearied Apostle *Paul*, *Acts* 20. & 1 *Cor.* 4. & 9. & 2 *Cor.* 4. & 5. & 6. & 10. & 11. & 12. If you cannot, how can you please them that would not be pleased by such unimitable works of *love* and *power*? The more *Paul loved* some of his hearers, the *less he was beloved*, 2 Cor. 12. 15. They used him *as an enemy* for *telling them the truth*, Gal. 4. 16. Though he *became all things to all men*, he could *save* but *some*, nor *please* but *some*, 1 *Cor.* 9. 22. And what are you that you should better please them?

§. 54. 19. *Godliness, vertue and honesty it self will not please the world, and therefore you cannot hope to please them by that which is not pleasing to them.* Will men be pleased by that which they hate? and by the actions which they think accuse them and condemn them? And if you will be *Ungodly* and *Vicious* to please them, you sell your souls, your Conscience, and your God to please them. God and they are not pleased with the same ways. And which do you think should first be pleased? If you displease him for their favour, you will buy it dear.

Aristides having got the Surname of *Just*, was hated by the *Athenians*, who decreed to banish him: and every one that voted against him being to write down his Name, a Clown that could not write came to *Aristides* to desire him to write down *Aristides* name: He asked him whether he knew *Aristides*; and the man answered, no; but he would vote against him because his name was *Just*. *Aristides* concealed himself, fulfilled the mans desire, and wrote his own Name in the Roll and gave it him: so easily did he bear it to be condemned of the world for being *Just*: *Plutarch in Aristide.* It was not only *Socrates* that was thus used (saith *Laertius*) *Nam Homerum velut insanientem drachmis quinquaginta multarunt, Tyrtæumque mentis impotem dixerunt*, &c. ——— Which of the Prophets have not your Fathers persecuted? *Matth.* 23.

§. 55. 20. *They are not pleased with God himself: yea, no man doth displease so many and so much as he.* And can you *do more than God to please them*? or can you *deserve* their favour more than he? They are daily displeased with his works of providence: One would have rain, when another would have none: One would have the winds to serve his voyage, and another would have them in a contrary end: One party is displeased, because another is pleased and exalted: Every enemy would have his cause succeed, and the victory to be his: Every contender would have all go on his side. God must be ruled by them, and fit himself to the interest of the most unjust, and to the will of the most vicious, and do as they would have him, and be a servant to their lusts, or they will not be pleased with him. And his *Holy Nature*, and his *Holy Word*, and *Holy Ways*, displease them more than his ordinary providence. They are displeased that his Word is so precise and strict, and that he commandeth them so holy and so strict a life, and that he threatneth all the ungodly with damnation: He must alter his Laws, and make them more loose, and fit them to their fleshly interest and lusts, and speak as they would have him, without any difficulties, before they will be pleased with them (unless he alter their minds and hearts.) And how do you think they will be pleased with him *at last*, when he fulfills his threatnings? When he killeth them, and turneth their bodies to dust, and their guilty souls to torment and despair.

§. 56. 21. *How can you please men that cannot please themselves?* Their own *desire* and *choice* will please them but a little while. Like children, they are soon weary of that which they cryed for: They must needs have it, and when they have it, it is naught, and cast away: They are neither pleased *with it*, nor *without it*. They are like sick persons that long for every meat, or drink they think of: and when they have it, they cannot get it down: For the sickness is still within them that causeth their displeasure. How many do trouble and torment themselves by their *passions* and *folly* from day to day? And can you please such self-displeasers?

§. 57.

5. 57. *How can you please all others, when you cannot please your selves?* If you are persons fearing God, and feel the burden of your sins, and have life enough to be sensible of your diseases, I dare say there are none in the world so displeasing to you, as you are to your selves. You carry that about you, and feel that within you which displeaseth you more than all the enemies you have in the world. Your passions, and corruptions, your want of Love to God, and your strangeness to him and the life to come; the daily faultiness of your duties and your lives, are your daily burden, and displease you most. And if you be not *able*, and *wise*, and *good* enough to please your selves, can you be *able*, and *wise*, and *good* enough to please the world? As your sins are *neerest* to your selves, so are your graces; and as you know more *evil* by your selves, than others know, so you know more good by your selves. That little fire will not warm all the room, which will not warm the hearth it lyeth on.

Dicenti Aristidi, non esse tolerabilem Xantippen adeo morosam: Atqui, ait, ego ita huic assuetus sum, ac si sonum trochearum audiam ——— & mihi pol Xantippes usus reliquorum mortalium facilis toleratio est. Laert. in Socr.

5. 58. Direct. 10. *Remember what a life of unquietness and continual vexation you choose. If you place your peace or happiness in the good will or word of man.* For having shewed you how *impossible* a task you undertake, it must needs follow that the pursuit of it must be a life of torment: To engage your selves in so great cares, and be sure to be disappointed! To make that your end, which you cannot attain! To find that you labour in vain, and daily meet with displeasure instead of the favour you expected; must needs be a very grievous life. You are like one that dwelleth on the top of a mountain, and yet cannot endure the wind to blow upon him: Or like him that dwelleth in a *wood*, and yet is afraid of the shaking of a leaf. You dwell among a world of ulcerated, selfish, contradictory, mutable, unpleasable minds, and yet you cannot endure their displeasure. Are you Magistrates? The people will murmur at you, and those that are most incompetent and uncapable will be the forwardest to censure you, and think that they could govern much better than you: Those that bear the necessary burdens of the common safety and defence, will say that you oppress them; and the malefactors that are punished, will say you deal unmercifully by them, and those that have a cause never so unjust, will say you wrong them, if it go not on their side: Are you Pastours and Teachers? You will seem too rough to one, and too smooth to another; yea too rough to the *same* man when by reproof or censure you correct his faults, who censureth you as too smooth and a friend to sinners, when you are to deal in the cause of others. No sermon that you preach is like to be pleasing to all your hearers; nor any of your ministerial works. Are you Lawyers? The Clyents that lost their cause, behind your backs will call you unconscionable, and say you betrayed them: And those that prevailed, will call you covetous, and tell how much money you took of them, and how little you did for it: So that it's no wonder that among the vulgar, your profession is the matter of their reproach. Are you Physicians? You will be accused as guilty of the death of many that dye; and as covetous takers of their money whether the Patient dye or live: For this is the common talk of the vulgar, except of some few with whom your care hath much succeeded. Are you Tradesmen? Most men that buy of you are so selfish, that except you will begger your selves, they will say they deceive them, and deal unconscionably and sell too dear: Little do they mind the necessary maintenance of your families, nor care whether you live or gain by your trading; But if you will wrong your selves to sell them a good penny-worth, they will say you are very honest men: And yet when you are *broken*, they will accuse you of impudence, and defrauding your creditors. You must buy dear, and sell cheap, and live by the loss, or else displease.

Vis esse in mundo? Contemni & temnere disce. Aor. Bucholtzer.

Socrates dicenti cuidam, Nonne tibi ille, maledicit? Non inquit, mihi enim ista non adsunt.

Dicebat expedire, ut sese ex industriis convicis exponeret: Nam si ea dixerint quæ in nobis corrigenda sint, emendabunt: sin alias, nihil ad nos.

Dir. 11. *Hoc habeo ferè refugii & præsidii in meis ærumnis: sermones cum Deo, cum amicis veteribus, & cum mutis magistris.* Bucholtzer.

5. 59. Direct. 11. *Remember still that the Pleasing of God is your business in the world, and that in Pleasing him your souls may have safety, rest and full content, though all the world should be displeased with you. God is enough for you*: And his approbation and favour is your *portion* and *reward*. How sweet and safe is the life of the sincere and upright ones, that study more to *be good* than to *seem good?* And think if God accept them that they have enough? O what a mercy is an upright heart? Which renounceth the world, and all therein that stands in competition with his God? And taketh God for his God indeed, even for his Lord, his Judge, his Portion and his *all*? Who in temptation remembreth the eye of God, and in all his duty is provoked and ruled by the will and pleasure of his Judge? And regardeth the eye and thoughts of man, but as he would do the presence of a bird or beast, unless as piety, justice or charity, require him to have respect to man, in due subordination to God. Who when men applaud him as a person of excellent holiness and goodness, is fearful and sollicitous lest the all-knowing God should think otherwise of him than his applauders: And under all the censures, reproaches and slanders of man (yea though through temptation *good men* should thus use him) can live in peace upon the approbation of his God alone; and can rejoyce in his justification by his righteous judge, and gracious redeemer, though the inconsiderable censures of men condemn him. Verily *I* cannot apprehend, how any other man but this, can live a life of true and solid peace and joy. If Gods approbation and favour quiet you not, nothing can rationally quiet you. If the pleasing of him do not satisfie you though men, though good men, though all men should be displeased with you, I know not how or when you will be satisfied. Yet if you be above the censures and displeasure of the *profane*, and not also of the *godly* (when God will permit them as *Jobs* wife and friends to be your trial) it will not suffice to an even contented quiet life. And here consider,

Nemo altorum sensa inspicit: sed suo: & ideo non, possunt cuique sua fallo judicio esse mirti, qui sunt vere tui conscientiæ testes. Salvian. de Gubern. l. 1.

5. 60. 1. *If you seek first to please God and are satisfied therein, you have but one to please instead of multitudes.* And a multitude of masters are hardlier pleased than one. 2. And it is *One* that putteth you upon *nothing that is unreasonable*, for quantity or quality. 3. And one that is *perfectly wise* and *good*, not liable to misunderstand your case and actions. 4. And one that is *most Holy*, and is not pleased in iniquity or dishonesty. 5. And he is one that is *impartial* and *most just*, and is no respecter of persons, *Acts* 10. 34. 6. And he is one that is a *competent Judge*, that hath fitness and authority, and is acquainted with your hearts, and every circumstance and reason of your actions. 7. And he is one that perfectly agreeth with himself, and putteth you not upon contradictions or impossibilities. 8. And he is one that is constant and unchangeable; and is not pleased with one thing to day, and another contrary to morrow; nor with one person this year, whom he will be weary of the next. 9. And he is one that is merciful, and requireth you not to hurt your selves to please him: Nay he is pleased with nothing of thine but that which tendeth to thy happiness, and displeased with nothing, but that which hurts thy self or others: as a father that is displeased with his children when they defile or hurt themselves. 10. He is gentle though just in his censures of thee; judging truly but not with unjust

Philosophi libertas molesta est omnibus. P. Scalig. *multo magis fidelis Pastoris.*

just rigour, nor making your actions worse than they are. 11. He is one that is not subject to the passions of men, which blind their minds, and carry them to injustice. 12. He is one that will not be moved by tale-bearers, whisperers or false-accusers, nor can be perverted by any misinformation.

§. 61. Consider also the *Benefits* of taking up with the Pleasing of God. 1. The Pleasing of him is your Happiness it self: The matter of pure, and full, and constant comfort, which you may have continually at hand, and no man can take from you. Get this and you have the end of man: Nothing can be added to it, but the perfection of the same: Which is Heaven it self.

§. 62. 2. What abundance of disappointments and vexations will you scape, which tear the very hearts of man-pleasers, and fill their lives with unprofitable sorrows?

§. 63. 3. It will guide and order your cares, and desires, and thoughts, and labours to their right and proper end; and prevent the perverting of them, and spending them in sin and vanity on the creature.

§. 64. 4. It will make your lives not only to be Divine, but this Divine life to be sweet and easie, while you set light by humane censures which would create you prejudice and difficulties! When others Jer. 9. 23. glory in wit, and wealth, and strength, you would glory in this that you know the Lord.

§. 65. 5. As God is above man, thy heart and life is highly ennobled by having so much respect to God, and rejecting inordinate respect to man: This is indeed to walk with God.

§. 66. 6. The summ of all graces is contained in this sincere desire to please thy God, and contentedness in this so far as thou findest it attained. Here is faith, and humility, and love, and holy desire, and trust, and the fear of God concentred. You *sanctifie the Lord of hosts himself, and make him your fear and dread, and Sanctuary*, Isa. 8. 13, 14.

§. 67. 7. If humane approbation be good for you and worth your having, this is the best way to it; for God hath the disposal of it. *If a mans ways please the Lord, he maketh even his enemies to be at peace with him*, Prov. 16. 7. Appeasing their wrath, or restraining them from intended evil, or doing us good by that which they intend for hurt.

Signs. §. 68. *See therefore that you live upon Gods approbation as that which you chiefly seek, and will suffice you:* Which you may discover by these signs. 1. You will be most careful to understand the Scripture, to know what doth *please and displease God.* 2. You will be more careful in the doing of every duty, to fit it to the *pleasing of God than men.* 3. You will look to your *Hearts* and not only to your *actions*, to your *ends*, and *thoughts* and the inward manner and degree. 4. You will look to *secret duties* as well as publick, and to that which men see not, as well as unto that which they see. 5. You will reverence your consciencies and have much to do with them, and will not slight them. When they tell you of Gods displeasure it will disquiet you: When they tell you of his approbation it will comfort you. 6. Your pleasing men will be *charitable* for *their good*, and *pious* in order to the pleasing of God, and not proud and ambitious for your honour with them, nor impious against the pleasing of God. 7. Whether men be pleased or displeased, or how they judge of you or what they call you, will seem a *small matter* to you as their own interest, in comparison of Gods judgment. You live not on them. You can bear their displeasure, censures and reproaches, if God be but pleased. These will be your evidences.

Non enim ego me Philippum, aut Platonem, aut Scipionem, qui stultum putarunt non posse contemnere. Id. ibid. p. 728.

PART V.

Directions against Pride, and for Humility.

§. 1. PRIDE, being reputed the great sin of the Devil by which he fell, is in the *name* and *general* notion of it, infamous and odious with almost all, but the *nature* of it is so much unknown, and the sin so undiscerned by the most, that it is commonly cherished, while it is commonly spoke against. Therefore the chief *Directions* for the conquering of it, are those that are for the full *discovery* of it: For when it is *seen* it is *shamed*, and to *shame* it is to destroy it. Of this subject read the preface to my Book of self-denial, and Chap. 41. to Ch. 51.

§. 2. Direct. 1. *Understand aright the nature of Pride, that you may neither ignorantly retain it, nor oppose your duty as supposed to be Pride.* Here I shall tell you, 1. What *Pride* is, and what commandment it is against: And what Humility is which is its contrary. 2. Some *seemings* or *appearances* like *Pride*, which may make men censured as Proud, for that which is not pride. 3. The counterfeits of Humility, which may make a Proud man seem to himself or others to be Humble. *Dir.* 1.

§. 3. I. *PRIDE, is an inordinate self-exalting:* or *a lifting up our selves above the state or degree appointed us.* It is called *ὑπερφανία*, because it is an appearing to our selves, and a desire to appear to others above what we are, or above others of our quality. It is a branch of SELFISHNESS, and containeth *man-pleasing* as before described, and produceth *Hypocrisie*, and is its original and life. It containeth in it these following acts or parts. 1. *A will to be higher or greater than God would have us be.* 2. *An overvaluing of our selves, or esteeming* our selves to be *Greater*, *Wiser* or *Better* than indeed we are. 3. *A desire that others should think of us, and speak of us, and use us, as greater, or wiser, or better than we are.* 4. *An endeavour or seeking to rise above our appointed place, or to be overvalued by others.* 5. *An ostentation of our inordinate self-esteem in outward signs of speech or action.* Every one of these is an act of *Pride*. The three first are the *inward* acts of it in the *Mind* and *Will*, and the two last are its external acts. Pride what.

§. 4. As the *Love of God* and *man* are the comprehensive duties of the Decalogue, expressed most in the *first* and *last Commandment*, but yet extending themselves to all the rest; so SELFISHNESS and PRIDE (which is a principal part of it) are the opposite sins, forbidden principally in the *first* and *last Commandment*, as contrary to the *Love* of *God* and *man*, but so as it is contrary to the rest. They are sins against the very *Relation* it self, that *God* and *man* do stand in to us, and not only against a particular Law: They are against the very *constitution* of the Kingdom of God, and not only against the *Administration*: It is *Treason* or *Idolatry* against God, and a setting up our selves in some part of his prerogative: And it is a monstrous exuberancy in the Body, and a rising of one member *above* and so *against* the rest; either *superiours* (and so against the fifth command) or equals (against the rest.) Against what Commandment.

§. 5. HUMILITY is contrary to pride; and therefore consisteth, 1. In a contentedness with that degree and state which God hath assigned us. 2. In mean thoughts of our selves, esteeming our selves no *Greater*, *Wiser* or *Better* than we are. 3. In a willingness and desire that others should not *think* of us, or *speak* of us, or *use* us, as *greater*, or *wiser*, or *better* than we are; that they should give us no more honour, praise or Humility what.

Love

Love than is our due; the redundancy being but a deceit or lye, and an abuse of us and them. 4. In the avoiding of all inordinate aspiring endeavours, and a contented exercise of our assigned Offices, and doing the meanest works of our own places. 5. In the avoiding of all *ostentation* or *appearance* of that greatness, wisdom or goodness which we have not; and fitting out speeches, apparel, provisions, furniture and all our deportment and behaviour to the meanness of our parts, and place, and worth. This is the very *Nature* of *Humility:* The more particular *signs* I shall open afterwards.

The Inward seemings of Pride that are not it.

§. 6. II. *Pride* lying in the heart is oft misguided of by others, that see but the outward appearances, and sometime by the person himself that understandeth not the nature of it. The *inward* appearances that are mistaken for *pride*, and are not it, are such as these. 1. When a man in power and Government hath a spirit suitable to his place and work: This is not *Pride* but virtue. 2. When natural strength and vigor of spirits expelleth pusillanimity; especially when *faith* beholding God expelleth all inordinate respect to men and fear of all that they can do, this is not pride but Christian magnanimity and fortitude; and the contrary is not *humility* but *weakness*, and pusilanimity, and cowardize. 3. When a *wise man* knoweth in what *measure* he *is wise*, and in what measure *other men* are *ignorant*, or *erroneous*, and when he is conscious of his knowledge, and delighted and pleased in it through the love of truth, and thankful to God for revealing it to him, and blessing so far his studies and endeavours, all this is *mercy* and *duty*, and not *pride*. For *truth* is *amiable* and *delectable* in it self. And he that *knoweth* must needs *know* that he *knoweth*; as he that *seeth* doth perceive by *seeing* that he *seeth*. And if it be a fault to *know that I know*, it must be a fault to *know* at all. But some *knowledge* is *necessary* and *unresistable*, and we cannot avoid it: And that which is good must be valued, and we must be thankful for it. Humility doth no more require that a wise man think his knowledge equal with a fools, or ignorant mans, than that a sound man take himself to be sick. 4. When a wise man valueth the useful knowledge which God hath given him, above all the glory and vanities of the world, which are indeed of lower worth, this is not *Pride* but a due estimation of things. 5. When a *wise man* desireth that others were of *his mind*, for their *own good*, and the propogating of the truth, this is not *Pride*, but *Charity* and love of truth: Else preachers were the proudest men, and *Paul* had done ill in labouring so much for mens conversion, and saying to *Agrippa*, Acts 26. 29. [*I would to God that not only thou, but also all they that hear me this day, were both almost and altogether such as I am, except these bonds.*] 6. When an *innocent* man is conscious of his *innocency*, and a *holy person* is conscious of his *holiness*, and assured of his state in grace, and *rejoyceth* in it, and is *thankful* for it, this is not *Pride*, but an excellent priviledge and duty. If *Angels rejoyce* at the *conversion of a sinner* (Luke 15.) the *sinner* hath reason to rejoyce *himself:* And if it be a sin to be *unthankful* for our daily bread, much more for *grace* and the hope of glory. 7. When we value our *good name*, and the honour that is indeed our due, as we do other outward common mercies, not for themselves, but so far as they honour God, or tend to the good of others, or the promoting of truth or piety among men, desiring no more than is indeed our due; nor over-valuing it as that which we cannot spare, but submitting it to the will of God, as that which we can be without; this is not, *Pride*, but a right estimation of the thing.

Duplex est Humilitas: una lucida solum & non fervida: quæ ex ratione potius quam ex charitate exercetur-- Altera quæ lucida, fervidaque simul est ex charitate magis quam ex ratione exercetur; non tamen citra rationem —— Humilitas enim (ut & reliquæ virtutes) opus est voluntatis. Nam sicut virtutes per rationem cognoscimus, ita per dilectionem nobis sapiunt: Thauler. flor. c. 7. p. 103, 104.

§. 7. The *outward seemings* which are oft mistaken for the *signs* and fruits of *Pride* by others, are such as these. 1. When a *Magistrate* or other *Governour* doth maintain the *honour* of his *place*, which is necessary to his successful Government; and liveth according to his degree: When Princes, and Rulers, and Masters, and Parents, do keep that *distance* from their subjects, and servants, and scholars, and children, which is meet and needful to their good, it is usually mis-guided to be their *Pride*.

The outward appearances of Pride that are not it.

2. When a sinner is convinced of the necessity of *Holiness* in a time and place where it is rare; and infidelity or prophaneness and ungodliness is the common road, the necessary *singularity* of such a one in giving up himself to the will of God, is commonly charged on him as his pride: As if he were *proud* that cannot be contented to be damned in Hell for company with the most; or to despise salvation if most despise it, and to forsake his God when most forsake him; and to serve the Devil when most men serve him. If you will not swear, and be drunk, and game, and spend your time, even the Lords day, in vanity and sensuality, as if you were afraid of being saved, and as if it were your business to work out your damnation, the world will call you *proud* and *singular*, and *think it strange* that *you run not with them to excess of riot, speaking evil of you*, 1 Pet. 4. 4. You shall quickly hear them say, [What, will you be wiser than all the Town? What a Saint! What a holy precisian is this?] When *Lot* was grieved for the filthiness of *Sodom*, they scorn him as a *proud controller*, Gen. 19. 9. [*This one fellow came in to sojourn, and he will needs be a Judge.*] And what thought they of *Noah* that walked with God in so great *singularity*, when all the world was drowned in (and for) their wickedness? When *David humbled his soul with fasting*, they turned it to *his reproach*, Psalm 69. 10. & 35. 13. Especially when any of the servants of Christ do press towards the *highest degree* of holiness, they shall be sure to be accounted *Proud* and *Hypocrites*. And yet they accuse not that child or servant of *Pride* who excelleth all the rest in *pleasing them*, and doing their work! Nor do they take a sick man to be proud, if he be carefuller than others to recover his health. But he that will do *most for Heaven*, and most carefully avoideth sin and Hell, and is most serious in his Religion, and most industrious to please his God, this man shall be accounted Proud.

See Plutarch Tract. How a man may praise himself without incurring blame? He that is blamed and suffereth reproach for well-doing, is justifiable if he praise himself, &c. p. 304.

3. He that will not forsake his God and betray the truth, and wound his conscience by wilful sin, but will do as *Daniel* and the three confessors did, *Dan. 6. & 3.* and answer as they answered, will be accounted Proud. But it is no *Pride* to prefer *God* before *men*; and to fear damnation more than imprisonment or death. The army of Martyrs did not *in Pride* prefer their own judgements before their superiours that condemned them; but they did it in obedience to God and truth, when that was revealed to babes, which was hid from the wise, and prudent, and great, and noble of the world.

4. When those that are faithful to the honour of Christs soveraignty, dare not approve of Papal usurpations, against his Laws, and over his Church and the Consciences of his Subjects, they shall by the Popish usurpers be called *Proud* and *despisers of Government*; as if a *Usurper* of the *Kingly power* should call us *proud* because we dare not *consent* to *his pride*; or call us *Traytors* for not being *Traytors* as he is himself.

5. When a man that hath the sense of the matters of God and mens salvation upon his heart, is zealous and diligent to teach them to others, and if he be a Minister, be fervent and laborious in his

ministry

miniſtry, he is called *Proud*, as one that muſt needs have all men of his mind: Though compaſſion to ſouls, and aptneſs to teach, and Preaching inſtantly in ſeaſon and out of ſeaſon, be his neceſſary duty required of God. And what is the Miniſtry for, but to change mens minds, and bring them to the full obedience of the truth?

6. If a man underſtand the truth, in any point of *Divinity*, better than moſt others, and holdeth any truth which is there in credit, or commonly received, he ſhall be accounted *Proud*, for preſuming to be ſo ſingular, and ſeeming wiſer than thoſe that think they are wiſer than he. But *Humility* teacheth us not to *err* for *company*, nor to grow no wiſer when once we arrive at the common ſtature; nor to forſake the truth which others underſtand not, nor to forbear to teach it becauſe it is not known already. If ſome of the Paſtours in *Abaſſia*, *Syria*, *Armenia*, *Ruſſia*, *Greece*, or *Italy*, or *Spain*, were as wiſe as the Miniſters in *England* are, it were no evidence of their *Pride*.

Siquid agere inſtitui, lente progredere: in eo autem quod elegeris, firmiter perſiſte. Bias in Laert.

7. If a man that underſtandeth any thing *contrary* to the judgment of another, cannot *forſake it*, and think or ſay as another would have him; eſpecially if you *contradict* him in diſputation; he will take it to be your pride, and overvaluing your own underſtanding, and being too tenacious of your own conceits. Erroneous men that in their *Pride* are over eager to have others of their mind, will call you *Proud* becauſe you yield not to their *pride*. They think that the evidence is ſo clear on their ſide, that if you were not *Proud* you could not chooſe but think as they do.

8. Some humble men are naturally of a *warm and earneſt* manner of diſcourſe; and their natural heat and eagerneſs of ſpeech is frequently miſjudged to come from pride, till fuller acquaintance with their humble lives do rectifie the miſtake. It is written of Biſhop *Hooper* the Martyr, that

Pertinacior tamen erat (Chryſanthius) nec de ſententia facili diſcedebat: inquit Eunapius humilitatem ejus laudans.

‘ [thoſe that viſited him once, condemned him of
‘ over-auſterity; they that repaired to him twice,
‘ only ſuſpected him of the ſame; thoſe that con-
‘ verſed with him conſtantly, not only acquitted him
‘ of all moroſity, but commended him for ſweetneſs
‘ of manners: So that his ill nature conſiſted in
‘ other mens little acquaintance with him] *Tho. Fullers Church Hiſt. lib.* 7. *pag.* 402. and *Godwin in Gloucest. Biſhops.* The ſame is true of very many worthy men.

Bullingero ob eruditionem non contemnendam, morumque tam ſanctitatem quam ſuavitatem, percharus fuit. p. 591.

9. If we zealouſly contend for the faith or the Peace of the Church againſt Heretical or Dividing perſons, and their dangerous ways, they will call us *Proud*, though God command it us, *Jude* 2. 3. eſpecially if we *avoid them*, *and bid them not God ſpeed*, Tit. 3. 10. 2 Joh. 10.

10. When a man of underſtanding openeth the ignorance of another, and ſpeaketh words of pity concerning him, though it be no more than *truth* and *charity* command, they will be taken to be the words of *ſupercilious pride*.

11. That plain dealing in reproof which God commandeth, eſpecially to his *Miniſters*, towards high and low, great and ſmall, and which the Prophets and Servants of God have uſed, will be miſjudged as arrogancy and Pride, *Amos* 7. 12, 13. 2 *Chron.* 25. 16. *Acts* 23. 4. As if it were Pride to be true to God, and to pity ſouls, and ſeek to ſave them, and tell them in time of that which conſcience will more cloſely and terribly them of, when it is too late.

Gen. 19. 8, 9, 10.

12. Self-idolizing Papiſts accuſe their inferiours for *Pride*, if they do but modeſtly exerciſe a *judgment of diſcretion* about the matters that their ſalvation is concerned in, and do not *implicitly believe* as they believe, and forbear to prove or try their ſayings, and ſwallow not all without any chewing, and offer to object the commands of God againſt any unlawful commands of men: As if God were contented to ſuſpend his Laws, when ever mans commands do contradict them; or humility required us to pleaſe and obey men at the price of the loſs of our ſalvation. They think that we ſhould not buſie our ſelves to enquire into ſuch matters, but truſt them with our ſouls, and that the Scriptures are not for the laity to read, but they muſt wholly rely upon the clergy: And if a lay man enquire into their Doctrines or Commands, they ſay as *Davids* brother to him, 1 *Sam.* 17. 28. [*With whom haſt thou left the ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thy heart*,

Cum humilitatis causa mentiris, ſi non eras peccator antequam mentiris, mentiendo efficies quod evitaras. Auguſtin. de Verb. Apoſt.

13. If a zealous humble preacher of the Goſpel, that preacheth not himſelf but Chriſt, be highly eſteemed and honoured for his works ſake, and crowded after, and greatly followed by thoſe that are edified by him, it is ordinary for the envious, and the enemies of Godlineſs, to ſay that he is *Proud*, and preacheth to draw diſciples after him, and to be admired by men; for they judge of the hearts of others by their own: As if they knew not that Chriſt and his moſt excellent ſervants have been crowded after without being thereby lifted up, or chargeable with pride? As the Sun is not accuſable for being beheld and admired by all the world; nor fire and water, earth and air, food and reſt, for being valued by all: Little do they know how deep a ſenſe of their own unworthineſs is renewed in the hearts of the moſt applauded Preachers, by the occaſion of mens eſtimation and applauſe, and how much they deſire that none may over-value them, and turn their eye from the doctrine upon the perſon! And how oft they cry out with the laborious Apoſtle, *who is ſufficient for theſe things?* And how oft they are tempted to caſt off all through fear and ſenſe of their unfitneſs, when the envious dullards fearleſly utter a dry diſcourſe, and think that they are wronged becauſe they are not commended and followed as much as others; they think the *common ſenſe* of *all* the *faithful*, and the *love of truth*, and *care* of their *ſalvation*, muſt be called *Pride*, becauſe it carrieth men to prefer the means which is fitted beſt to their edification and ſalvation.

1 Theſ. 5. 12, 13.

14. If a humble Chriſtian have after much temptation and a holy life, attained to well-grounded perſwaſions of his ſalvation, and be thankful to God, for ſanctifying him, and numbring him with his little flock, when the world lyeth in wickedneſs, he will be taken for *Proud* by ungodly men, that cannot endure to hear before hand, of the difference which the judgment of God will declare, between the righteous and the wicked: As if it were *Pride* to be *happy* or to be *thankful*.

15. If a man that is falſly accuſed or ſlandered ſhall modeſtly deny the charge, and uſe that lawful means which he oweth to his own vindication, he will be accuſed of *Pride* becauſe he contradicteth proud accuſers, and conſenteth not to bely himſelf; yea though the diſhonour of Religion, and the hinderance of mens ſalvation, be the conſequent of his diſhonour.

16. Many of the poor do miſtake their Superiours to be proud, if their apparel be not in faſhion and value almoſt like their own, though it be ſober and agreeable to their rank.

17. Some are of a more ruſtick or careleſs diſpoſition, unfit for complement; and ſome are taken up with ſerious ſtudies and employments, ſo contrary to complement, that they have neither *time* nor *mind* for the obſervance of the humours of complemental perſons; who becauſe they expect it, and think

think they are neglected, do usually accuse such Men of Pride.

Attila incessu adeo gestuosus & compositus, ut vel exinde superbissimi animi contraxerit infamiam. Callimach. Exper. de Attil. p. 341.

18. Some are of a silent temper, and are accused for *Pride*, because they speak not to others as oft as they expect it.

19. Some are naturally unapt to be familiar till they have much acquaintance, and are so far from impudent, that they are not bold enough to speak much to strangers and take acquaintance with them, no tho' it be with their Inferiours; and therefore are ordinarily mis-judged to be proud.

20. Some have contracted some unhandsome customs in their speech or gestures which to rash censurers seem to come from *Pride*, tho' it be not so. By all these *seemings* the humble are judged by many to be *Proud*.

Quod à magnatum ac procerum congressu abstinuerit (Chrysanthius) alienique fuerit, non arrogantiæ aut fastui tribuendum est, quin potius rusticitas quædam aut simplicitas existimari debet in eo qui quid esset potestas ignorabat; ita vulgariter, & minime dissimulanter cum illis verba factitabat. Eunapius in Chrysost.

§. 8. III. There are also many *counterfeits* of *Humility*, by which the *Proud* are taken to be *Humble*: As, 1. An accusing of themselves and bewailing their vileness, thro' meer terrour of Conscience as *Judas*, or the constraint of affliction as *Pharaoh*, or of the Face of death. 2. A customary confessing of such sins in prayer, or in speech with others, which the best are used to confess, and the confessing of them is taken rather to be an honour than a disgrace. 3. A Religious observance of those Commandments and Doctrines of men, which the Apostle speaketh of, *Col.* 2. 18, 19, 20, 21, 22, 23. which have a *shew of Wisdom in Will-worship and humility, and neglecting of the Body, not in any honour to the satisfying of the flesh.* 4. A holding of those Tenets, which doctrinally are most to mans abasement; but yet never humbled themselves at the heart. 5. A discreet restraint of boasting, and such a discommending of themselves, as tendeth to procure them the reputation of modesty and humility. 6. An affected condescension and familiarity with others, even of the lower sort, which may seem humility, when the poorest have their smiles and courtesy, and yet may be but the humility of *Absolom*, the fruit of *Pride*, designed to procure the commendations of the World. 7. A choosing to converse with their Inferiours, because they would bear sway, and be always the greatest themselves in the company: Like *Dionysius* the Tyrant, that when he was dethroned, turned Schoolmaster, that he might domineer among the Boys. 8. A *constrained meanness* of apparel, provisions, and deportment: when Poverty forceth men to speak and live, as if they were *humble*: whereas if they had but wealth and honours, they would live as high as the proudest of them all. How quiet is the Bear when he is chained up? and how little doth serve a Dog or a Fox when he can get no more? 9. An *affected meanness* and *plainness in apparel*, while pride runs out some other way! He that is odiously proud of his supposed *wisdom*, or *learning*, or *holiness*, or *birth*, or great *reputation*, may in his very *pride* be above the womanish and childish way of Pride, in apparel and such other little toys. 10. A loathing and speaking against the pride of others, while he overlooks his own, perhaps because the Pride of others cloudeth him, as the covetous hate others that are covetous, because they are the greatest hinderers of their gain: as Dogs fight for the bone which both would have. Many more counterfeits of *Humility* may be gathered, from what is said before of the *seemings* of *Pride*, whereto it is contrary.

2 Sam. 15. 3, 4, 5, 6.

§. 9. Direct. 2. *Observe the motions and discoveries of Pride, towards God and Man, that it may not, like the Devil, prevail by keeping out of sight.* Because this is the chief part of my work, I shall here distinctly shew you, the signs and motions of it, in its several ways against God and Man. Dir. 2.

Signs of the worst part of PRIDE against GOD.

§. 10. *Sign* 1. Self-idolizing *Pride* doth cause men to glory in their supposed *Greatness*, when the Greatness of God should shew them their contemptible vileness; and to *magnifie* themselves, when they should magnifie their Maker. It makes the strong man glory in his strength, and the rich man in his wealth, and the Conquerour in his Victories, and Princes, and Rulers, and Lords of the Earth, in their Dominions, and Dignities, and power to do hurt or good to others: and say as *Nebuchadnezzar*, Dan. 4. 30. *Is not this great* Babylon *that I have built, for the House of the Kingdom, by the might of my power, for the honour of my Majesty? How hard is it to be great and truly Humble, and not to swell, and be lifted up in Heart, as they rise in Power?* This God abhorreth as unsuitable to worms, and dust, and injurious to his honour, and will make them know that *Power, and Riches, and Strength are his*, and that *the Most High doth rule in the Kingdom of men, and giveth it to whom he will:* Dan. 4. 32. *Sign* 1. Jer. 9. 23, 24. Psal. 49. 6. 2 Chron. 25. 19.

§. 11. *Sign* 2. Pride causeth men to set up their supposed *Worth* and *Goodness* above or against the Lord: So that they make themselves their principal End, and practise that which some of late presume to teach, that it is *not God* that can or ought to be *mans End*, but *himself alone*: As if we were made only for our selves, and not for our Creator: Pride makes Men so considerable in their own esteem, that they live wholly to themselves, as if the world were to stand or fall with them: If *they* be *well*, *all* is well with them: If they are to dye, they take it as if the world were at an end. They value God, but as they do their food, or health, or pleasure, even as a means to their own felicity; not as preferring him before themselves, nor making him the chiefest in their End. They love themselves much better than God: And so far is man fallen from *God* to *Himself*, that he feeleth himself disposed to this as strongly, as that he taketh it to be his primitive nature, and therefore warrantable, and that it is impossible to go higher. *Sign* 2.

Ut lumen lunæ in præsentia solis non apparet, pari ratione esse secundum in præsentia primi; nec meritum nostrum præsente merito Christi. Paul. Scaliger. Thes. 73, 74. de Mundo Archetyp. Epist. I. 14.

§. 12. God is to be mans End, though we can add nothing to him: The highest Love supposeth no want in him that we love, but an excellency of Glory, Wisdom and Goodness, to which all our faculties offer up themselves in *Admiration*, *Love*, and *Praise*: not only for the *Delights* of these, nor only that our *Persons* may herein be *happy*; but chiefly that *God* may have his *due*; and his will may be pleased and fulfilled; and because his Excellencies deserve all this from men and Angels: When we love a man of wonderful Learning, and Wisdom, and Meekness, and Charity, and Holiness, and other Goodness, it is not chiefly for our selves, that we love him, that we may receive something from him: For we feel his Excellency command our Love, though we were sure that we should never receive any thing from him: Nor is the *Delight of Loving him* our *chief end*, but a *consequent*, or *Idem sonant, summum amari, & esse finem ultimum: ac proculdubio Deus summe amandus est. Unum vero finem Aristoteles declaravit esse, usum virtutis in vita sancta & integra.* Hesych. Illust. in Aristot. How God is mans End.

the *lesser part* of *our End*: For we *feel* that we *Love* him before we think of the *Delight*. The *Admiration*, Love and Praise of God our ultimate End, hath no end beside their proper object: For it is it self the final act even mans Perfection. Amiableness magnetically attracteth Love: If you ask an Angel why he loveth God, he will say because he is infinitely amiable: and though in such motions nature secretly aimeth at its own Perfection and Felicity, and lawfully interesseth it self in this final motion, yet the Union being of such as are infinitely unequal, O how little do the glorified Spirits respect themselves in comparison of the blessed glorious God. See what I said of this before, *Chap.* 3. *Direct.* 11. & 15.

Sign 3. §. 13. *Sign* 3. Pride maketh men more desirous to be *over-loved* themselves, than that God be loved by themselves or others. They would fain have the eyes and hearts of all men turned upon them, as if they were as the Sun, to be admired and loved by all that see them.

Sign 4. §. 14. *Sign* 4. Pride causeth men to depend upon themselves, and contrive inordinately for themselves, and trust in themselves; as if they lived by their own wit, and power, and industry more than by the Favour and Providence of God. *Isa.* 9. 9. *Obad* 3.

Sign 5. §. 15. *Sign* 5. Pride makes men return the *thanks to themselves* which is due to God for the *Mercies* which they have received. God is thanked by them but in complement: But they seriously ascribe it to their care, or skill, or industry, or power: They sacrifice to their Net, and say, Our hand, our contrivance, our power, our good husbandry hath done all this.

Dan. 4. 30. Hab. 1. 16. *Laert. in Thal.* speaketh of the Oracle of *Delphos* adjudging the *Tripos* to the Wisest: So it was sent to *Thales* and from him to another, till it came to *Solon*, who sent it to the Oracle; saying, None is wiser than God: So should we all send back to God the praise and glory of all that is ascribed to us.

Sign. 6. §. 16. *Sign* 6. Pride setteth up the *wisdom* of a foolish man against the *infinite wisdom* of God: It makes men presume to judge their Judge, and judge his Laws, before they understand them, and to quarrel with all that they find unsuitable to their own conceits; and say, How improbable is this or that? and how can these things be? He that cannot undo a pair of Tarrying Irons, or unriddle a Ridole till it be taught him, which afterwards appeareth plain, will question the truth of the Word of God about the most high unsearchable misteries. Proud men think they could mend Gods Word, and they could better have ordered matters in the world, and for the Church, and for themselves, and for their friends, than the Providence of God hath done.

Laert. saith that *Pythagoras* first called himself a Philosopher, *Nullum enim hominum, sed solum Deum esse sapientem asserit: Antea cetera dicta, quæ nunc Philosophia: & qui hanc profitebantur cœci appellati: Quicunque ad summum animi virtutem excreverunt, hos nunc honestiora vocabulo, authore Pythagora Philosophos appellamus.* pag. 7.

Sign 7. §. 17. *Sign* 7. Pride maketh men set up their own *Love* and *Mercy* above the *Love* and *Mercy* of God. *Augustine* mentioneth a sort of Hereticks called *Misericordes*; Merciful men: And *Origen* was led hereby into his errors. When they think of Hell fire and the number of the miserable, and the fewness of the saved, they consult with their ignorant compassion, and think that this is below the Love and Mercy which is in themselves, and that they would not thus use an enemy of their own: and therefore they censure the holy Scriptures, and *Pride* inclineth them strongly to unbelief: while they forget the *narrowness* and *darkness* of their *souls*, and how unfit they are to censure *God*, and how many truths may be unseen of them, which would fully satisfy them if they knew them; and how quickly God will shew them that which shall justify his Word and all his Works, and convince them of the folly and arrogancy of their unbelief and censures.

§. 18. *Sign* 8. Pride makes men pretend to be more Just than God: and to think that they could more justly Govern the World; and to censure Gods threatnings, and the Sufferings of the good, and the prosperity of the wicked, as things so unjust, as that they thereby incline to Atheism. So *James* and *John* would be more just than Christ, and call down fire on the rejecters of the Gospel: And the Prodigals Brother, *Luke* 15. repined at his Fathers lenity. *Sign* 8.

§. 19. *Sign* 9. Pride maketh men slight the authority and commands of God, and despise his messengers, and choose to be ruled by their own conceits, and lusts, and interest; when the humble tremble at his Word, and readily obey it. *Isa.* 57. 15. *Neh.* 9. 16. 29. *Isa.* 9. 9. *Sign* 9. Jer. 13. 15, 17. & 43. 2, 3.

§. 20. *Sign* 10. A proud man in power will expect that his *will* be *obeyed before* the will of God; and that the subjects of God displease their Master rather than him: He will think it a crime for a man to enquire first what God would have him do; or to plead Conscience and the Commands of the God of Heaven, against the obeying of his unjust commands. If he offer you preferment, as *Balack* did *Balaam*, he looketh you should be more taken with it, than with Gods offer of eternal life: If he threaten you, as *Nebuchadnezzar* did the three Witnesses, he looks that you should be more afraid of *him* than of *God*, who threatneth your damnation; and is angry if you be not. *Sign* 10.

§. 21. *Sign* 11. A proud Man is *more offended* with one that would question *his authority*, or speak dimunitively of his *Power*, or displease *his Will*, or cross *his interest*, than with one that sinneth against the *authority*, and *will*, and *interest* of *God*. He is much more *zealous for himself* and his own *honour*, than for *Gods*: and *grieved* more for his *own dishonour*; and hateth his own enemies more than Gods; and can tread down the interest of God and souls, if it seem but necessary to his honour or revenge: He is much more pleased and delighted with his own applause, and honour and greatness, than with the glory of God, or the fulfilling of his will. *Sign* 11.

§. 22. *Sign* 12. Proud men would fain steal from God himself the honour of many of his most excellent *works*. If they are *Rulers*, they are more desirous that the thanks for the *order* and *peace* of Societies, be given by the People to them, than unto *God*: If they are *Preachers*, they would fain have more than their due, of the honour of mens Conversion and Edification: If they are *Pastors*, they would encroach upon Christs part of the Government of his Church. If they be bountiful to the poor, and do any good works, they would have more of the praise than belongeth to a Steward, or Messenger that delivereth the gifts of God. If they be Physicians, they would have the real honour of the cure, and have God to be but a barren complement. Like the Atheistical Physician that reviled and beat his Patient for *thanking God* that he was well, *When*, saith he, *it was I that cured you, and do you thank God for it?* *Sign* 12. *Quicquid boni egeris, in deos refer.* Bias in Laert.

§. 23. *Sign* 13. A proud Man will *give more to his Honour* than to God: His *estate* is more at the *command of his Pride*, than *of God*. He giveth more in the view or knowledge of others, than he could perswade himself to do in secret. He is more bountiful in gifts that tend to keep up the credit of his liberality, than he is to truly indigent Persons: It is not the *good that is done*, but the *honour* which he expecteth by it, which is his principal *motive*. He had rather be scant in works of *greatest secret* charity, than in *apparel*, and a comely port, and the *Sign* 13.

enter-

entertaining of Friends, or any thing that is for oſtentation, and for himſelf.

Sign 14. §. 23. *Sign* 14. A proud man would have as great a *dependance* of others upon him as he can. He would have the eſtates, and lives, and welfare of all others at his will and power: That he might be much feared, and loved, and thanked, and that many may be beholden to him as the God or great Benefactor the world: He is not contented that good is done, and mens wants ſupplied, unleſs *he* have the doing of it, that ſo he may have the praiſe. If he ſave his enemy, it is but to make him beholden to him, and be ſaid to have given him his life. Fain he would be taken to be as the Sun to the world, which mankind cannot be without.

Sign 15. §. 25. *Sign* 15. A proud Man is very *patient* when men aſcribe to him that which he knoweth to be above his due, tho' it be to the injury of God. He can eaſily forgive thoſe that value and love him more than he deſerveth, though they ſin in doing it. He is ſeldom offended with any for *over-praiſing him*; nor for reverencing or honouring him too much; nor for ſetting him too high, or for giving or aſcribing too much power to him, nor for obeying him beforeGod himſelf: He careth not how much love, and honour, and praiſes, and thanks he hath, when a humble ſoul ſaith as Pſal. 115. 1. *Not unto us, O Lord, not unto us, but unto thy Name, give the glory*: And as the Angel to *John* that would have worſhipped him, *See thou do it not, for I am thy fellow Servant.* They know God will not give *his glory to another,* Iſa. 42. 8. *In his Temple every one ſpeaketh of his glory,* Pſal. 29. 9. But of themſelves they ſay, *I am a Worm and no Man: I am leſs than the leaſt of all thy mercies; leſs than the leaſt of all Saints: the chiefeſt of ſinners:* How unfit am I for ſo much love, and praiſe, and honour?

Pſal. 22.6. Gen. 32. 10. Epheſ. 3.8. 1 Tim. 1. 15.

Sign 16. §. 26. *Sign* 16. A proud Man would have *his Reaſon* to be the *Rule of all the World,* or at leaſt, of all that he hath to do with. If there were Laws or Canons to be made, he would have the making of them: He would have all men take his counſel, as an Oracle: He would have all the world of his opinion; and ſets more by thoſe that thus eſteem him and are of his opinion, and yield to all that he ſaith and doth, than by thoſe that moſt earneſtly deſire to conform their minds to the word of God, and differ from him in the underſtanding of any part of it. He loveth them better that enquire of him and take his word, than them that enquire of the Word of God: Though he cannot deny but it is Gods Prerogative to be infallible, and the Rule of the World.

Sign 17. §. 27. *Sign* 17. A proud Man affecteth the reputation of *Gods Immutability* as well as his *Infallibility*: He will ſtand to an error when once he hath vented it, and reſiſted the Truth when once he hath appeared againſt it, to avoid the diſhonour of being accounted *Mutable*, or one that formerly was deceived: His pride keepeth him from repenting of any fault or error that he can but find a cloak for: If he have done wrong to God and miſchief to the Church, he will do as much more to make it good, and juſtifie it by any Cruelty or Violence. If he have once done you wrong, he will do more for fear of ſeeming to have wronged you: If he have *ſlandered* you, he will ſtab or hang you if he can, to juſtifie his ſlander, rather than ſeem ſo mutable as to retract it.

Sign 18. §. 28. *Sign* 18. A proud Man affecteth a participation *of Gods Omniſcience*, and is eager to know *more than God revealeth*; (if he be an enquiring man whoſe pride runneth this way): Thus our firſt Parents ſinned, by deſiring to be as *God in knowledge*: This hath filled the world with proud contentions, and the Church with diviſions, while proud Wits heretically make *things unrevealed* the matter of their oſtentation, impoſition, cenſures or furious diſputes: while humble ſouls are taken up in ſtudying and practiſing things revealed, and keep themſelves within Gods bounds, as knowing that God beſt knoweth the meaſure fitteſt for them, and that knowledge is to be deſired and ſought, but ſo far as it is uſeful to our ſerving or enjoying God, and the Good which Truth revealeth to us; and that knowledge may elſe become our ſorrow, *Eccleſ.* 1. 1, 8. and Truth the inſtrument to torment us, as it doth the miſerable Souls in Hell.

§. 29. *Sign* 19. A proud Man is *diſcontented with his Degree*, eſpecially if it be low: He would be higher in power, and honour, and wealth: yea, he is never ſo high but he would fain be *one ſtep higher.* If he had a Kingdom, he would have another: and if he had the Dominions of the *Turkiſh* or *Tartarian* Emperour, he would deſire to enlarge them, and to have more; and would not be ſatisfied till he had all the world: Men feel not this in their low condition: They think, If I had but ſo much or ſo much, I would be content: But this is their ignorance of the infatiable Pride that dwelleth in them. Do you not ſee the greateſt Emperours on Earth ſtill ſeeking to be greater: Every Man naturally would be a Pope, the Univerſal Monarch of the world: And every ſuch Pope would have both *Swords*, and have Princes and People wholly at their Will: And when they have *no mind* to hurt, they would have *Power* to hurt; that all the world might hold their Eſtates, and Liberties, and Lives, as by their clemency and gift, and they might be as God to other men: And if they had attained this, Pride would not ſtop, till it had cauſed them to aſpire to all the Prerogatives of God, and to depoſe him and dethrone him of his Godhead and Majeſty that they might have his place. *Sign* 19

§. 30. *Sign* 20. A proud Man would fain have *Gods Independency*, Though need make him ſtoop, yet he would willingly be beholden to none. Not only becauſe in prudence he would keep his liberty, and not be unneceſſarily the ſervant of men, nor under obligations to ſerve them in any evil way (For ſo the humbleſt would fain be *Independent*): But becauſe he would be ſo great, and high, as to ſcorn to lean on any other. Thus you ſee how *Pride* is that great Idolatry that ſets *up man* as in the place *of God.* *Sign* 20.

Signs of the next Degrees of Pride as againſt God.

§. 31. *Sign* 1. A Proud Heart is very hardly brought to ſee the greatneſs of *its ſins*, or to know its emptineſs of Grace, or to be convinced of its unpardoned miſerable ſtate, or of the Juſtice of God if he ſhould damn it to everlaſting torments. Concerning *others* it may confeſs all this; but hardly of *it ſelf.* Its *own* unbelief, and averſeneſs from God and holineſs, ſeemeth to it a ſmall and tolerable fault: Its own pride, and luſt, and worldlineſs, and ſenſuality, ſeem not to be ſo bad as to deſerve damnation: Much leſs the ſmalleſt ſin which it commiteth. Though cuſtomarily they may ſay that God were juſt, if he did condemn them, yet they believe it not at the heart. The moſt convincing Preacher ſhall have much ado to bring a proud man heartily to confeſs that he is an enemy to God, a child of wrath, and under the guilt of all his ſins, and ſure to be condemned unleſs he be converted. He will confeſs that he is a ſinner, or any thing elſe which the moſt godly muſt confeſs, or which doth not conclude him to be in a damnable unrenewed ſtate: But to make an ungodly man know that he is ungodly, and an impenitent Perſon know that he is impenitent, and an unſanctified perſon know that he *Sign* 1. Men ſick in mind as witleſs fools, and looſe perſons, and wroth, and injurious, think not that they do amiſs and ſin, &c. *Pharisaeus Tract.* that Maladies of the mind are worſe than thoſe of the body.

he is unſanctified, is wonderful hard, becauſe that Pride hath dominion in them. *Are we blind alſo?* Say the proud incorrigible Phariſees to Chriſt, *John* 9. 40.

Sign 2. §. 32. *Sign* 2. A proud heart doth ſo much *overvalue* all that is in *it ſelf*, that every *common grace* or *duty* doth ſeem to it to be a *ſtate of godlineſs*: Their common knowledge ſeemeth to them to be ſaving illumination: Every little ſorrow for their ſin, or wiſh that they had done better, when they have had all the ſweetneſs of it, doth go with them for true Repentance: Their heartleſs lip-labour goes for acceptable prayer: Their Image of Religion ſeemeth to them to be the life of godlineſs: They take their own preſumption for true faith, and their falſe expectation, for Chriſtian Hope, and their carnal ſecurity and blockiſh ſtupidity, for ſpiritual peace of conſcience, and their deſperate venturing their ſouls upon deceit, they take for a Truſting them with God: If they forbear but ſuch ſins as their fleſh can ſpare, as unneceſſary to its eaſe, proviſion or content, yea, or ſuch ſins as the fleſh commandeth them to forbear, as tending to their diſhonour in the world, they take this for true obedience to God. Becauſe they had rather have Heaven than Hell, when they muſt leave the Earth whether they will or no, they think that they are *heavenly minded*, and lay up their treaſure there, and take it for their portion: Becauſe conſcience ſometime troubleth them for their ſin, they think they renew a ſincere repentance; and think all is *pardoned*, becauſe they daily *ask for pardon*: Their *forced ſubmiſſion* to the hand of God, they take for *patience*; And a [*Lord have mercy on us, and forgive us, and ſave us*] they take for a true preparation for death. Thus *Pride* deceiveth ſinners, by making them believe that they *have* what they have not, and do what they do not, and are *ſomething* when they *are nothing*, Gal. 6. 3. and by multiplying and magnifying the little common good that is in them.

Sign 3. §. 33. *Sign* 3. A proud heart hath very little ſenſe of the *neceſſity* of a *Saviour*, to die for his ſins, and ſatisfie Gods juſtice, and reconcile him to God: *Notionally* he is ſick of ſin; and notionally he thinks, he needeth a Phyſician: But *practically* at the heart he feeleth little of his diſeaſe, and therefore little ſets by Chriſt. He feeleth not that which ſhould throughly acquaint him with the Reaſons of this bleſſed work of our Redemption: And therefore indeed is a ſtranger to the myſtery, and an unbeliever at the heart: and would turn Apoſtate if the tryal were ſtrong enough. He never felt himſelf a condemned man, under the curſe and wrath of God, and lyable to Hell: And therefore never lay in tears with *Mary* at his Saviours feet, nor melted over his bleeding Lord; nor feelingly ſaid with *Paul* [*He came to ſave ſinners of whom I am chief*] nor *eſteemed all things as loſs and dung for the knowledge of Chriſt, that he might be found in him*, Phil. 3. 7, 8. He is a Chriſtian but as a Turk is a Mahometan, becauſe it is the Religion of the King, and the Country in which he was bred.

Sign 4. §. 34. *Sign* 4. A Proud heart perceiveth not his own *neceſſity* of ſo great a change as a *New birth*, and of the *Holy Ghoſt* to give him a *new nature*, and plant the image of God upon him: He findeth perhaps ſome breaches in his ſoul; but he thinks there needs no breaking of the heart for them; nor pulling all down and building up his hopes anew: Amending his heart he thinks, may ſerve the turn, 2 Cor. 5. 17. without making it and all things new: The new creature he taketh to be put Baptiſm, or ſome patching up of the former ſtate, and amending ſome groſſer things that were amiſs. He will confeſs that without Chriſt and grace we can do nothing, but he thinketh this grace is an ordinary help. Whereas a humble ſoul is ſo emptied of it ſelf, and perceiveth its deadneſs and inſufficiency to good, that it magnifieth grace, and is wondrous thankful for it, as for a new and ſpiritual life.

Sign 5. §. 35. *Sign* 5. A Proud heart hath ſo little experimental ſenſe of the great accuſations which Scripture bringeth againſt the corrupted heart of man, that it is eaſily drawn into any Hereſie which denieth them: As about our Original ſin and miſery and need of a Saviour: about the deſperate wickedneſs of the heart, and mans inſufficiency and impotency to good, yea averſneſs from it: Whereas humble men are better acquainted with the ſin within them, that beareth witneſs to all theſe truths. Rom. 5. 12, 17, 18, 19. John 3. 3, 5, 8. Jer. 17. 9.

Sign 6. §. 36. *Sign* 6. The Proud are inſenſible of the need and reaſon of all that *diligence* to mortifie the fleſh, and ſubdue corruptions, and watch the heart, and walk with God in holineſs of life, which God requireth: He ſaith what need all this ado: He feeleth not the need of it, and therefore thinks its more ado than needs. But the humble ſoul is ſenſible of that within him that requireth it and juſtifieth the ſtricteſt ways of God: The Rich think they have no need to labour, but labour is a poor mans life and maintenance: If he miſs it a day, he feeleth the want of it the next.

Sign 7. §. 37. *Sign* 7. Proud men are much inſenſible of the want of *frequent and fervent Prayer* unto God. *Begging* is the poor mans trade: The humble ſoul perceives the need of it: He finds as conſtant need of God, as of air, or bread, or life it ſelf. And he knoweth that the exerciſe of our deſires and faith, and the expreſſion by prayer of our dependance upon God, is the way appointed for our ſupply. But the proud are full-ſtomacht, and think this earneſt frequent praying is but hypocritical needleſs work, and they cannot make a trade of begging, and therefore they are ſent ſent empty away.

Sign 8. §. 38. *Sign* 8. A proud man is a great *undervaluer* of all *mercies*, and *unthankful* for them; but eſpecially for *ſpiritual* mercy. He receiveth it cuſtomarily as if it were his due; and cuſtomarily gives God thanks. But though he may rejoyce in the proſperity of his fleſh, yet he is a ſtranger to holy thankfulneſs to God; and thinks dimunitively of mercy: yea, he is diſcontent and murmureth if God give him not as much as he deſireth. Whereas the humble confeſs themſelves unworthy of the leaſt, *Gen.* 30. 10. 2 *Chron.* 32. 24, 25, 26. *Hezekiahs* lifting up and unthankfulneſs go together. A poor man will be very thankful for a peny or a piece of bread, which the rich would reject as a great indignity.

Sign 9. §. 39. *Sign* 9. Proud men are always *impatient* in their *afflictions*: If they have a *ſtoutneſs* or *ſtupidity*, yet they have not Chriſtian *patience*: They take it as if God uſed them hardly, or did them wrong. But the humble know that they deſerve much worſe, and that the mercy that is left them is contrary to their deſert? And therefore ſay with the humbled Church, Mic. 7. 9. *I will bear the indignation of the Lord becauſe I have ſinned againſt him*, Lam. 3. 22. [*It is becauſe his compaſſions fail not that we are not conſumed.*]

Sign 10. §. 40. *Sign* 10. Proud men are *fearleſs of temptations*, and *confident of their ſtrength* and the goodneſs of their hearts: They dare live among ſnares, in pomp and pleaſure, faring deliciouſly every day, among plays, and gaming, and laſcivious company and diſcourſe, and fear no hurt, their Pride making them inſenſible of their danger, and what tinder and gunpowder is in their natures, for every ſpark of temptations to catch fire in. But the humble are always ſuſpicious of themſelves, and know their danger, and avoid the ſnare. Prov. 14. 16. *A wiſe man feareth and departeth from evil; but the fool rageth*

rageth and is confident, Prov. 22. 3. *A prudent man foreseeth the evil and hideth himself: but the simple pass on and are punished.*

Sign 11. §. 41. *Sign* 11. Pride maketh men *murmur* if the work of God be never so well done, if *they* had not the doing of it; and sometimes by contending to have the *honour* of *doing* it, they destroy the work: If they are officers of Christ, they look more at the *Power* than their *obligation*; at the *Dignity* than at the *Duty*, and at what the people owe to them, than what they owe to God and to the people. They are like dogs that snarl at any other that would partake with them, or come into the house. They say not as *Moses*, would all the Lords people were Prophets. Yea, the peace and unity of Church and State is often sacrificed to this cursed pride.

Sign 12. §. 42. *Sign* 12. Pride makes men ashamed of the service of God, in a time and place where it is disgraced by the world; and if it have dominion, Christ and holiness shall be denyed or forsaken by them, rather than their honour with men shall be forsaken. If they come to Jesus, it is as *Nicodemus* did, *by night*: They are ashamed to own a reproached truth, or scorned cause, or servant of Christ. If men will but mock them with the nick names or calumnies hatcht in Hell, they will do as others, or forbear their duty: A scorn will do more to make them forbear praying in their families to God, than the Lyons den would do with *Daniel*, or the fiery-furnace with the three Confessors, *Dan.* 3. & 6. Especially if they be persons of *honour and greatness* in the world, then God must be merciful to them while they bow down in the house of *Rimmon*: As the Rich man, *Luke* 18. 23. when he heard Christs terms, *was very sorrowful, for he was very rich*; so these because their honours and dignities are so great, do think them too good to let go for the sake of Christ: Had they but the proportion of the obscure vulgar to lay down, they could forsake it; but they cannot forsake so fair a portion, nor endure the reproach of so honourable a name. But O what contemptible things are these to a humble soul? He marvelleth what dreaming worldlings find, in the doting thoughts and breath of fools, which men call *Honour*, that they should prefer it before the honour of God, and their real honour: When Christ hath told them, Mark 8. 31. That *whosoever shall be ashamed of* him and his *words*, *in an adulterous and sinful generation*, *of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy Angels.* I now proceed to the signs of Pride in particular duties.

The Signs of Pride in and about Religious duties.

Sign 1. §. 43. *Sign* 1. A proud person is most sollicitous in and about that *part of duty* which is *visible to man*, and tendeth to advance him in *mens esteem*: And therefore he is more regardful of the *outside*, than of the *inside*; of the *words* than of the *heart*. He taketh much pains if he be a preacher, to cast his sermon into such a form as tendeth to set forth his parts, according to the quality of them that he would please: If he live where *wit* is valued above grace, or pedantick gingling above a solid, clear, judicious, masculine discourse, he bends himself to the humour of his auditors, and acts his part as a stage player for applause: If he live where serious earnest exhortations are in more request, he studieth to put an affected fervency into his stile, which may make the hearers believe that he believes himself, and to seem to be what indeed he is not, and to feel what he feeleth not: But all this while about his Heart he is little sollicitous; and takes small pains to affect it with the reverence of God, and with a due estimation of his truth, and a due compassion of mens souls, and indeed to believe and feel what he would seem to believe and feel. So also in prayer and discourse, his chief study is to speak so as may best procure applause: And it is seldom that he is so cunning as to hide this his design from the observation of judicious men that know him: They may usually perceive that he is the *Image* of a Preacher or Christian, by affectation forcing himself to that which he is not truly serious in: He is sounding brass; a tinkling Cymbal; a bladder full of wind; a skin full of words, wise and devout in publick on the stage but at home, and with his companion in his ordinary converse, he is but *common* if not *unclean*: He is the admiration of fools, and the compassion of the wise: An Oracle at the first congress to those that know him not, and the pity of those that have seen him at home, and without his mask: He is like proud Gentlewomen that bestow a great part of the morning in mundifying and adorning themselves when they are to be seen, and go abroad, but at home are very homely. And usually the Proud *being Hypocrites* are secret haters of the most serious, and judicious Christians; because these are more quick-sighted than others, to see through the cloak of their Hypocrisie: Unless as their Charity constraining them to conceal their fears and jealousies, may reconcile the Hypocrite to them.

Hu ergo qui loquendi arta cæteris hominibus excellere videntur, sedulo monendi sunt ut humilitate induti Christiana discant non extimare quos eloquentiæ magistros habere debeant nisi eos qui sapientiæ magistros habere meruerint. Aug. de Cat. rudib. c. 9.

§. 44. *Sign* 2. Proud men are apt to *put on themselves* to any *publick* duty which may tend to magnifie them or set out their parts, and think themselves fitter to be preferred before others, and imployed, than indeed they are. They are forward to speak in preaching or praying among others, or in ordinary talk: A little knowledge maketh them think that they are fit to be preachers: Whereas the humble say with *Moses*, *who am I that I should go unto* Pharaoh, &c. Exod. 3. 11. *I am not eloquent, but slow of speech* ——— *O my Lord, send I pray thee by the hand of him whom thou wilt send*, Exod. 4. 10. 13. Or as Isaiah 16. 5. *Wo is me, for I am undone, because I am a man of unclean lips*, &c. or as *Paul*, 2 Cor. 2. 16. *Who is sufficient for these things?* How many a Sermon hath Pride both studied and preached? And how many a prayer hath it formed? And how well are they like to be heard of God? *Sign* 2.

Non potest non indoctus esse, qui se doctum credit. Herm. Barbarus.

§. 45. *Sign* 3. The Proud are loath to be *clouded* by the *greater abilities* of others: They are content that *weaker* men pray or preach with them, that will not obscure but put off their parts, that they may have the preheminence; as a dwarf that makes another seem a proper man: They are less troubled that God and the Gospel is dishonoured by the infirmities, insufficiency and faults of others, than that *their glory* is obscured by worthier men, though God be honoured and his work promoted. Whereas the humbled person wisheth from the bottom of his heart, that all the Lords people were Prophets, that all men could preach, and pray, and discourse, and live much better than he doth himself (though he would also be as good as they). He is glad when he heareth any speak more judiciously, powerfully and convincingly than he, rejoycing that Gods work is done, whoever do it: For he loveth Wisdom and Holiness, Truth and duty, not only because it is *his own*, but for *it self*, and *for God*, and for the *souls* of others. A Proud man envieth both the parts, and work, and honour of others: And is like the Devil, repining at the gifts of God; and the better and wiser any one is the more he envieth him: He is an enemy to the fruits of Gods beneficence, as if he would have God less Good and bountiful to the world, or to any but himself, and such as will serve his party and interest and honour with their gifts: His eye is evil because God is Good. If others be better spoken of than himself as more learned, *Sign* 3. *Pliny* saith [In commending another you do your self right: For he whom you commend is either superior or inferior to you: If he be inferior, if he be to be commended, then you much more: If he be superior, if he be not to be commended, then you much less. *Lord Bacon Essay.* 54. *pag.* 299.

learned, able, wise or holy, it kindleth in his breast a secret hatred of them, unless they are such whose honour is his honour, or contributeth thereto: Whereas the holy humble soul, is sorry that he wants what others have, but glad that others have what he wants. He loveth Gods gift where-ever he seeth them; yea though it were in one that hateth him: He would not have the world to be shut up in a perpetual night, because he may not be the Sun; but would have them receive that by another which he cannot give them, and is glad that they have a Sun though it be not he: Though some Preached Christ of envy and strife, of contention and not sincerely, to add afflictions to his bonds, yet *Paul* rejoyced, and would rejoyce, that Christ was preached: *Phil.* 1. 15, 16, 17, 18.

Sign 4. §. 46. *Sign* 4. When the Proud man is praying or preaching his eye is principally upon the *hearers*, and *from them* it is that his work is animated, and from them that he fetcheth principally the fire or motives of his zeal: He is thinking principally of their case, and all the while fishing for their love and approbation and applause: And where he cannot have it, the fire of his zeal goeth out: Whereas though the *humble*, subordinately look at men, and would do all to edification, yet it is not to be Loved by them so much as to exercise Love upon them; nor to seek for honour and esteem from them so much as to convert and save them; And it is God that he chiefly eyeth, and regardeth; and from him that he fetches his most powerful motives; and it is his approbation that he expecteth: His eye and heart is so upon the auditors as to be more upon God: He would feed the sheep; but would please the Lord and Owner of them.

Sign 5. §. 47. *Sign* 5. A Proud man *after his duty* is more inquisitive how he was *liked by men*, and what they *think* or *say* of him, than whether God and Conscience give him their approbation: He hath his scouts to tell him whether he be honoured or dishonoured: This is the return of prayer that he looks after: This is the fruit of preaching which he seeks to reap: But these are inconsiderable things to a serious humble soul: He hath God to please; his work to do; and sets not much by humane judgement.

Sign 6. §. 48. *Sign* 6. A Proud man is more *troubled* when he perceiveth that he is *undervalued* and mist of the honour which he sought, than that his preaching succeeds not for the good of souls, or his prayers prevail not for their spiritual good: Every man is *most troubled* for missing that which is his end: To do good and get good, is the end of the sincere, and this he looks after, and rejoyceth if he obtain it, and is troubled if he miss it: To *seem good, and wise, and able* is the Proud mans end: And if the *people honour* him, it puffs him up with gladness, as if he were a happy man: And if they *slight him* or *despise* him, he is cast down, or cast into some turbulent passion, and falls a hating or wrangling with them that deny him the honour he expects, as if they did him a hainous wrong: As if a Physician should want both skill and care to cure his patients; but hateth and revileth them, because they prefer another that is abler, and will not die to secure his honour, or magnifie his skill for killing their friends. The Proud mans honour is his Life and Idol.

Clemens Alex. strom. l. 1. c. 4. Ait Fideli Christiano docenti vel unicum juvare, modestorem.

Sign 7. §. 49. *Sign* 7. The Heart of the Proud is not enclined to *humbling duties*; to penitent confessions and lamentations for sin, and earnest prayer for grace and pardon; but unto some formal observances and lip labour, or the Pharisees self-applause. *I thank thee that I am not as other men, nor as this Publican*: Not but that the *humblest* have great cause to bless God for their spiritual mercies and his differencing grace: But the *Proud* thank God for that which they *have not*; for sanctification, when they are unsanctified; and for justification when they are unjustified; and for the assured hope of Glory; when they are sure to be damned if they be not changed by renewing grace; and for being made the heirs of Heaven while they continue the heirs of Hell: And therefore the proud are least afraid of coming without right or preparation to the sacrament of the Body and blood of Christ: They rush in with confident presumption: When the humble soul is trembling without, as being oft more fearful to enter than it ought.

§. 50. *Sign* 8. Proud persons are of all others the most *impatient* of *Church discipline*, and uncapable of living under the Government of Christ. If they sin, they can scarce endure the gentlest admonition: But if they are *reproved sharply* (or cuttingly) that they *may be sound in the faith*, you shall perceive that they *smart* by their impatience. But if you proceed to more *publick reproof* and *admonition*, and call them to an open confession of their sin, to those whom they have wronged, or before the Congregation, and to ask forgiveness, and seriously crave the prayers of the Church, you shall then see the power of Pride against the ordinance and commands of God! How scornfully will they spurn at these reproofs and exhortations? How obstinately will they refuse to submit to their unquestionable duty? And how hardly are they brought to confess the most notorious sins? Or to *confess* that it is their *duty* to *confess them*; Though they would easily believe that it is the duty of *another*, and would *exhort* another to do that which they themselves refuse! The Physick seemeth so loathsome to them which Christ hath prescribed them, that they hate him that bringeth it, and will die and be damned before they will take it; but perhaps will turn again and all to rent you (unless where they are restrained by the secular arm.) But if you proceed to *reject* them, for their *obstinate impenitency in heynous sin*, from the visible communion of the Church, you shall then see yet more how contrary Pride is to the Church-order and Government ordained by Christ. How bitterly will they hate those that put them to such (necessary) disgrace? How will they storm and rage and turn their fury against the Church; as if Christs remedy were the greatest injury to them in the world? You may read their Character in the second Psalm. Therefore Christ calleth men to come as *little Children* into his school: or else they will be unteachable and incorrigible, *Matth.* 18. 3. *Sign* 8.

§. 51. *Sign* 9. A Proud man hath an Heretical disposition, even when he cryeth out against Hereticks. He is apt to look most after matters of dispute and contention in Religion; Obscure prophecies, Gods decrees, controversies which trouble the Church more than edifie, circumstances, ceremonies, forms, outwards, orders and words: And for his opinion in these he must be somebody. *Sign* 9.

§. 52. *Sign* 10. A Proud man is unsatisfied with his *standing* in communion with the Church of Christ, and is either ambitiously aspiring to a *dominion* over it, or is inclined to a *separation* from it: They are *too good* to stand on *even ground* with their brethren: if they may be *Teachers* or *Rulers* they can approve the constitution of the Church: But otherwise it is *too bad* for them to have communion with: They must be of some more refined or elevated society: They are not content to *come out and be separate* from the *infidel* and *idolatrous world*, but they must also come out and be separate from the *Churches* of Christ, consisting of men that make a *credible profession of faith and godliness*. They think it not enough to forbear *sin themselves*, and to have *no* *Sign* 10.

fellow-

fellowship with the works of darkness, but reprove them, nor to separate from men as they separate from Christ, but they will also separate from them in *their duty*, and odiously aggravate every imperfection, and fill the Church with clamours and contentions, and break it into fractions by their schisms, and this not for any true reformation or edifying of the body (for how can division edifie it?) but to tell the world that they account themselves more holy than the Church: Thus Christ himself was quarrelled with as *unholy* by the Pharisees for eating with publicans and sinners: And his disciples for not washing before meat, and observing the traditions of the Elders; and for rubbing out corn to eat on the sabbath day: And they that *will not be strict* in their *conformity to Christ*, will be *righteous overmuch* and stricter than Christ would have them be, where Pride commandeth it: They will be of the strictest party and opinions, and make opinions and parties that are stricter, than Gods commands; and run into errors and schisms that they may be singular, from the general communion of the Church: and will be of a *lesser* than Christs *little flock*.

Isa. 65. 5.
Mat. 11. 19
Mat. 9. 11.
Mat. 15. 2, 3.

Signs of Pride in common converse.

Sign 1. §. 53. *Sign* 1. Pride causeth *subjects* to be too quick in censuring the actions of their *Governours*, and too *impatient* of what they *suffer* from them, and apt to murmure at them, and rebel against them. It makes inferiors think themselves competent judges of those commands and actions of their superiours, the Reasons of which they never heard, nor can be fit to judge of, unless they were of their council. It makes them forget all the benefits of Government, and mind only the burdens and suffering part, and say as *Corah*, *Ye take too much upon you, seeing all the Congregation are holy every one of them and the Lord is among them: Wherefore then lift ye up your selves above the Congregation of the Lord?* ——— *Is it a small thing that thou hast brought us up out of a land that floweth with milk and hony, to kill us in the wilderness, except thou make thy self altogether a Prince over us?* ——*Wilt thou put out the eyes of these men?* Proud men are impatient, and aggravate their disappointments, and think they have reason and justice on their side.

Numb. 16. 3. vers. 13, 14.

Sign 2. §. 54. *Sign* 2. A Proud man is more disposed to *command* than to *obey*, and cannot serve God contentedly in a mean and low condition: He is never a good subject, or servant, or child; for subjection seems a slavery to him: He thinks it a baseness to be governed by another: He hath a Reason of his own, which still contradicteth the Reason of his Rulers, and a will of his own that must needs be fulfilled, and cannot submit or yield to Government: He is still ready to step out of his rank; and prepare for suffering by disorder, that he may tast the sweetness of present liberty! As if your horse or cattle should break out from you to be free, and famish in the winter, when snow depriveth them of grass. Whereas the humble know it is much easier to obey than Govern; and that the valleys are the most fruitful grounds, and that it is the Cedars and mountain trees that are blown down, and not the shrubs: And that a low condition affordeth not only more safety, but more quietness and leasure to converse with God: And that it is a mercy that others may be employed in his preservation, and keeping the walls, and watching the house, while he may follow his work in quietness and peace; And therefore willingly payeth honour and tribute to whom it is due.

Sign 3. §. 55. *Sign* 3. If a Proud man be a *Ruler*, he is apt to be *lifted up in mind*; and to despise his inferiors, as if they were *not men*, or he were *more*: He is apt to disdain the councils of the wise, and to scorn admonition from the ministers of Christ, and to hate every *Michea* that prophesieth not good of him, and to value none but flatterers, and discountenance faithful dealers, and not endure to hear of his faults: He is apt to fall out with the power of Godliness, and the Gospel of Christ, as that which seemeth to cross his interest; and to forget his own subjection to God, and the danger of his subjects: He is more desirous to be obeyed by his inferiors, than himself to obey his absolute Lord; He expecteth that *his commands* be obeyed though *God* command the contrary; and is more offended at the *neglect* of *his* Laws and Honour, than at the *contempt* of the Honour and Laws of God.

Sign 4. §. 55. *Sign* 4. If there be any place of office, honour or preferment void, a proud man thinks that *he is* the *fittest for it*, and if he seek it, he taketh it for an injury if another be preferred before him as more deserving: And though they that had a hand in putting him by, and preferring another, did it never so judiciously, and impartially, and for the common good, without any respect to any friend or interest of their own, yet all this will not satisfie the Proud, who knoweth no Reason or Law but *selfishness*; but he will bear a grudge to men for the most righteous necessary action: What ignorant men and impious have we known displeased, because they were not thought worthy to be Teachers in the Church? or because a people that knew the worth of their souls, had the wit and conscience to prefer a worthier man before them! What worthless men (in Corporations and elsewhere) have we seen displeased, because they were not chosen to be Governours? So unreasonable a sin is Pride.

Sign 5. §. 56. *Sign* 5. A Proud man thinks when he looks at the works of his superiours, that he could do them better himself, if he had the doing of them. There is not one of them of an hundred but think that they could rule better than the King doth, and judge better than the Judge doth, and perhaps preach better than the Preacher doth, unless his ignorance be so palpable as that he cannot question it. *Absolom* would do the people Justice, better than his father *David*, if he were King. If all the matters of Church and Commonwealth were at his dispose, how confident is he, that they should be well ordered, and all faults mended; and O how happy a world should we have!

Sign 6. §. 57. *Sign* 6. A proud man is apt to over-value his own *knowledge*, and to be much unacquainted with his *Ignorance*; He is much more sensible of what he *knoweth*, than how much he is *wanting*, of what he ought to know: He thinks himself fit to contradict the ablest Divine, when he hath scarce so much knowledge as will save his soul. If he have but some smattering, to enable him to talk confidently of what he understandeth not, he thinks himself fittest for the Chair; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man; and constantly gives himself the victory: If it be a woman that hath gathered up a few Receipts, she thinketh her self fit to be a Physician, and venture the lives of dearest friends upon her ignorant skilfulness; when seven years study more is necessary to make such Novices know how little they know, and how much is utterly unknown to them, and seven years more to give them an encouraging tatte of knowledge; yet Pride makes them Doctors in Divinity and Physick by its *Man damus* without so much ado: And as they *commenced*

See 1 Tim 3. 6. & 1 Tim 6 4. A cunning flatterer will follow the Archflatterer which is a mans self: And wherein a Man thinketh best of himself, therein the flatterer will uphold him most: But if he be an impudent flatterer, he will entitle him by some to that which he is conscious that he is most defective in, *Lord Bacon Essay* 52.

so

ſo they *practice* in the dark; and to ſave the labour of ſo long ſtudies, can ſpare, and gravely deride that knowledge, which they cannot get at cheaper rates. And no wonder, when it is the nature of *Pride* and *Ignorance* to cauſe the *birth* and *encreaſe* of each other. It were a wonder for an *Ignorant* perſon to be *Humble*, and when he knoweth not what abundance of excellent truths are ſtill unknown to him, nor what difficulties there are in every controverſie which he never ſaw. How many ſtudious, learned, holy Divines, would go many thouſand miles (if that would ſerve) to be well reſolved of many doubts in the Myſteries of Providence, Decrees, Redemption, Grace, Free-will, and many the like, and that after twenty or forty years ſtudy; when I can take them a Boy or a Woman in the Streets, that can confidently determine them all in a few words, and pity the ignorance or error of ſuch Divines, and ſhake the head at their blindneſs, and ſay, God hath revealed them to themſelves that are Babes! yea, and perhaps their confidence taketh diſſenters for ſuch heretical, erroneous, intolerable perſons, that they look upon them as Heathens and Publicans, and either with the Papiſts reproach and perſecute them, or with the leſſer Sects divide from them, as from men that receive not the truth; and thus Pride makes as many Churches as there are different Opinions.

Sign 7. §. 58. *Sign 7. Pride* maketh men wonderful *Partial* in judging of their own *Virtues* and *Vices* in compariſon of other mens. When the humble are complaining of their weakneſſes and ſinfulneſs, and have much ado to believe that they are any thing, or to diſcern the ſincerity of their grace; and think their prayers are as no prayers, and their duties ſo bad that God will not not regard them, the *Proud* think well of all they do, and are little troubled at their greater wants. They *eaſily ſee another* mans failings; but the very ſame or worſe, they juſtifie in themſelves. Their *own paſſions*, their *own over-reachings* or injurious dealings, their *own ill words*, are ſmoothed over as harmleſs things, when other mens are *aggravated* as intolerable crimes: Another is judged by them unfit for humane ſocieties, for leſs than that which they cannot endure to be themſelves reproved for, and will hardly be convinced that it is any fault: So blind is *Pride* about themſelves.

Sign 8. §. 59. *Sign 8.* Pride makes men *hear* their *Teachers* as *Judges*, when they ſhould hear them as *Learners* and *Diſciples* of Chriſt: They come not to be taught what they knew not, but to cenſure what they hear, and as confidently paſs their judgment on it, as if their Teachers wanted nothing but their *inſtructions* to Teach them aright. I know that no *poyſon* is to be taken into the ſoul, upon pretence of any mans authority, and that we muſt prove all things and hold faſt that which is good: But yet I know that you muſt be *Taught* even to do this, and that the Paſtors office is appointed by Chriſt as neceſſary to your good, and that the Scholars that are ſtill quarelling with their Teachers, and readier to Teach their Maſters than to learn of them, and boldly contradicting what they never underſtood, are too proud to become wiſe: And that Humility and Reaſon teacheth men to learn with a ſenſe of their ignorance, and the neceſſity of a Teacher.

Sign 9. §. 60. *Sign 9.* A proud man is always *hard to be pleaſed*, becauſe he hath too great expectations from others: He looks for ſo much obſervance and reſpect, and to be honoured and honoured by all, that it is too hard a task for any man to pleaſe him that hath much to do with him, and hath any other Trade to follow: He that will pleaſe him, muſt either have little to do with him, and come but ſeldom in his way, or elſe he muſt ſtudy the art of man-pleaſing, complement and flattery, till he be ready to commence Doctor in it, and muſt make it his Trade and buſineſs, as Nurſes do to tend the ſick, or quiet Children. One look, or word, or action, will every day fall croſs; and ſome reſpect or complement will be wanting. And as godly humble men do juſtly aggravate their ſins from the Greatneſs and excellency of God whom they offend; ſo the proud man fooliſhly aggravates every little wrong that is done him, and every word that is ſaid againſt him, and every ſuppoſed omiſſion or neglect of him, by the high Eſtimation he hath of himſelf againſt whom it is done.

§. 61. *Sign 10.* The Proud are deſirous of *Precedency* among men: To be ſaluted with the firſt; and taken by Great ones into the greateſt favour, and to be ſet in the upper room, at Table, and at Church, and to take the better hand: He grudgeth at thoſe that are ſet above him and preferred before him, unleſs they are much his Superiours: Or if he have the wit to avoid the diſgrace of contending for ſuch trifles, and ſhewing the childiſhneſs of his Pride to others, yet he retaineth a diſpleaſure at the heart. When the humble give precedency to others, and ſet themſelves at the lower end. *Sign 10.* Luke 14. 9, 10.

§. 62. *Sign 11.* A proud man expecteth that all the good that he doth be *remembred*, and that others do keep a regiſter of his good works, and take notice of his learning, worth and virtues: As their *own memories* are ſtronger here than in any thing, ſo they think other mens ſhould be: As if (being conſcious how unfit they are for the eſteem of God) they thought all were loſt which is not obſerved and eſteemed by men: As their eye is upon themſelves, ſo they think the eye of others ſhould be alſo; and that as their own, to admire the good, and not to ſee infirmities and evil. *Sign 11.* *Heſich. Illuſt.* ſaith of *Arceſilaus*, *In communicandis facultatibus ac deferendis beneficiis ſupra quam dici poteſt promptus atque facilis fuit: Alieniſſimus à captanda gloriola à beneficio, quod latere maluerat: Inviſens Creſibium agrotantem, quum videret illum in egeſtate eſſe, clam cervicali ſuppoſuit crumenam nummariam, qua ille inventa, Arceſilai inquit, hicce ludus eſt.*

§. 62. *Sign 12.* No man is taken for ſo great a *friend* to the proud as *their admirers*: whatever elſe they be, they love thoſe men beſt, that highlieſt eſteem them: The faults of ſuch they can extenuate and eaſily forgive: Let them be Drunkards, or Whoremongers, or Swearers, or otherwiſe ungodly, the proud man loveth them according to the meaſure of their honouring him. If you would have his favour, let him hear that you have magnified him behind his back, and that you honour him above all other men. But if the holieſt ſervant of God *think meanly of him*, and ſpeak of him but as he is; eſpecially if he think they are *diſeſteemers* of him, of are *againſt his intereſt and honour*, all their wiſdom and holineſs will not reconcile him to them, if they were as wiſe or good as *Peter* or *Paul*. It ſignifieth nothing to him that they are honourers of God, if he think they be not honourers of him. Nay, he will not believe or acknowledge their goodneſs, but take all for hypocriſie, if they ſuit not with his intereſt or honour: and all becauſe he is an *Idol to himſelf*. *Sign 12.*

§. 64. *Sign 13.* A proud man is apt to *domineer* with *inſolency*, when he gets any advantage, and perceiveth himſelf on the *higher ground*. He ſaith as *Pilate* to thoſe that are in his power, *Knoweſt thou not that I have power to crucifie thee, and power to releaſe thee?* Forgetting that they *have no power at all againſt any, but what is given them from above*. Victories and ſucceſſes lift up fools, and make them look big and forget themſelves, as if *Sign 13.* John 19. 10, 11. Pſal. 10. 2, 4.

Pſal. 73. 6. If their ſhadows were longer than before: Servants
Pſal. 36. 11 got on Horſeback will ſpeak diſdainfully of Princes
Eccleſ. 10. 7. that are on foot. *David* ſaith, *The proud have had*
Pſal. 119. *me in deriſion.* If they get into places of power by
51. preferment, they cannot bear it, but are puffed up and intoxicated, as if they were not the ſame men they were: They deal worſe by their inferiours if they humour them not, then *Balaam* by *his aſs*: when they have *made them ſpeak*, their inſolency *cannot bear it*, whereas the humble remembreth how far he is *equal* with the *loweſt*, and dealeth gently with his
Col. 4 1, 2. ſervants themſelves, *remembring that he alſo hath a Maſter in Heaven*, Epheſ. 6. 9.

Sign 14. §. 65. *Sign* 14. A proud man is impatient of being *contradicted in his ſpeech*; be it right or wrong you muſt ſay as he, or not gainſay him. Hence it is that Gallants think that a mans life is little enough to expiate the wrong, if a man preſume to ſay, *they Lye.* I know that Children, and ſervants, and other inferiours muſt not be unreverent or immodeſt, in an unneceſſary contradicting the words of their ſuperiors, but muſt ſilently give place when they cannot aſſent to what is ſaid: But yet an impatience of ſober and reaſonable contradiction, even from an inferior or ſervant, is not a ſign of a humble mind.

Sign 15. §. 66. *Sign* 15. Where-ever a proud man dwelleth, he is *turbulent* and *impatient* if he *have not his will:* If he be a publick perſon, he will ſet a Kingdom all on fire, if things may not go as he would have them. Among the crimes of the laſt and perilous times, *Paul* numbreth theſe; to be *Lovers of their own ſelves, boaſters, proud, traytors, heady,*
2 Tim. 3. 2, 3, 4. *high-minded*——If they have to do in Church affairs, they will have their will and way, or they will caſt all into confuſion, and hinder the Goſpel and turn the Churches upſide down. In Towns and Corporations they are heady and turbulent, to have their wills. In families there ſhall be no peace, if every thing may not go their way? They cannot yield to the judgement of another.

Sign 16. §. 67. *Sign* 16. Proud men are *paſſionate and contentious*, and cannot put up injuries or foul words:
Rom. 12. 19, 20. When a humble man *giveth place to wrath*, and
Matth. 5. 39. *avengeth not himſelf*, nor *reſiſteth evil*; but is meek and patient, *forbearing and forgiving*, and ſo heap-
Col. 3. 13. ing coals of fire on his enemies heads: *Only by*
1 Theſſ. 5. 14. *Pride cometh contention*, Prov. 13. 10. *He that is of a proud heart ſtirreth up ſtrife*, Prov. 28. 25.
2 Pet. 2. 20. What is their wrath, their ſcorns, their railing and endeavouring to vilifie thoſe that have offended them but the foam and vomit of their pride? *Proud, haughty, ſcorner is his name, that dealeth in proud wrath*, Prov. 21. 24.

Sign 17. §. 68 *Sign* 17. A proud man is either an open or a ſecret *boaſter*: If he be aſhamed to ſhew his Pride by *open boaſting*, then he learneth the skill of ſetting out himſelf, and making known his excellencies in a cloſer and more handſome way: His own commendations ſhall not ſeem the deſign of his ſpeech, but to come in upon the by, or before he was aware, as if he thought of ſomething elſe: or it ſhall ſeem neceſſary to ſome *other end*, and a thing that he is unavoidably put upon, as againſt his will. Or he will take upon him to conceal it, but by a tranſparent veil, as ſome proud women hide their beauties: Or he will conjoyn the mention of ſome of his infirmities, but they ſhall be ſuch as he thinks no matter of *diſgrace*, but like proud womens beau-
Jam. 3. 5. ty-ſpots, to ſet out the better part which they are
Pſal. 49. 6. Pſal. 10. 3. proud of: But one way or other, either by oftenta-
2 Cor. 10. 15. tation or inſinuation, his work is to make known all that tendeth to his honour, and to ſee that his goodneſs, and wiſdom, and greatneſs be not unknown or unobſerved: And all becauſe he muſt have mens approbation, the hypocrites reward: He is as buried if he be unknown. *Proud* and *boaſters* are joyned together, Rom. 1. 30 2 Tim 3. 2. *Herod*, the deceiver, *boaſted himſelf to be ſome body*, Acts 5. 36. Simon magus *gave out that himſelf was ſome great one, and the people all gave heed to him from the leaſt to the greateſt, ſaying, This man is the great power of God*, Acts 8. 9, 10. Such *love the praiſe of men more than the praiſe of God*: John 12 43. But the *humble* hath learned another kind of language; not affectedly but from the feeling of their hearts, to cry out, I am vile: I am unworthy to be called a child; My ſins are more than the hairs of my head: And he hateth their vanity that by unſeaſonable or immoderate commendations, endeavour to ſtir him up to pride, and ſo to bring him to be *vile* indeed, by proclaiming him to be excellent. Much more doth he abhor to praiſe himſelf, having learned, Prov. 27. 2. *Let another man praiſe thee, and not thine own mouth, a ſtranger, and not thine own lips.* He praiſeth himſelf by *Works*, and not by *Words*, Prov. 31. 31.

§. 69. *Sign* 18. A proud man *loveth honourable* *Sign* 18. *Names* and *Titles:* as the Phariſees to be called *Rabbi*: *Matth.* 23. And yet they may have ſo much wit as to pretend, that it is but to promote their ſervice for the common good, and not that they are ſo weak to care for empty names; or elſe that they were forced to it, by ſome bodies kindneſs without their ſeeking, and againſt their wills.

§. 70. *Sign* 19. Pride doth *tickle* the heart of *Sign* 19. fools with *content and pleaſure* to hear themſelves applauded, or ſee themſelves admired by the people, or to hear that they have got a great reputation in the world, or to be flockt after, and cryed up, and have many followers. *Herod* loveth to hear in commendation of his Oration, *It is the voice of a God, and not of a man*: It is a feaſt to the proud, to Act. 12. 22. hear that men abroad do magnifie him, or ſee that thoſe about him do reverence, and love, and honour, and idolize him. Hence hath the Church been filled with buſie Sect-maſters, even of thoſe that ſeemed forwardeſt in Religion; which was ſadly propheſied of by *Paul* to the *Epheſians*, *Acts* 20. 29, 30. Two ſorts of troublers under the name of Paſtors, pride hath in all Ages thruſt upon the Church; *Devouring Wolves, and dividing Sect-maſters:* [*For I know this, that after my departure, ſhall grievous Wolves enter in among you, not ſparing the flock: Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.* See alſo *Rom.* 16. 16, 17.]

§. 71. *Sign* 20. Pride maketh men *cenſorious* and *Sign* 20. *uncharitable*: They extenuate other mens vertues and good works; and ſuſpect ungroundedly their ſincerity: A little thing ſerves to make them think or call a man an hypocrite! Very few are honeſt, or ſincere, or godly, or humble, or faithful, or able, or worthy in their eyes, even among them that are ſo indeed, or that they have cauſe to think ſo: A ſlight conjecture or report ſeemeth enough to allow them to condemn or defame another. They quickly ſee the Mote in a Brothers eye. Their pride and fancy can create a thouſand Hereticks, or Schiſmaticks, or Hypocrites, or ungodly ones, that never were ſuch but in the Court of their preſumption. Eſpecially if they take men for their *adverſaries*, they can caſt them into the moſt odious ſhape, and make them any thing that the Devil will deſire them. But the humble are *charitable to others*, as conſcious of much infirmity in themſelves, which makes them need the tenderneſs of others. They judge the beſt till they know the worſt, and cenſure not men until they have both *evidence* to prove it, and a *call* to meddle with them, having learned, Matth. 7. 1, 2, 3, 4. *Judge not that ye be not judged.*

Sign 21. §. 72. *Sign* 21. Pride cauſeth men to *hate reproof*: The proud are forward in finding faults in others, but love not a plain Reprover of themſelves. Though it be a duty which God himſelf commandeth, *Lev.* 19. 17. as an expreſſion of love, and contrary to hatred, yet it will make a proud man to be your enemy, Prov. 15. 12. *A ſcorner loveth not one that reproveth him, neither will he go unto the wiſe*, Prov. 9. 7, 8. *He that reproveth a ſcorner getteth himſelf ſhame; and he that rebuketh a wicked man, getteth himſelf a blot: Reprove not a ſcorner, leſt he hate thee: Rebuke a wiſe man, and he will love thee.* It galleth their hearts, and they take themſelves to be injured, and they will bear you a grudge for it, as if you were their enemy? If they valued or honoured you before, you have loſt them or angred them if you have told them of their faults: If they love to hear a Preacher deal plainly with others, they hate him when he dealeth ſo with them: *Herod* will give away *Johns* head, when he hath firſt impriſoned him for telling him of his Sin, though before he reverenced him and heard him gladly. They can eaſily endure to *be* evil, and *do* evil, but not to *hear* of it. As if a man that had the Leproſie loved the diſeaſe, and yet hated him that telleth him that he hath it, or would cure him of it. This pride is the thing that hath made men ſo unprofitable to each other, by driving faithful reproof and admonition almoſt out of the world, becauſe men are ſo proud that they will not hear it. Hence it is that others hear oftner of mens faults, than they do themſelves, and that backbiting is grown the common faſhion, becauſe proud ſinners drive away reprovers, by their impatience and diſpleaſure. Husbands and Wives, yea, Servants with their Maſters are ſo far out of love with juſt reproof, that they can hardly hear it. He muſt be exceeding skilful in ſmoothing and oyling every word, and making it more like to a commendation of flattery, than a reproof, that will eſcape their indignation.

Sign 22. §. 73. *Sign* 22. When a proud man is juſtly reproved, he ſtudieth preſently to *deny* or *extenuate* his fault; to ſhew you that he is more tender of his *honour*, than of his *honeſty*. It is a hard thing to bring him to *free confeſſion*, and to thank you for your love and faithfulneſs, and to reſolve upon more watchfulneſs for the time to come: When the humble ſoul is readier to believe that he is *faulty*, than that he is *innocent*, and to ſay more againſt himſelf than you ſhall ſay (if truly.) This one ſign may tell you how commonly pride reigneth in the world. How few are they among many that are *heartily thankful* for a juſt and neceſſary reproof? Mark them whether the firſt word they ſpeak in anſwer to you, be not either a denyal or an excuſe, or an upbraiding you with ſomething that they think you faulty in, or elſe a paſſionate proud repulſe, bidding you meddle with your ſelves?

Sign 23. §. 74. *Sign* 23. Pride maketh men *talkative*; and more deſirous to *ſpeak* than to *hear*, and to teach than to be taught, becauſe ſuch think highly of their own underſtandings; and think others have more need of their inſtructions, than they of other mens. Not that *Humility* is any enemy to *communicative Charity*, or to zealous endeavours for the converting and healing of ſouls: But a reaching, ſtriking diſpoſition, where there is need, and beyond the meaſure of your calling and abilities, when you have more need to learn your ſelves, is the fruit of Pride. When you take leſs heed what another ſaith to you, than you expect he ſhould take of what you ſay to him: when your talk is not ſo much by way of queſtion to a learner, but in the diſcourſes and diſputes of a Teacher: when you are ſo full of any thing that is your own, and ſo contemptuous of what is ſaid by others, that you have not the patience to hear them ſilently till they come to the end, but unmannerly interrupt them, and ſet in your ſelves; which is as much as to ſay, Hold your tongue, and let me ſpeak that am more wiſe and worthy: when you ſtrive to have the moſt words, and to be ſpeaking; as Horſes in a race ſtrive who ſhall go foremoſt: This is becauſe pride puffs you up, and moves your tongues as a leaf is ſhaken by the wind: it fills your ſails, and makes you like Bagpipes that are lowdeſt when they are full of wind and preſſed. Eccl. 10. 14. *A fool is full of words.* Prov. 10. 19. *In the multitude of words there wanteth not ſin: but he that refraineth his lips is wiſe.*

Inter Benedicti ſign. Humilit. [illegible] Ut pauca verba etiam [illegible] ſit aequatur, non clamoſa [illegible] ſitumitas [illegible] interrogationem: ſed haec ſemper intelligenda ſunt, ſalvo amore veritatis, & animarum.

Sign 24. §. 75. *Sign* 24. Pride maketh men exceſſively *loth to be beholden* to others; ſo that ſome will ſtarve or periſh before they will ſtoop ſo far as to ſeek or be obliged to thankfulneſs by any; eſpecially if they be ſuch as they have any quarrel with. And this they take for manlike gallantry, and a ſcorning to be baſe. I confeſs that as *Paul* ſaith to ſervants, if we *can be free, we ſhould rather chooſe it*; and that no man ſhould unneceſſarily make himſelf a debtor to another, by being beholding to him: eſpecially Miniſters, who ſhould avoid all Temptations of dependance upon man: and therefore ſhould neither *hang on Great ones*, leſt they be tempted to unfaithful ſilence or flattery, nor needleſly live on the *peoples charity*, leſt they be hindred from the free exerciſe of their Miniſtry: Therefore *Paul laboured with his hands* where he thought it would hinder his work to be chargeable to the Churches, or give occaſion to the envious to reproach him: And he would *rather dye than any ſhould make this his glorying void*, 1 Cor. 9. 15. *Innocency* and *Independency*, as Mr. *Bolton* was wont to ſay, do ſteel the face, and help a Miniſter to be bold and faithful. As *Camerarius* ſaid when he was invited to the Court,

Alterius ne ſit, qui ſuus eſſe poteſt.

2 Cor. 11. 9. 1 Theſ. 2. 9. 2 Theſ. 3. 8.

But yet man is a *ſociable creature*; and we are made to be helpful to each other: we are like the wheels of a Watch, that can none of them do their work alone, without the concurrence of the reſt: And therefore a proud man that would live wholly on himſelf, and ſcorneth to be beholden, would break himſelf off from the place that God hath ſet him in, and ſeparate himſelf from humane ſociety, and be either a *world* of himſelf or a *God* to others. But God hath cauſed all the members purpoſely to ſtand in need of one another, that none might be deſpiſed, and that all might ſtill exerciſe *Love*, in communicating, and *Humility* in accepting of each others help.

Sign 25. §. 76. *Sign* 25. Pride maketh people deſirous to equal their Superiours, and exceed their equals, in *Apparel*, or *handſome dwellings*, and *proviſions*, and *entertainments*, and all appearances that tend to ſet them out, and make them ſeem conſiderable in the world. For it exceſſively regards the eye of man: A fit reſpect to *Decency* muſt be had (ſo we place no greater a neceſſity in it than we ought:) But pride would fain go with the higheſt, and have more curioſity than needs, and maketh a greater matter of Decency than the thing requireth. I am not of their humour, that cenſure every man whoſe hair is not of their cut, and whoſe garments are not of their faſhion, and who are bred in a way of more gentility and ceremony than my ſelf: But yet the *affectation* of *imitating faſhion-mongers*, and bearing a port above

Humilitas eſt 1. Neceſſaria: ſubdere ſe majori, & non praeferre ſe aequali. 2. Abundans: ſubdere ſe aequali, nec praeferre ſe minori: 3. Perfecta: ſubdere ſe minori—— Gloſſ.

ſup. Matth. 3. *Humilitatis 7. gradus ſecundum Anſelmum ſunt.* 1. *Se contemptibilem cognoſcere.* 2. *Hoc non dolere.* 2. *Manifeſtatione: 1. Hoc confiteri: 2. Hoc perſuadere.* 3. *Patienter ſuſtinere haec dici.* 3. *Voluntate: 1. Pati contemptibiliter ſe tractari.* 2. *Hoc idem amare.* Anſelm. lib. de ſimilit.

ones

ones rank, and rather desiring the converse and company of superiours than inferiours, and to live like those that are a step above us, than those that are a step below us, are signs as significant of Pride, as the Robes of a Judge or a Doctor are of their dignities and degrees. I am sure Humility hath learnt this lesson, Rom. 12. 16. *Mind not high things; but condescend to men of low estate: be not wise in your own eyes.* As for the ridiculous effeminate fashions and deportment of some men, and the spots, and printings, and nakedness, and other antick fashions of some women, and the many hours which they daily waste in dressings, and adornings, and preparing themselves for the sight of others, they are the badges of so foolish and worse than childish a sort of pride, that I will not trouble my self and the Reader in reprehending them. Manly pride is ashamed of such toys. Let the Patrons of them please their Patients, by proving them lawful, while they have no wiser work to do; and when they have done, let them go on to prove that it is lawful for sober persons to wear such Irons as they do in Bedlam; and that such Chains as they in *Newgate* wear, are no signs of a prisoner, and that it is lawful for an honest woman to wear a Harlots habit. If the proud have no more wit than to wear the badges of their childishness *or* distraction, and shew their shame to all they meet, and make themselves as ridiculous as men that lay aside their Breeches, and wear Side coats again like children, I will leave them to themselves, and will not now trouble them with any longer contradiction.

Sign 26. §. 77. *Sign* 26. Proud persons are *ashamed* and *troubled* if any *necessity* force them, to *go lower* in *apparel*, or *provisions*, or *deportment*, than others do of their degree: To shew you that it is not as a *Duty* that *Decency* is regarded by them, but as the *ornaments of pride*, else they would *be quiet* when *Providence maketh it* cease to be *their duty*! They are not so much ashamed of sin, and the neglect of God and their salvation, as they are *to* be *seen* in *sordid attire*, or in a poor and homely garb: Beggars and servants shew here that they are as proud as Lords. What abundance of them go but seldom to Church, and give this as a reason [*I wanted clothes.*] As if they would neglect their souls, their God, their greatest duty, rather than do it in such Clothes as they do their common work? Doth Christ appoint you to give him the meeting, that by his Ministers he may instruct you for salvation, and that you may ask and receive the pardon of your sins, and will you disappoint him and refuse to come, for want of *better clothes?* Sure you do not think that these are the *Wedding Garment* which he requireth you to bring? You would *beg* if you were *naked* or in *rags*, and will you not come to *beg of God*, because you have *no better clothes?* Do you set more by the reputation of your clothes, than the means of your salvation? How little do such wretches set by God, and by his mercy now, that will shortly on their *death-beds* cry for Mercy, without any such regard of clothes. Naked they come into the world, and naked they must go out, and yet they will turn their backs on the Worship of God, for want of *clothes*. They are not *ashamed* nor afraid to be *ungodly*, and to forsake their duty, but they are ashamed of torn or poor attire. *What*, say they, *shall we make our selves ridiculous!* When their pride and ungodliness is cause of a thousand fold more shame. We read of thousands, even of the poor, that crowded after Christ to hear him; but of none that staid at home for want of clothes; when it is like they had no better than yours.

Sign 27. §. 78. *Sign* 27. If a proud man be wronged, he looketh for *great submission* before he will forgive: you must lye down at his feet, and make a very full confession, and behave your self with great submission, especially if the Law be in his hands. And he is prone to revenge, and cruel in his revenge. But if he have wronged others, he is hardly brought to confess that he wronged them; and more hardly to humble himself for reconciliation, and ask them forgiveness: when a humble person is ready to let go his right for peace, and easily forgiveth, and easily stoopeth to ask forgiveness.

§. 79. *Sign* 28. Lastly, Pride maketh men inordinately desire to have an honourable memorial kept of their names when they are dead (if they are persons that rise to the hopes of such a remembrance:) Many a monument hath Pride erected: Many a Book hath it written to this end: Many a good work materially hath it done, and made it bad by such a base intention! Many a Hospital, and Alms-house, and School-house it hath built! And many a pound hath it given to charitable uses in pretension, but to proud and selfish uses in intention. Not that any should causelesly suspect anothers ends, or blemish the deserved honour of good works, which it is lawful ordinately to regard: But we should suspect our own hearts, and take heed of so horrible a sin, which would turn the excellentest parts and works into poyson or corruption: And remember how heinous a thing it is, for a man to be laying proud designs, when he is turning to the dust, and going to appear before his Judge? yea, to set up the monuments of his Pride over his rotten flesh and bones: And to shew that he dyeth in so great a sin without repentance, by endeavouring that as much as may be of it may survive, when he is dead and gone! If such *wicked ends* do sometime offer to intrude into *necessary excellent works*, an honest heart must *abhor them* and *cast them out:* and beg forgiveness; and not for that forbear his work, nor refuse the comfort of his more sincere desires and intents: But such good works do sink the hypocrite into Hell, that are principally done as a service to Pride, to leave a name on earth behind him.

Sign 28. Antoninus (in Lapide p. 82.) *Cum e diversi Mausoli sepulchrum Monumentum inquit, pretiosum & Lapidibus ornatum, diversarum imago.*

§. 80. Thus I have been long in shewing you the *signs of Pride*, because the *discovery* is a great part of the cure: Not that *every proud person* hath *all* these signs: For every one hath not the same *temptations* or *occasion* to shew it: But every one hath *some* and *many* of these: And he that hath *any one* of them, hath a sign of Pride. And again I say, that for all this, our *Reputation* as it *subserveth the Honour of God and our Religion*, and our *brethrens good*, must be carefully by all just means preserved, and by necessary defences vindicated from calumniators: Though we must quietly bear whatever infamy or slander we are tryed with.

§. 81. Direct. 3. *Having understood the Nature and the signs or effects of* PRIDE, *consider next of the dreadful consequents and tendency of it, both as it leadeth to farther sin and unto misery.* Which I shall briefly open to you in some particulars.

Dir. 3. Æneas Sylvius in Boem. c. 65. speaking of the boasting of the Monk Capistranus, saith, *superaverat jeculi pompas, calcaverat avaritiam, libidinem sub egerat, gloriam contemnere non potuit: Nemo est tam sanctus qui dulce hoc gloriæ non cupiatur.*

§. 82. 1. At the *present* it is the *Heart of the old man*, and the *root* and *life* of all corruption, and of *dreadful signification*, if it be predominant. If any mans *heart be lifted up, the Lord will have no plea sure in him*, or *it is not upright in him*, Hab. 2. 4. I had rather have my soul in the case of an obscure humble Christian that is taken notice of by few or none but God, and is content to approve himself to him, than in the case of the highest and most eminent and honourable in Church or State, that looks for their observation and praise of men: God judgeth not of men by their great parts, and profession, and name? but justifieth the humbled soul that is ashamed to lift up his face to Heaven, and thinketh himself unworthy to speak to God, or to have communion with

Facilius regna viri excellentes, quam gloriam contemnunt. Inter omnia vitia tu semper es prima, semper es ultima: nam omne peccatum te accedente committitur, & te recedente dimittitur. Innocent. de contemp. mundi. l. 2. c. 31.

his Church, or to come among his ſervants; but ſtanding afar off, ſmiteth upon his breſt, and ſaith (in true Repentance) O *God be merciful to me a ſinner*, Luke 18. 13. Pride is as a plague-mark on the ſoul.

83. 2. There is ſcarce a ſin to be thought on that is not a ſpawn in the bowels of Pride. To inſtance in ſome few (beſides all that are expreſſed in the ſigns.) 1. It maketh men *Hypocrites*, and ſeem what they are not, for the praiſe of men. 2. It makes men *Lyars*: Moſt of the Lyes that are told in the world, are to avoid ſome *diſgrace* and *ſhame*, or to get men to think highly of them. When a ſin is committed againſt God or your ſuperiours, inſtead of humble confeſſion, *Pride* would cover it with a lye. 3. It cauſeth *covetouſneſs*, that they may not want proviſion for their *Pride*. 4. It maketh men flatterers and time-ſervers, and man-pleaſers, that they may win the good eſteem of others. 5. It makes men run into prophaneneſs, and riotouſneſs, to do as others do to avoid the ſhame of their reproach and ſcorn, that elſe would account them ſingular and precife. 6. It can take men off from any duty to God that the company is againſt: They dare not pray, nor ſpeak a ſerious word of God, for fear of a jeer from a ſcorners mouth. 7. It is ſo contentious a ſin, that it makes men firebrands in the ſocieties where they live: There is no quiet living with them longer than they have their own ſaying, will and way: They muſt bear the ſway, and not be croſſed: And when all is done, there is no pleaſing them, for the miſſing of a word, or a look, or a complement, will catch on their hearts, as a ſpark on gunpowder. 8. It tears in pieces Church and State: Where was ever civil war raiſed, or Kingdom endangered or ruined, or Church divided, oppreſſed or perſecuted, but Pride was the great and evident cauſe? 9. It devoureth the mercies and good creatures of God, and ſacrificeth them to the Devil! It is a chargeable ſin! What a deal doth it conſume in cloaths, and buildings, and attendance, and entertainments, and unneceſſary things. 10. It is an odious thief and prodigal of precious time. How many hours that ſhould be better employed, and muſt one day be accounted for, are caſt away upon the foreſaid works of Pride? Eſpecially in the needleſs complements and viſits of Gallants, and the dreſſings of ſome vain light-headed women, in which they ſpend almoſt half the day, and can ſcarce find an hour in a morning for prayer, or meditation, or reading the Scriptures, becauſe they cannot be ready: Forgetting how they diſgrace their wretched bodies, by telling men that they are ſo filthy or deformed, that they cannot be kept ſweet and cleanly and ſeemly without ſo long and much ado. 11. It is odiouſly *unjuſt*: A proud man makes no bones of any falſhood, ſlander, deceit or cruelty, if it ſeem but neceſſary to his greatneſs, or honour, or preferment, or ambitious ends. He careth not who he wrongeth or betrayeth, that he may riſe to his deſired height, or keep his greatneſs. Never truſt a proud man further, than *his own intereſt* bids you truſt him. 12. Pride is the pander of whoredom and uncleanneſs: It is an incentive to luſt in themſelves, and draws the proud to adorn and ſet forth themſelves in the moſt enticing manner, as tends to provoke the luſt of others. Fain they would be thought comely that others may admire them, and be taken with their comelineſs: If they thought that none would ſee them, they would ſpare their ornaments. And if a common decency were all that they affected, they would ſpare their curioſities and fashionable ſuperfluities: Even they that would not be unclean in groſs fornication with any, yet would be effeminate beautiful and deſirable, and do that which tendeth to corrupt the minds of fools that ſee them. Theſe and indeed almoſt all ſin, are the natural progeny of Pride.

§. 85. 3. As to the *miſery* which they bring on themſelves and others, 1. The greateſt is, that *they forſake God* and are *in danger to be forſaken by him*: For God *abhorreth the Proud*, and *beholdeth them as afar off*. So far as you are Proud you are hated by him, and have no acceptance or communion with him. Pride is the highway to utter apoſtaſie. It blindeth the mind: It maketh men confident in their own conceits; and venturous upon any new opinion, and ready to quarrel with the word of God before they underſtand it: When any thing ſeems hard to them, they preſently ſuſpect the *truth of the matter*, when they ſhould ſuſpect their *dark unfurniſhed minds*. Mark thoſe that are *Proud* in any Town, or any company of profeſſours of piety, and if any infection of hereſie or infidelity come into that place, *theſe are* the men that will ſooneſt catch it. Mark thoſe that have turned from Truth or Godlineſs, and ſee whether they be not ſuch as were proud and ſuperficial in Religion before. But God giveth *Grace*, and *more Grace* to the humble: He dwelleth with them, and delighteth in them.

Jam. 4. 6. 1 Pet. 5. 5. Iſa. 57. 15. Prov. 16. 19. Prov. 29. 23. Vain glorious men are the ſcorn of wiſe men, the admiration of fools, the Idols of flatterers, and the ſlaves of their own Pride. *Lord Bacon Eſſay.* 54.

2. A proud man is a *tormentor of himſelf*. Setting his mind on the *Thoughts of men* and deſiring more of their eſteem than he can attain, and that which is unſatisfying vanity when he hath obtained it: He is ſtill under fruitleſs vexatious deſires, and frequent diſappointments: Every thing that he ſeeth, and every word almoſt that he heareth, or every complement omitted can diſturb his peace, and break his ſleep, and caſt him into a feaver of paſſion or revenge. This *wind* that ſwelleth him, is running up and down, and diſquieting him in every part: Who would have ſucha fire in his breaſt, that will not ſuffer him to be quiet?

3. Pride *bringeth ſufferings*, and then maketh them *ſeem intolerable*: It makes the ſinner more vex and gall his mind with ſtriving and impatient aggravating his afflictions, than the ſuffering of it ſelf would ever do.

4. Pride is a *deep-rooted* and a *ſelf preſerving* ſin? And therefore harder to be killed and rooted up than other ſins. It hindereth the diſcovery of it ſelf. It driveth away the light: It hateth reproof: It will not give the ſinner leave to ſee his pride when it *is* reproved; Nor to confeſs it if he ſee it; nor to be *humbled* for it if he do confeſs it, nor to *loath himſelf* and *forſake it*, though conviction and terrour ſeems to *humble* him. Even while he heareth all the ſigns of pride, he will not ſee it in himſelf: When he *feeleth* his *hatred of reproof*, and knoweth that this is a ſign of pride in others, yet he will not know it in himſelf: If you would go about to *cure* him of this or any other fault, you ſhall *feel* that you are handling a *waſp* or an adder: Yet when he is ſpitting the venom of pride againſt the reprover, he perceiveth not that he is proud: This venom is his nature, and therefore is not felt nor troubleſome: If all the Town or Congregation ſhould note him as notoriouſly proud, yet he himſelf, that ſhould beſt know himſelf, will not obſerve it. It is a wonder to ſee how this ſin keepeth ſtrength, in perſons that have long taken pains for their ſouls, and ſeem to be in all other reſpects the moſt ſerious mortified Chriſtians! Yet let them but be touched in their intereſt or reputation, or ſeem to be ſlighted, or ſee another preferred before them while they are neglected, and they boil with envy, malice or diſcontent, and ſhew you that the Heart of ſin, even SELFISHNESS and PRIDE is yet alive, unbroken and too ſtrong. Eſpecially if they are not perſons of a natural gentleneſs and mildneſs, but of a more paſſionate temper; then Pride hath more oyl and fewel to kindle it into theſe diſcernable flames. He is a Chriſtian indeed that hath conquered Pride.

5. Pride is the defence not only of it ſelf, but of every other ſin in the heart or life. For it hateth reproof

proof and keepeth off the remedy; It hideth, and extenuateth, and excuſeth the ſin, and thinketh well of that which ſhould be hated.

6. Pride hindereth every means and duty, from doing you good; and oft-times corrupteth them, and turneth them into ſin. Sometimes it keepeth men from *the duty*, and ſometime it keepeth them from the *benefit* of the duty. It makes men think that they are ſo whole and well as to have little need of all this phyſick, yea, or of their daily neceſſary food. They think all this is more ado than needs: What need of all this preaching, and praying, and reading, and holy conference, and meditation, and heavenly mindedneſs? One is aſhamed of it, and another wants it not, and another is above it, and they ask you, where are we commanded to pray in our family, and to pray ſo oft, and to hear ſo oft, and read any book but the
1 Theſ. 5. Holy Scriptures, *&c.* For they feel no obligation
17. from General commands (as to pray continually,
Luk. 18. 1 and always, and not wax faint, nor be weary of well
Gal. 6. 9. doing, to redeem the time, and do all to edification,
Eph. 5. 16. and be fervent in ſpirit ſerving the Lord, *&c.*) Be-
1 Cor. 14. 26. cauſe they feel not that *need* or *ſweetneſs* which
Rom. 12. 11. ſhould help them to perceive that frequency is good or neceſſary for them. If the Phyſician bid two men [*eat often*] and one of them hath a ſtrong appetite, and the other hath none; he that is hungry will interpret the word [*often*] to ſignifie *thrice a day* at leaſt, and he that hath no appetite will think that *once a day is* [*often.*] Healthful men do not uſe to ask, How prove you that I am bound to eat twice or thrice a day? Feeling the need and benefit, they will be ſatisfied with an *allowance* without a *command*: They will rather ask, How prove you that I *may not* do it? For they feel reaſon in themſelves to move them to it, if God reſtrain them not. So it is with an humble ſoul about the *means* of his edification and ſalvation: It feeleth a need of preaching, and prayer, and holy ſpending the Lords day, and family duties, *&c.* Yea it feeleth the *need* and *benefit of frequency* in duties, and is glad of *leave* to draw near to God, and feels the bond of Love conſtrain. Whereas the *Proud* are full and ſenſleſs, and could eaſily be content with little in Religion, if the Laws of God or man conſtrained them not, and will do no more than needs they muſt. Yea, ſome of late have been advanced by Pride above all Ordinances, that is, above obedience to God, in the uſe of his appointed means, but not above the *need of means*, nor above the plagues prepared for the proud and diſobedient. Humility ſecureth men from many ſuch pernicious opinions.

Dir. 4. §. 86. Direct. 4. *To the conquering of Pride it's neceſſary that you perceive that indeed it is in your ſelves; and is the radical ſin, and the very poyſon of your hearts; and that you ſet your ſelves watchfully to mark its motions, and make it a principal part of your Religion and buſineſs of your lives to overcome it, and to walk in Humility with God and man.* For if you ſee not that it is *your ſin*, you will let it alone, and little trouble your ſelves about it. *Pride* liveth in men that ſeem Religious, becauſe they perceive it not, *or* think they have but *ſome* ſmall degree, which is *not* dangerous. And they ſee it not in themſelves, becauſe they mark not its operations and appearances: The life in the root, muſt be perceived in the branches, in the leaves and fruit. If you ſaw more evil in this than in many more diſgraceful ſins, and ſet your ſelves as heartily and diligently to conquer it, as you do to caſt out the ſins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would ſee more excellent fruits of your labour, in the work of mortification, than moſt Chriſtians ſee.

Dir. 5. §. 86. Direct. 5. *Be much in humbling exerciſes; but ſo as to take heed of miſtaking the nature of them, or running into extreams.* I have told you the true nature of Humility before. Abundance of Chriſtians are tempted by Satan to think it conſiſteth much more than it doth, in *paſſionate griefs* and *tears*, and bodily exerciſes, of long and frequent *faſtings*, and *confeſſions*, and *penance* or ſuch like: And thus Satan diverteth them from true endeavours for true Humiliation, by keeping them imployed all their days, in ſtriving for tears, or in theſe external exerciſes! Whereas you ſhould moſt ſtrive, for ſuch a ſight of your *ſinfulneſs* and *nothingneſs*, as will teach you highly to *eſteem of Chriſt*, and to *loath your ſelves*, and take your ſelves to be as vile and ſinful as you are, and *will* make you humbly beg for mercy, and *ſtoop to* any means to obtain it, and will make you patient under the rebukes and chaſtiſements of God, and under the contempts and injuries of men: *This is* the *Humility* which you muſt labour for. But in order to this, external exerciſes of Humiliation muſt be uſed: Eſpecially ſtudying the holy Law of God, and ſearching your ſelves, and confeſſion of ſin and moderate ſeaſonable faſtings, and taming of the fleſh. And indeed the exerciſes of Humiliation do moſt become thoſe that are moſt prone to Pride: And the doctrine of thoſe men who cry down true Humiliation, doth come from Pride, and is made to cheriſh Pride in others. A humble ſoul cannot receive it; but is proner here to run into exceſs.

§. 87. Direct. 6. *There is no more powerful means to take down Pride than to look ſeriouſly to God, and ſet your ſelves before his eyes, and conſider how he loveth the humble, and abhorreth the Proud.* One ſight of God by a lively faith, would make you know with whom you have to do, and teach you to abhor your ſelves as vile. A glow-worm is not diſcerned in the ſunſhine, though it gliſter in the dark. A glimpſe of the Majeſty of God, would make thee with *Iſa. 6.* cry out, *Woe is me, for I am undone, a man of unclean lips, &c.* and with the *Iſraelites* deſire that *Moſes* and not God might ſpeak unto you leſt you dye. Men are proud becauſe they know not God, and look not to him, but to fellow ſinners, with whom they think they may be bold to compare themſelves. *Dir.* 6.

Remember alſo that God is as it were engaged againſt the *proud* both in the holineſs of his *nature*, and in *honour*: For a proud man ſets up himſelf againſt him, and is ſuch an Idol as God will either take down by grace, or ſpurn into the fire of deſtruction. And if he do appear before God among others in days and external exerciſes of humiliation, you may judge how much an abhorred perſon will be accepted. It is not to all that are clothed in ſackcloth, but to the humble ſoul that God hath reſpect: Even to the ſelf-abhorring perſon, who judgeth himſelf unworthy to come among the people of God, or to be door-keepers in his houſe, or to eat of the crumbs of the childrens bread, that ſubject themſelves to one another, and think no office of love and ſervice too low for them to perform to the leaſt believer, that in charitable meekneſs inſtruct oppoſers, and bear contradiction and contempt from men; that patiently ſuffer the injuries of enemies and friend, and heartily forgive and love them, that bear the moſt ſharp and plain reproofs with gentleneſs and thanks, that think the loweſt place in mens eſteem, affections and reſpects the fitteſt for them, that are much more ſollicitous how they love others, than how others love them, and how they diſcharge their duties to others, than how others do what they ought for them, that *will* take up with ſmaller *evidence to think* well of the hearts or actions of others, than of their own, that reprove themſelves ofter and ſharplier than other men reprove them, and are readier to cenſure themſelves than others, or than moſt others are to cenſure them; that have a low eſteem of their own underſtandings, and parts, and doings, and therefore are readier to learn than teach, and to hear than ſpeak; that

A ſumma-ry of the ſigns of Humility.

that highly value every bit and drop of mercy, eſpecially Chriſt, and Grace, and Glory——Theſe are the humble that God accepteth, and this is the faſt that he requireth. Theſe are they that pray effectually, and that muſt ſave the land: Theſe only are ſenſible what ſin is; when others feel it not, or are proud in the midſt of their largeſt confeſſions and tears: Theſe only do from their hearts acknowledge their deſert of Gods ſevereſt judgements, and juſtifie God when he afflicteth them: Others rather marvel at the greatneſs and continuance of judgements, and expoſtulate with God as dealing hardly and unkindly with them, and tell him how good a people he afflicteth: Theſe only underſtand the ſinfulneſs of their very humiliations and prayers, through the weakneſs of that good which ſhould be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the firſt word: Theſe only wait in patience for Gods anſwer, and accept of mercy in his time and meaſure, when the proud are ſhort-winded, and if God come not juſt when they expected, they do with *Saul* make haſt, or murmur at his providence, and ſay it is in vain to ſerve the Lord, and begin to think of forſaking him and taking ſome better way. Theſe proud ones that have joyned in outward Humiliations, and have lift up themſelves in heart, while they caſt down their bodies, are they that have turned the heart of God ſo much againſt us, to break us in pieces, becauſe he hath found among us ſo many of the proud whom he taketh for his enemies: We have had thoſe *humbling themſelves in our aſſemblies*, that were wiſe in their own eyes, deſpiſing, and ſcorning, and reviling their Teachers; ſuch as undervalued and cenſured others, that were not for their opinions and intereſt; that overloved the reſpect and honour that is from men; and could not endure to be diſeſteemed or little ſet by; that could not bear an injury or a foul word, but were prone to anger, if not revenge, that could not ſeek peace, nor ſtoop to others; nor bear plain-dealing in reproof; nor forgive a wrong without much ſubmiſſion; that had high expectations from others; and loved thoſe beſt that moſt eſteemed them; that counted it baſeneſs to ſtoop to the meaneſt places or ſervices for others good; yea that quarrelled with God, his word and providences, and valued no other mercies but thoſe that exalted themſelves or pleaſed their fleſh (which proved judgements:) And yet while they thus by pride excommunicated themſelves from the face of God, and made themſelves abhorred by him, they ſeparated from the holieſt aſſemblies and ſervants of God in the land, as unworthy of communion with ſuch as *they*, unleſs they would firſt become of their opinion and ſect. We little conſider how great a hand *this Pride* hath had in our deſolations. God hath been ſcattering the proud of all ſorts in the imaginations of their own hearts.

1 Sam. 13. 9, 10, 11, 12.

☞ Signs of Pride.

Luk. 1. 51.

Dir. 7. §. 88. Direct. 7. *Look to a humbled Chriſt to humble you.* Can you be proud while you believe that your Saviour was cloathed with fleſh, and lived in meanneſs, and made himſelf of no reputation, and was deſpiſed and ſcorned and ſpit upon by ſinners, and ſhamefully uſed and nailed as a malefactor to a croſs? The very incarnation of Chriſt is a condeſcenſion and humiliation enough to poſe both men and Angels, tranſcending all belief but ſuch as God himſelf produceth by his ſupernatural teſtimony and ſpirit. And can pride look a crucified Chriſt in the face, or ſtand before him? Did God take upon him the form of a ſervant, and muſt thou domineer and have the higheſt place? Had not Chriſt a place to lay his head on? and muſt thou needs have thy adorned well-furniſhed rooms? Muſt thou needs brave it out in the moſt fantaſtick faſhion, inſtead of thy Saviours ſeamleſs coat? Doth he pray for his murderers? And muſt thou be revenged for a word or petty wrong? Is he patiently ſpit upon and buffeted? And art thou ready through proud impatiency to ſpit upon or buffet others? Surely he that *condemned ſin in the fleſh*, condemned no ſin more than *Pride*.

Mat. 9. 24. Mar. 5. 40.

Joh. 15 20. Phil. 2. 7, 8, 9, 10.

Dir. 8. §. 89. Direct. 8. *Look to the examples of the moſt eminent ſaints, and you will ſee they were all moſt eminent in humility.* The Apoſtles before the coming down of the Holy Ghoſt on them, contended which of them ſhould be the greateſt (which Chriſt permitted that he might moſt ſharply rebuke it, and leave his warning to all his Miniſters and diſciples to the end of the world, that they that would be greateſt muſt be the ſervants of all, and that they muſt by converſion become as little children, or never enter into the Kingdom of God.) But afterward in what humility did theſe Apoſtles labour, and live and ſuffer in the world? Paul *made himſelf a ſervant unto all, that he might gain the more, though he was free from all men*, 1 Cor. 9. 10. They ſubmitted themſelves to all the injuries and affronts of men; to be accounted the plagues and troublers of the world, and as the ſcorn and off-ſcouring of all things, and a gazing ſtock to Angels and to men. And are you better than they? If you are, you are more humble, and not more proud.

Pſal. 22. 7. Pſal. 44. 13

1 Cor. 4. 12, 13, 14, 15. Act. 24. 5.

Dir. 9. §. 90. Direct. 9. *Look to the holy Angels that condeſcend to miniſter for man; and think on the bleſſed ſouls with God, how far they are from being proud; And remember if ever thou come to Heaven how far thou wilt be from pride thy ſelf.* Such a ſight as *Iſaiahs* would take down pride, Iſa. 6. 1, 2, 3. *I ſaw the Lord ſitting upon a Throne, high and lifted up, and his train filled the Temple: above it ſtood the Seraphims: Each one had ſix wings: With two he covered his face, and with two he covered his feet, and with two he fled (ſignifying Humility, Purity and obedience.) And one cryed unto another and ſaid, Holy, Holy, Holy is the Lord of Hoſts: His Glory is the fulneſs of the whole earth.*] So Rev. 4. 8. and verſ. 10. *The Elders fell down, and caſt down their Crowns before him that ſitteth on the throne.* Look up to Heaven and you'l abhor your pride.

Dir. 10. §. 91. Direct. 10. *Look upon the great imperfection of thy grace and duties.* Should that man be proud that hath ſo little of the *ſpirit and Image* of Jeſus Chriſt? That *believeth* no more, and *feareth* God no more? And *loveth* him no more? And can no better *truſt* in him, nor reſt upon his word and love? Nor no more *delight* in him nor in his holy laws and ſervice? One would think that the lamentable weakneſs of any one of all theſe graces, ſhould take down pride and abaſe you in your own eyes? Is he a Chriſtian that doth not even abhor himſelf, when he perceiveth how little he loveth his God, and how little all his meditations on the love and blood of Chriſt, and of the infinite Goodneſs of God, and of the heavenly Glory, do kindle the fire, and warm his heart? Can we obſerve the darkneſs of our minds, and ignorance of God, and ſtrangeneſs to the life to come, and the woful weakneſs of our faith, and not be abaſed to a loathing of our ſelves? Can we chooſe but even abhor thoſe hearts that can love a friend, and love the toyes and vanities of this life, and yet can love their God no more? That take no more pleaſure in his name, and praiſe, and word, and ſervice, when they can find pleaſure in the accommodations of their fleſh? Can we chooſe but loath thoſe hearts that are ſo averſe to God, ſo loth to think of him, ſo loth to pray to him, ſo weary of prayer or holy meditation or any duty, and yet ſo forward to the buſineſs and recreations of the fleſh? Can we feel how coldly and unbelievingly we pray, how ignorantly or carnally we diſcourſe, how confuſedly and vainly we think, and how ſlothfully we work, and how unprofitably

we

we live, and yet be proud, and not be covered with shame? O for a serious Christian to feel *how little* of God, of Christ, of Heaven is upon his heart, and how little appeareth in any eminent holiness and fruitfulness and heavenliness of life, is so humbling a consideration, that we have much ado to own our selves, and not lye down as utterly desolate: Should that soul admit a thought of pride, that hath so little Grace, as to be uncertain whether he have any at all in sincerity or not? That cannot with assurance call God *Father*, or plead his interest in Christ or in the promises? nor knoweth not if he dye this hour, whether he shall go to Heaven or Hell? Should he be proud that is no readier to dye? and no more assured of the pardon of sin? nor willinger to appear before the Lord? If one pained member will make you groan, and walk dejectedly, though all the rest do feel no pain, a soul that hath this *universal weakness*, a weakness that is so *sinful* and so *dangerous*, hath cause to be continually humbled to the dust.

Dir. 11. §. 92. Direct. 11. *Look upon thy great and manifold sins, which dwell in thy heart, and have been committed in thy life, and there thou wilt see cause for great humiliation.* If thy body were full of Toads and Serpents, and thou couldst see or feel them crawling in thee, wouldst thou then be proud? Why so many *sins* are ten thousand fold worse, and should make thee far viler in thine own esteem. If thou wert possessed with Devils, and knewest it, wouldst thou be proud? Why Devils possessing thy body are not so bad or hurtful to thee, as sin in thy soul. The sight of a sin should more take down thy pride, than the sight of a Devil. Should that man be proud that hath lived as thou hast lived, and sinned as thou hast sinned, from thy childhood until now? that hath lost so much time, and abused so much mercy, and neglected so much means, and omitted so many duties to God and man, and been guilty of so many sinful thoughts, and so many false or foolish words, and hath broken all the Laws of God? Should not he be deeply humbled that hath yet so much ignorance, errour, unbelief, hypocrisie, sensuality, worldliness, hard-heartedness, security, uncharitableness, lust, envy, malice, impatience and selfishness, as is in thee? Should not thy very *Pride* it self be matter of thy great humiliation, to think that so odious a sin should yet so much prevail? Look thus on thy leprous defiled soul, and turn thy very Pride against it self? Know thy self, and thou canst not be Proud.

See my Treatise of *Self-ignorance.*

Dir. 12. §. 93. Direct. 12. *Look also to the desert of all thy sins, even unto Hell it self, and try if that will bring thee low.* Though Pride came from Hell *effectively*, yet *Hell objectively* may afford thee a remedy against it. Think on the worm that never dyeth, and the fire that never shall be quenched, and consider whether *Pride* become that soul, that hath deserved these. Wilt thou be proud in the way to thy damnation? Thou mightest better be proud of thy Chains and rope when thou art going to the gallows. Think whether the miserable souls in Hell, are now minding neat and well set attire, or seeking for dominion, honour or preferment, or contending who shall be the greatest, or striving for the highest rooms, or setting out themselves to the admiration and applause of men, or quarrelling with others for undervaluing or dishonouring them? Do you think there is any place or matter there for such works of Pride when God abaseth them?

Dir. 13. §. 94. Direct. 13. *Look to the day of Judgement, when all proud thoughts and looks shall be taken down, and to the endless misery threatned to the proud.* Think of that world in which your souls must ere long appear, before the great and Holy God whose Presence will abase the proudest sinner. When the Tyrants and Gallants, and Wantons of the earth, must with trembling and amazement give up their accounts to the most righteous Judge of all the world, then where are their lofty looks and language? Then where is their glory, and gallantry, and proud imperious domineering, and their scornful despising the humble lowly ones of Christ? Would you then think that this is the same man, that lately could scarce be seen or spoken with? that looked so big, and swaggered it out in wealth and honour? Is this he that could not endure a scorn, or to be slighted or undervalued, or plainly reproved? that must needs have the honour and precedency in wit, and greatness, and command? Is this the man that thought he was perfect and had no sin; or that his sins were so small, as not to need the humiliation, renovation and holy diligence of the Saints? Is this the woman that spent half the day in dressing up her self, and house, and furniture, for the view of others, and must needs be in the newest or the neatest fashion? that was wont to walk in an artificial pace, with a wandring eye, in a wanton garb, as if she were too good to tread on the earth? Oh then how the case will be altered with such as these? Can you believe and consider how you must be judged by God, and yet be *Proud?*

Dir. 14. §. 95. Direct. 14. *Look to the Devils themselves that tempt you to be proud, and see what Pride hath brought them to; and remember that a proud man is the image of the Devil, and Pride is the Devils special sin.* He that envieth your happiness, knoweth by sad experience the way to misery; and therefore tempteth you to be proud; that you may come by the same Way, to the same End that he himself is come to. *The Angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness, to the judgement of the great day:* Jude 6.

Dir. 15. §. 96. Direct. 15. *Look well upon thy self both body and soul, and think whether thou be a person fit for Pride.* God hath purposely clothed thine Immortal soul, in the course attire of corruptible flesh, and placed it in so poor and ruinous a Cottage, that it might be kept from *pride:* yea, he made this frail and corruptible body, to be a constitutive part of our very person, that in knowing it, we may know our selves. Some will have a dead mans skull stand by them, in their Studies or Chambers, as an Antidote against pride. But God hath fastned us yet closer to mortality: Death dwelleth in our bowels. We are apt to marvel that so noble a soul should be lodged in so mean a body, made of the earth, to which it must return? A Stone is durable and clean; but my flesh is corruptible, and must turn to loathsome filth and rottenness: A Marble Pillar will stand firm and beautiful from age to age, but I must perish and consume in darkness. The Seats we sit upon, the Pillars we lean to, the Stones we tread upon, will be here, when we are turned to dust. The house that I build, may stand when I am rotten in the Grave: A Tree will live, when he that planted it is dead. Our bodies are of no better materials than the Brutes: Our substance is in a continual flux or waste, and loseth something every day; and if it were not repaired and patched up by daily air and nourishment, it would soon be spent, and our Oyle consumed. If you were chained to a dead carkass, which you must still carry about with you, it were not a matter so fit to humble you, as to be united so nearly to so vile a body of your own. We carry a dunghil continually

Fama est fictilibus cœnasse Agathoclea Regem,
Atque abacum Samio sæpe oneraſſe luto.
Fercula gemmatis cum poneret aurea vasis,
Et misceret opes pauperiemque simul,
Quærenti causam respondit; Rex ego qui fum
Siciniæ, figulo sum genitore satus.
Fortunam reverentur habe, quicunque repente
Dives ab exili progredire loco.

Auson. li. Epigram.

ally within us: Alas, how filly a piece is the greateſt, the ſtrongeſt and the comelieſt of you all? What is that fleſh which you ſo much pamper, but a skin full of corruption? a bag of filth, of flegm or choller or ſuch like excrements? If the curiouſeſt Dames had but a ſight of the flegm in their heads and bowels, the choler about their liver and galls, the worms or filth in other parts, they would go near to vomit at ſuch a ſight: The Swine or Beaſt hath as clean an inſide: And what if this filth be covered with a whiter Skin, or clearer colour than your neighbours have, is there any cauſe of *pride* in that? When ſickneſs hath altered and conſumed you, then where is that which you called *Beauty*? If but the Leproſie or the Small Pox deform it, or a Feavor, Conſumption or Dropſie waſte it, or the Stone, or Gowt, or any ſuch torment ſeize upon thee, thou wilt feel or ſee that which may ſhame thy Pride. Should ſuch a worm be proud, that cannot, tho' he be a *Herod*, keep the worms from eating him alive? that in a flux cannot retain his excrements? that cannot bear eaſily the aking of a Tooth? If thou be fit for Pride, forbid diſeaſes to touch thy fleſh, or ſtain thy beauty; Do not be ſick, nor weak, nor pained: Let not the Worm and corruption be thy gueſts: Or if thou be ſo poor a thing, as cannot hinder any of theſe, then know thy ſelf, and be aſhamed of Pride.

And when thou art in ſickneſs, thou wilt be burdenſome to others: It's likely thou muſt have their helps, even to feed thee, to dreſs thee, to turn thee, and keep thee clean: And when all is done thou muſt dye, and be laid in darkneſs in a grave! There muſt thou lye rotting night and day, till thy fleſh be turned into earth. The graſs doth wither when it is cut down, but yet it is ſweet: The Tree that is cut down, will rot in time; but not with ſuch a loathſome ſtink as we. He that had ſeen what the late doleful Wars did often ſhew us, when the fields were ſtrowed with the carkaſſes of men, and when they lay by heaps among the rubbiſh of the Ditches of Towns and Caſtles that had been aſſaulted, would think ſuch loathſome lumps of fleſh, ſhould never have been proud. When once death hath deprived thy body of its ſoul, thy beſt friends will quickly be weary of the remainder, and glad to rid thee out of ſight and ſmell: Go to the Church-yard, and look on the duſt and bones that are there caſt up and ſcattered, and bethink thee whether thoſe that muſt come to this, have reaſon to be proud? See whether there be any differing mark of honour upon the duſt of the rich, or ſtrong, or beautiful? and whether the bones there ſtrive for principality and dominion? Therefore the deſire of adorned Monuments upon mens Graves, is one of the moſt odious ſorts of pride: when the neighbourhood of rottenneſs and duſt doth ſhame it: As our ſerious Poet *Herbert* ſaith,

When the hair grows ſweet with Pride and luſt,
The Powder doth forget the Duſt.

And tho' thy *Soul* be far nobler than thy Body, yet here how ignorant, and weak, and diſtempered is it? How full of falſe Idea's are mens minds? How little know they of that which they might know, or are confident they *do* know! How dark are we about all the works of God, and about his word: much more about himſelf? The greateſt Doctors are ſtrongly tempted to be Scepticks; and the ignorant that this year are confident to a contempt and cenſoriouſneſs of all that differ from them, perhaps the next year do change their judgments, and recant themſelves.

And are our *Hearts* and *Lives* any happier than our *underſtandings*? While we are impriſoned in fleſh, and its intereſt is ours, and its appetites and paſſions have ſo much advantage, to corrupt, ſeduce or diſturb the ſoul? Know thy ſelf, and *Pride* will die.

§. 97. Direct. 16. *If thou have any thing to be proud of, remember what it is, and that it is not thine own, but given or lent thee by that God who chiefly hateth Pride.* Sign 16.

1. Art thou tempted to be proud of *Riches*? Remember that they are in themſelves but droſs, which will leave thee at the grave as poor as any: And as to their *Uſefulneſs*, they are but thy Maſters talents; and the more thou haſt, the greater will be thine account: And very few rich men ſcape the ſnare, and come to Heaven: Thy charge and danger therefore ſhould rather humble thee, and make thee exceedingly to fear. Read *Jam.* 5. 1, 2, 3, 4. and *Luke* 12. 19, 20.

2. Is it *Greatneſs*, and *Dominion*, or *Human applauſe*, or *Honour* that you are proud of? Remember, that this alſo is in it ſelf a dream, that maketh thee really neither better nor ſafer than other men. Thou ſtandeſt upon higher Ground, where thou haſt more than others of the Storms and Dangers, and ſhalt be levelled with the loweſt in thy fall: And as to the *Uſe* of thy *Power* and *Greatneſs*, it is for God, and not thy ſelf! And ſo great will be thy reckoning, according to the truſt repoſed in thee, as would affright a conſiderate Believer to foreſee.

3. Is it *youthful ſtrength* that you are proud of? How little can it do for thee, of that which thou moſt needeſt? And how ſoon will it be turned to weakneſs? How many are cut off *in youth, and their life is among the unclean*, as *Elihu* ſpeaks Job 36. 14. *Their bones are full of the ſins of their youth, which ſhall lye down with them in the duſt*, Job 20. 11.

4. Is it Beauty that you are proud of? I have told you what ſickneſs and death will do to that before. *When God rebuketh Man for ſin, he makes his beauty to conſume as a moth: ſurely every man is vanity*, *Pſal.* 39. 11. Read *Pſal.* 49. 12, 13, 14. And if your *beauty* would continue, how little good will it do you? and who but fools do look at the skin of a rational creature, when they would diſcern their worth? A *fool*, and a *ſlave* of *luſt* and *Satan*, may be beautiful. A *Sepulchre* may be *gilded* that hath rottenneſs within: Will you chooſe the *fineſt* purſe, or the *fulleſt*? Who but a child or fool will value his Book by the fineneſs of the cover, or gilding of the leaves, and not by the worth of the matter within? *Abſalom* was *beautiful*, and what the better was he? 2 Sam. 14. 25. Prov. 31. 30. *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed.*

5. If it be fine Clothes and gaudy Ornaments that you are proud of, it is a ſin ſo fooliſh and worſe than childiſh, that I ſhall give it no other confutation, than to tell you, that it contradicteth it ſelf, by making the perſon a ſcorn and laughing ſtock to others, when their deſign was to be more admired; and that an Aſs or a Poſt may have as fine and coſtly attire as you; and that ſhortly you ſhall change it for a Winding-ſheet. Iſa. 3.

6. Is it your Birth, and Progenitors, and great friends that you are proud of? Perſonal merits are incomparably more excellent, than this relation to the moſt meritorious parents; much more than a relation to their empty titles. *Cain* was the Son of *Adam* the Father of mankind, and *Cham* of *Noah*, and *Eſau* of *Jacob*, and *Abſalom* of *David*; when a godly Son of a wicked Father is more honourable than they. Your anceſtors are but of the common ſtock of ſinful *Adam*: and your great friends may poſſibly become your enemies: and it is little that the greateſt of them can do for you, if God be not your friend.

7. Is it your *learning*, or *wiſdom*, or *ability* for ſpeech or action that you are proud of? Remember that the Devils and many that are now in Hell, have far

far exceeded you in these: And that the wiser you are indeed, the humbler you will be; and by pride you confute your ostentation of your wisdom: *Achitophels* wisdom which saveth not the owner from perdition, is little cause of glorying, *Jer.* 8. 8, 9. There were men that boasted of their *wisdom*, even in the *Law of God*, who yet were *ashamed* and *dismayed*: for *they rejected the Word of the Lord*: and *then what wisdom could there be in them?* Therefore *thus saith the Lord, Let not the wise man glory in his wisdom, nor let the mighty man glory in his might, let not the rich man glory in his riches, but let him that gloryeth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth: for in these do I delight, saith the Lord*, Jer. 9.23,24. Those were not unlearned of whom *Paul* speaketh, 1 Cor. 1. 20. *Where is the Wise? Where is the Scribe? Where is the Disputer of this world? Hath not God made foolish the wisdom of this world?*

8. Is it *success* in Wars or great undertakings that you are proud of? But by whose strength did you perform it? And how unhappy a success is that which hindereth your success in the work of your salvation? And how many have been brought down again to shame, that have been lifted up in pride of their successes?

9. Is it the applause of men that proclaim your excellency that you are proud of? Alas, how poor a portion is the breath of man? And how mutable are your applauders? that perhaps the next day will turn their tunes, and as much reproach you. Will you be proud of Praise, when it is the Devils whistle purposely to entice you into this pernicious snare; that he may destroy you? It is a *danger* to be *feared*; for it destroyeth many: but not a benefit much to be rejoyced in, much less to be proud of; for few are the better for it. Titles and applause increase not real worth and virtue, but puff up many with a mortal tympany.

10. Is it your grace and goodness or eminency in Religion that you are proud of? This is most absurd, when predominant Pride is a certain sign that you have *no saving grace* at all; and so are proud of what you have not: And if you have it, so far as you are proud of it you abuse it, contradict it and destroy it: For *Pride* is to Grace, what the Plague or Consumption is to Health. It is *Novices* that have least grace and knowledge, that are apteſt to be puft up with Pride, and thereby to fall into the condemnation of the Devil, 1 *Tim.* 3. 6. that is, into the like punishment for the like sin. When the Pot boyleth over, that which was in it is lost in the fire. Rise not too high in the *esteem* of your grace, lest you rise to the *loss* of it. *Be not high minded, but fear*, Rom. 11. 20. When you *think you stand, take heed lest you fall*, 1 Cor. 10. 12.

Dir. 17. §. 98. Direct. 17. *Look to the nature and tendency of every Grace and Ordinance, and Duty; and use them diligently; for they all tend to the destruction of Pride.* *Knowledge* discerneth the folly and pernicious tendency of Pride, and abundant matter for Humiliation: *Faith* is the casting off our Pride, and going with empty hungry souls to Christ for mercy and supply: It sheweth us the most powerful sight in the world for the humbling of a soul, even a Crucified Christ, and a most Holy God, and a glorified society of humble souls, and a dreadful judgment and damnation for the proud. I might shew you the same of every grace and duty, but for being tedious.

Dir. 18. §. 99. Direct. 18. *Look to the humbling Judgments of God on your selves and others, and turn them all against your Pride.* You will sure think it an *unsuitable* and *unseasonable* thing for the *calamitous* to be proud. Are you not oft complaining of one thing or other, upon your consciences, your bodies, your estates, your names, your relations or friends? and yet will you be proud while you complain? If the Judgments that have already befallen you, humble you not, if God love you, and will save you, you may expect you should feel more, and the load should be increased, till it make you stoop. O miserable obstinate sinners! that can groan with sickness, and yet be proud! and murmur under want, and yet be proud! and daily crossed by one or other, and yet be proud! yea, and tormented with fears of Gods displeasure, and yet be proud! Have not all the Wars and blood, and ruines that have befallen us in these Kingdoms, been yet enough to take down pride? Many humbling sights we have seen; and many humbling stripes we have felt, and yet are we not humbled? We have seen houses robbed, and Towns fired, and the Country pillaged, and the blood of many thousands shed, and their carcasses scattered about the fields: and yet are we not humbled? If we were proud of our Riches, they have been taken from us: If proud of our *buildings*, they have been turned into ruinous heaps: If we have been proud of our Government, and the Fame and Glory of our Country, we have seen how our sins have pulled down our Government, dishonoured our Rulers, and blemished our Glory, and turned it into shame, and yet we are not humbled? If you lived in a house infected with the Plague, and had buried Father, and Mother, and Brothers, and Sisters, and but a very few were left alive, expecting when their turn came next, if these few were not humbled, would you not think them blind and sottish persons? Do you yet look high, and contend for preheminence, and look for honour, and envy others, and desire to domineer, and have *your* will and way, and *set out your* selves in the neatest dress? Must you have sharper stripes, before you will be humbled? Must greater injuries, and violences, and losses, and fears, and reproaches by the means? Why will *you* choose so painful a remedy, by frustrating the easier? If it *must* be so, the judgment shall shortly come yet nearer to thee. It shall either strip thee of the rest, or cover thee with shame, or lay thee in pain upon thy Couch, where thy head shall ake, and thy heart be sick, and thy body weary, and thou shalt pant and gasp for breath: Wilt thou then be proud, and contest for honour? When thou expectest hourly when thy proud and guilty soul, shall be turned out of thy body, and appear before the Holy God? When the Bell is ready to toll for thee, and thy Winding sheet to be fetcht out, and thy Coffin prepared, and the Bier to be fetcht to carry thee to thy Grave, and *leave thee* in the dark with worms and rottenness; Wilt thou then be proud! Where then are your high looks, and lofty minds, and splendid ornaments and honours! Then will you be climbing into higher rooms, and seeking to be revenged on those that did eclipse your honour? Saith *David* even *of Princes* and *all the sons of men*, Psal. 146. 3, 4. *His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.*

Dir. 19. §. 100. Direct. 19. *Look on the lamentable effects of Pride about you in the world, and that will help you to see the odiousness and pernicious nature of it.* Do you not see how it setteth the whole world on fire? how it raiseth Wars, and ruineth Kingdoms, and draweth out mens blood, and filleth the world with malice, and hatred, and cruelty, and injustice, and treasons, and rebellions, and destroyeth mercy, truth and honesty, and all that is left of God upon the mind of man! Whence is all the confusion, and calamity, all the censoriousness, revilings and cruelties, which we have seen, or felt, or heard of, but from Pride? What is it that hath trampled upon the Interest of Christ and his Gospel through the world, but pride? What else is it that hath burnt his Martyrs, and made havock of his servants, and distracted and divided his Church with Schisms, and set up so many

Sect-Matters and Sects, and caused them almost all to set against others, but this cursed unmortified *Pride?* He that hath seen but what Pride hath been doing in *England* in this age, and yet discerneth not its hatefulness and perniciousness, is strangely blind. Every proud man is a plague or burden to the place he liveth in: If he get high, he is a *Nabal*: *a man can scarce speak to him*: He thinks all under him are made but to serve his will and honour, as inferiour creatures are made for man. If he be an inferiour, he scorneth at the honour and government of his Superiors, and thinks they take too much upon them, and that it is below him to obey. If he be rich, he thinks the poor must bow all to him, as to the Golden Calf, or *Nebuchadnezzars* Golden Image: If he be poor, he envieth the rich, and is impatient of the state that God hath set him in: If he be learned, he thinks himself an Oracle: If unlearned, he despiseth the knowledge which he wanteth, and scorneth to be taught. What state soever he is in, he is a very Salamander, that liveth in the fire, he troubleth House, and Town, and Country, if his power be answerable to his heart: he is an unpolished stone, that will never lye even in any building; he is a natural enemy to quietness and peace. *Dir.* 20.

§. 101. Direct. 20. *Consider well how God hath designed the humbling of all that he will save, in his whole contrivance of the work of our Redemption.* He could have saved man by keeping him in his primitive innocency, if he had pleased. Though he *causeth not* sin, he knoweth why he *permitteth* it. He *thought* it *not* enough that man should have *the thought* of creation to humble him, as being taken from the dust, and made of nothing; but he will also have the sense of his *moral nothingness* and *sinfulness* to humble him: He will have him beholden to his *Redeemer* and *Sanctifier* for his *new life* and his *Salvation*, as much as to his *Creator* for his *natural life*. He is permitted first to undo himself, and bring himself under condemnation, to be a child of death, and near to Hell, before he is ransomed and delivered: that he may take to himself the shame of his misery, and ascribe all his hopes and recovery to God. No flesh shall be justified by the works of the Law, or by a righteousness of his own performance; but by the satisfaction and merits of his Redeemer; that so all boasting may be excluded, and that no flesh might glory in his sight, and that man might be humbled, and our Redeemer have the praise to all eternity. And therefore God prepareth men for faith and pardon, by humbling works, and forceth sinners to condemn themselves before he will justifie them. Rom. 3. 19, 20, 23, 27, & 4. 2. 1 Cor. 1. 29. Ephes. 2. 9.

Dir. 21. §. 102. Direct. 21. *Read over the character which Christ himself giveth of his true Disciples; and you will see what great self-denyal and humility he requireth in all.* In your first conversion you must become as little children, *Matth.* 18. 3. Instead of contending for superiority and greatness, you must be ambitious of being servants unto all, *Matth.* 23. 11. & 20. 27. You must learn of him to be meek and lowly of heart, *Matth.* 11. 28, 29. and to stoop to wash your brethrens feet, *John* 13. 5. 14. Instead of revenge or unpeaceable contending for *your* right, you must rather obey those that injuriously command you, and turn the other cheek to him that smiteth you, and let go the rest to him that hath injuriously taken from you; and bless them that curse you, and pray for them that hurt and persecute you, and despightfully use you, *Matth.* 5. 39, 40, 41, 44. These are the followers of Christ. Luke 22. 26. Mark 10. 44. Mark 9. 36. 2 Tim. 2. 24.

Dir. 22. §. 103. Direct. 22. *Remember how Pride contradicteth it self by exposing you to the hatred or contempt of all.* All men abhor that Pride in others which they cherish in themselves. A humble man is well thought of by all that know him; and a proud man is the mark of common obloquy. The rich disdain him: the poor envy him; and all hate him, and many deride him: This is his success.

§. 104. Direct. 23. *Look still unto that dismal end, which Pride doth tend unto.* It threatneth Apostasie: If God forsake any one among you, and any of you forsake God, his Truth, and your Consciences, and be made as *Lots* Wife, a monument of his vengeance for a warning unto others, it will be the *proud* and *self-conceited* person. It maketh all the mercies of God, your duties and parts, and objectively your very graces, to be its food and fewel. It is a sign you are near some dreadful fall, or heavy judgment: For God hath given you this prognostick, *Luke* 14. 11. & 1. 51. *Prov.* 15. 25. & 16. 5. *Isa.* 2. 11, 12. An *Ahab* is safer when he humbleth himself; and an *Hezekiah* is falling when he is lifted up. They are the most hardned sinners, scorning reproof, and therefore ordinarily forsaken both by God and man, and left to their self-delusion till they perish. *Dir.* 23.

§. 105. Direct. 24. *Converse with humbled and afflicted persons, and not with proud secure worldlings.* Be much in the *house of mourning*, where you may *see the end of all the living*, and be *made better by laying it to heart*; and let not your *hearts be in the house of mirth*, Eccles. 7. 2, 3, 4. Delight not to converse with *men that be in honour and understand not, but are like the beasts that perish, for though they think of perpetuating their houses, and call their lands after their own names*, yet they *abide not in their honour*: *and this their way is their folly*, though *yet their posterity approve their sayings*, Psal. 49. 20. 12, 13, 14. Converse with penitent humbled souls, that have seen the odiousness of sin, and the wickedness and deceitfulness of the heart, and can tell you by their own feeling what cause of humiliation is still before you! With these are you most safe. *Dir.* 24.

106. I have been the larger against PRIDE, as seeing its prevalency in the world, and its mischievous effects on souls and families, Church and State, and because it is not discerned and resisted by many as it ought; I would fain have God dwell in your hearts, and peace in your societies, and fain have you stand fast in the hour of temptation, from prosperity or adversity, and fain have affliction easie to you: But none of this will be without humility. I am loth that under the mighty hand of God we should be unhumbled; even when judgments bid us lay our mouths in the dust. The storms have been long up; the Cedars have fallen: It is the Shrubs, and bending Willows that now are likest to scape. I am loth to see the prognosticks of wrath upon your souls, or upon the Land. I am loth that any of you should through Pride be unhumbled for sin, or ashamed to own despised godliness: or that any that have seemed Religious, should prove seditious, unpeaceable or Apostates: And therefore I beseech you in a special manner, take heed of pride, be little in your own esteem: Praise not one another unseasonably; be not offended at plain reproofs: Look to your duties, and then leave your reputations to the will of God. Rebuke *pride* in your children, Use them to mean attire and employments: Cherish not that in them which is most natural (now) and most pernicious. God dwelleth with the Humble, and will take the Humble to dwell with him, Isa. 57. 15. Job 22. 29. *Put on humbleness of mind, meekness, long-suffering, forbearing one another*, Col. 3. 12, 13. *Be clothed with humility*: *Serve the Lord with all humility of mind, and he will exalt you in due time*, Acts 20. 19. 1 Pet. 5. 6, 7. 1 Pet. 5 6. Lam. 3. 29. & 2. 19. Amos 3. 8. 1 Pet. 5. 5. Jam. 4. 6. Dan. 5. 22. 2 Chron. 34 27.

See an excellent Tract. *de Divitiis* aſcribed to *Sect.* 3. *in Bibl. Pat.* (though accuſed of Pelagianiſm.)

PART VI.

Directions againſt Covetouſneſs, or Love of Riches, and againſt worldly Cares.

I Shall ſay but little on this ſubject now, becauſe I have written a Treatiſe of it already, called [*The Crucifying of the World by the Croſs of Chriſt,*] in which I have given many Directions (in the *Preface* and *Treatiſe*) againſt this ſin.

Dir. 1. §. 1. Direct. 1. *Underſtand well the Nature and Malignity of this ſin; both what it is, and why it is ſo great and perillous*: I ſhall here ſhew you, 1. What Love of Riches is lawful. 2. What it is that is unlawful, and in what this ſin of *Covetouſneſs* or *Worldlineſs* doth conſiſt: 3. Wherein the Malignity or Greatneſs of it lyeth. 4. The Signs of it. 5. What Counterfeits of the contrary virtue do hide this ſin from the eyes of worldlings. 6. What falſe appearances of it, do cauſe many to be ſuſpected of *Covetouſneſs* unjuſtly.

Lawful Love of Creatures. §. 2. I. All love of the creature, the world, or riches is not ſin: For 1. The works of God are all Good as ſuch, and all *Goodneſs is amiable*. As they are related to God, and his Power, and Wiſdom, and Goodneſs is imprinted them, ſo we muſt love them, even for his ſake. 2. All the impreſſions of the Attributes of God appearing on his works, do make them as a Glaſs in which at this diſtance we muſt ſee the Creatour, and their ſweetneſs is a drop from him, by which his Goodneſs and Love is taſted: And ſo they were all made to lead us up to God, and help our minds to converſe with him, and kindle the Love of God in our breaſts, as a Love-token from our deareſt friend: And thus as the means of our communion with God, the Love of them is a *duty*, and not a ſin. 3. They are naturally the means of ſuſtaining our bodies, and preſerving life, and health, and alacrity: And as ſuch, our *ſenſitive* part hath a Love to them, as every Beaſt hath to their food: And this Love in it ſelf is not of moral kind, and is neither a virtue nor a vice, till it either be uſed in obedience to our Reaſon (and ſo it is good) or in diſobedience to it (and ſo it is evil.) 4. The creatures are neceſſary means to ſupport our bodies, while we are doing God the ſervice which we owe him in the world: And ſo they muſt be Loved as a means to his ſervice: Though we cannot ſay properly that *Riches* are ordinarily thus neceſſary: 5. The Creatures are neceſſary to ſuſtain our bodies in our journey to Heaven, while we are preparing for eternity: And thus they muſt be loved as remote helps to our ſalvation. And in theſe two laſt reſpects we call it in our prayers [*our daily bread.*] 6. Riches may enable us to relieve our needy brethren, and to promote good works for Church or State. And thus alſo they may be loved: ſo far as we muſt be thankful for them, ſo far we may *Love* them: For we muſt be *Thankful* for nothing but what is Good.

Covetouſneſs what. Phil. 3. 7, 8, 9. Luke 1.10. Pſal. 4. 11. 1 Tim. 6. 8 Prov. 23. 4. *Labour not to be Rich.* §. 3. II. But *Worldlineſs* or *ſinful Love of Riches* is, 1. When *Riches* are loved, and deſired, and ſought more for the *Fleſh*, than for *God* or our *Salvation*, even as the *matter* or *means* of our worldly proſperity, that the *fleſh* may want nothing to pleaſe it and ſatisfie its deſires. Or that *Pride* may have enough wherewith *to ſupport* it ſelf, by gratifying and obliging others, and living at thoſe rates, and in that ſplendour, as may ſhew our Greatneſs, or further our Domination over others. 2. And when we therefore deſire them in that proportion which we think moſt agreeable to theſe *carnal ends*, and are not contented with our *daily bread*, and that proportion which may ſuſtain us as paſſengers to Heaven, and tend moſt to the ſecuring of our ſouls, and to the ſervice of God. So that it is the *end* by which a ſinful Love of *Riches* is principally to be diſcerned, when they are loved for *pride* or *fleſh-pleaſing*, as they are the matter of a worldly corporal felicity; and not principally for God and his ſervice, and ſervants, and our ſalvation. And indeed as Senſualiſts love them, they ſhould be hated.

Worldlineſs predominant. Luke 12. 26, 33. §. 4. *Worldlineſs* is either *predominant*, and ſo a certain ſign of death; or elſe *mortified* and in a ſubdued degree, conſiſtent with ſome living grace. *Worldlineſs predominant* as in the Ungodly is [*When men that have not a lively belief of the everlaſting happineſs, nor have not laid up their treaſure and hopes in Heaven, do take the pleaſure and proſperity of this life for that felicity which is higheſt in their eſteem, and deareſt to their hearts, and therefore love the Riches of the world, or full proviſions, as the matter and means of this their temporal felicity.*] *Worldlineſs* in a mortified perſon, is [*When he that hath laid up his treaſure in Heaven, and practically eſteemeth his everlaſting hopes above all the pleaſure and proſperity of the fleſh, and ſeeketh firſt the Kingdom of God and his righteouſneſs, and uſeth his eſtate principally for God and his ſalvation, hath yet ſome remnants of inordinate deſire to the proſperity and pleaſure of the fleſh, and ſome inordinate deſire of Riches for that end; which yet he hateth, lamenteth, reſiſteth, and ſo far ſubdueth, that it is not predominant, againſt the intereſt of God and his ſalvation.*] Yet this is a great ſin, though it be forgiven. Matth. 6. 19, 20, 21, 33. John 5. 27. Luke 12. 19, 20. Luke 18. 22, 23.

The Malignity of it. §. 5. III. The *Malignity* or *Greatneſs* of this ſin conſiſteth in theſe points (eſpecially when it is predominant) 1. The love of the *World*, or of Riches, is a ſin of *Deliberation*, and not of meer temerity or ſudden paſſion: Worldlings *contrive* the attaining of their ends. 2. It is a ſin of *Intereſt*, *Love* and *Choice*, ſet up againſt our chiefeſt *Intereſt*. It is the ſetting up of a *falſe end*, and *ſeeking that*; and not only a ſin of errour in the means, or a ſeeking the *right end* in a miſtaken way. 3. It is *Idolatry* or a denying God, and depoſing him in our hearts, and ſetting up his creatures in his ſtead, in that meaſure as it prevaileth. The *worldling* giveth that *Love*, and that *Truſt* unto the creature, which is due to God alone: He *delighteth* in it inſtead of God, and *ſeeketh* and holdeth it as his felicity inſtead of God: And therefore ſo far as any man *loveth the world, the love of the Father is not in him*, 1 Joh. 2. 15. And *the friendſhip of the world is enmity to God*. 4. It is a contempt of *Heaven*; when it muſt be neglected, and a miſerable world preferred. 5. It ſheweth that *unbelief* prevaileth at the heart, ſo far as worldlineſs prevaileth: for if men did practically believe the Heavenly Glory, and the promiſe thereof, they would be carried above theſe preſent things. 6. It is a debaſing of the ſoul of man, and uſing it like the Brutes, while it is principally ſet upon the ſerving of the fleſh, and on a temporal felicity, and neglecteth its eternal happineſs and concernments. Ephe. 5. 5. Col. 3. 5. Jam. 4. 4.

7. It is a perverting of the very drift of a mans life, as employed in ſeeking a wrong end, and not only of ſome one faculty or act: It is an *habitual ſin* of the *ſtate* and *courſe* of mind and life, and not only a particular actual ſin. 8. It is a perverting of Gods creatures to an End and Uſe clean contrary to that which they were made and given for, and an abuſing God by his own gifts by which he ſhould be ſerved and honoured: And a deſtroying our ſouls with thoſe mercies which were given us for their help and benefit. This is the true character of this heinous ſin. In a word, it is the forſaking God, and turning the heart from him, and alineating the Life from his ſervice, to this preſent world, and the ſervice of the fleſh: Fornication, drunkenneſs, murder, ſwearing, perjuring, lying, ſtealing, *&c.* are very heinous ſins: But a ſingle act of one of theſe committed raſhly in the violence of paſſion, or temptation, ſpeaketh not

ſuch a malignant turning away of the heart habitually from God, as to ſay a man is *Covetous* or a *Worldling*.

Signs of Worldlineſs. Rom. 13. 14. Mat. 6. 19. 1 Tim. 3. 8. Phil. 3. 18. Ezek. 33. 31. Jer. 9. 23.

§. 6. IV. The ſigns of Covetouſneſs are theſe: 1. Not preferring God and our everlaſting Happineſs before the Proſperity and Pleaſure of the fleſh; but valuing and loving fleſhly proſperity above its worth. 2. Eſteeming and loving the Creatures of God as proviſion for the fleſh, and not to further us in the ſervice of God. Deſiring more than is needful or uſeful to further us in our duty. 4. An inordinate *eagerneſs* in our deſires after earthly things. 5. Diſtruſtfulneſs, and carking cares, and contrivances for time to come. 6. Diſcontent, and trouble, and repining at a poor condition, when we have no more than our *daily Bread*. 7. When the World taketh up our thoughts inordinately: when our *thoughts* will eaſilier run out upon the world, than upon better things: And when our thoughts of worldly plenty are more *pleaſant* and *ſweet* to us, than our thoughts of Chriſt, and Grace, and Heaven: And our thoughts of want and poverty are more *bitter* and grievous to us, than our thoughts of ſin and Gods diſpleaſure. 8. When our *ſpeech* is *freer* and *ſweeter* about proſperity in the world, than about the Concernments of God and our ſouls. 9. When the world beareth ſway in our *families* and *converſe*, and ſhutteth out all ſerious endeavours in the ſervice of God, and for our own and others ſouls: Or at leaſt doth *cut ſhort* Religious duties, and is preferred before them, and thruſteth them into a corner, and maketh us ſlightly huddle them over. 10. When we are dejected over much, and impatient under loſſes, and croſſes, and worldly Injuries from Men. 11. When worldly Matters ſeem ſufficient to engage us in Contentions, and to make us break peace: and we will lay by Lawſuits ſeek our right, when greater hurt is liker to follow to our brothers ſoul, or greater wrong to the cauſe of Religion, or the honour of God, than our Right is worth. 12. When in our trouble and diſtreſs we fetch our comfort more from the thoughts of our proviſions in the world, or our hopes of ſupply, than from our truſt in God, and our hopes of Heaven. 13. When we are more thankful to God or man, for *outward riches*, or any gift for the proviſion of the fleſh, than for hopes, or helps in order to ſalvation: for a powerful Miniſtry, good Books, or ſeaſonable inſtructions for the ſoul. 14. When we are *quiet and pleaſed* if we do but proſper, and have plenty in the world, tho' the ſoul be miſerable, unſanctified and unpardoned. 15. When we are more careful to provide a *worldly*, than a *heavenly* portion, for *children* and *friends*, and rejoyce more in their bodily, than their ſpiritual proſperity, and are troubled more for their *poverty*, than their ungodlineſs or ſin. 16. When we can ſee our brother have need, and ſhut up the Bowels of our compaſſion; or can part with no more than meer ſuperfluities for his relief; when we cannot ſpare that which makes but for our *better* being, when it is neceſſary to preſerve his *Being it ſelf*: or when we *give unwillingly* or *ſparingly*. 17. When we will venture upon *ſinful means* for gain, as lying, over-reaching, deceiving, flattering, or going againſt our Conſciences, or the Commands of God. 18. When we are too much in *expecting liberality from others*, and think that all we buy of, ſhould ſell cheaper to us than they can afford, and conſider not *their loſs* or *want*, ſo that *we* have the gain: nor are contented if they be never ſo *bountiful to others*, if they be not ſo to us. 19. When we make too *much ado* in the world for *Riches*, taking too much upon us, or ſtriving for preferment, and flattering great ones, and envying any that are preferred before us, or get that which we expected. 20. When we hold *our mony* faſter than our *innocency*, and cannot part with it for the ſake of Chriſt, when he requireth it; but will ſtretch our conſciences and ſin againſt him or forſake his cauſe, to ſave our eſtates: Or will not part with it for the ſervice of his Church, or of our country, when we are called to it. 21. When the Riches which we have are uſed but for the pampering of our fleſh, and ſuperfluous proviſion for our Poſterity, and nothing but ſome inconſiderable crumbs or driblets are employed for God and his ſervants, nor uſed to further us in his ſervice, and towards the laying up of a treaſure in Heaven. Theſe are the *ſigns* of a *worldly covetous* Wretch.

Mark 7. 22. Joh 1. 21. 1 Tim. 6. 17, 18. Mal. 3. 8, 9. Judg. 7. 21.

§. 7. V. The *counterfeits* of liberality or freedom from *covetouſneſs* which deceive the Worldling are ſuch as theſe. 1. He thinks he is not covetous becauſe he hath a *neceſſity* of doing what he doth for more: Either he is in debt or he is poor, and ſcarcely hath whereon to live; And the *Poor* think that none are worldlings and covetous but the *Rich*. But he may *love riches* that *wanteth* them, as much as he that hath them: If you have a neceſſity of labouring in your callings, you have no neceſſity of *loving the world*, or of caring inordinately, or of being diſcontented with your eſtate: Impatience under your wants, ſhews a love of the world and fleſh, as much as other mens bravery that poſſeſs it.

§. 8. 2. Another thinks he is not a *Worldling*, becauſe if he could but have neceſſaries even food and rayment and conveniencies for himſelf and family, he would be content; and it is not riches or great matters that he deſireth. But if your hearts are more ſet upon the getting of theſe *neceſſaries* or *little things*, than upon the preparing for death, and making ſure of the Heavenly treaſure, you are miſerable worldlings ſtill: And the poor man that will ſet his heart more upon a poor and miſerable life, than upon heaven, is more unexcuſable than he that ſetteth his heart more upon Lordſhips and Honours than upon Heaven: Tho' both of them are but the ſlaves of the world, and have as yet no treaſure in Heaven. *Matth.* 6. 19, 20, 21. And moreover, you that are now ſo covetous for a little more, if you had that, would be as covetous for a little more ſtill; and when you had that, for a little more yet. You would next wear better *cloathing*, and have better *fare*; and next you would have your *houſe* repaired, and then you would have your *land* enlarged, and then you would have ſomething more for your *children*; and you would never be ſatisfied: You *think* otherwiſe now; but your hearts deceive you: You do not know them. If you believe me not, judge by the caſe of other men that have been as confident as you, that if they had but ſo much or ſo much they would be content; but when they *have* it, they would ſtill have more. And this which is your pretence is the common pretence of almoſt all the covetous: For Lords and Princes think themſelves ſtill in as great *neceſſity* as you think your ſelves: As they have more, ſo they have more to do with it; and uſually are ſtill *wanting* as much as the poor. The queſtion is not *How much you deſire*, but to *what uſe*? And to *what end*, and in *what order*?

It was one of *Chilons* ſayings, *Lapidem cotibus aurum examinari: aurum autem bonorum malorumque hominum mentem cujuſmodi ſit comprobari*: i.e. As the touch ſtone tryeth Gold, ſo Gold tryeth mens minds, whether they be good or bad. *Laertius in Chil.* p. 43.

§. 9. 3. Another thinks he is not *covetous* becauſe he coveteth not any thing that is his *neighbours*: they think that *covetouſneſs* is only a deſiring that which is not our own. But if you *love the world*, and *worldly plenty inordinately*, and *more more*, you are covetous Worldlings, tho' you with it not from another. It is the worldly mind and love of wealth that is the ſin

Due res maxime homines ad maleficium impellunt. Luxuries & Avaritia. Cic. 1. ad Heren. *Corrupti ſunt depravatique mores ad mirationem divitiarum.* Idem. 2. Offic. *Nihil eſt tam ſanctum quod non violari, nihil tam munitum quod non expugnari pecunia poſſit.* Cicero 2. in Verrem. When *Alexander* ſent *Phocion* an hundred Talents, he asked, Why he rather ſent it to him than all the reſt of the *Athenians*? He anſwered, Becauſe he took him to be the only honeſt Man in *Athens*: whereupon *Phocion* returned it to him again; intreating him to give him leave to be honeſt ſtill.

ſin at the root: The ways of getting it are but the Branches.

§. 10. 4. Another thinks he is no *worldling* becauſe he uſeth no unlawful means, but the labour of his calling, to grow rich. The ſame anſwer ſerves to this. The love of wealth for the ſatisfying of the fleſh is unlawful, whatever the means be: And is it not alſo an unlawful *means* of getting, to neglect God and your ſouls, and the poor, and ſhut out other duties for the world, as you often do?

§. 11. 5. Another thinks he is no Worldling becauſe he is contented with what he hath, and coveteth no more. When that which he hath is a full proviſion for his fleſhly deſires. But if you *over-love the world*, and delight more in it than God, you are *worldlings*, tho' you deſire no more. He is deſcribed by Chriſt as a miſerable worldly fool, Luke 12. 19, 20. that ſaith, [*Soul take thy eaſe, eat, drink and be merry, thou haſt much goods laid up for many years.*] To over-love what you have is Worldlineſs as well as to deſire more.

§. 12. 6. Another thinks he is no *Worldling*, becauſe he gives God thanks for what he hath, and asked it of God in prayer. But if thou be a *Lover* of the World, and make proviſion for the deſires of the fleſh, it is but an aggravation of thy ſin, to deſire God to be a ſervant to thy fleſhly luſts, and to thank him for ſatisfying thy ſinful Deſires: Thy prayers and thanks are prophane and carnal: They were no ſervice to God but to thy fleſh: As if a drunkard or a glutton ſhould beg of God proviſion for their greedy throats, and thank him for it when they have it: Or a fornicator ſhould pray God to be a pander to his luſts, and then thank him for it: Or a wanton gallant ſhould make fine cloths and gallantry, the matter of his prayer and thankſgiving.

§. 13. 7. Another thinks he is no *Worldling* becauſe he hath ſome thoughts of Heaven, and is loth to be damned when he can keep the world no longer, and prayeth often, and perhaps faſteth with the Phariſee twice a week, and giveth alms often, and payeth Tythes, and wrongeth no Man. But the Phariſees were *covetous* for all theſe: *Luke* 16. 14. The queſtion is not whether you think of Heaven, and do ſomething for it? But whether it be Heaven or Earth which you *ſeek firſt*, and make the end of all things elſe, which all are referred to: Every Worldling knoweth that he muſt dye, and therefore he would have Heaven at laſt for a reſerve, rather than Hell. But where is it that you are laying up your Treaſure, and that you place all your happineſs and hopes? And where are your hearts? On earth or in Heaven? *Col.* 3. 1, 2, 3. *Mat.* 6. 20, 21. The queſtion is not whether you give now and then an Alms to deceive your Conſciences, and part with ſo much as the fleſh can ſpare, as a ſwine will do when he can eat no more: But whether all that you have be devoted to the will of God, and made to ſtoop to his ſervice and the ſaving of your ſouls, and can be forſaken rather than Chriſt forſaken. *Luke* 14. 33.

Luke 18. 11, 12, 13. Matth. 6. 16, 18.

§. 14. 8. Another thinks that he is not *Covetous* becauſe it is but for his *Children* that he provideth: And he that *provideth* not for his own, is worſe than an Infidel. 1 *Tim.* 5. 8. But the Text ſpeaketh only of providing neceſſaries for our families and kindred rather than caſt them on the Church to be maintained. If you ſo overvalue the World, that you think it the happineſs of your Children to be Rich, you are *worldlings* and *Covetous* both for your ſelves and them: It is for their *Children* that the richeſt and greateſt make proviſion, that their poſterity may be great and wealthy after them; and this maketh them the *more Worldlings* and not the leſs; becauſe they are *covetous* for after ages, when they are dead, and not only for themſelves.

§. 15. 9. Another thinks he is no *worldling* becauſe he can ſpeak as hardly of covetous men as any other: But many a one revileth others as covetous that is covetous himſelf: Yea, covetous men are apteſt to accuſe others of covetouſneſs, and of telling too dear, and buying too cheap, and giving too little becauſe they would get the more themſelves. And many Preachers by their reading and knowledge, may make a vehement Sermon againſt Worldlineſs, and yet go to Hell at laſt for being *Worldlings*. Words are cheap.

§. 16. 10. Another thinks he is not *covetous*, becauſe he purpoſeth to leave much to charitable uſes when he is dead. I confeſs that much is well: I would more would do ſo. But the fleſh it ſelf can ſpare it, when it ſeeth that it muſt lie down in the grave. If they could carry their Riches with them, and enjoy them after death, they would do it no doubt. To leave it when you cannot keep it any longer, is not thank-worthy. So the glutton and drunkard, and Whoremonger, and the proud muſt all leave their pleaſure at the grave. But do you ſerve God or the fleſh with your Riches while you *have them*? And do you uſe them to help or to hinder your ſalvation? Deceive not your ſelves, for God is not mocked. *Gal.* 6. 7.

§. 17. VI. Yet many are falſly accuſed of *covetouſneſs* upon ſuch grounds as theſe. 1. Becauſe they *poſſeſs much* and are *Rich*: For the poor take the *Rich* for *worldlings*. But God giveth not to all alike: He putteth ten talents into the hands of one ſervant, and but one into anothers: And to whom men commit much, of them will they require the more: Therefore to be entruſted with more than others, is no ſin, unleſs they betray that truſt. Luke 12. 48. & 16. 9, 10. Matth. 25. 2 Cor. 8. 14, 15.

§. 18. 2. Others are accuſed as *covetous* becauſe they ſatisfy not the covetous deſires of thoſe they deal with, or that expect much from them, and becauſe they give not where it is not their duty, but their ſin to give. Thus the *buyer* ſaith the *ſeller* is covetous: and the *ſeller* ſaith the *buyer* is covetous, becauſe they anſwer not their covetous deſires: An idle beggar will accuſe you of uncharitableneſs, becauſe you maintain him not in ſinful idleneſs. The proud look you ſhould help to maintain their pride: The drunkard, and riotous, and gameſters expect their Parents ſhould maintain their ſin. No Man that hath any thing ſhall ſcape the cenſure of being covetous, as long as there is another in the World that coveteth that which he hath: *Selfiſhneſs* looketh to no rules but their own deſires.

§. 19. 3. Others are judged *covetous* becauſe they give not that which they have not to give: Thoſe that know not anothers eſtate, will paſs Conjectures at it: And if their handſom apparel or deportment, or the common fame, do make Men think them richer than they are, then they are accounted *covetous* becauſe their bounty anſwereth not mens expectations.

§. 20. 4. Others are thought *covetous* becauſe they are laborious in their callings, and thrifty, and ſaving, not willing that any thing be loſt. But all this is their duty: If they were Lords or Princes, *idleneſs*, and *waſtfulneſs* would be their ſin. God would have all men labour in their ſeveral callings that are able: And Chriſt himſelf ſaid, when he had fed many thouſands by miracle, yet [*Gather up the Fragments that remain, that nothing be loſt.*] The queſtion is, How they *uſe* that which they *labour* ſo *hard* for, and ſave ſo ſparingly. If they uſe it for God, and charitable uſes, there is no man taketh a righter courſe. He is the beſt ſervant for God, that will be *laborious* and *ſparing* that he may be able to do good.

§. 21. 5. Others are thought *covetous* becauſe to avoid hypocriſie, they give in ſecret, and keep their works of charity from the knowledge of men: Theſe ſhall have their Rewards from God: and his wrath

wrath shall be the reward of their presumptuous censures.

§. 22. 6. Others are thought *covetous* because they lawfully and peaceably seek their right, and let not the unjust and covetous wrong them at their pleasure. It's true, we must let go our right, when ever the recovering of it will do more hurt to others, than it will do us good: But yet the Laws are not made in vain: Nor must we encourage men in covetousness, thievery, and deceit, by letting them do what they list: Nor must we be careless of our masters talents: If he intrust us with them, we must not let every one take them from us, to serve his lusts with.

Dir. 2. §. 23. Direct. 2. *Seriously consider of your Everlasting State, and how much greater things than Riches have you to mind; Behold by Faith the Endless joys which you may have with God, and the Endlessmisery whichWorldlingsmust undergo inHell.* There is no true cure for an earthly mind, but by shewing it the far greater matters to be minded: by acquainting it better with its own concernments; and with the greater miseries than Poverty or want which we have to scape; and the greater good than worldly plenty which we have to seek. It's want of *Faith* that makes men Worldlings: They see not what is in another world: They say their *Creed*, but do not *heartily believe* the day of *Judgment*, the *resurrection of the body, and the life everlasting*. There is not a man of them all, but if he had one sight of Heaven and Hell, would set lighter by the World than ever he did before; and would turn his covetous care and toil, to a speedy and diligent care of his salvation. If he heard the joyful praises of the Saints, and the woful lamentations of the damned, but one day or hour, he would think ever after that he had greater matters to mind than the scraping together a heap of wealth. Remember man that thou hast another world to live in; and a far longer life to make provision for; and that thou must be in Heaven or Hell for ever: This is true, whether thou *believe* it or not: And thou hast no time but this to make all thy preparation in: and as thou believest and livest and labourest now, it must go with thee to all eternity: *These* are matters worthy of thy care: Canst thou have while to make such a pudder here in the dust, and care and labour for a thing of nought, while thou hast such things as these to care for, and a work of such transcendent consequence to do? Can a man that understands what Heaven and Hell is, find room for any needless matters, or time for so much unnecessary work? The providing for thy salvation is a thing that God hath made thy own Work, much more than the providing for the flesh. When he speaks of thy *Body*, he saith, *Take no thought for your life, what you shall eat or drink, nor for your Body what you shall put on* —— —— *for your Father knoweth that ye have need of all these things*, Matth. 6. 25, 32. *Be careful for nothing*, Phil. 4. 6. *Cast all your Care upon him, for he careth for you.* 1 *Pet.* 5. 7. But when he speaks of your salvation he bids you, *work it out with fear and trembling*, Phil. 2. 12. and *give diligence to make your calling and election sure*, 2 Pet. 1 10. and *strive to enter in at the strait gate*, Matth. 7. 13. Luke 13. 24. *Labour not for the meat that perisheth, but for that which endureth to everlasting life*, John 6. 27. That is, *Seek first the Kingdom of God and his righteousness, and all these things shall be added to you:* Matth. 6. 33. Look up to Heaven man: and remember that *there* is thy *Home*, and *here* is thy *Hopes*, or else thou art a man undone for ever: and therefore it is for *that* that thou must care and labour. Believe unfeignedly that thou must dwell for ever in Heaven or Hell as thou makest thy preparation here, and consider of this as becometh a *man*, and then be a worldling and covetous if thou canst: riches will seem dust and chaff to thee, if thou *believe* and *consider* thy everlasting state. Write upon the Doors of thy Shop and Chamber; [*I must be in Heaven or Hell for ever.*] or [*This is the time on which my endless Life dependeth*]; and methinks every time thou readest it, thou shouldst feel thy covetousness stabbed at the heart. O blinded mortals! that love like worms to dwell in earth! would God but give you an eye of faith, to foresee your end, and where you must dwell to all eternity, what a change would it make upon your earthly minds? Either *faith* or *sense* will be your guides. Nothing but *Reason* sanctified by *Faith* can govern *Sense*. Remember that thou art not a Beast, that hath no life to live but this: Thou hast a reasonable Immortal soul, that was made by God for higher things: even for God himself, to admire him, Love him, serve him and enjoy him. If an Angel were to dwell a while in flesh, should he turn an earthworm, and forget his higher life of glory? thou art like to an incarnate Angel; and maist be equal with the Angels when thou art freed from this sinful flesh. *Luke* 20. 36. O beg of God a Heavenly light, and a Heavenly mind, and look often into the word of God, which tells thee where thou must be for ever: and *worldliness* will vanish away in shame.

Nullius rei eget qui verissimam dives est: quarum indigentia vere miseros, ac prò inde miserrimos egentissimos facit. Pythagoras. Laërt. li. 2.

Dies maximus extremus omnium est. Socrat. in Laërt.

§. 24. Direct. 3. *Remember how short a time thou must keep and enjoy the Wealth which thou hast gotten:* How quickly thou must be stript of all. Canst thou keep it when thou hast it? Canst thou make a covenant with *Death*, that it shall not call away thy soul? Thou knowest before hand that thou art of short continuance, and the World is but thy Inn or Passage, and that a narrow grave for thy flesh to rot in, is all that thou canst keep of thy largest Possessions, save what thou laiest up in Heaven, by laying it out in obedience to God. How short is life? How quickly gone? Thou art almost dead and gone already. What is a few days or a few years more? And wilt thou make so much ado for so short a life? And so careful a Provision for so short a stay? Yea, how *uncertain* is thy time as well as short? Thou canst not say what World thou shalt be in to morrow. Remember man, that *Thou must die, Thou must die, Thou must quickly die; Thou knowest not how soon*; breath yet a few breaths more and thou art gone: And yet canst thou be covetous, and drown thy Soul with earthly Cares? Dost thou soberly read thy Saviours Warning, *Luke* 12. 19, 20, 21. Is it not spoken as to thee? *Thou fool, this night thy soul shall be required of thee, then whose shall these things be which thou hast provided? So is every one that layeth up Riches for himself, and is not rich towards God.* If thou be rich to day, and be in another World to morrow, had not poverty been as good? Distracted soul! Dost thou make so great a matter of it, whether thou have *much* or *little* for so short a time? and takest no more care either where thou shalt be, or what thou shalt have to all eternity? Dost thou say thou wilt cast this care on God? I tell thee, he will make thee care thy self, and care again before he will save thee? And why canst thou not cast the care of smaller matters on him, when he commandeth thee? Is it any great matter whether thou be Rich or Poor, that art going so fast unto another World, where these are things of no signification? Tell me if thou wert sure that thou must die to morrow, (yea or the next month or year) wouldst thou not be more indifferent whether thou be Rich or Poor? And look more after greater things. *Then* thou wouldst be of the Apostles mind, 2 Cor. 4. 18. *We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are*

Dir. 3. 1 Cor. 7. 31.

Remember *Gehezi, Achan, Judas, Ananias* and *Saphira, Demetrius, Demas.*

Jer. 6. 13. Jer. 8. 10.

Maxime vituperanda est avaritia senilis. Quid enim absurdius quam quo minus vitæ restat, eo plus viatici quærere? Cicero in Cat. Maj.

are eternal. Our eye of faith ſhould be ſo fixed on inviſible *eternal* things, that we ſhould ſcarce have leiſure or mind to *look at* or once regard the things that are viſible and *temporal.* A man that is going to execution ſcarce looks at all the buſtle or buſineſs that is done in Streets and Shops as he paſſeth by; becauſe theſe little concern him in his departing caſe: And how little do the Wealth and Honours of the world concern a ſoul that is going into another world, and knows not but it may be this night. Then keep thy wealth, or take it with thee, if thou canſt.

Dir. 4. §. 25. Direct. 4. *Labour to feel thy greateſt Wants, which worldly Wealth will not ſupply.* Thou haſt ſinned againſt God; and mony will not buy thy pardon: Thou haſt incurred his diſpleaſure, and mony will not reconcile him to thee: Thou art condemned to everlaſting miſery by the Law, and mony will not pay thy ranſom: Thou art dead in ſin, and polluted, and captivated by the fleſh, and mony will ſooner encreaſe thy bondage, than deliver thee. Thy Conſcience is ready to tear thy heart for thy wilful folly and contempt of grace; and mony will not bribe it to be quiet: *Judas* brought back his mony, and hanged himſelf, when Conſcience was but once awaked. Mony will not enlighten a blinded mind, nor ſoften a hard heart, nor humble a proud heart, nor juſtifie a guilty Soul. It will not keep off a Feavour or Conſumption; nor eaſe the Gowt, or Stone, or Tooth-ach! It will not keep off ghaſtly death; but dye thou muſt, if thou have all the World. Look up to God, and remember that thou art wholly in his hands: and think whether he will love or favour thee for thy wealth. Look unto the day of Judgment, and think whether Mony will there bring thee off: or the Rich ſpeed better than the poor?

Prov. 11. 4. *Riches profit not in the day of Wrath.*

Dir. 5. §. 26. Direct. 5. *Be often with thoſe that are ſick and dying, and mark what all their Riches will do for them; and what eſteem they have then of the World; and mark how it uſeth all at laſt.* Then you ſhall ſee that it forſaketh all men in the hour of their greateſt neceſſity and diſtreſs; when they would cry to friends, and wealth, and honour, if they had any hopes. If ever you will help me, let it be now: If ever you will do any thing for me, O ſave me from death, and the wrath of God? But, alas, ſuch cries would be all in vain. *Then,* O then, one drop of mercy, one ſpark of grace, the ſmalleſt well grounded hope of Heaven, would be worth more than the Empire of *Cæſar* or *Alexander!* Is not this true ſinner? Doſt thou not know it to be true? And yet wilt thou cheat and betray thy ſoul? Is not that *beſt now,* which will be beſt then? And is not that of little value now, which will be then ſo little ſet by? Doſt thou not think that men are wiſer then than now; Wilt thou do ſo much and pay ſo dear for that which will do thee no more good, and which thou wilt ſet no more by when thou haſt it? Doth not all the world cry out at laſt of the deceitfulneſs of riches, and the vanity of pleaſure and proſperity on Earth, and the perniciouſneſs of all worldly cares? And doth not thy conſcience tell thee, that when thou comeſt to dye, thou art like to have the ſame thoughts thy ſelf? And yet wilt thou not be warned in time? Then all the content and pleaſure of thy Plenty and Proſperity will be paſt: And when it's paſt it's nothing: And wilt thou venture on everlaſting wo, and caſt away everlaſting joy, for that which is to day a dream and ſhadow, and to morrow, or very ſhortly will be nothing? The pooreſt then will be equal with thee: And will honeſt poverty or over-loved wealth, be ſweeter at the laſt? How glad then wouldſt thou be, to have been without thy wealth, ſo thou mighteſt have been without the ſin and guilt! How glad then wouldſt thou be, to dye the death of the pooreſt Saint? Do you think that

Jer. 17. 11.

Jam. 5. 1, 2, 3.

Chilon in Laert. p. 48. *Damnum pottus quam turpe lucrum eligendum; nam id ſemel dolori eſſe, hoc ſemper.*

Poverty or Riches are liker to make a man loth to dye? or are uſually more troubleſome to the Conſcience of a dying man? O look to the end, and live as you die, and ſet moſt by that, and ſeek that now which you know you ſhall ſet moſt by at laſt, when full experience hath made you wiſer.

§. 27. Direct. 6. *Remember that Riches do make it much harder for a Man to be ſaved, and the Love of this World is the commoneſt cauſe of Mens damnation.* This is certainly true, for all that Poverty alſo hath its temptations; and for all that the poor are far more numerous than the rich: For even the poor may be undone by the love of that wealth and plenty which they never get: and thoſe may periſh for over-loving the world, that yet never proſpered in the world. And if thou believe Chriſt, the point is out of Controverſy: For he ſaith, Luke 18. 24, 25, 26, 27. *How hardly ſhall they that have riches enter into the Kingdom of God? For it is eaſier for a Camel to go through a Needles eye, than for a rich man to enter into the Kingdom of God. And they that heard it ſaid, Who then can be ſaved? And he ſaid, The things which are impoſſible with Men, are poſſible with God.* So Luke 6. 24, 25. *But wo unto you that are rich, for you have received your Conſolation: Wo unto you that are full, for ye ſhall hunger.* Make but ſenſe of theſe and many ſuch like Texts, and you can gather no leſs than this from them, that Riches make the way to Heaven much harder, and the Salvation of the Rich to be more difficult and rare, proportionably, than of other men: And *Paul* ſaith, 1 Cor. 1. 26. *Not many wiſe men after the fleſh, not many mighty, not many noble are called.* And the *Lovers of Riches,* tho' they are poor, muſt remember that it is ſaid, 1 Tim. 6. 10. *That the Love of Money is the Root of all evil:* And 1 John 2. 15. *Love not the world nor the things that are in the world: For if any man love the world, the love of the Father is not in him:* Do you *believe* that *here* lyeth the Danger of your ſouls? and yet can you ſo love, and chooſe and ſeek it? Would you have your ſalvation more difficult, and doubtful, and *impoſſible with Men?* You had rather chooſe to live where *few* die young, than where *moſt* dye young? and where ſickneſſes are *rare,* than where they are *common?* If you were ſick, you had rather have the Phyſician, and Medicines, and Dyet which cure moſt, than thoſe which *few* are cured by? If the Country were beſet with Thieves, you had rather go the way that moſt ſcape in, than that *few* ſcape in. And yet ſo it may but pleaſe your fleſh, you will chooſe that way to Heaven, that feweſt ſcape in; and you will chooſe that ſtate of life which will make your ſalvation to be moſt hard and doubtful? Doth your Conſcience ſay that is wiſely done? I know that if God put Riches into your hand, by your Birth, or his Bleſſing on your honeſt labours, you muſt not caſt away your Maſters talents, becauſe he is auſtere; but by a holy improvement of them, you may further his ſervice and your Salvation. But this is no reaſon why you ſhould *over-love* them, or *deſire* and *ſeek* ſo ſo great a danger. Believe Chriſt heartily, and it will quench your Love of Riches.

Dir. 6.

Socrates dixit, Opes & nobilitates, non ſolum nihil in ſe habere honeſti, ut is, verum ſæpe magnum ex eis obnriri. Laert. in Socrat.

Dir. 7. §. 28. Direct. 7. *Remember that the more you have, the more you have to give account for.* And if the day of Judgment be dreadful to you, you ſhould not make it more dreadful, by greatning your own accounts. If you deſired Riches but for the Service of your Lord, and have uſed them for him, and can truly give in this account, that you laid them not out for the needleſs pleaſure or pride of the fleſh, but to furniſh your ſelves, and families, and others for his ſervice, and as near as you could employ them according to his will, and for his uſe, then you may expect the reward of good and faith-

ful Servants: But if you desired and used them for the pride and pleasure of your selves while you lived, and your Posterity or Kindred when you are dead, dropping some inconsiderable crums for God, you will then find that *Mammon* was an unprofitable Master, and *Godliness* with content would have been *greater gain*.

Prov. 3. 14. 1 Tim. 6. 5, 6.

Dir. 8. §. 29. Direct. 8. *Remember how dear it costeth Men, thus to hinder their Salvation, and greaten their danger and accounts.* What a deal of precious *Time* is lost upon the World by the Lovers of it, which might have been improved to the getting of Wisdom and Grace, and making their calling and election sure? If you had believed that the gain of holy *wisdom*, had been so much better than the gaining of Gold, as *Solomon* saith, *Prov.* 3. 14. you would have laid out much of that time in labouring to understand the Scriptures, and preparing for your endless life. How many unnecessary *Thoughts* have you cast away upon the World, which might better have been laid out on your greater concernments? How many cares, and vexations, and passions doth it cost men, to overload themselves with worldly Provisions? Like a foolish traveller, who having a days journey to go, doth spend all the day in gathering together a load of meat, and cloaths and mony, more than he can carry, for fear of wanting by the way: or like a foolish runner that hath a race to run for his life, and spends the time in which he should be running, in gathering a Burden of pretended Necessaries. You have all the while Gods work to do, and your souls to mind, and judgment to prepare for, and you are tiring and vexing your selves for unnecessary things; as if it were the top of your ambition, to be able to say in Hell, that you died rich, 1 Tim. 6. 5, 6, 7, 8, 9, 10. *Godliness with contentment is great gain: For we brought nothing into this world, and it is certain that we can carry nothing out. And having Food and rayment, let us be therewith content: But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: For the love of money is the root of all evil, which while some coveted after, they have erred (*or *been seduced) from the Faith, and pierced themselves through with many sorrows.* Piercing *sorrows* here, and *damnation* hereafter, are a very dear price to give for Mony: For saith Christ himself, *What shall it profit a man to gain all the world, and lose his own soul? Or what shall a man give in exchange for his soul?* that is, What mony or price will recover it, if for the love of gain he lose it? Mark 8. 36, 37. Prov. 15. 27. *He that is greedy of gain, troubleth his own house, but he that hateth gifts, shall live.* Do you not know, that a *godly man contented* with his *daily bread*, hath a far sweeter and quieter life and death, than a *self-troubling worldling*? You may easily perceive it. *Prov.* 15. 16. *Better is little with the fear of the Lord, than great treasure and trouble therewith.*

Lege Petrarchæ lepidam historiam de avaro filio & liberali patre, Dial. 13. li. 2.

Saith *Plutarch. de tranquillit. anim. Alexander* wept because he was not Lord of the world, when *Crates* having but a Wallet and a thred-bare Cloke, spent his whole life in mirth and joy, as if it had been a continual festival holy-day.

Pſal. 37. 16. Prov. 16. 8.

Dir. 9. §. 30. Direct. 9. *Look much on the life of Christ on earth, and see how strangely he condemneth worldliness, by his example*: Did he choose to be a Prince or Lord, or to have great possessions, lands, or mony, or sumptuous buildings, or gallant attendance, and plentiful provisions? His *housing* you may read of, Matth. 8. 20. *Foxes have holes, and the Birds of the air have nests; but the Son of Man hath not where to lay his head.* His cloathing you may read of at his crucifying when they parted it. As for *Mony*, he was fain to send *Peter* to a Fish for some to pay their tribute. If Christ did scrape and care for Riches, then so do thou: If he thought it the happiest life, do thou think so too. But if he contemned it, do thou contemn it: If his whole life was directed to give thee the most perfect examples of the contempt of all the prosperity of this World, then learn of his example, if thou take him for thy Saviour, and if thou love thy self. *Though he was rich, yet for our sakes he became poor, that you through his poverty might be rich,* 2 Cor. 8. 9.

Luke 9. 58.

§. 31. Direct. 10. *Think on the example of the primitive Christians, even the best of Christs Servants, and see how it condemneth worldliness.* They that by miracle in the name of Christ could give limbs to the lame, yet tell him, *Silver and Gold have we none*, Acts 3. 6. Those that had possessions sold them, and laid the mony at the Apostles feet, and they had all things common, to shew that faith overcometh the world, by contemning it, and subjecting it to charity, and devoting it entirely to God. Read whether the Apostles did live in sumptuous houses, with great attendance, and worldly plenty and prosperity? And so of the rest.

Dir. 10.

Chrysostome saith, his enemies charged him with many crimes, but never with *Covetousness* or *Wantonness*: And so it was with Christ and his Enemies.

§. 32. Direct. 11. *Remember to what ends all worldly things were made and given you, and what a happy advantage you may make of them by renouncing them as they would be Provision for your lusts, and by devoting your selves and them to God.* The use of their *sweetness* is, to draw your souls to taste by faith the heavenly sweetness. They are the Looking-glass of Souls in flesh that are not yet admitted to see these things spiritual face to face. They are the provender of our bodies; our travelling furniture and helps; our Inns, and solacing company in the way: they are some of Gods Love-tokens; some of the lesser pieces of his Coin, and bear his Image and superscription: They are drops from the Rivers of the eternal pleasures; to tell the mind by the way of Senses how good the Donor is, and how amiable; and what higher Delights there are for souls; and to point us to the better things which these foretell: They are messengers from Heaven to testify our Fathers care and love, and to bespeak our thankfulness, love and duty; and to bear witness against sin, and bind us faster to obedience: They are the first Volume of the Word of God: The first Book that Man was set to read, to acquaint him fully with his Maker: As the Word which we read and hear is the Chariot of the Spirit, by which it maketh its accesses to the Soul; so the delights of sight, and taste, and smell, and touch, and hearing were appointed as an ordinary way for the speedy access of heavenly love and sweetness to the heart, that upon the first perception of the goodness and sweetness of the creature, there might presently be transmitted by a due Progression, a deep impression of the goodness of God upon the soul: That the creature being the Letters of Gods Book, which are seen by our eye, the *Sense* (even the Love of our great Creator) might presently be perceived by the mind: and no letter might once be lookt upon but for the sense: no creature ever seen or tasted, or heard, or felt in any delectable quality, without a sense of the Love of God: That as the touch of the hand upon the strings of the Lute do cause the melody, so Gods touch by his mercies upon our hearts, might presently tune them into Love, and Gratitude, and Praise. They are the Tools by which we must do much of our Masters work: They are means by which we may refresh our brethren, and express our love to one another, and our love to our Lord and Master in his servants: They are our Masters stock which we must trade with by the improvement of which, no less than the reward of endless Happiness may be attained. These are the Uses to which God gives us outward mercies. Love them *thus*, and Delight in them, and Use them *thus*, and spare not: yea, seek them thus, and be thank-

Dir. 11. *Et sicut in patria Deus est speculum in quo relucent creaturæ; sic è converso in via, creaturæ sunt speculum quo creator videtur,* Paul. Scaliger in Ep. Cath. l. 14. Thes. 123. p. 689.

thankful for them. But when the creatures are given for so excellent a use, will you debase them all, by making them only the fuel of your lusts, and the provisions for your flesh: And will you love them and dote upon them in these base respects; while you utterly neglect their noblest use? You are just like children that cry for Books, and can never have enow; but it's only to play with them because they are fine, but when they are set to learn and read them, they cry as much because they love it not: Or like one that should spend his life and labour in getting the finest clothes, to dress his Dogs and Horses with, but himself goeth naked and will not wear them.

Even Dionysius the Tyrant was bountiful to Philosophers: To Plato he gave above fourscore Talents, *Laert. In Platone*, and much to *Aristippus* and many more, and he offered much to many Philosophers that refused it. And so did *Crœsus*.

Dir. 12. §. 33. Direct. 12. *Remember that God hath promised to provide for you, and that you shall want nothing that is good for you, if you will live above these worldly things, and seek first his Kingdom, and the righteousness thereof.* And cannot you *trust* his promise? If you truly believe that he is God, and that he is true, and that his particular providence extendeth to the very numbring of your hairs, you will sure trust him rather than trust to your own forecast and industry. Do you think his provision is not better for you than your own? All your own care cannot keep you alive an hour, nor cannot prosper any of your labours, if you provoke him to blast them. And if you are not content with his provisions, nor submit your selves to the disposals of his love and wisdom, you disoblige God, and provoke him to leave you to the fruits of your own care and diligence: And then you will find that it had been your wiser way to have trusted God.

Matth. 10. 30. Luke 12. 7.

Dir. 13. § 34. Direct. 13. *Think often on the dreadful importance and effects of the Love of Riches, or a worldly mind.* 1. It is a most certain sign of a state of death and misery where it hath the upper hand. It is the departing of the heart from God to creatures: See the *malignity* of it before. Good men have been overtaken with heinous sins; but its hard to find where Scripture calleth any of them Covetous. A heart secretly cleaving most to this present world and its prosperity, is the very killing sin of every hypocrite, yea, and of all ungodly men. 2. *Worldliness* makes the Word unprofitable; and keepeth men from believing and repenting, and coming home to God, and minding seriously the everlasting world: What so much hindereth the Conversion of sinners, as the love and cares of earthly things? They cannot serve God and Mammon: Their treasure and hearts cannot chiefly eb both in Heaven and Earth? They will not yield to the terms of Christ that love this world: They will not forsake all for a treasure in Heaven. In a word, as you heard, The love of money is, the root of all evil, and the Love of the Father is not in the lovers of the world. 3. It destroyeth holy meditation, and conference, and turneth the thoughts to worldly things: And it corrupteth Prayer, and maketh it but a means to serve the flesh, and therefore maketh it odious to God. 4. It is the great hinderance of mens necessary preparation for death and judgment, and stealeth away their hearts and time till it is too late. 5. It is the great cause of contentions even among the nearest relations; and the cause of the Wars and calamities of Nations; and of the woful divisions and persecutions of the Church; when a *worldly* generation think that their worldly interest doth engage them, against self-denying and spiritual principles, practices and persons. 6. It is the great cause of all the injustice, and oppression, and cruelty that rageth in the world. They would do as they would be done by, were it not for the love of mony. It maketh men perfidious and false to all their friends and engagements: No vows to God, nor obligations to men, will hold a Lover of the world. The world is his God, and his worldly interest is his rule and law. 7. It is the great destroyer of Charity and Good works: No more is done for God and the poor, because the Love of the world forbids it. 8. It disordereth and profaneth families; and betrayeth the souls of Children and Servants to the Devil. It turneth out prayer, and reading the Scripture, and good books, and all serious speeches of the life to come, because their hearts are taken up with the world; and they have no relish of any thing but the provisions of their flesh: Even the Lords own Day cannot be reserved for holy works, nor a duty performed, but the world is interposing, or diverting the mind. 9. It tempteth men to sin against their knowledge, and to forsake the truth, and fit themselves to the rising tide, and save their bodies and estates, whatever become of their souls: It is the very price that the Devil gives for souls! With this he bought the soul of *Judas*, who went to the Pharisees with a [*What will you give me, and I will deliver him to you:*] With this he attempted Christ himself, Matth. 4. 9. *All these will I give thee, if thou wilt fall down and worship me.* It is the cause of *Apostasie* and unfaithfulness to God: And its the price that sinners sell their God, their Conscience, and their Salvation for. 10. It depriveth the soul of holy communion with God, and comfort from him, and of all foretaste of the life to come, and finally of Heaven it self; For as the Love of the world keepeth out the Love of God and Heaven, it must needs keep out the hopes and comforts which should arise from holy love. It would do much to cure the love of money, and of the world, if you knew how pernicious a sin it is.

The mischiefs of a worldly mind. Look upon the face of the calamitous world, and enquire into the causes of all the oppressions, rapines, cruelties, and inhumanity which have made men so like to Devils: Look into the corrupted, lacerated Churches, and enquire into the cause of their contentions, divisions, usurpations, malignity, and cruelty against each other: And you will find that *Pride* and *Worldliness* are the Causes of all. When men of a *Proud* and *Worldly* mind have by fraud, and friendship, and Simony Usurped the Pastorship of the Churches, according to their *Minds* and *Ends*, they turn it into a Malignant Domination, and the *Carnal worldly* part of the Church, is the great enemy and persecutor of the *spiritual* part; and the *fleshly Hypocrite*, as *Cain* against *Abel*, is filled with envy against the *serious believer*, even out of the bitter displeasure of his mind, that his deceitful Sacrifice is less respected: What Covetousness hath done to the advancement of the pretended Holy Catholick Church of *Rome*, I will give you now, but in the words of an Abbot and Chronicler of their own, Abbas Urspergens. Chron. p. 321. *Vix remansit aliquis Episcopatus, sive dignitas Ecclesiastica, vel etiam Parochialis Ecclesiæ, quæ non fieret litigiosa, & Romam deduceretur ipsa causa, sed non manu vacua. Gaude mater nostra Roma, quoniam aperiuntur cataractæ thesaurorum in terra, ut ad te confluant rivi & aggeres nummorum in magna copia. Lætare super iniquitate filiorum hominum; quoniam in recompensationem tantorum malorum, datur tibi precium. Jocundare super adjutrice tua discordia; quid erupit de puteo infernalis abyssi, ut accumelentur tibi multa pecuniarum præmia. Habes quod semper sitisti; decanta Canticum, quia per malitiam hominum non per tuam Religionem, orbem vicisti. Ad te trahit homines, non ipsorum devotio, aut pura Conscientia, sed scelerum multiplicium perpetratio, & litium decisio, precio comparata.*

Fortun. Galindas speaking of Pope *Paul* the fifth, his love to the Jesuites for helping him to money, saith, *Adeo præstat acquirendarum pecuniarum quam animarum studiosum & peritum esse, apud illos, qui cum animarum Christi sanguine redemptarum, in se curam receperint, vel quid anima sit nesciunt, vel non pluris animam hominis quam piscis faciunt: quod credo suum officium Piscatum quendam esse aliquando per strepitum inaudierint: quibus propterea gratior fuerit, qui Animam auri cum Paracelso, quam animam Saxoniæ Electoris invenisse nuntiet.* Arcan. Soci. Jesu pag. 46.

Lege ibid. Instruct. secret. de Jesuitarum praxi.

Et Joh. Sarisbur. l. 7. c. 21. de Monach. *Potentiores & ditiores favore vel mercede recepta facilius (absolutione) exonerant, & peccatis alienis humeros supponentes, jubent abire in tunicas & vestes pullas, quicquid illi se commisisse deplorant ——— Si eis obloqueris, Religionis inimicus, & veritatis diceris impugnator.*

Mat. 6. 24. Mat. 13. 22. Luke 16. 13, 14. Luke 14. 33. Luke 18. 22, 23. Matth. 6. 19, 20, 21. 1 Tim. 6. 6, 7, 8. 1 John 2. 15. Prov. 28. 9. Prov. 18. 8. Jam. 4. 3. Prov. 28. 20.

He that maketh haste to be Rich, shall not be innocent.

Jam. 5. 1, 2, 3, 4, 5. 1 John 3. 17.

2 Tim. 4. 10.

1 Tim. 6. 17, 18.

Christs Sheep-mark is plainest on the Sheep that are thorn. When the Fleece groweth long the Mark wears out

Dir. 14. §. 35. Direct. 14. *Remember how base a sin it is, and how dishonourable and debasing to the mind of man:* If earth be baser than Heaven, and money than God, then an earthly mind is baser than a hea-

venly mind: As the Serpents feeding on the duſt is a baſer life than that of Angels, that are employed in admiring, and obeying, and praiſing the Moſt Holy God.

Dir. 15. §. 36. Direct. 15. *Call your ſelves to a daily reckoning, how you lay out all that God committeth to your truſt; and try whether it be ſo as you would hear of it at judgment.* If you did but uſe to ſit in judgment daily upon your ſelves, as thoſe that believe the judgment of God, it would make you more careful to uſe well what you have, than to get more: And it would quench your thirſt after plenty and proſperity, when you perceived you muſt give ſo ſtrict an account of it: The fleſh it ſelf will leſs deſire it, when it finds it may not have the uſe of it.

Pecunia apud eum nunquam manſiſſe probatur, niſi forte tali hora offeratur, quando ſol diei explicans curſum, nocturnis tenebris daret locum. Victor. Ut. de Eugen. Epiſc. Cath. *Plato* compareth our life to a Game at Tables: We may wiſh for a good throw, but whatever it be, we muſt play it as well as we can, *Plutarch. de tranquil. anim.*

Dir. 16. §. 37. Direct. 16. *When you find your Covetouſneſs moſt eager and dangerous, reſolve moſt to croſs it, and give more to pious or charitable uſes than at another time.* For a man hath reaſon to fly furtheſt from that ſin, which he is moſt in danger of. And the acts tend to the increaſe of the habit: Obeying your Covetouſneſs doth increaſe it: And ſo the contrary acts, and the diſobeying and diſpleaſing it, do deſtroy it. This courſe will bring your Covetouſneſs into a deſpair of attaining its deſire, and ſo will make it ſit down and gives over the purſuit. It is an open proteſting againſt every covetous deſire: and an effectual kind of repenting: and a wiſe and honeſt diſarming ſin, and turning its motions againſt it ſelf to its own deſtruction: Uſe it thus oft, and Covetouſneſs will think it wiſdom to be quiet.

Dir. 17. §. 38. Direct. 17. *Above all take heed that you think not of reconciling God and Mammon, and mixing Heaven and Earth to be your felicity, and of dreaming that you may keep Heaven for a reſerve at laſt, when the world hath been loved as your beſt, ſo long as you could keep it.* Nothing ſo much defendeth worldlineſs, as a cheating hope, that you have it but in a ſubdued pardoned degree; and that you are not worldlings, when you are: And nothing ſo much ſupports this hope, as becauſe you confeſs that Heaven only muſt be your laſt refuge, and full felicity, and therefore you do ſomething for it on the by. But is not the world more loved, more ſought, more delighted in, and faſter held? Hath it not more of your hearts, your delight, deſire and induſtry? If you cannot let go all for Heaven, and forſake all this world, for a treaſure above, you cannot by Chriſts true Diſciples.

Luke 14. 26, 27, 33, 33.

Dir. 18. §. 39. Direct. 18. *If ever you would overcome the love of the world, your great care muſt be to mortifie the Fleſh; for the world is deſired but as its proviſion.* A mortified man hath no need of that, which is a ſenſualiſts felicity. Quench your hydropical feaverith thirſt, and then you will not make ſuch a ſtir for drink. Cure the diſeaſe which enrageth your appetite; and that is the ſafeſt and cheapeſt way of ſatisfying it: Then you will be thankful to God, when you look on other mens wealth and gallantry, that you need not theſe things! And you will think what a trouble, and burden, and interruption of your better work and comfort, it would be to you, to have ſo much land, and ſo many ſervants and goods, and buſineſs, and perſons to mind, as rich men have: And how much better [illegible] your ſelf in a more retired quiet ſtate of life. But of this more in the next Part.

Quotidie ſcribitur, quotidie legitur. Gaude tibi ablatum unde infici poſſes, teque illæſum inter pericula tranſiviſſe, Petrarch. l. 2. Dial. 13.

§. 40. Did men but know how much of an ungodly damnable ſtate, doth conſiſt in the Love of the world; and how much it is the enemy of ſouls; and how much of our Religion conſiſteth in the contempt and conqueſt of it: and what is the meaning of their renouncing the *World* in their baptiſmal Covenant; and how many millions the Love of the world will damn for ever; they would not make ſuch a ſtir for nothing, and ſpend all their days in providing for their periſhing fleſh; nor think them happieſt that are richeſt; nor *boaſt themſelves of their hearts deſire, and bleſs the Covetous whom the Lord abhorreth*, Pſal. 10. 3. They would not think that ſo ſmall a ſin which Chriſtians ſhould not ſo much as *name* (but in deteſtation) *Epheſ.* 5. 3. When God hath reſolved that the *covetous ſhall not inherit the Kingdom of God*, 1 Cor. 6. 10. Epheſ. 5. 5. And a Chriſtian muſt not ſo much as *eat with* them, 1 *Cor.* 5. 11. Did Chriſt ſay in vain, *Take heed and beware of Covetouſneſs?* Luke 12. 15. *Woto him that coveteth an evil Covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil*, Hab. 2. 9. O what deſerving ſervants hath the world, that will ſerve it ſo diligently, ſo conſtantly, and at ſo dear a rate, when they before-hand know that beſides a little tranſitory deluding pleaſure, it will pay them with nothing but everlaſting ſhame! O wonderful deceiving power, of ſuch an empty ſhadow, or rather wonderful folly of mankind! That when ſo many ages have been deceived before us, and almoſt every one at death confeſſeth it did but deceive them, ſo many *ſtill* ſhould be deceived, and take no warning by ſuch a world of examples. I conclude with Heb. 13. 5. *Let your converſation be without Covetouſneſs, and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee, nor forſake thee.*

PART VII.

Directions againſt the Maſter ſin; SENSUALITY, FLESH-PLEASING or Voluptuouſneſs.

§. 1. I Shall be the ſhorter on this alſo, becauſe I have ſpoken ſo much already in my Treatiſe of *Self denyal.* Before we come to more particular Directions, it is needful that we diſcern the nature and evil of the ſin which we ſpeak againſt: I ſhall therefore 1. Tell you what is meant by [*Fleſh*] here: And 2. What *fleſh-pleaſing* it is that is unlawful, and what *ſenſuality* is. 3. Wherein the Malignity of this ſin conſiſteth. 4. I ſhall anſwer ſome Objections. 5. I ſhall ſhew you the Signs of it. 6. The Counterfeits of the contrary. 7. And the falſe Signs, which make ſome accuſed wrongfully by themſelves or others.

§. 2. 1. Becauſe you may find in Writings between the Proteſtants and Papiſts, that its become a Controverſie, whether by [*fleſh*] in Scripture (where this ſin is mentioned) be meant the *Body* it ſelf, or the *ſoul* ſo far as it is *unregenerate*, I ſhall briefly firſt reſolve this queſtion. When we ſpeak of the *unregenerate part*, we mean not that the ſoul hath two parts, whereof one is *regenerate* and the other *unregenerate*: But as the purblind eye hath both *Light* and *Darkneſs* in the ſame ſubject, ſo is it with the ſoul which is *regenerate* but *in part*, that is, in an *imperfect degree*: And by the *unregenerate part*, is meant the whole ſoul *ſo far* as it is *unregenerate*. The word [*fleſh*] in its primary ſignification, is taken for that part of the *Body* as ſuch without reſpect to ſin, and next for the whole body, as diſtinct from the ſoul. But in reſpect to *ſin* and *duty*, it is taken 1. Sometime for the *ſenſitive appetite*, What is meant by Fleſh.

Pecuniam apud eum nunquam manſiſſe probatur, niſi forte tali hora offeratur, quando ſol diei explicans curſum, nocturnis tenebris daret locum. Victor. Ut. de Eugen. Epiſc. Cath. *Plato* compareth our life to a Game at Tables: We may wiſh for a good throw, but whatever it be, we muſt play it as well as we can, *Plutarch. de tranquil. anim.*

Bene ſi tenebrae illa non perdedit:

Quotidie ſcribitur, quotidie legitur. Gaude tibi ablatum unde infici poſſes, teque illæſum inter pericula tranſiviſſe, Petrarch. l. 2. Dial. 13.

petite, not as *ſinful in it ſelf*, but as deſiring that which God hath obliged Reaſon to deny it. 2. More frequently for this *ſenſitive appetite* as *inordinate*, and ſo ſinful in its own deſires: 3. Moſt frequently for both the *inordinate ſenſitive appetite* it ſelf, and the *Rational powers*, ſo far as they are corrupted by it, and ſinfully diſpoſed to obey it, or to follow inordinately ſenſual things: But then the Name is *primarily* taken for the *ſenſual appetite* it ſelf, (as diſeaſed) and but by *participation* for the *Rational* powers. For the underſtanding of which, you muſt conſider, 1. That the appetite it ſelf might innocently (even in innocency) deſire a forbidden object: when it was not the *Appetite* that was *forbidden*, but the *Deſire* of the *Will*, or the *actual taking* it. That a man in a Feavour doth *Thirſt* for more than he may lawfully drink, is not of it ſelf a ſin: But to deſire it by *Practical Volition*, or to *Drink it* is a ſin: For it is *theſe* that God forbids; and not the *Thirſt* which is not in our power to extinguiſh. That *Adam* had an *Appetite* to the *forbidden fruit* was not his *ſin*: but that his *will* obeyed his *appetite*, and his *mouth* did *eat*. For the Appetite and ſenſitive nature is of God, and is in nature antecedent to the Law: God made us Men, before he gave us Laws: And the Law commandeth us not, to alter our ſelves from what he made us, or any thing elſe which is naturally out of our power. But it is the ſin of the *will* and *executive powers*, to do that evil which conſiſteth in obeying an innocent Appetite: The *Appetite* is *neceſſary*, and not *free*; and therefore God doth not direct his commands or prohibitions to it directly, but to the *Reaſon* and *free-will*. 2. But ſince mans fall, the *Appetite* it ſelf is corrupted and become *inordinate*, that is, more impetuous, violent and unruly than it was in the ſtate of Innocency; by the unhappy diſtempers that have befallen the Body it ſelf. For we find now by experience, that a man that uſeth himſelf to ſweet and wholſome temperance, hath no ſuch impetuous ſtrivings of his Appetite againſt his *reaſon* (if he be *healthful*) as thoſe have that are either diſeaſed, or *uſed* to obey their appetites: And if *Uſe* and *Health* make ſo great alteration, we have cauſe to think that the *Depravation* of Nature by the Fall did more. 3. This *inordinate appetite* is *ſin*, by *Participation*; ſo far as the appetite may be ſaid to be *Free* by participation, though not in it ſelf: Becauſe it is the *Appetite* of a *Rational free-agent*: For tho' *ſin* be firſt in the *will* in its true *form*, yet it is not the *will only* that is the ſubject of it (though *primarily* it be) but the *whole man*, ſo far as his acts are *Voluntary*: For the *will* hath the *Command* of the other faculties: and they are *Voluntary* acts which the will either commands, or doth *not forbid* when it can and *ought*. To *lye* is a voluntary ſin of the *man*, and the *tongue* partaketh of the guilt. The *will* might have kept out that ſin, which cauſed a diſorder in the *appetite*. If a Drunkard or a Glutton provoke a venerous inordinate appetite in himſelf, that luſt is his ſin, becauſe it is voluntarily provoked. 4. Yet ſuch additions of inordinacy, as men ſtir up in any Appetite, by their own actual ſins and cuſtoms, are more aggravated and dangerous to the ſoul, than that meaſure of diſtemper which is meerly the fruit of original ſin. 5. This *inordinateneſs* of the ſenſitive Appetite, with the meer *Privation* of Rectitude in the *Mind* and *Will*, is enough to cauſe mans *Actual ſin*. For if the Horſes be headſtrong, the meer weakneſs, ſleepineſs, negligence, or abſence of the Coachman is enough to concur to the overthrow of the Coach: So if the *Reaſon* and *Will* had no *Poſitive* inclinations to evil or ſenſual objects, yet if they have not ſo much Light and Love to higher things, as will reſtrain the *ſenſual appetite*, it hath *poſitive inclination* enough in it ſelf to forbidden things, to ruine the ſoul by actual ſin. 6. Yet though it be a great controverſie among Divines, I conceive that in the Rational Powers themſelves, there are *Poſitive habitual inordinate* inclinations to *ſenſual* forbidden things. For as *actually* it's certain the *Reaſon* of the *Proud* and *Covetous* do contrive, and oft approve the ſin, and the *Will* embrace it; ſo theſe are done ſo *conſtantly* in a continued ſtream of action by the whole man, that it ſeems apparent that the ſame faculties which run out in ſuch ſtrong and conſtant *action*, are themſelves the *ſubjects* of much of the inclining Poſitive habits: And if it be ſo in *additional acquired* ſin, it's like it was ſo in *Original ſin*. 7. Though ſin be *formally* ſubjected firſt in the Will, yet *Materially* it is firſt in the *ſenſitive appetite* (at leaſt *this* ſin of *Fleſh-pleaſing* or *ſenſuality* is:) The *fleſh* or *ſenſitive* part is the firſt *Deſirer*, though it be *ſin* no further than it is voluntary. 8. All this ſet together telleth you further; that the word [*fleſh*] ſignifieth the *ſenſual inclinations of the whole man*; but firſt and principally the *corrupted ſenſual appetite*; and the *Mind* and *Wills* (whether *Privative* or *Poſitive*) concurrence, but *ſecondarily*, and as falling in with ſenſe. The Appetite 1. Preventeth Reaſon, 2. And *reſiſteth* reaſon: 3. And at laſt corrupteth and enticeth *Reaſon and Will* to be its ſervants and purveyors.

§. 3. And that the name [*fleſh*] doth primarily ſignifie the ſenſitive appetite it ſelf, is evident in the very notation of the name. Why elſe ſhould the Habits or Vices of the Rational powers be called [*Fleſh*] any more than [*Spirit*] or any thing elſe? If it were only in reſpect of their *object*, they ſhould be called [*the world*] alſo, becauſe that is their object: It is a certain Rule, that *That faculty is moſt predominant in man, whoſe Object is made his chiefeſt End. Senſitive delights* being made the felicity and end of the unſanctified, it followeth that the *ſenſitive faculties* art predominant; which being called fleſh, (by a nearer Trope) the *Mind* from it receives the denomination. The Scriptures alſo ſhew this plainly: I remember not any one place in the Old Teſtament where there is any probability that the word [*fleſh*] ſhould ſignifie only the Rational ſoul as unrenewed: Matth. 16. 17. *Fleſh and blood hath not revealed this unto thee*: that is, *mortal man* hath not revealed it. Mat. 26. 41. *The Spirit is willing, but the fleſh is weak*: that is, your *Bodies* are weak, and reſiſt the willingneſs of your ſouls: For *ſinful habits* are not here called weak. John 3. 6. *That which is born of the fleſh is fleſh*: that is, Man by natural Generation can beget but natural man, called *Fleſh* from the viſible part; and not the *ſpiritual life* which nature is now deſtitute of. Rom. 7. 25. *With my fleſh I ſerve the Law of ſin*; that is, with my *ſenſitive powers*, and my *mind* ſo far as captivated thereto: Rom. 8. 1, 5. *Fleſh* and *Spirit* are oft oppoſed: *They that are of the fleſh mind the things of the fleſh, &c.* that is, They in whom the *ſenſitive intereſt* and *appetite* are predominant: For it is called the *Body* here, as well as the *fleſh*, *v.* 10, 11, 13. The *mind* is here included; but it is as ſerving the *fleſh* and its intereſt, *Gal.* 5. 16, 17, 19. Fleſh and Spirit are in the ſame manner oppoſed. And 2 *Pet.* 2. 18. the *Luſts of the fleſh* are in this ſenſe mentioned: And *Epheſ.* 2. 3. *Rom.* 7. 18. *Rom.* 13. 14. 1 *Cor.* 5. 5. 1 *Pet.* 2. 11. in which there is mention of *fleſhly luſts*, *which fight againſt the Spirit*, and *fleſhly wiſdom*, *making proviſion for the fleſh &c.* And *Col.* 2. 18 there is indeed the name of a *fleſhly mind*, which is but a mind deceived and ſubſervient to the fleſh, ſo that the *fleſh* it ſelf, or *ſenſitive* intereſt and appetite are firſt ſignified in all or moſt places, and in ſome, the *Mind* as ſubſervient thereto.

§. 4. It is of the greater conſequence that this be rightly underſtood, leſt you be tempted to imitate

the Libertines, who think the *Flesh* or *sensitive part* is capable of no moral good or evil, and therefore all its Actions being indifferent, we may be indifferent about them, and look only to the Superiour powers: And others that think that the Scripture by [*Flesh*] meaneth only the *rational soul as unrenewed*, do thereupon cherish the *Flesh it self* and pamper it, and feed its unruly lusts, and never do any thing to tame the Body; but pray daily that God would destroy the *flesh within them*, that is, their sinful habits of Reason and *Will*, while they cherish the cause, or neglect a chief part of the cure. And on the contrary, some Papists that look *only* at the *Body* as their enemy, are much in fastings, and Bodily exercises, while they neglect the mortifying of their *carnal minds*.

What flesh-pleasing is a sin.

§. 5. II. How far *flesh-pleasing* is a sin, I shall distinctly open to you in these Propositions. 1. The *Pleasing* or displeasing of the sensitive appetite in it self considered, is neither *sin* nor *duty*, *good* or *evil*: but as *commanded* or forbidden by some Law of God; which is not *absolutely* done.

2. To *please* the *Flesh* by *things forbidden* is undoubtedly a sin, and so it is to *displease* it too: Therefore this is not all that is here meant, that the matter that pleaseth it must not be *things forbidden*.

3. To *overvalue* the Pleasing of the Flesh is a sin: And to *prefer* it before the *Pleasing of God*, and the holy preparations for Heaven, is the state of carnality, and ungodliness, and the common cause of the Damnation of Souls. The Delight of the Flesh or Senses is a *Natural Good*; and the natural desire of it in it self (as is said) is neither vice nor vertue. But when this little natural Good is preferred before the Greater Spiritual, Moral or Eternal Good, this is the sin of Carnal minds, which is threatned with death, *Rom.* 8. 1, 5, 6, 7, 8, 13.

4. To buy the pleasing of the flesh at too dear a rate, as the loss of time, or with care and trouble above its worth, and to be too much set on making provisions to please it, doth shew that it is overvalued, and is the sin forbidden, *Rom.* 13. 14.

5. When any *desire* of the Flesh is inordinate, immoderate, or irregular for *matter*, or manner, quantity, quality or season, it is a sin to please that *inordinate* desire.

Si organum in habitanti animo sufficiens fuerit, satis est virium.

6. When *pleasing the Flesh* doth too much pamper it, and cherish filthy lusts, or any other sin, and is not *necessary* on some other account, as doing greater good, it is a sin: But if *Life* require it, *lust* must be subdued by other means.

Corpus namque propter animi servitium fecisse naturam, nemo tam corporis servus est, qui neciat. Id si proprio munere fungitur, quid accusas, seu quid amplius requiras? Petrarch. li. 2. Dial. 2. *Vires corporis sunt vires carceris, ut* Petrarch. li. 1. Dial. 5. What mean you to make your prison so strong? said *Plato* to one that over-pampered his flesh. *Marsil. Ficin. in Vita Plat.*

7. When *pleasing the Flesh* doth *hurt it*, by impairing health, and so making the Body less fit for duty, it is a sin; And so almost all *intemperance* tendeth to breed diseases: And God commandeth Temperance even for the Bodies good.

8. When unnecessary *Flesh-pleasing hindereth* any duty of Piety, Justice, Charity or self-preservation, in thought, affection, word, or deed, it is sinful.

9. If any pleasing of the Flesh can be imagined to have no tendency directly or indirectly to any moral Good or Evil, it is not the Object of a moral Choosing or Refusing; but like the winking of the eye, which falls not under deliberation, it is not within the compass of morality.

10. Every *Pleasing of the Flesh*, which is capable of being referred to a higher end, and is not so referred, and used, is a sin: And there is scarce any thing, which is eligible, which a vacant waking man should deliberate on, but should be referred to a higher end; even to the glory of God, and our salvation; by cheering us up to Love and Thankfulness and strengthning or fitting us some way for some duty: This is apparently a sin, 1. Because else *Flesh-pleasing* is made our ultimate end, and the Flesh an Idol, if ever we desire it only for it self, (when it may be referred to a higher end) For tho' the sensitive Appetite of it self hath no *intended end*, yet whatsoever the *Will desireth* is either is an End, or as a *Means*: That which is not desired as a *Means* to some *Higher end*, is desired as our *ultimate end* it self, (in that act.) But God only is mans lawful ultimate end. 2. Because it is against an express command, 1 Cor. 10. 31. [*whether ye eat or drink, or whatever ye do, do all to the glory of God.*] 3. Because else we shall take Gods creatures in vain, and cast them away in waste. 4. And we shall lose our own Benefit to which the Creature or Pleasure should be improved. 5. And we shall silence Reason, when it should direct; and we shall suspend the Government of the Will, and give the government (so long) to the flesh or brutish appetite: For *that Faculty ruleth*, whose *object* is our *end*. These reasons clearly prove it a sin to terminate our desires in any act of flesh pleasing as our end, and look no higher, when it is a matter of moral choice and deliberation.

He is a good Christian that remotely and ultimately referreth all the creatures unto God, and eateth and drinketh, &c. more to fit him for Gods service, than to please the flesh: But it is much more than this which the Creature was appointed for; even for a present communication of the sense of the goodness of God unto the Heart. As the Musician that toucheth but the Keys of his Harpsical or Organs, causeth that sweet harmonious sound, which we hear from the strings that are touched within; so God ordained the order, beauty, sweetness, &c. of the Creature, to touch the sense with such a pleasure, as should suddenly touch the inward sense with an answerable delight in God, who is the giver of the life of every Creature. But alas where is the Christian that doth thus eat and drink, and thus take pleasure in all his Mercies? When contrarily our hearts are commonly so diverted from God by the Creature, that so much delight as we find in it, so much we lose of our delight in God, yea of our regard and remembrance of him.

11. But the sin here is not simply that the *Flesh is pleased*, but that the *duty* of *referring it to a higher end* is *omitted*: so that it is a sin of omission (unless we proceed to refer *better things* as a *means to it*.)

12. The intending of Gods Glory or our spiritual good, cannot be distinctly and sensibly re-acted in every particular pleasure we take, or bit we eat, or thing we use: But a sincere *Habitual Intention* well laid at first in the Heart, will serve to the right use of many particular means. As a man purposeth at his first setting out to what place he meaneth to go, and afterward goeth on, tho' at every step he think not sensibly of his end: so he that devoteth himself unto God, and in general designeth all to his Glory, and the furtherance of his duty and salvation, will carry on small particulars to that end, by a secret unobserved action of the soul, performed at the same time with other actions, which only are observed. He that intendeth but his *health* in eating and drinking, is not remembring his health at every bit and cup; and yet hath such a Habit of care and caution, as will unobservedly keep him in his way, and help him to fit the means unto the end. As the accustomed hand of a Musician can play a Lesson on his Lute, while he thinks of something else; so can a resolved Christian faithfully do such accustomed things as eating and drinking and cloathing him and labouring in his calling, to the good ends which he (first actually, and still habitually) resolved on, without a distinct remembrance and observable intention of that end.

13. The body must be kept in that condition (as far as we can) that is fittest for the service of the soul: As you keep your Horse, neither so pampered as to be unruly, nor yet so low as to disable him for travel: But all that health and strength which makes it not unruly, maketh it the more serviceable. It is not the *Life* of the Body, but the health and the *Cheerfulness* which makes it fit for duty: And so much pleasing of the flesh as tendeth but to its Health and Cheerfulness, is a duty, where it can be done with-

without greater hurt the other way. A heavy body is but a dull and heavy ſervant to the mind; yea, a great Impediment to the Soul in duty, and a great Temptation to many ſins; as ſickly and melancholy Perſons, and many dull and Phlegmatick People know by ſad experience. It is as great a duty to help the Body to its due alacrity and fitneſs for ſervice, as it is to tame it, and bring it under by Faſting and Sackcloth when it is Proud or Luſtful. And they that think *Faſting* on certain days, in a formal manner, is acceptable to God, when the ſtate of the Body is not helpt, but rather hurt and hindred by it, as if it were a thing required *for it ſelf*, do miſtakingly offer a Sacrifice to God, which he requireth not; and take him to be an enemy to man that deſireth his pain and grief, when it tendeth not to his good. A Mower that hath a good Sythe will do more in a Day, than another that hath a bad one can do in two: every Workman knoweth the benefit of having his Tools in order: And every Traveller knows the difference between a cheerful and a tired Horſe. And they that have tried health and ſickneſs know what a help it is in every work of God, to have a healthful body, and cheerful ſpirits, and an alacrity and promptitude to obey the mind. When the ſights of proſpects, and beauteous buildings, and fields, and countries, or the uſe of walks, or gardens, do tend to raiſe the ſoul to holy contemplation, to admire the Creatour, and to think of the glory of the life to come (as *Bernard* uſed his pleaſant Walks;) this Delight is lawful, if not a duty where it may be had. So when Muſick doth cheer the Mind, and fit it for thanks and praiſe to God: And when the reſt of the Body, and the uſe of your beſt Apparel, and moderate feaſting, on the Lords Day, and other days of Thankſgiving, do promote the ſpiritual ſervice of the day, they are good and profitable, but to thoſe that are more hindred by fulneſs, even abſtinence on ſuch days is beſt. So that the uſe of the Body muſt be judged of as it is a *Means* or an *Expreſſion* of the good or evil of the mind.

Yet it's true which *Petrarch* ſaith, *li. 2. Dial. 3. Valetudo infirma, Comes incunda eſt, ſed fidelis, quæ te cerebro velliceſ, iſter ſignet, & conditionis admoneat: Optimum in periculis monitor fidus.* Et li. 1. Dial. 3. *Multis periculoſa & peſtilens ſanitas eſt, quæ tutius ægrotaſſent. Nuſquam pejus quam in ſano corpore, æger animus habitat.* Et Dial. 4. *Quamvis mala, quamvis peſſima ægritudo videatur, optabile malum tamen, quod mali remedium ſit majoris.*

14. Sometime the *preſent time* muſt be moſt regarded herein, and ſometimes the *future*. For when ſome great *ſin* or *Judgment* or other reaſon calls us to a *Faſt*, when it becomes needful to the ends of that *preſent day*, we muſt do it, tho' the body were ſo weak that it would be ſomewhat the worſe afterward; ſo be it that the good which we may expect by it that day, be greater than the good which it is like to deprive us of *afterward*: otherwiſe the *after loſs* if greater is more to be avoided.

15. Many things do *Remotely* fit us for our main end, which *nearly* and *directly* ſeem to have no tendency to it. As thoſe that are only to furniſh us with natural ſtrength, and vigour, and alacrity, or to prevent impediments: As a Travellers hood and cloak, and other carriage ſeem rather to be *Hinderances* to his ſpeed; but yet are neceſſary for preventing the cold and wet which elſe might hinder him more. Yea, a *poſſible uncertain* danger or impediment if *great*, may be prevented with a *certain ſmall impediment*. So it is meet that our Bodies be kept in that health and alacrity which is ordinarily neceſſary to our duty; and in eating and drinking, and lawful Recreations, it is not only the *next* or *preſent* duty, which we prepare for, but for the duty, which may be very diſtant.

16. Ordinarily it is ſafeſt to be more fearful of *exceſs* of *fleſhly pleaſure*, than of *defect*. For ordinarily we are all very *prone* to an *exceſs*, and alſo the *exceſs* is uſually more *dangerous*. When *exceſs* is the Damnation of *all* or *moſt* that ever periſh, and *Defect* is but the *Trouble* and hindrance, but never or rarely the damnation of any. It's eaſie then to ſee on which ſide we ſhould be moſt fearful, cautelous and vigilant.

17. Yet *exceſſive ſcrupulouſneſs* may be a *greater ſin*, and a *greater hinderance* in the work of God, than *ſome ſmall exceſſes* of fleſh-pleaſing, which are committed thro' Ignorance or inadvertency. When an honeſt heart which preferreth God before the Fleſh, and is willing to pleaſe him though it diſpleaſe the fleſh, ſhall yet miſtake in ſome ſmall particulars, or commit ſome daily errours of Infirmity or heedleſneſs, it is a far leſs hinderance to the main work of Religion, than if that man ſhould daily perplex his mind with Scruples, about every bit he eats, whether it be not too pleaſing or too much; and about every word he ſpeaks, and every ſtep he goes, as many poor tempted melancholy perſons do; thereby diſabling themſelves, not only to Love, and Praiſe and Thankfulneſs, but even all conſiderable ſervice.

In ſum, All pleaſing of the ſenſes or fleſh, which is lawful, muſt have theſe Qualifications. 1. Gods Glory muſt be the ultimate end. 2 The matter muſt be lawful, and not forbidden. 3. Therefore it muſt not be to the hinderance of duty. 4. Nor to the drawing of us to ſin. 5. Nor to the hurt of our health. 6. Nor too highly valued, nor too dearly bought. 7. The meaſure muſt be moderate, where any of theſe are wanting it is ſin: And where *fleſh pleaſing* is habitually in the bent of Heart and Life preferred before the pleaſing of God, it proves the ſoul in captivity to the *fleſh* and in a *damnable* condition.

§. 6. III. I am next to ſhew you the evil or *malignity* of predominant *Fleſh-pleaſing*: For if the greatneſs of the ſin were known it would contribute much to the cure. And, 1. Underſtand that it is the *ſin* of *ſins*; the *end* of all ſin, and therefore the very ſum and Life of all. All the evil wicked Men commit, is *ultimately* to *pleaſe* the *fleſh*: The love of *fleſh-pleaſing* is the cauſe of all. Pride and Covetouſneſs, and Whoredom, and Wantonneſs, and Gluttony, and Drunkenneſs, and all the reſt are but either the immediate works of ſenſuality and Fleſh-pleaſing, or the diſtant ſervice of it, by laying in Proviſion for it: And all the malicious enmity and oppoſition to God and Godlineſs is from hence, becauſe they croſs the intereſt and deſires of the Fleſh: The final cauſe is it for which men invent and uſe all the means that tend to it. Therefore all other ſin being nothing but the means for the pleaſing of our fleſhly appetites and fancies, it's evident that fleſh-pleaſing is the common cauſe of them all; and is to all other ſin as the Spring is to the Watch, or the poiſe to the Clock; the weight which giveth them all their motion. Cure this ſin and you have taken off the Poiſe, and cured all the *poſitive* ſins of the ſoul: Though the *privative* ſins would be ſtill uncured, if there were no more done; Becauſe that which makes the clock ſtand ſtill, is not enough to make it go right: But indeed nothing but the *Love of Pleaſing God*, can truly cure the Love of *fleſh-pleaſing*: And ſuch a cure is the cure of every ſin, both poſitive and privative, active and defective.

The Greatneſs of the ſin.

§. 7. 2. *Fleſh-pleaſing* is the *Grand Idolatry* of the world: and the *Fleſh* the *greateſt Idol* that ever was ſet up againſt God. Therefore *Paul* ſaith of ſenſual worldlings, that *their Bellies is their God*, and thence it is that they *mind earthly things*, and *glory in their ſhame, and are enemies to the Croſs of Chriſt*, that is to *ſufferings* for *Chriſt*, and the doctrine and duties which would cauſe their ſufferings. That is a mans God which he taketh for his chief Good, and Loveth beſt, and truſteth in moſt, and is moſt deſirous to pleaſe: And this is the *fleſh* to every ſenſualiſt: He *loveth pleaſure more than God*, 2 Tim. 3. 2, 4. He *ſavoureth* or *mindeth* the *things of the Fleſh*, and *liveth* to it and *walketh after it*: Rom. 8. 1, 5, 6, 7, 8, 13. He *maketh proviſion for it* to *ſatisfy its appetite* or *luſts*, Rom. 13. 14 He *ſoweth to the fleſh*,

Gal.

Gal. 6. 8. and fulfilleth his luſt, when it luſteth againſt the ſpirit, *Gal.* 5. 16. 17. And thus while concupiſcence or ſenſuality hath dominion, ſin is ſaid to have dominion over them, and they are ſervants to it, *Rom.* 6. 14,20. For *to whom men yield themſelves ſervants to obey, his ſervants they are whom they ſerve or obey:* Rom. 6. 16. It is not bowing the knee and praying to another, that is the chief Idolatry: As *Loving*, and *Pleaſing*, and *Obeying*, and *Truſting*, and *Seeking*, and *Delighting* in him, are the chiefeſt parts of the ſervice of God, which he preferreth before a *thouſand ſacrifices* or *complements*: So *Loving* the fleſh, and *Pleaſing* it, and *Obeying* it, and *Truſting* in it, and *Seeking*, and *Delighting* in its pleaſures, are the chief ſervice of the *Fleſh*; and more than if you offered ſacrifice to it, and therefore is the *Grand Idolatry:* And ſo the fleſh is the great *enemy of God*, which hath the chiefeſt Love and Service which is due to him, and robs him of the *Hearts* of all mankind that are carnal and unſanctified. All the *Baals*, and *Jupiters*, and *Apolloes* and other Idols of the world, ſet together have not ſo much of the *Love* and *Service* due to God, as the *Fleſh alone* hath. If other things be Idolized by the Senſualiſt, it is but as they *ſubſerve his fleſh*, and therefore they are made but *inferiour Idols:* He may Idolize his *wealth*, and Idolize *men* in power and worldly greatneſs; but it is but as they can help or hurt his *Fleſh:* This hath his Heart: By the intereſt of the fleſh, he judgeth of his condition; by this he judgeth of his friends: By this he chooſeth his actions or refuſeth them; and by this he meaſureth the words and actions of all others. He takes all for Good which pleaſeth his *Fleſh*, and all for bad that is againſt his pleaſure.

§. 8. 3. The *fleſh* is not only the *common Idol*, but the moſt *devouring* Idol in all the world. It hath not, as ſubſervient flattered Idols have, only a knee and complement, or now and then a ſacrifice or ceremony; but it hath the *heart*, the *tongue*, the *body* to ſerve it; the *whole eſtate*, the ſervice of *friends*, the uſe of *wit* and utmoſt *diligence*; in a word, it hath All. It is loved and ſerved by the ſenſualiſt, as *God* ſhould be loved and ſerved by his own, even *with all the Heart, and Soul and Might:* They *honour it with their ſubſtance and the firſt fruits of their increaſe.* It is as faithfully ſerved as Chriſt requireth to be of his diſciples: Men will part with *Father and Mother* and *Brother and Siſter* and *neareſt friends*, and all that is againſt it, for the *pleaſing* of their *fleſh:* Nay Chriſt required men to part with no greater matter *for him* than tranſitory earthly things, which they muſt ſhortly part with whether they will or no: but they do for the fleſh ten thouſand thouſand fold more than ever they were required to do for Chriſt: They *forſake God* for it: They forſake *Chriſt and Heaven* and their *Salvation* for it: They forſake all the ſolid comforts of this life, and all the joyes of the life to come for it. They ſell all that they have, and lay down the price at its feet: Yea more than all they have, even all their *Hopes* of what they *might have* to all eternity: They ſuffer a martyrdom in the flames of Hell for ever, for their fleſh: All the pains they take is for it: All the wrong they do to others; and all the ſtirs and ruines they make in the world, is for it: And all the time they ſpend is for it; and had they a thouſand years more to live they would ſpend it accordingly: If any thing ſeem excepted for God, it is but the bones, or crumbs, or leavings of the fleſh: Or rather it's nothing: For God hath not indeed the hours which he ſeems to have: He hath but a few fair words and complements, when the fleſh hath their hearts in the midſt of their hypocritical worſhip, and on his holy day: And they ſerve him but as the Indians ſerve the Devil, that he may ſerve their turns, and do them no hurt.

§. 9. 4. How *baſe an Idol* is the *Fleſh*? If all the deriſion uſed by *Elijah* and the Prophets againſt the Heatheniſh Idolatry, be due, is not as much due againſt the Idolatry of all the ſenſual? Is it ſo great a madneſs to ſerve an Idol of ſilver, or gold, or ſtone, or wood? What better is it to ſerve an Idol of fleſh and blood? A paunch of gutts? That's full of filth and excrements within, and the skin it ſelf, the cleaneſt part, is aſhamed to be uncovered? We may ſay to the *Carnal* worldling, as *Elijah* to the *Baaliſts*, and more: Call upon your God in the hour of your diſtreſs: Cry aloud: Perhaps he is aſleep, or he is blowing his noſe, or vomiting or purging; Certainly he will be ſhortly rotting in the grave, more loathſom than the dirt or dung upon the earth. And is this a God to ſacrifice all that we can get to? And to give all our time and care and labour, and our ſouls and all to? O judge of this Idolatry as God will make you judge at laſt!

§. 10. 5. And here next conſider, how *impious* and *horrid* an *abaſement* it is of the *eternal God*, to prefer ſo *vile a thing* before *him*? And whether every ungodly ſenſual man, be not a conſtant practical Blaſphemer? What doſt thou but ſay continually by thy practice, [This dunghil, naſty *fleſh* is to be preferred before God: to be more loved and obeyed and ſerved! It deſerveth more of my time than he: It is more worthy of my delight and love.] God will be judge, (and judge in righteouſneſs ere long) whether this be not the daily language of thy life, though thy tongue be taught ſome better manners. And whether this be blaſphemy judge thy ſelf. Whether thou judge *God* or the *fleſh* more worthy to be *pleaſed*, and which thou thinkeſt it better to pleaſe, ask thy own heart, when Cards, and Dice, and Eating, and Drinking, and Gallantry, and Idleneſs, and Greatneſs, and Abundance, do all ſeem ſo ſweet unto thee, in compariſon of thy thoughts of God, and his holy word and ſervice! And when morning and night, and whenever thou art alone, thoſe thoughts can aun out with unweariedneſs or pleaſure, upon theſe proviſions for thy fleſh, which thou canſt hardly force to look up unto God, a quarter of an hour, though with unwillingneſs.

§. 11. 6. Think alſo what a *contempt of Heaven* it is, to prefer the *pleaſing* of the *fleſh* before it. There is but *two ends* which all men aim at; the *pleaſing* of the *fleſh on earth*, or the *enjoying of God in Heaven* (unleſs any be deluded to think that he ſhall have a ſenſual life hereafter too, as well as here:) And theſe two ſtand one againſt the other. And he that ſets up *one* doth renounce (or as good as renounce) the *other: If ye ſow to the fleſh, of the fleſh ye ſhall reap corruption: But if ye ſow to the ſpirit, of the ſpirit ye ſhall reap everlaſting life.* Gal. 6. 8. Your wealth, and honour, and ſports, and pleaſures, and appetites are put in the ſcales againſt Heaven, and all the Joyes and Hopes hereafter, (To ſay you hope to *have them both*, is the cheat of *infidelity*, that believes not God.) And is not Heaven moſt baſely eſteemed of by thoſe, that prefer ſo baſe a thing before it?

§. 12. 7. Remember that *fleſh-pleaſing* is a great *contempt* and *treachery* againſt the *ſoul*. It is a great *contempt* of an *immortal ſoul*, to prefer its *corruptible fleſh* before it, and to make its *ſervant* to become its maſter; and to ride on horſeback, while it goes, as it were, on foot: Is the *fleſh* worthy of ſo much time and coſt and care, and ſo much ado as is made for it in the world, and is not a never dying ſoul worth more? Nay it is a *betraying* of the *ſoul:* You ſet up its *enemy* before it; and put its ſafety into an *enemies* hands: And you caſt away all its Joyes and Hopes for the gratifying of the *fleſh*. Might it not complain of your cruelty and ſay, Muſt my endleſs happi-

neſs

nefs be fold to purchafe fo fhort a pleafure for your *flefh*? Muft I be undone for ever, and lie in Hell, that it may be fatisfied for a little time? But why talk I of the fouls complaint? Alas it is *it felf* that it muft complain of! For it is its own doing! It hath its choice: The *flefh* can but tempt it, and not *conftrain* it: God hath put the chief power and government into its hands: If it will fell its own eternal hopes, to pamper worms meat, it muft fpeed accordingly. You would not think very honourably of that mans wit or honefty, who would fell the patrimony of all his children, and all his friends that trufted him therewith, and after fell their Perfons into flavery, and all this to purchafe him a delicious feaft, with fports and gallantry for a day! And is he wifer or better that felleth (in effect) the inheritance of his foul, and betrayeth it to Hell and Devils, for ever, and all this to purchafe the *fleflhly pleafure* of fo fhort a life?

§. 12. 8. Remember what a *Beaftly* life it is, to be a *Senfualift*. It is an unmanning of your felves. *Senfual pleafures* are *bruitifh pleafures*: *Beafts* have them as well as men. We have the higher faculty of reafon, to fubdue and rule the beaftly part: And *Reafon* is the *Man*; and hath a higher kind of felicity to delight in: Do you think that Man is made for no higher matters than a beaft? And that you have not a more noble object for your delight than your Swine or Dog hath, who have the pleafure of meat, and luft, and play, and eafe, and fancy as well as you? Certainly where fenfual *pleafures* are preferred, before the higher pleafures of the foul, that man becomes a Beaft or worfe, fubjecting his Reafon to his bruitifh part.

§. 13. 9. Think what an *inconfiderable pitiful felicity*, it is that *fleflhly* perfons choofe: How *fmall* and *fhort* as well as *fordid*. O how quickly will the game be ended? And the delights of boyling luft be gone? How quickly will the drink be paft their throats, and their delicate difhes be turned into filth? How fhort is the fport and laughter of the Fool? And how quickly will that face be the index of a pained body, or a grieved felf-tormenting mind? It is but a few days till all their ftately greatnefs will be levelled; and the moft adorned pampered flefh will have no more to fhew of all the pleafure which was fo dearly bought, than a *Lazarus*, or the moft mortified faint. A few days will turn their pleafure into anguifh, and their jollity into groans, and their oftentation into lamentation, and all their glory into fhame. As every moment puts an end to all the pleafures of their lives that's paft, and it is now to them as if it had never been; fo the laft moment is at hand, which will end the little that remains. And then the finner will with groans confefs, that he hath made a miferable choice, and that he might have had a more durable pleafure if he had been wife. When the skull is caft up with the fpade, to make room for a fucceffour, you may fee the whole where all the meat and drink went in, and the hideous feat of that face which fometime was the difcovery of wantonnefs, pride and fcorn: but you'll fee no figns of mirth or pleafure.

§. 14. 10. Laftly confider, that there is fcarce a fin in the world more *unexcufable* than this. The *flefh-pleafer* feeth the end of all his fenfual delights, in the faces of the fick, and in the corpfe that are daily carried to the earth; and in the Graves, and bones, and duft of thofe that fometimes had as merry a life as he: His reafon can fay, all this is gone with them, and is as if it had never been; and fo it will fhortly be with me. He knoweth that all the pleafure of his life is paft, is now of no value to himfelf. His warnings are conftant, clofe and fenfible: And therefore he hath the greater fin.

The Plea of Flefh-pleafers.

§. 15. IV. Object. 1. *What hurt is it to God, or any one elfe, that I pleafe my flefh? I will not believe that a thing fo harmlefs will difpleafe him.* *Anfw.* Meerly as it is *Pleafure*, it hath no hurt in it: But as it is *inordinate* or *immoderate* pleafure; or as it is *overloved*, and preferred before God and your falvation; or as it is greater than your delight in God; or as it wants its proper end, and is loved meerly for its felf, and not ufed as a means to higher things; and as it is made a hinderance to the Soul, and to fpiritual pleafure, and the fervice of God; and as it is the bruitifh delight of an ungoverned rebellious appetite, that maftereth reafon, and is not under obedience to God. Tho' fin can do God no hurt, it can do *you hurt*, and it can do him wrong: I think I have fhewed you what hurt and poyfon is in it already: It is the very rebellion of corrupted nature: The turning of all things upfide down: The taking down God, and Heaven, and Reafon, and deftroying the ufe of all the creatures, and fetting up *Flefh pleafing* inftead of all, and making a Bruit your God and Governour. And do you ask what harm there is in this? So will your *child* do, when he defireth any play, or pleafure: and the *fick* when they defire to pleafe their appetite. But your *Father*, and *Phyfician*, and *Reafon*, and not Brutifh *Appetite* muft be Judge.

§. 16. Object. 2. *But I feel it is natural to me, and therefore can be no fin.* *Anfw.* 1. The inordinate, violent unruly appetite is no otherwife *natural* to you, than as a *leprofie* is to a leprous generation: And will you love your *difeafe*, becaufe it is *natural*? it is no otherwife natural, than it is to be malicious, and revengeful, and to difobey your Governours, and abufe your neighbours: And yet I think they will not judge you innocent, for rebellion or abufe, becaufe it's *natural* to you. 2. Tho' the appetite be *natural*, is not *reafon* to *rule it as natural* to you? And is not the *Subjection* of the *Appetite* to *Reafon* natural? If it be not, you have loft the nature of *man*, and are Metamorphofed into the nature of a Beaft. God gave you a higher nature to govern your appetite and *lower* nature: And tho' Reafon cannot *take away* your *Appetite*, it can *rule* it and keep you from *fulfilling* it, in any thing or meafure that's unmeet.

§. 17. Object. 3. *But it appeareth by the cafe of* Eve, *that the Appetite was the fame in innocency: therefore it is no fin.* *Anfw.* You muft not forget the difference between 1. The *Appetite it felf*: 2. The *violence* and *unruly difpofition* of the appetite: 3. And the *actual obeying* and *pleafing* of the appetite. The firft (the *Appetite it felf*) was in *innocency*, and is yet no fin: But the other two (the *violence* of it, and the *obeying* it) were not in innocency, and are both finful.

§. 18. Object. 4. *But why would God give innocent man an appetite that muft be croft by* Reafon? *and that defired that which Reafon muft forbid?* *Anfw.* The fenfitive nature is in order of Generation *before* the *rational*: And *Reafon* and Gods *Laws* do not make *fenfe* to be *no fenfe*. You may as well ask, why God would make *Beafts* which muft be reftrained and ruled by men? and therefore have a defire to that which man muft reftrain them from? You do but ask, Why God made us men and not Angels? Why he placed our fouls in *flefh*? He oweth you no account of his creation: But you may fee it's meet that *Obedience* fhould have fome *tryal* by *difficulties* and *oppofition*, before it have its commendation and *reward*: He gave you a Body that was fubject to the Soul; as the Horfe unto the rider; and you fhould admire his Wifdom, and thank him for the governing Power of Reafon; and not murmur at him, becaufe the Horfe will not go as well without the Guidance of the rider, or becaufe he maketh you not able to go as faft and well on foot. So much for the Senfualifts Objections.

§. 19.

Signs of Senſuality.

§. 19. V. The *ſigns* of a *Fleſh pleaſer* or *Senſualiſt* are theſe, (which may be gathered from what is ſaid already) 1. When a man in deſire to pleaſe his appetite, referreth it not (actually or habitually) to a higher end, *viz.* the fitting himſelf to the ſervice of God; but ſticketh only in the delight. 2. When he looks more *deſirouſly* and *induſtriouſly* after the *Proſperity* of his *Body*, than of his *Soul*. 3. When he will not part with, or forbear his pleaſures when God forbiddeth them, or when they hurt his ſoul, or when the neceſſities of his ſoul do call him more loudly another way: But he muſt have his delight whatever it coſt him, and is ſo ſet upon it, that he cannot deny it to himſelf. 4. When the pleaſures of his fleſh exceed his delights in God, and his holy Word and Ways, and the forethoughts of endleſs pleaſure; and this not only in the *paſſion*, but in the eſtimation, choice, and proſecution. When he had rather be at Play, or Feaſt, or Gaming, or getting good Bargains or Profits in the world, than to live in the life of Faith, and love, a holy and heavenly converſation. 5. When men ſet their minds to contrive and ſtudy to make Proviſion for the pleaſures of the fleſh; and this is *firſt* and *ſweeteſt* in their thoughts. 6. When they had rather *talk*, or *hear*, or *read* of fleſhly pleaſures, than of ſpiritual and heavenly delights. 7. When they love the company of merry ſenſualiſts, better than the Communion of Saints, in which they may be exerciſed in the praiſes of their Maker. 8. When they account that the beſt calling and condition, and place for them to live in, where they have the pleaſure of the fleſh, where they have eaſe, and fare well and want nothing for the body, rather than that where they have far better help and proviſion for the ſoul, though the fleſh be pinched for it. 9. When he will be at more coſt to pleaſe his fleſh, than to pleaſe God: 10. When he will believe or like no Doctrine but Libertaniſm, and hateth mortification as too ſtrict preciſeneſs. By theſe and ſuch other *ſigns*, *ſenſuality* may eaſily be known: Yea, by the main bent of the life.

Counterfeits of Mortification.

§. 20. VI. Many *fleſh pleaſers* flatter themſelves with better titles, being deceived by ſuch means as theſe. 1. Becauſe they are againſt the doctrine of Libertaniſm, and hold as ſtrict opinions as any. But *fleſh pleaſing* may ſtand with the doctrine of mortification, and the ſtricteſt opinions, as long as they are not put in Practice.

2. Becauſe they live not in any groſs diſgraced vice: They go not to Stage-plays, or unſeaſonably to Ale-houſes or Taverns; they are not drunken, nor gameſters, nor ſpend their hours in unneceſſary Recreations or Paſtimes: They are no Fornicators, nor wallow in wealth. But the *fleſh* may be *pleaſed* and ſerved in a way that hath no diſgrace accompanying it in the world: May not a man make his eaſe, or his proſperity, or the pleaſing of his appetite, without any infamous exceſſes, to be as much his felicity and higheſt end, and that which practically he taketh for his beſt, as well as if he did it in a ſhameful way? Is not many a man a *gluttonous fleſh-pleaſer*, that maketh his delight the higheſt end of all his eating and drinking; and pleaſeth his appetite without any reſtraint, but what his health and reputation put upon him, tho' he eat not till he vomit or be ſick? Even the *fleſh* it ſelf may forbid a ſenſualiſt to be *drunk*, or to eat till he be ſick. For *ſickneſs* and *ſhame* are *diſpleaſing* to the fleſh. Many a man coveteth a life of *ſenſuality*, not only with a ſeeming temperance, unreproved of men, but alſo with a ſeeming ſtrictneſs and auſterity. But conſcience might tell them, *where* they have their *good things*. Luk. 16.

3. Some think they are no *ſenſual fleſh-pleaſers*, becauſe they live in conſtant miſery, in Poverty and want, labouring hard for their daily bread; and therefore they hope that they are the *Lazarus*'s that have their ſufferings here: But is not all this againſt thy Will? Wouldſt thou not fare as well as the rich, and live as idly, and take thy pleaſure, if thou hadſt as much as they? What thou *wouldſt do*, that thou doſt in Gods account. It is thy *will* that thou ſhalt be judged by. A Thief doth not become a true man when the Priſon or Stocks do hinder him from ſtealing, but when a changed heart doth hinder him.

4. Others think that they are no *fleſh-pleaſers*, becauſe their *wealth*, and *places*, and degrees of honour allow them to live high in diet and delights. It's like the Rich man, *Luke* 16. who was *clothed with purple and fine linnen*, and *fared ſumptuouſly every day*, did live upon *his own*, and as he thought agreeably to his rank and place: And the fool, *Luke* 12. 19, 20. that ſaid, *Soul take thy eaſe, eat, drink and be merry*, did intend to pleaſe himſelf but with *his own*, which God had given him as a bleſſing on his land and labour. But no mans *Riches* allow him to be *voluptuous*: The commands of *taming* and *mortifying* the *fleſh*, and not living after it, nor *making proviſion for it*, to *ſatisfy its luſts*, belong as much to the *rich* as to the *poor*: Though you are not to live in the ſame garb with the poor, you are as much bound to *mortification* and *ſelf-denial* as the pooreſt. If you are Richer than others, you have more to ſerve God with, but not more than others to ſerve the fleſh with. If poverty deny them any thing which might better enable their Bodies or Minds to ſerve God, you may ſo far go beyond them, and uſe with thankfulneſs the mercies given you: But you muſt no more be *fleſh-pleaſers* than they.

5. And ſome deceive themſelves by interpoſing ſometimes a formal faſt, as the *fleſhly* Phariſee that *faſted twice a week*, Luke 18. 12. and then they think that they are no ſenſualiſts. I ſpeak not of the Popiſh faſting with Fiſh and Delicates, (this is not ſo much as a ſhew of mortification.) But what if you really faſt as oft as the Phariſees did, and quarrel with Chriſts Diſciples for not faſting, *Matth.* 9. 14, 15. Will not a ſenſualiſt do as much as this, if his Phyſician require it for his health? If the ſcope of your lives be *fleſhly*, it is not the interruption of a formal faſt, that will acquit you; which perhaps doth but quicken your appetite to the next meal.

False appearances of ſenſuality.

§. 21. VII. Yet many are wrongfully taken by others (if not by themſelves) to be *ſenſual* by ſuch miſtakes as theſe. 1. Becauſe they live not as meanly and ſcantly as the poor who want things neceſſary or helpful to their duty: But by that rule I muſt not be *well*, becauſe other men are ſick; or I muſt not go a pace, becauſe the lame can go but ſlowly! If poor men have bad Horſes, I may ride on the beſt I can get, to diſpatch my buſineſs, and redeem my time, ſo I prefer not coſtly uſeleſs Oſtentation, before true ſerviceableneſs. 2. Others are accuſed as *ſenſual*, becauſe the weakneſs of their bodies requireth a more tender uſage, and dyet, than healthful mens: ſome Bodies are unfitter for Duty if they faſt: And ſome are uſeleſs thro' ſickneſs and infirmities, if they be not uſed with very great care. And it is as truly a duty to *cheriſh* a *weak body* to *enable* it for Gods ſervice, as to *tame* an *unruly* luſtful body, and keep it from offending him. 3. Some Melancholy conſcientious Perſons are ſtill accuſing themſelves through meer ſcrupuloſity; queſtioning almoſt all they eat, or drink, or wear, or do, whether it be not *too much*, or *too pleaſing*: But it is a *cheerful ſobriety* that God requireth, which neither *pampereth* the body, nor yet diſableth or hindereth it from its duty; and not an unprofitable wrangling ſcrupuloſity.

§. 22.

Dir. 1. §. 22. Direct. 1. The first and Grand Direction against *Flesh-pleasing*, is, *that you be sure by a serious living faith to see the Better things with God; and to be heartily taken up in minding, loving, seeking and securing them.* All the other directions are but subservient to this: For certainly mans soul will not be idle, being a living active principle: And it's as certain, that it will not act but *upon* some *End*, or *for* some *End*. And there *are no other Ends* to take us up, but either the things *temporal* or *eternal*: And therefore there is no true cure for a sensual Love of *temporal* things, but to turn the heart to things *eternal*. Believingly think first of the *certainty*, *greatness* and *eternity* of the *Joyes* above: and then think that these may more certainly be yours, than any worldly Riches or delights, if you do not contemptuously reject them: And then think that this is the time in which you must make sure of them and win them, if ever you will possess them; and that you are sent into the world of purpose on this business: And then think with your selves, how *fleshly pleasures* are the only competitors with the everlasting pleasures; and that if ever you lose them, it will be by over-loving these transitory things; and that one half of your work for your salvation lyeth in killing your affections to all below, that they may be alive to God alone: And lastly, think how much higher and sweeter pleasures even in this life, the godly do enjoy than you; and you are losing them while you prefer these sordid pleasures. Do you think that a true Believer hath not a more excellent delight in his fore-thoughts of his immortal blessedness with Christ, and in the assurance of the Love of God, and communion with him in his holy service, than you or any *sensualist* hath in *fleshly pleasures*? Sober and serious Meditation on these things, will turn the mind to the true delights.

Dir. 2. §. 23. Direct. 2. *Be acquainted with the range of sensual desires and follow them, and watch them in all their extravagancies.* Otherwise while you are stopping one gap, they will be running out at many more. I have given you many instances in my Treatise of *Self-denyal*. I will here briefly set some before your eyes:

1. Watch your *Appetites* as to meat and drink, both quantity and quality: Gluttony is a common unobserved sin: The flesh no way enslaves men more than by the appetite: As we see in Drunkards and Gluttons, that can no more forbear, than one that thirsteth in a burning Feavour.

2. Take heed of the lust of uncleanness, and all degrees of it, and approaches to it: especially immodest embraces and behaviour.

3. Take heed of ribald filthy talk, and Love Songs, and of such incensing snares.

4. Take heed of too much sleep and Idleness.

5. Take heed of taking too much delight in your Riches, and lands, your buildings, and delectable conveniences.

6. Take heed lest Honours or worldly Greatness, or mens applause become your too great pleasure.

7. And lest you grow to make it your delight, to think on such things when you are alone, or talk idly of them in company with others.

8. And take heed lest the success and prosperity of your affairs do too much please you, as him, *Luke* 12. 20.

9. Take not up any inordinate pleasure in your children, relations, or neerest friends.

10. Take heed of a delight in vain, unprofitable, sinful company.

11. Or in fineness of apparel, to set you out to the eyes of others.

12. Take heed of a delight in Romances, Playbooks, feigned stories, useless news, which corrupt the mind and waste your time.

13. Take heed of a delight in any recreations, which are excessive, needless, devouring time, discomposing the mind, enticing to further sin, hindring any duty, especially our delight in God. They are miserable souls that can delight themselves in no more safe or profitable things than Cards, and Dice, and Stage-plays, and immodest dancings.

Dir. 3. §. 24. Direct. 3. *Next to the universal Remedy mentioned in the first Direction, see that you have the particular remedies still at hand, which your own particular way of Flesh-pleasing doth most require.* And let not the love of your vanity prejudice you against a just information, but impartially consider of the disease and the remedy. Of the particulars anon.

Dir. 4. §. 25. Direct. 4. *Remember still that God would give you more pleasure, and not less, and that he will give you as much of the Delights of sense, as is truly good for you, so you will take them in their place, in subordination to your heavenly delights.* And is not this to encrease and multiply your pleasure? Is not health and friends, and food, and convenient habitation much sweeter as the fruit of the Love of God, and the fore-tastes of everlasting mercies, and as our helps to Heaven, and as the means to spiritual comfort, than of themselves alone? All your mercies are from God: He would take none from you, but sanctifie them, and give you more.

Dir. 5. §. 26. Direct. 5. *See that Reason keep up its authority, as the Governour of sense and appetite*: And so take an account, whatever the Appetite would have, of the *Ends* and Reasons of the thing, and to what it doth conduce. Take nothing and do nothing meerly because the sense or appetite would have it; but because you have Reason so to do, and to gratifie the appetite. Else you will deal as Bruites, if Reason be laid by (in humane acts.)

Dir. 6. §. 27. Direct. 6. *Go to the Grave, and see there the end of Fleshly pleasure, and what is all that it will do for you at the last.* One would think it should cure the mad desire of plenty and pleasure, to see where all our wealth, and mirth, and sport, and pleasure must be buried at last.

Dir. 7. §. 28. Direct. 7. *Lastly, be still sensible that flesh is the grand Enemy of your souls, and flesh-pleasing the greatest hinderance of your salvation.* The Devils enmity and the worlds are both but subordinate to this of the Flesh: For its *Pleasure* is the End, and the world and Satans temptations are both but the means to attain it. Besides the malignity opened before, consider.

The enmity of the Flesh.

1. How contrary a voluptuous life is to the blessed example of our Lord, and of his servant *Paul* and all the Apostles? *Paul* tamed his body and brought it into subjection, lest having preached to others, himself should be a cast-away, 1 *Cor.* 9. 27. And all that are Christs have crucified the flesh, with the affections and lusts thereof. *Gal.* 5. 24. This was signified in the antient manner of baptizing, (and so is still by Baptism it self); when they went over head in the water and then rose out of it, to signifie that they were dead and buried with Christ, *Rom.* 6. 3. 4. and rose with him to newness of life: This is called our being *Baptized into his death*: And seems the plain sense of 1 *Cor.* 15. 29. of being *Baptized for the dead*, that is, *for dead*; to shew that we *are dead to the world, and must dye in the world*, but shall rise again to the Kingdom of Christ, both of Grace and Glory.

2. Sensuality sheweth that there is no true belief of the life to come, and proveth so far as it prevaileth the absence of all grace.

3. It is a home-bred continual traytor to the soul: A continual tempter, and nurse of all sin:

The great Withdrawer of the Heart from God: and the common cauſe of Apoſtaſie it ſelf: It ſtill fighteth againſt the Spirit: *Gal.* 5. 17. And is ſeeking advantage from all our Liberties, *Gal.* 5. 13. 2 *Pet.* 2. 10.

4. It turneth all our outward mercies into ſin, and ſtrengthneth it ſelf againſt God by his own benefits.

5. It is the great cauſe of our afflictions: For God will not ſpare that Idol which is ſet up againſt him: Fleſh rebelleth, and Fleſh ſhall ſuffer.

6. And when it hath brought affliction, it is moſt impatient under it, and maketh it ſeem intolerable. A *fleſh-pleaſer* thinks he is undone, when affliction depriveth him of his pleaſure.

7. Laſtly, it exceedingly unfitteth men for Death: For then *Fleſh* muſt be caſt into the Duſt, and all its pleaſure be at an end: O doleful day to thoſe that had their good things here, and their portion in this life! When all is gone that ever they valued and ſought; and all the true felicity loſt, which they brutiſhly contemned? If you would joyfully then bear the diſſolution and ruin of your fleſh, O maſter it, and mortifie it now. Seek not the eaſe and pleaſure of a little walking breathing clay, when you ſhould be *ſeeking* and *ſore taſting* the everlaſting pleaſure. Here lyeth your *danger* and your *work*. Strive more againſt your own fleſh, than againſt all your Enemies in Earth and Hell: If you be ſaved from this, you are ſaved from them all. Chriſt ſuffered in the fleſh, to tell you that it is not pampering, but ſuffering that your fleſh muſt expect, if you will reign with him.

CHAP. V.

See the Directions how to ſpend every day, *Tom.* 2. *Chap.* 17.

Further Subordinate Directions, for the next Great Duties of Religion; neceſſary to the Right Performance of the former.

Directions for Redeeming or well improving TIME.

§. 1. TIME being Mans opportunity for all thoſe Works for which he liveth, and which his creator doth expect from him, and on which his endleſs life dependeth, the REDEEMING or well improving of it, muſt needs be of moſt high importance to him: And therefore it is well made by holy *Paul*, the great mark to diſtinguiſh the *Wiſe* from Fools: Epheſ. 5. 15, 16. *See then that you walk circumſpectly, not as Fools, but as wiſe, Redeeming the time*: So *Col.* 4. 5. I ſhall therefore give you ſpecial Directions for it, when I have firſt opened the nature of the duty to you, and told you what is meant by *Time*, and what by *Redeeming* it.

Whats meant by *Time*.

§. 2. *Time* in its moſt common acception is taken generally for all that ſpace of this preſent life which is our opportunity for all the works of life, and the meaſure of them. *Time* is often taken more ſtrictly, for ſome *ſpecial Opportunity* which is fitted to a ſpecial work; which we call the *ſeaſon* or the *fitteſt time*: In both theſe ſenſes *Time* muſt be Redeemed.

What are the ſpecial Seaſons of duty.

§. 3. As every *work* hath its *ſeaſon* which muſt be taken, *Eccleſ.* 3. 1. So have the greateſt works aſſigned us for God and our ſouls ſome *ſpecial ſeaſons* beſides our common time. 1. Some Times God hath fitted by *Nature* for his ſervice. So the *Time* of *Youth* and *health*, and ſtrength is ſpecially fitted for holy works. 2. Some *Time* is made ſpecially fit by *Gods Inſtitution*; as the *Lords Day* above all other days. 3. Some Time is made fit by *Governours appointment*: As the hour of Publick Meeting for Gods Worſhip, and Lecture-days; and the hour for family worſhip, which every Maſter of a family may appoint to his own houſhold. 4. Some Time is made fit by the *Temper of Mens Bodies*; The Morning hours are the beſt to moſt, and to ſome rather the Evening; and to all, the Time when the body is freeſt from pain and diſabling weakneſſes. 5. Some time is made fit by the *courſe of our neceſſary natural* or *civil buſineſs*; as the day is fitter than the ſleeping time of the night, and as that hour is the fitteſt wherein our other imployments will leaſt diſturb us. 6. Some Time is made fit by a *ſpecial ſhower of Mercy publick or private*; as when we dwell in godly families, among the moſt exemplary helpful company, under the moſt lively excellent means, the faithfulleſt Paſtors, the profitableſt Teachers, the beſt Maſters or Parents, and with faithful friends. 7. Some time is made fit by *particular acts* of *Providence*: as a Funeral Sermon at the death of any near us; as the preſence of ſome able Miniſter or private Chriſtian, whoſe company we cannot ordinarily have: or a ſpecial leiſure, as the Eunuch had to read the Scripture in his Chariot, *Acts* 8. 8. And ſome Time is made ſpecially fit by the *ſpecial workings of Gods Spirit* upon the heart; when he more than ordinarily illuminateth, teacheth, quickneth, ſoftneth, humbleth, comforteth, exciteth or confirmeth. As Time in general, ſo ſpecially theſe ſeaſons muſt be particularly improved for their ſeveral works: we muſt take the Wind and Tide while we may have it, and be ſure to ſtrike while the Iron is hot. 9. And ſome time is made fit by *others neceſſities* and the *call of God*: As it is the time to relieve the poor when they ask, or when they are moſt in want; or to help our neighbour when it will do him moſt good: to viſit the ſick, the impriſoned and afflicted in the needful ſeaſon, *Matth.* 25. Thus are the godly like Trees planted by the River ſide, which bring forth fruit in their ſeaſon, *Pſal.* 1. 3. So to *ſpeak in ſeaſon* to the ignorant and ungodly for their converſion, or to the ſorrowful for their conſolation, *Iſa.* 50. 4. 10. Our own *Neceſſity* alſo maketh our *ſeaſons*: So the *Time* of *age* and *ſickneſs* is made by *neceſſity* the ſeaſon of our ſpecial repentance and preparation for death and judgment: 11. The *preſent Time* is commonly made our ſeaſon, through the uncertainty of a fitter or of any more: Prov. 3. 27. *Withhold not Good from him to whom it is due, when it is in the power of thy hand to do it: Say not unto thy neighbours, Go and come again, to morrow I will give, when thou haſt it by thee:* Eccleſ. 11. 2. *Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth.* Prov. 27. 1. *Boaſt not thy ſelf of to morrow; for thou knoweſt not what a day may bring forth.* Gal. 6. 10. *As we have therefore opportunity, let us do good to all men; eſpecially to them who are of the houſhold of faith.* Theſe are our ſpecial ſeaſons.

What Redeeming Time ſuppoſeth.

§. 4. To *Redeem Time ſuppoſeth*, 1. That we know what we have to do with time, and on what we ought to lay it out; and of how great worth the things are for which we muſt *redeem* it: 2. That we highly value Time in order to this neceſſary work. 3. That we are ſenſible of the greatneſs of our ſin and loſs, in our negligent or wilful loſing ſo much as we have done already. 4. That we know the particular *ſeaſon* of each duty. 5. And that we let leſs by all that which we muſt part with in our *Redeeming Time*, than we do by Time it ſelf, and its due ends: Or elſe we will not make the bargain.

What it contains.

§. 5. And as theſe five things are *preſuppoſed*, ſo theſe following are *contained* in our *Redeeming Time*. 1. To *Redeem time* is to ſee that we caſt none of it away in vain; but uſe every Minute of it as a moſt precious thing, and ſpend it wholly in the way of duty. 2. That we be not only doing Good, but doing the *Beſt and Greateſt Good* which we are able and have a call to do. 3. That we do not only the *Beſt things*, but do them in the beſt

best *manner* and in the *greateſt meaſure*, and do as *much good* as poſſibly we can. 4. That we watch for ſpecial Opportunities. 5. That we preſently take them when they fall, and *improve* them when we *take them*. 6. That we part with all that is to be parted with, to ſave our *time*. 7. And that we forecaſt the preventing of Impediments, and the removal of our clogs, and the obtaining of all the Helps to expedition and ſucceſs in duty. This is the true *Redeeming* of our *Time*.

To what Uſes Time muſt be Redeemed.

§ 6. The *Ends* and *Uſes* which *Time* muſt be *Redeemed* for are theſe. 1. In general and ultimately, it muſt be all *for God*: Though not all employed directly *upon God*, in meditating of him, or praying to him; yet all muſt be laid out for him immediately or mediately; that is, either in ſerving him, or in preparing for his ſervice; in *mowing* or in *whetting*, in *travelling* or in *baiting* to fit us for travail: And ſo our time of *ſleep*, and *feeding*, and *needful recreation* is laid out for God. 2. *Time* muſt be *Redeemed*, eſpecially for Works of *Publick benefit*: For the Church and State: for the Souls of many: eſpecially by Magiſtrates and Miniſters, who have ſpecial charge and opportunity: who *muſt ſpend and be ſpent* for the peoples ſakes, though rewarded with ingratitude and contempt, 2 *Cor.* 12. 14, 15. 3. For your own Souls, and your everlaſting life: For ſpeedy Converſion without delay, if you be yet unconverted: For the killing of every ſoul-endangering ſin, without delay: For the exerciſe and increaſe of young and unconfirmed Grace, and the growth of knowledge; for the making ſure our calling and election: And for the ſtoring up Proviſions of *Faith*, and *Hope*, and *Love*, and *Comfort* againſt the Hour of Suffering and of death.

4. We muſt *Redeem time* for the *Souls* of every particular perſon, that we have opportunity to do good to: eſpecially for children, and ſervants, and others whom God hath committed to our Truſt. 5. For the welfare of our own Bodies, that they may be ſerviceable to our ſouls. 6. And laſtly for the *Bodily welfare* of others. And this is the order in which thoſe works lie, *for* which and *in* which our *Time* muſt be *Redeemed*.

From what and at what price it muſt be Redeemed.

The *Price* that *Time* muſt be *Redeemed* with is, 1. Above all, by our utmoſt *Diligence*: That we be ſtill doing, and put forth all our ſtrength, and run as for our lives; and *whatever* our hand ſhall find to do, that we do it with our might, remembring that there is no work, nor device, nor knowledge, nor wiſdom in the grave whither we go, *Eccleſ.* 9. 10. Our ſluggiſh eaſe is an eaſie price to be parted with for precious time. To *Redeem* it, is not to call back *Time paſt*; nor to ſtop *Time* in its haſty paſſage; nor to procure a long life on earth: but to ſave it, as it paſſeth, from being devoured and loſt, by *ſluggiſhneſs* and *ſin*. 2. *Time* muſt be *Redeemed* from the hands, and by the loſs, of *ſinful pleaſures*, ſports and revellings, and all that is of it ſelf, or by accident unlawful: from wantonneſs and licentiouſneſs and vanity, *Rom.* 13. 11, 12, 13, 14. Both theſe are ſet together. [*And that knowing the time, that now it is high time to awake out of ſleep: for now is our Salvation nearer than when we believed: The night is far ſpent; the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light: let us walk honeſtly as in the day, not in rioting and drunkenneſs: not in chambering and wantonneſs; not in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, and make not Proviſion for the fleſh to fulfil the luſts thereof.*] 3. *Time* muſt be *Redeemed* from things *indifferent* and *lawful* at another time, when things *neceſſary* do require it. He that ſhould ſave mens lives, or quench a fire in his houſe, or provide for his family, or do his Maſters work, will not be excuſed if he neglect it, by ſaying that he was about an indifferent or a *lawful* buſineſs. Natural reſt and ſleep muſt be parted with for time, when neceſſary things require it. *Paul* Preached till midnight being to depart on the morrow, *Act.* 20. 7. The Lamenting Church calling out for Prayer ſaith, *Ariſe: cry out in the night, in the beginning of the watches, pour out thy heart like water before the face of the Lord*, Lam. 2. 19. *Cleanthes* Lamp muſt be uſed by ſuch, whoſe Sun-light muſt be otherwiſe employed. 4. *Time* muſt be *redeemed* from *worldly buſineſs* and *commodity*, when matters of greater weight and commodity do require it. Trades, and Plow, and profit muſt ſtand by, when God calls us (by neceſſity or otherwiſe) to greater things. *Martha* ſhould not ſo much as *trouble* her ſelf in providing meat for Chriſt and his followers to eat, when Chriſt is offering her food for her ſoul, and ſhe ſhould with *Mary* have been hearing at his feet, *Luk.* 10. 42. Worldlings are thus called by him, Iſa. 55. 1, 2, 3. *Ho every one that thirſteth, come ye to the water——Wherefore do you ſpend your money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your Soul delight it ſelf in fatneſs,*——. 5. *Time* muſt be *Redeemed* from *ſmaller Duties*, which in their *Seaſon* muſt be done, as being no *duties*, when they hinder *Greater Duty* which ſhould then take place. It is a *duty* in its *time* and *place* to ſhew reſpect to neighbours and ſuperiours, and to thoſe about us, and to look to our Family Affairs: but not when we ſhould be at *Prayer* to God, or when a Miniſter ſhould be Preaching, or at his neceſſary ſtudies: Private Prayer and Meditation and viſiting the ſick are duties: But not when we ſhould be at Church, or about any greater Duty which they hinder.

The Directions Contemplative for Redeeming Time.

§. 8. Direct. 1. *Still keep upon thy Heart by Faith and Conſideration, the lively ſenſe of the Greatneſs and abſolute neceſſity of that work, which muſt command thy time; remembering who ſetteth thee on work, and on what a work he ſets thee, and on what terms, and what will be the end.* It is *God* that calleth thee to labour: And wilt thou ſtand ſtill or be doing other things, when God expecteth duty from thee? *Moſes* muſt go to *Pharaoh* when God bids him go: *Jonas* muſt go to *Nineve* when God bids him go: yea, *Abraham* muſt go to Sacrifice his Son when God bids him go. And you may go about your fleſhly pleaſures, when God commandeth you to his ſervice? He hath appointed you a work that is worth your time and all your labour; to know him, and ſerve him and obey him, and to ſeek everlaſting life! How diligently ſhould ſo excellent a work be done? and ſo bleſſed and glorious a maſter be ſerved? eſpecially conſidering the unutterable importance of our diligence! we are in the race appointed us by our Maker, and are to Run for an immortal Crown: It's Heaven that muſt be now won or loſt: And have we time to ſpare in ſuch a race? We are fighting againſt the Enemies of our ſalvation: The queſtion is now to be reſolved, whether the Fleſh, the World, and the Devil, or We, ſhall win the day, and have the Victory. And Heaven or Hell muſt be the iſſue of our warfare: And have we time to ſpare in the midſt of ſuch a fight? when our very *loſs of Time*, is no ſmall part of the enemies *conqueſt*? Our moſt wiſe Omnipotent Creator hath been pleaſed to make this preſent life to be the trying Preparation for another, reſolving that it ſhall go with us all for ever, according to our Preparations here: And can we play and loyter away our Time, that have ſuch a work as

Dir. 8.

this to do. O miſerable ſenſleſs ſouls! do you believe indeed *the Life everlaſting*, and that all your lives are given you now, to reſolve the queſtion whether you muſt be in Heaven or Hell for ever? Do you believe this? Again I ask you, Do you believe this? I beſeech you ask your Conſciences over and over, whether you do indeed believe it? Can you believe it, and yet have Time to ſpare? what! find Time to play away, and game away, and idle and prate away, and yet believe that this very Time is given you to prepare for life eternal? and that ſalvation or damnation lyeth on the race which *now*, even *now*, you have to run? Is not ſuch a man a Monſter of ſtupidity? If you were aſleep, or mad, it were the more excuſable to be ſo ſenſleſs: But to do thus awake, and in your wits! —— O where are the brains of thoſe men, and of what metal are their hardned hearts made, that can idle and play away that Time, that little Time, that only Time, which is given them for the everlaſting ſaving of their ſouls! Verily ſirs, if ſin had not turned the ungodly part of the world into a Bedlam, where it is no wonder to ſee a man out of his wits, people would run out with wonder into the Streets to ſee ſuch a monſter as this, as they do to ſee mad men in the Country where they are rare; and they would call to one another, Come and ſee a man, that can trifle and ſport away his Time, as he is going to Eternity, and is ready to enter into another world! Come and ſee a man that hath but a few days to win or loſe his ſoul for ever in, and is playing it away at Cards and Dice, or waſting it in doing nothing? Come and ſee a man that hath hours to ſpare, and caſt away upon trifles, with Heaven and Hell before his eyes. For thy ſouls ſake, conſider and tell thy ſelf, If thy eſtate in the world did lye upon the ſpending of this day or week, or if thy life lay on it, ſo that thou muſt live or dye, or be poor or rich, ſick or well, as thou ſpendeſt it, wouldſt thou then waſte it in dreſſings, or complement, or play? and wouldſt thou find any to ſpare, upon impertinent triflings? Or rather wouldſt thou not be up betime, and not about thy buſineſs, and turn by thy games, and thy diverting company, and diſappoint thy idle viſiters, and let them find that thou art not to be ſpoken with, nor at leiſure to do nothing, but wilt rather ſeem uncivil and moroſe, than be *undone!* And wouldſt thou do thus for a tranſitory proſperity or life, and doth not life eternal require much more? Will thy weighty buſineſs in the world reſolve thee, to put by thy friends, thy play fellows and ſports, and to ſhake off thy idleneſs? and ſhould not the buſineſs of thy ſalvation do it? I would deſire no more to confute the diſtracted Time waſters, when they are diſputing for their idle ſports and vanities, and asking, what harm is in Cards and Dice, and ſtage-plays, or tedious feaſts or complementing, adorning idleneſs, than if I could help them to one ſight of Heaven and Hell, and make them well know what greater buſineſs they have to do, which is ſtaying for them while they ſleep or play. If I were juſt now in diſputing the caſe with an idle Lady, or a ſenſual belly-ſlave or gameſter, and he were asking me ſcornfully, *what hurt is in all this?* if one did but knock at his door and tell him, The King is at the door and calls for you, it would make him caſt away his game and his diſpute: Or if the houſe were on fire, or a Child faln into the fire or water, or Thieves breaking in upon them, it would make the Ladies caſt by the other Lace or Ribbon? Or if there were but a good bargain or a Lordſhip to be got, they could be up and going, though ſports and game and gawdery were caſt off: And yet the foreſight of Heaven and Hell, though one of them is even at the door, will not do as much with them: Becauſe *Heaven* is as *nothing* to an *unbeliever*, or an *inconſiderate* ſenſleſs wretch; And as it is *nothing* to them when it ſhould *move* them, it ſhall be nothing to them when they would enjoy it. Say not, Recreation muſt be uſed in its ſeaſon: I know that *neceſſary whetting is no letting*: But God and thy own Conſcience ſhall tell thee ſhortly, whether thy Recreation, feaſtings, long dreſſings, and idleneſs, were a *neceſſary whetting* or refreſhment of thy Body to fit it for that work which thou waſt born and liveſt for; or whether they were the Paſtimes of a voluptuous fleſhly bruit, that lived in theſe pleaſures for the love of pleaſure. Verily if I lookt but on this one unreaſonable ſin of *Time-waſting*, it would help me to underſtand the meaning of *Luke* 15. 17. Εἰς ἑαυτὸν ἐλθὼν, that the Prodigal is ſaid to *Come to himſelf*; and that *converſion* is the bringing a man to his wits.

§. 9. Direct. 2. *Be not a ſtranger to the condition of thy own ſoul, but look home till thou art acquainted what ſtate it is in, and what it is in danger of, and what it wanteth, and how far thou art behind hand in thy proviſions for immortality: and then be an idle Time-waſter if thou canſt.* Could I but go down with thee into that dungeon Heart of thine, and ſhew thee by the light of truth what is there! could I but let in one convincing beam from Heaven, which might fully ſhew thee what a condition thou art in, and what thou haſt to do with thy remaining Time, I ſhould have no need to diſpute thee out of thy childiſh fooleries, nor to bid thee be up and doing for thy ſoul, no more than to bid thee ſtir if a Bear were at thy back, or the houſe in a flame about thy ears. Alas, our ordinary Time-waſters are ſuch, as were yet unconverted carnal wretches, and are the while in the power of the Devil, who is the chief maſter of the ſport, and the greateſt gainer. They are ſuch as are utter ſtrangers to the regenerating ſanctifying work of the Holy Ghoſt; and are yet unjuſtified, and under the guilt of all their ſins, and certain to be with Devils in Hell for ever, if they dye thus before they are converted! This is true, ſinner, and thou wilt ſhortly find it ſo, by grace or vengeance, though thy blind and hardned heart now riſe againſt the mention of it!) And is this a caſe for a man to ſit at cards and dice in, or to ſport and ſwagger in? The Lord have mercy on thee, and open thy eyes before it is too late, or elſe thy Conſcience will tell thee for ever in another manner than I am telling thee now, that thou hadſt need to have better improved thy Time, and hadſt greater things to have ſpent it in. What, for a man in *thy caſe!* in an unrenewed, unſanctified, unpardoned ſtate, to be thus caſting away that *little Time*, which all his *hopes* lye on: and in which, if ever, he muſt be recovered, and ſaved! O Lord, have mercy on ſuch ſenſleſs ſouls, and bring them to themſelves before it be too late! I tell thee man, an enlightned perſon that underſtandeth what it is, and hath eſcaped it, would not for all the Kingdoms of the world, be a week or a day in thy condition, for fear leſt death cut off his hopes and ſhut him up in Hell that very day: He durſt not ſleep quietly in thy condition a night, leſt death ſhould ſnatch him away to Hell, and canſt thou ſport and play in it, and live ſecurely in a ſenſual courſe? O what a thing is it to be hoodwinkt in miſery, and to be led aſleep to Hell? who could perſwade men to live thus awake, and go dancing to Hell with their eyes open! O if we ſhould but imagine a *Peter* or a *Paul* or any of the bleſſed, to be again brought into ſuch a caſe as one of theſe unſanctified ſinners, and yet to know what now they know! what would they do? would they feaſt, and game, and play and trifle away their time in it? or would they not rather ſud-

Dir. 2.

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denly bewail their former miſpent time, and all their ſins, and cry day and night to God for mercy, and fly to Chriſt, and ſpend all their time in Holineſs and obedience to God: Alas poor ſinner, do but look into thy heart, and ſee there what thou haſt yet to do) of greater weight than trimming and playing:) I almoſt tremble to think and write what a caſe thou art in, and what thou haſt to do, while thou liveſt as if thou hadſt Time to ſpare! If thou know not, I will tell thee, and the Lord make thee know it: Thou haſt a hardened heart to be yet ſoftened; and an unbelieving heart to be brought to a lively powerful Belief of the word of God and the unſeen world: Thou haſt an unholy Heart and life to be made Holy, if ever thou wilt ſee the face of God, *Heb.* 12. 14. *Matth.* 18. 3. *Joh.* 3. 3, 5, 6. Thou haſt a Heart-full of ſins to be mortified and ſubdued: and an unreformed life to be reformed: (And what abundance of particulars do theſe Generals contain!) Thou haſt a pardon to procure through Jeſus Chriſt, for all the ſins that ever thou didſt commit, and all the duties which ever thou didſt omit: Thou haſt an offended God to be reconciled to, and for thy eſtranged ſoul to know as thy Father in Jeſus Chriſt: what abundance of Scripture truths haſt thou to learn which thou art ignorant of? How many holy duties, as Prayer, meditation, holy conference, *&c.* to learn which thou art unskilful in? and to perform when thou haſt learned them? How many works of Juſtice and Charity to mens ſouls and bodies haſt thou to do? How many needy ones to relieve as thou art able? and the ſick to viſit, and the naked to cloath, and the ſad to comfort, and the ignorant to inſtruct, and the ungodly to exhort? *Heb.* 3. 13. *Heb.* 10. 25. *Epheſ.* 4. 29. what abundance of duty haſt thou to perform in thy Relations? to Parents or Children, to Husband or Wife, as a Maſter or a Servant, and the reſt? Thou little knoweſt what ſufferings thou haſt to prepare for! Thou haſt Faith and Love, and Repentance, and Patience, and all Gods graces, to get and to exerciſe daily, and to increaſe? Thou haſt thy accounts to prepare, and aſſurance of ſalvation to obtain, and Death and Judgment to prepare for: what thinks thy heart of all this work: Put it off as lightly as thou wilt, it is God himſelf that hath laid it on thee, *and it muſt be done* in time or thou muſt be undone for ever: And yet it muſt not be thy *toyl*, but thy *delight*: This is appointed thee for thy chiefeſt recreation. Look into the Scripture and into thy Heart, and thou wilt find that all this is to be done. And doſt thou think in thy Conſcience that this is not greater buſineſs, than thy gawdy dreſſings, thy idle viſits, or thy needleſs ſports? which is more worthy of thy Time.

Dir. 3. §. 10. Direct. 3. *Remember how gainful the Redeeming of Time is, and how exceeding comfortable in the review?* In Merchandize, or any trading; in husbandry or any gaining courſe, we uſe to ſay of a man that hath grown rich by it, that he hath made uſe of his Time! But when Heaven, and communion with God in the way, and a life of holy ſtrength and comfort, and a death full of joy and hope, is to be the gain, how cheerfully ſhould Time be Redeemed for theſe? If it be pleaſant for a man to find himſelf thrive and proſper in any riſing or pleaſing employment, How pleaſant muſt it be continually to us, to find that in redeeming Time the work of God and our ſouls do proſper? Look back now on the Time that is paſt, and tell me which part is ſweeteſt to thy thoughts: However it be now, I can tell thee, at death, it will be an unſpeakable comfort, to look back on a well ſpent life; and to be able to ſay in humble ſincerity, My time was not caſt away on worldlineſs, ambition, idleneſs, or fleſhly vanities or pleaſures; but ſpent in the ſincere and laborious ſervice of my God, and making my calling and election ſure, and doing all the good to mens ſouls and bodies that I could do in the world: It was entirely devoted to God and his Church and the good of others and my ſoul: What a joy is it when going out of the world, we can in our place and meaſure ſay with our bleſſed Lord and pattern, John 17. 4, 5. [*I have Glorified thee on earth: I have finiſhed the work which thou gaveſt me to do: and now O Father, glorifie me with thy ſelf.*] Or as *Paul*, 1 Tim. 4. 6, 7, 8. [*I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight: I have finiſhed my courſe: I have kept the faith: Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the Righteous Judge ſhall give——*] And 2 *Cor.* 1. 12. [*For our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, we have had our converſation in the world.*] It's a great comfort in ſickneſs to be able to ſay with *Hezekiah*, Iſa. 38. 3. *Remember now O Lord I beſeech thee, how I have walked before thee, in truth and with a perfect heart, and have done that which is good in thy ſight:* O Time well ſpent is a precious cordial to a ſoul that is going to its final ſentence, and is making up its laſt and general accounts: Yea, the reviews of it will be joyful in Heaven, which is given, though moſt *freely* by the *Covenant antecedently*, yet *as a Reward* by our moſt *righteous judge*, when he comes to ſentence men according to that Covenant.

§. 11. Direct. 4. *Conſider on the contrary how ſad the review of ill ſpent time is, and how you will wiſh you had ſpent it when it is gone.* Haſt thou *now* any comfort in looking back on thy deſpiſed hours? I will not ſo far wrong thy underſtanding, as to queſtion whether thou know that thou muſt dye. But thy ſin alloweth me to ask thee, Whether at the dying hour it will be any comfort to thee to remember thy *paſtimes?* And whether it will then better pleaſe thee, to find upon thy account, ſo many hours ſpent in doing good to others, and ſo many in prayer, and ſtudying the Scriptures and thy Heart, and in preparing for death and the life to come; ſo many in thy calling obediently managed in order to eternity; or to hear, ſo many hours ſpent in idleneſs, and ſo many in needleſs ſports and plays, hawking and hunting, courting and wantonneſs, and ſo many in gathering and providing for the fleſh, and ſo many in ſatisfying its greedy luſts. Which reckoning doth thy Conſcience think would be moſt comfortable to thee at the laſt? I put it to thy own Conſcience, if thou wert to dye to morrow, how thou wouldſt ſpend this preſent day? Wouldſt thou ſpend it in idleneſs and vain paſtimes? Or if thou wert to dye this day, where wouldſt thou be found, and about what exerciſes? Hadſt thou rather death found thee in a Play-houſe, a Gaming-houſe, an Ale-houſe in thy fleſhly jollity and pleaſure? Or in a holy walking with thy God, and ſerious preparing for the life to come? Perhaps you'l ſay, that, *If you had but a day to live, you would lay by the labours of your calling, and yet that doth not prove them ſinful.* But I anſwer, There is great difference between an *evil*, and a ſmall unſeaſonable Good: If death found thee in thy honeſt calling, holily managed, Conſcience would not trouble thee for it as a ſin: And if thou rather chooſe to dye in *prayer*, it is but to chooſe a greater duty in its ſeaſon: But ſure thou wouldſt be loth on another account to be found in thy Time-watting pleaſures! And Conſcience, if thou have a Conſcience, would make thee dread it as a ſin: Thou wilt not wiſh at death that thou hadſt *never laboured* in thy lawful calling, though thou

Dir. 4.

wouldſt

wouldſt be found in a more ſeaſonable work: But thou wilt wiſh then, if thou underſtand thy ſelf, that thou hadſt never loſt one minutes Time, and never known thoſe ſinful vanities and temptations which did occaſion it. O ſpend thy Time as thou wouldſt review it!

Dir. 5. §. 12. Direct. 5. *Go hear and mark how other men at Death do ſet by Time, and how they wiſh then that they had ſpent it.* It is hardly poſſible for men in health, eſpecially in proſperity and ſecurity, to imagine how precious Time appeareth to an awakened dying man! Ask them then whether life be too long, and men have any Time to ſpare? Ask them then whether ſlugging or working, playing or praying be the better ſpending of our Time? Both Good and Bad, ſaints and ſenſualiſts, do uſe then to be high eſteemers of Time. O then what would an ungodly unprepared ſinner give, for ſome of the Time which he uſed before as nothing worth? Then the moſt Holy ſervants of Chriſt are ſenſible how they ſinned, in loſing any of their Time! O then how earneſtly do they wiſh, that they had made much of ever minute? And they that did moſt for God and their ſouls, that they had done much more: Now if they were to pray over their prayers again, how earneſtly would they beg: And how much more good would they do, if Time and Talents were reſtored: I knew familiarly a moſt holy, grave and Reverend Divine, who was ſo affected with the words of a Godly woman, who at her death, did often and vehemently cry out, *O Call Time again! O call Time again!* that the ſenſe of it ſeemed to remain on his heart, and appear in his praying, preaching, and converſation to his death. *Now* you have Time to caſt away upon every *nothing*: But *then* you will ſay with *David*, Pſalm 89. 47. *Remember how ſhort my Time is!* And as *Hagar* ſate down and *wept when her water was ſpent*, Gen. 21. 15, 16. So then you will lament when Time is gone or juſt at an end, that you ſet no more by it, while you had it! O ſleepy ſinner! Thy heart cannot now conceive how thou wilt ſet by *Time*, when thou heareſt the Phyſician ſay, *You are a dead man!* And the Divine ſay, You muſt prepare now for another world! When thy heart ſaith, All my days are gone! I muſt live on earth no more! all my preparing *time* is at an end! Now what is undone muſt be undone for ever! O that thou hadſt now but the eſteem of Time, which thou wilt have then, or immediately after! Then, [O pray for me, that God will recover me and try me once again! O then how I would ſpend my time!] And is it not a moſt incongruous thing to ſee the ſame perſons, now idle and toy away their time, and perhaps think that they do no harm, who know that ſhortly they muſt cry to God, [O for a little more Time, Lord, to do the great work that's yet undone! A little more Time to make ſure of my ſalvation!] May not God then tell you, had you Time till you knew not what to do with it! You had ſo much Time that you had many and many an hour to ſpare for idleneſs and vanity, and that which you were not aſhamed to call *Paſtime*.

Dir. 6. §. 13. Direct. 6. *Remember alſo that when Judgment comes God will call you, to account, both for every hour of your miſpent Time, and for all the Good which you ſhould have done in all that time, and did it not.* If you muſt *give account for every idle word*, then ſure for every *idle hour*, Matth. 12. 36. And if we muſt be judged according to all the talents we have received, and the improvement of them required of us, then certainly for ſo precious a talent as our Time, *Matth.* 25. And how ſhould that man ſpend his Time that believeth he muſt give ſuch account of all? Even to the moſt juſt and Holy God, who will judge all men according to their works; and cauſe them all to reap as they have ſowed. O ſpend your *Time* as you would *hear* of it in Judgment.

§. 14. Direct. 7. *Remember how much time you have loſt already: and therefore if you are not impenitent, and inſenſible of your loſs, it will provoke you to redeem with the greater diligence, the remnant which mercy ſhall vouchſafe you.* *Dir.* 7. How much loſt you in childhood, youth and riper age! How much have you loſt in ignorance? How much in negligence? How much in fleſhly pleaſure and vanity? How much in worldlineſs, and many other ſins? O that you knew but what a loſs it was, if it had been but one year, or week, or day. Do you think you have ſpent your Time as you ſhould have done? And as beſeemed thoſe that had ſuch work to do? If not; do you repent of it, or do you not? If you do not, you have no hope to be forgiven! If you do Repent, you will not ſure go on to do the ſame. Who will believe that he Repents of gaming, revelling, or other idle loſs of time, who doth ſo ſtill while he profeſſeth to Repent? He that hath loſt the beginning of the day, muſt go the faſter in the end, if he will perform ſo great a journey. Can you remember the hours and years that you have miſpent, in the follies of childhood, and the vanities of inconſiderate youth, and yet ſtill trifle, and not be provoked by penitent ſhame and fear to diligence? Have you not yet caſt away enough of ſuch a precious treaſure, but you will alſo vilifie the little which remains?

§. 15. Direct. 8. *Remember the ſwift and conſtant motion of your neglected Time.* *Dir.* 8. What haſte it makes: And never ſtays: That which was here while you ſpake the laſt word, is gone before you can ſpeak the next. Whatever you are doing, or ſaying, or thinking off, it's paſſing on without delay. It ſtayeth not while you ſleep: Whether you remember and obſerve it and make uſe of it, or not, it glides away: It ſtayeth not your leiſure. It haſteth as faſt while you play as while you work; while you ſin, as when you repent. No Monarch ſo potent as to command it a moment to attend his will: We have no more *Joſhua's* to ſtop the Sun: It is above the juriſdiction of the Princes of the earth: It will not hear them if they command or requeſt it to delay its haſte, but the ſmalleſt moment: Crowns and Kingdoms would be no price, to hire it to loiter but while you draw another breath. Your lives are not like the cloaths of the *Iſraelites* in the wilderneſs, that wax not old: But like the proviſions of the *Gibeonites*, worn and waſted while you are paſſing but a little way. And is *Time* ſo *ſwift*, and *you* ſo *ſlow?* Will you ſtand ſtill and ſee it paſs away, as if you had no uſe for it; no work to do, nor no account to give?

§. 16. Direct. 9. *Conſider alſo how unrecoverable Time is when it's paſt.* *Dir.* 9. Take it now or it's loſt for ever. All the men on earth, with all *their power*, and all their *wit*, are not able to recal one minute that is gone: All the riches in this world cannot redeem it, by reverſing one of thoſe hours or moments, which you ſo prodigally caſt away for nothing. If you would cry and call after it till you tear your hearts, it will not return. Many a thouſand have tryed this by ſad experience, and have cryed out too late, O that we had now that Time again which we made ſo light of: But none of them did ever attain their wiſh: No more will you. Take it therefore while you have it: It is now as liberal to the pooreſt beggar as to the greateſt Prince: Time is as much *yours* as *his*. Though in your youth and folly you ſpend as out of the full heap, as if Time would

would never have an end, you ſhall find it is not like the widows oyl, or the loaves and fiſhes multiplyed by a Miracle: But the hour is at hand, when you will wiſh you had gathered the fragments and the ſmalleſt crumbs, that nothing of ſo precious a commodity had been loſt; even the little minutes, which you thought you might neglect and be no loſers. Try whether you can ſtop the *preſent moment*, or *recall* that which is gone by already, before you vilifie or loiter away any more; leaſt you repent too late.

Dir. 10. *Ex ipſâ vitâ diſcedimus, tanquam ex hoſpitio, non tanquam ex domo: Commorandi enim nobis Natura diverſorium non habitandi domum dedit.* Cic. in Cat. Maj.

§. 17. Direct. 10. *Think alſo how exceeding little Time thou haſt, and how near thou alway ſtandeſt to eternity,* Job 7. 1. *Is there not an appointed time to man upon earth? Are not his days alſo like the days of an hireling?* Job 14. 1, 2. *Man that is born of a woman is of few days and full of trouble: He cometh forth like a flower, and is cut down: He fleeth alſo as a ſhadow and continueth not,* Job 9. 25, 26. *Now my days are ſwifter than a poſt: they flee away: they ſee no good: they are paſſed away as the ſwift ſhips; as the Eagle that haſteth to the prey.* O what is this inch of haſty Time? How quickly will it all be gone? Look back on all the Time that's paſt: If thou have lived threeſcore or fourſcore years? what is it now? Doth it not ſeem as yeſterday ſince thou waſt a child? Do not days and nights wheel on apace? O man, how ſhort is thy abode on earth? How ſmall a Time will leave thee in eternity? What a ſmall and haſty moment will bring thee to the ſtate in which thou muſt remain for ever? Every night is as the death or end, of one of the few that are here allotted thee. How little a while is it till thy mortal ſickneſs? Till thou muſt lye under languiſhing decays and pain? Till thy vital powers ſhall give up their office, and thy pulſe ſhall ceaſe, and thy ſoul ſhall take its ſilent undiſcerned flight, and leave thy body to be hid in darkneſs, and carryed by thy friends to the common earth? How ſhort a Time is it betwixt this and the digging of thy grave? Betwixt thy pleaſures in the fleſh, and thy ſad farewel, when thou muſt ſay of all thy pleaſures, They are gone? Betwixt thy cares and buſineſſes for this world, and thy entrance into another world, where all theſe vanities are of no eſteem? How ſhort is the Time between thy *ſin*, and thy account in judgment? Between the pleaſure and the pain? And between the patient holineſs of the Godly, and their full reward of endleſs joys? And can you ſpare any part of ſo ſhort a life? Hath God allotted you ſo little Time, and can you ſpare the Devil any of that little? Is it not *all* little enough for ſo great a work, as is neceſſary to your ſafe and comfortable death? O remember when ſloth or pleaſure would have any, how little have you in all? And out of how ſmall a ſtock you ſpend? How little you have for the *one thing neceſſary*? The providing for eternal life? And how unſeaſonable it is to be playing away time, ſo near the entrance into the endleſs world?

Dir. 11. §. 18. Direct. 11. *Remember alſo how uncertain that little Time is which you muſt have.* As you know it will be *ſhort*, ſo you know not *how ſhort*. You never yet ſaw the day or hour, in which you were ſure to ſee another. And is it a thing becoming the Reaſon of a man, to flug or caſt away that day or hour, which for ought he knows may be his laſt? You think that though you are not *certain*, yet you are *likely* to have more? But nothing that is *hazardous* ſhould be admitted in a buſineſs of ſuch moment. Yea when the *longeſt* life is *ſhort*; and when ſo frail a body liable to ſo many hundred maladies and caſualties, and ſo ſinful a ſoul, do make it *probable* as well as *poſſible*, that the thred of thy life ſhould be cut off ere long, even much before thy natural period; When ſo many ſcore at younger years, do come to the grave, for one that arriveth at the ripeneſs of old age; is not then the *uncertainty* of thy Time, a great aggravation of the ſinfulneſs of thy not redeeming it? If you were ſure you had but *one year* to live, it would perhaps make you ſo wiſe, as to ſee that you had no Time to ſpare. And yet do you waſte it, when you know not that you ſhall live another *day*. Many a one is this week trifling away their Time, who will be dead the *next week*; who yet would have ſpent it better if they had thought but to have dyed the next *year*. O man! what if death come before thou haſt made thy neceſſary preparation? Where art thou then? When Time is *uncertain* as well as *ſhort*, haſt thou not work enough of weight to ſpend it on? If Chriſt had ſet thee to attend and follow him in greateſt holineſs a thouſand years, ſhouldſt thou not have gladly done it? And yet canſt thou not hold out for ſo ſhort a life? Canſt thou not watch with him *one* hour? He himſelf was provoked by the nearneſs of his death, to a ſpeedy diſpatch of the works of his life? And ſhould not we? *Mat.* 26. 18. He ſendeth to prepare his laſt communion feaſt with his Diſciples, thus: *My time is at hand: I will keep the paſſoever at thy houſe with my diſciples.* And Luke 22. 15. *With deſire have I deſired to eat this paſſoever with you before I ſuffer*: So ſhould you rather ſay, My *time is ſhort*, my death is at hand; and therefore it concerneth me to live in the knowledge and communion of God, before I go hence into his preſence, eſpecially when as Eccleſ. 9. 12. *Man knoweth not his time.* Many thouſands would have done better in their preparations, if they had known the period of their time, Matth. 24. 43. *But know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up: Therefore be ye alſo ready: For in ſuch an hour as ye think not, the ſon of man cometh?* Mar. 13. 33. *Take ye heed, watch and pray, for ye know not when the time is.*

Dir. 12. §. 19. Direct. 12. *Never forget what attendance thou haſt while thou art idling or ſinning away thy Time: How the patience and mercy of God are ſtaying for thee: And how Sun and Moon and all the creatures are all the while attending on thee?* And muſt God ſtand by, while thou art yet a little longer abuſing and offending him? Muſt God ſtay till thy Cards, and Dice, and Pride, and worldly unneceſſary cares will diſmiſs thee and ſpare thee for his ſervice? Muſt he wait on the Devil the world and the fleſh, to take their leavings, and ſtay till they have done with thee? Canſt thou marvel if he make thee pay for this? If he turn away and leave thee to ſpend thy time, in as much vanity and idleneſs as thou deſireſt? Muſt God and all his creatures wait on a careleſs ſinner, while he is at his fleſhly pleaſures? Muſt *life* and *time* be continued to him, while he is doing nothing that is worthy of his *Life* and *time*? *The long-ſuffering of God did wait on the diſobedient, in the days of* Noah, 1 Pet. 3. 20. But how dear did they pay for the contempt of this forbearance?

Dir. 13. §. 20. Direct. 13. *Conſider ſoberly of the ends for which thy life and Time are given thee by God:* God made not ſuch a creature as man for nothing? He never gave thee an hours Time for nothing: The *life and time of bruits and plants* is given them to be ſerviceable to *thee*: But what is *thine* for? Doſt thou think in thy Conſcience that any of thy Time is given thee in vain? When thou art ſlugging, or idling, or playing it away, doſt thou think in thy Conſcience that thou art wiſely and honeſtly anſwering the ends of thy Creation and Redemption and hourly preſervation? Doſt thou think that God is ſo unwiſe, or diſregardful of thy *Time* and *thee*, as to give thee *more* than thou haſt need of? Thou wilt blame thy

Taylor if he cut out more cloath, than will make thy garments meet for thee, and agreeable to thy use: And thou wilt blame thy Shoomaker if he make thy Shooes too big for thee. And doſt thou think that God is ſo laviſh of Time, or ſo unskilful in his works of providence, as to cut thee out more *Time*, than the *work* which he hath cut thee out requireth? He that will call thee to a reckoning for all, hath certainly given thee none in vain. If thou canſt find an hour that thou haſt nothing to do with, and muſt give no account for, let that be the hour of thy *paſtime*. But if thou kneweſt thy need, thy danger, thy hopes and thy work, thou wouldſt never dream of having Time to ſpare. For my own part, I muſt tell thee, if thou have Time to ſpare, thy caſe is very much different from mine! It is the daily trouble and burden of my mind, to ſee how *ſlowly* my *work* goes on, and how *haſtily* my *Time*! and how much I am like to leave undone, which I would fain diſpatch! How great and important buſineſſes are to be done, and how ſhort that life is like to be, in which they muſt be done, if ever! Methinks if every day were as long as ten, it were not too long for the work which is every day before me, tho' not incumbent on me as my preſent duty (for God requireth not impoſſibilities,) yet exceeding deſirable to be done. It is the *Work* that makes the *Time* a mercy: The *Time* is for the *Work*: If my *work* were done, which the good of the Church and my ſoul requireth, what cauſe had I to be glad of the ending of my Time, and to ſay with *Simeon*, *Lord, now letteſt thou thy ſervant depart in peace*. Remember then that God never gave thee one minute to ſpend in vain; but thy very eaſe, and reſt, and recreations muſt be but ſuch and ſo much as fit thee for thy work; and as help it on, and do not hinder it: He redeemed and preſerveth us, that we *might ſerve him in holineſs and righteouſneſs before him all the days of our lives*, Luke 1.74, 75.

Dir. 14. §. 21. Direct. 14. *Remember ſtill that the Time of this ſhort uncertain life is all that ever you ſhall have for your preparation for your endleſs life.* When this is ſpent, whether well or ill, you ſhall have no more. God will not try thoſe with another life on earth, that have caſt away and miſpent this. There is no returning hither from the dead, to mend that which here you did amiſs. What good you will do muſt Now be done; And what Grace you would get, muſt *Now* be got. And what prepiration for Eternity you will ever make, muſt *Now* be made! 2 Cor. 6. 2. *Behold now is the accepted time! Behold now is the day of ſalvation!* Heb. 3. 7, 13. *Wherefore, as the Holy Ghoſt ſaith, To day if ye will hear his voice, harden not your hearts———But exhort one another daily while it is called to day, leſt any of you be hardened by the deceitfulneſs of ſin.* Have you but *one* life here to live, and will you loſe that *one*, or any part of it? Your time is already meaſured out: The glaſs is turned upon you: Rev. 10. 5, 6. *And the Angel———lifted up his hand to Heaven, and ſware by him that liveth for ever and ever,——that Time ſhould be no longer.* Therefore *whatever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.* Eccleſ. 9. 10. What then *remaineth*, but that *the Time being ſhort, and the faſhion of theſe things paſſing away*, you uſe the world as if you uſed it not, and redeem this *Time* for your eternal happineſs, 1 *Cor.* 7. 29.

See my Book called *Now or Never.*

Dir. 15. §. 22. Direct. 15. *Remember ſtill that ſin and Satan will loſe no time: and therefore it concerneth you to loſe none: The Devil your adverſary goeth about like a roaring Lyon, ſeeking whom he may devour:* 1 Pet. 5.8. *Be ſober* therefore and *viligant to reſiſt him*, V. 7, 9. If he be *buſie* and you *be idle*, if he be at work in ſpreading his Nets, and laying his ſnares for you, and you be at play and do not mind him, it is eaſie to fore-tell you what will be the iſſue. If your enemies be fighting while you ſit ſtill or ſleep, it is eaſie to prognoſticate who will have the Victory. The weeds of corruption are continually growing: ſin like a conſtant ſpring is ſtill running: The world is ſtill enticing; and the fleſh is ſtill inclining to its prohibited delights: None of theſe Enemies will make a Truce, or a Ceſſation with you, to ſit as long as you ſit ſtill! So far are they from forbearing you, while you are idle, or gratifying the fleſh, that even this is the fruit and evidence of their induſtry and ſucceſs. Loſe no Time then, and admit of no interruptions of your work, till you can perſwade your enemies to do the like.

§. 23. Direct. 16. *Conſider what a ſenſeleſs contradiction it is of you, to overlove your Lives, and yet to caſt away your Time.* What is your *Time* but the duration of your lives? You are loth to dye, and loth your *Time* ſhould be at an end: and yet you can as prodigally caſt it away, as if you were weary of it, or longed to be rid of it. Is it only the laſt hours, that you are loth to loſe? Are not the middle parts as precious, and to be ſpared and improved? Or is it only to *have Time*, and not to *uſe* it, that you deſire? No means is good for any thing, but to further the attainment of the end: It is not *good to you*, if it *do you no good.* To *have food* or *rayment* without any *uſe* of them, is as bad as not to have them. If you ſaw a man tremble with fear leſt his purſe be taken from him, and yet take out his mony himſelf, and caſt it away, or give it all for a ſtraw or feather, what would you think of that mans wit? And do not you do the like and worſe, when you are afraid leſt *Death* ſhould end your *Time*, and yet you your ſelves will idle it away, and play it away, and give it for a little worldly pelf? But I know how it is with you. It is for the preſent pleaſure of the fleſh, and for the ſweetneſs of life it ſelf, that you value life, and are ſo loth to die, and not for any higher ends: but this is to be *bruitiſh*, and to unman your ſelves, and ſimply to vilifie your lives, while you idolize them: Such mad contradictions ſin infers. You make your *Life* your ultimate end, and deſire to Live but for *Life it ſelf*, or the *pleaſures* of life, and ſo you make it inſtead of God and Heaven, which ſhould be intended as your proper end: And yet while you refer it not to theſe higher ends, and uſe it but for the preſent pleaſure; you vilifie your ſelves and it, as if Man did differ from a Dog or other Brute, but in ſome poor degree of preſent pleaſure. *Dir.* 16.

§. 24. Direct. 17. *Conſider that in your loſs of Time, you loſe all the mercies of that time.* For *Time* is pregnant with great unvaluable mercies: It is the *Cabinet* that containeth the *Jewels*: If you throw away the purſe, you throw away the mony that is in it: O what might you get in thoſe precious hours which you caſt away? How much better a treaſure than *mony* might you win? How much ſweeter a pleaſure than all your Games and Sports might you enjoy? You might be ſolliciting God for life eternal! You might be *uſing* and increaſing grace! You might be viewing by faith, the bleſſed place and company in which you may abide for ever. All this and more, you are loſing while you are loſing *time*. You chooſe as a pleaſure that heavy curſe, Lev. 26. 20. *Your ſtrength ſhall be ſpent in vain.* Why do you not alſo take it for a pleaſure, to caſt away your gold, or health? I tell you, a very *little time*, is worth a great deal of Gold and Silver. You caſt away a more precious commodity. *Dir.* 17.

§. 25. Direct. 18. *Think ſeriouſly how Chriſt and his Apoſtles, and holieſt ſervants in all ages ſpent their Time.* They ſpent it in praying, and preaching, and holy conference, and in doing good, and in the works of their outward callings in ſubſerviency to theſe: But not in Cards, or Dice, or Dancing, or Stage-plays, *Dir.* 18.

plays, or pampering the flesh, nor in the pursuit of the profits and honours of the world. I read where Christ was *all night in praying*, Luke 6. 12. but not where he spent an *hour in playing*. I know you will say, that you expect not to reach their degree of holiness. But let me remember you, that he is not *sincere* that *desireth not* to be *perfect*. And that he is graceless, who wilfully keepeth any beloved sin, which he had not rather be delivered from; and that wilfully refuseth any duty, and had not rather perform it as he ought. And that *you* are the *more needy*, tho' Christ, and his Apostles, and Servants, were the more Holy! And that the *poor* have more *need* to *beg*, and *work*, and be *sparing* of what they have, than the *rich*: And therefore if Christ and his holiest servants, were sparing of their time, and spent it in works of holiness and obedience, have not you *greater need* to do so than they? Have not you more need to *pray* and learn Gods Word, and prepare for death, than Christ and his Apostles? Are you not more behind hand, as having lost much time? Let your wants instruct you.

Dir. 19. §. 26. Direct. 19. *Forget not that a spending time may come, when you will think all too little, that now you can provide, by the most diligent redeeming of your time.* If a Garrison expect a Siege, so sharp and long as will spend up their provisions, they will prepare accordingly that they perish not by famine. Temptations may be stronger, and then you will find that you should now have gathered strength to overcome them; and have bestirred you in the *getting day*, that you might be *able to stand in the evil day*, Eph. 6. 13. It is those that now loyter and lose their time, and gather not knowledge and strength of grace, who fall in tryal: when sufferings for righteousness sake, shall be as a siege to you, and when poverty, wrongs, provocations, sickness and the face of death shall be as a siege to you, then you will find all your faith, and hope, and love and comfort to be too little; and then you will wish that you had now bestir'd you, and laid in better provision, and *laid up a good foundation or treasure in store for the time to come.* 1 Tim. 6. 19.

Dir. 20. §. 27. Direct. 20. Lastly, *forget not how Time is esteemed by the damned, whose time and hope is gone for ever; and how thou wilt value it thy self if thou sin thy soul into that woful state.* What thinkest thou would those miserable creatures now give (if they had it) but for one days time, upon those terms of mercy which thou dost now enjoy it? Would they sleep it away, or be at their games and merriments, while God is offering them Christ and Grace? Dost thou think they set not a higher price on Time and mercy, than sinners upon earth? Doth it not tear their very hearts for ever, to think how madly they consumed their lives? and wasted the only Time that was given them to prepare for their salvation? Do those in Hell now think them wise, that are idling or playing away their time on earth? O no! their feeling and experience sufficiently confuteth all that Time-wasters now plead for their sottish prodigallity. I do not believe that thou canst at once believe the Word of God, concerning the state of damned souls, and yet believe that thy idle, and vain expence of Time, would not vex thy conscience, and make thee even rage against thy self, if ever sin should bring thee thither! O then thou wouldst see, that thou hadst greater matters to have spent thy *time* in, and that it deserved a higher estimation and improvment. O man! beseech the Lord to prevent such a conviction, and to give thee a heart to prize thy *time* before it is gone; and to know the *worth* of it, before thou know the *want* of it.

Mors iis terribilis est, quorum cum vita omnia extinguntur, Cicero. Parad. 1.

Tit. 2. *Directions Contemplative for Redeeming Opportunity.*

See the many aggravations of sinful Delay in my Directions for found Conversion.

§. 28. OPportunity or *Season* is the flower of Time! *All Time* is precious; but the *season* is *most* precious: The *present Time* is the *season* to works of *present necessity*: And for others, they have all their *particular seasons*, which must not be let slipt.

Direct. 1. *Remember that it is the great difference between the happy Saint and the unhappy world, that one is wise in time, and the other is wise too late*: The *godly* know while knowledge will do good: The *wicked* know when knowledge will but torment them. All those that you see now so exceedingly contrary in their judgement to the godly, will be of the very same opinion shortly, when it will do them no good. Bear with their difference and contradiction; for it will be but a very little while. There is not one man that now is the furious enemy of holiness, but will confess ere long, that Holiness was best: Do they now despise it as tedious fantastical hypocrisie? They will shortly know that it was but the cure of a distracted mind, and the necessary duty to God, which Religion and right reason do command: Do they now say of sin, What harm is in it? They will shortly know that it is the poyson of the soul, and worse than any misery or death. They will think *more highly* of the worth of Christ, of the necessity of all possible diligence for our souls, of the preciousness of Time, of the wisdom of the Godly, of the excellencies of Heaven, and of the Word of God and all holy Means, than any of those do that are now reproached by them, for being of this mind. But what the better will they be for this? No more than *Adam* for knowing good and evil. No more than it will profit a man when he is dead, to know of what disease he dyed. No more than it will profit a man to know what is poyson, when he hath taken it and is past remedy. The Thief will be wise at the Gallows; and the Spend-thrift prodigal when all is gone. But they that will be safe and happy, must be wise in Time. The godly know the worth of Heaven before it is lost: and the misery of damnation, before they feel it; and the necessity of a Saviour while he is willing to be a Saviour unto them; and the evil of sin before it hath undone them; and the preciousness of Time before it is gone; and the worth of mercy while mercy may be had; and the need of praying, while praying may prevail: They sleep not till the door is shut, and then knock and cry, *Lord open to us*, as the foolish ones, *Mat.* 25. They are not like the miserable world, that will not believe, till they come where Devils believe and tremble; nor Repent till torment force them to repent. As ever you would escape the dear-bought experience of fools, *be wise in time*; and leave not Conscience to answer all your cries, and moans, and fruitless wishes, with this doleful peal, *Too late! Too late!* Do but know now by an effectual faith, what wicked men will know by feeling and experience when it is too late, and you shall not perish. Do but live now as those enemies of Holiness will wish that they had liv'd when it is too late, and you will be happy. Now God may be found: *Seek the Lord while he may be found, and call upon him while he is near*: *Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*, Isa. 55. 6, 7. Read but the doleful lamentation of Christ over *Jerusalem*, Luke 19. 41, 42. and then bethink you, what it is to neglect the *season* of mercy and salvation: *He beheld the City and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes!*

Dir. 1.

§. 29. Direct. 2. *Remember that the neglecting of the season is the frustrating and destroying of the work.* When the *season* is past, the work cannot be done. If you sow not in the time of sowing, it will be in vain at another time: If you reap not, and gather not in harvest, it will be too late in Winter to hope for fruit. If you stay till the Tide is gone, or take not the Wind that fits your turn, it may be in vain to attempt your Voyage. All works cannot be done at all times: Christ himself saith, *I must work while it is day: the night cometh when none can work*, John 9.4. Say not then, The next day may serve the turn: The next day is for another work: and you must do both.

Dir. 3. §. 30. Direct. 3. *Consider that if the work should not be impossible, yet it will be difficult, out of season; when in its season it might be done with ease.* How *easily* may you swim with the Tide? and sail with the Wind? and form the Iron if you hammer it while it is hot? How easily may many a disease be cured, if it be taken in time, which afterwards is uncurable? How easily may you bend a tender Twig, and pluck up a Plant, which will neither be pluckt up nor bended when it is grown up to be a Tree? When you complain of difficulties in Religion, bethink you whether your loss of the fittest season, and acquainting your selves no sooner with God, be not the cause?

Dir. 4. §. 31. Direct. 4. *Consider that your work out of season is not so good or acceptable, if you could do it.* Numb. 9. 2, 3, 7, 13. *Every thing is beautiful in its season*, Eccles. 3. 11. Exod. 13. 10. To speak a *word in season to the weary* is the skill of the faithful messengers of peace: *Isa.* 50. 4. When out of season *good* may be turned into evil. Who will thank you for giving Physick, or food, or clothing to the dead? Or pitying the poor when it is too late? In *Time* all this may be accepted.

Dir. 5. §. 32. Direct. 5. *Remember that if thou omit the season, thou art left to uncertainties both for time, and means, and grace.* Lose *this* Time, and for ought thou knowest, thou losest all. Or if thou have *Time*, it may be curst with barrenness, and never fruit may more grow on it: Preachers may be taken from thee: And gracious company may be taken from thee. Helps and means may be turned into hinderances and oppositon and strong temptations: And then you will find what it was to neglect the season! Or if you have the continuance of all helps and means, how know you that God will set in by his grace, and bless them to you, and move your hearts? He may resolve that if you resist him now, his Spirit shall strive with you no more? If while it is called to day, you will harden your hearts, he may resolve to leave you to the hardness of *Pharaoh*, and to get himself a name upon you, and use you as vessels of wrath prepared by your neglect and obstinacy for destruction.

Dir. 6. §. 33. Direct. 6. *Bethink you how all the Creatures keep their proper seasons, in the service* Deut. 28. 12. *which God hath appointed them for you.* The Jer 5. 24. Sun riseth and setteth in its season, and keepeth Jer. 33. 20. its diary and annual course; and misseth not a minute. So do the Cœlestial motions. You have day and night, and seed-time and harvest, Summer and Winter, Spring and Fall, and all exactly in their seasons: Jer. 8. 7. *Yea the Stork in the Heavens knoweth her appointed time, and the Turtle and the Crane, and the Swallow observe the time of their coming: But my people know not the judgement of the Lord.* Shall only man neglect his season?

Dir. 7. §. 34. Direct. 7. *Consider, how you know and observe the season for your worldly labours, and should you not much more do so in greater things?* You will not Plow when you should Reap; nor do the work of the Summer in the Winter: You will not lye in bed all day, and go about your business in the night. You will be inquisitive that you may be skilful in the seasons for your benefit or safety in the world: and should you not much more be so for a better world? Matth. 16. 3. *O ye hypocrites! ye can discern the face of the skie!* Luke 20. 10. *but can ye not discern the signs of the times?* As at Harvest you look for the fruit of your Land, so doth God *in season* expect fruit from you, *Mark* 12. 2. The *godly* are *like a Tree that's planted by the Rivers side, which bringeth forth its fruit in season*, Psal. 1. 3. Shall worldlings know their season, and shall not we?

§. 35. Direct. 8. *Consider how vigilant the wicked are to know and take their season to do evil!* And how much more should we be so in doing good? Seducers will take the opportunity to deceive. The Thief and the Adulterer will take the season of secresie and darkness: The Ambitious and Covetous will take the season for profit and preferment: The Malicious watch their seasons of revenge: And have we not more need and more encouragement than they? Is it Time for them to be building their Hag. 1, 2, 3. own houses, and growing great by covetousness and oppression, and is it not *Time* for you to be honouring God, and providing for your endless life? They *cannot sleep unless they do Evil*, Prov. 4. 16. and can you sleep securely while your Time passeth away and your work is undone? *Dir.* 8.

§. 36. Direct. 9. *Remember that the Devil watcheth the season of Temptation to destroy you:* He prevaileth much by taking the *time*: when he seeth you disarmed, forgetting God, in secure prosperity, fittest to hearken to his temptations: The same temptations out of season might not prevail. And will you let your enemy out-do you? *Dir.* 9.

§. 37. Direct. 10. *Consider how earnest you are with God in your necessities and distress, not only to relieve and help you, but to do it speedily and in season.* You would rather have him *prevent* the season, than to let it pass. You are impatient till deliverance come, and can hardly stay the time till it be ripe. When you are in pain and sickness, you would be delivered speedily: you are ready to cry, *How long Lord, how long!* Pfal. 70. 5. And as *David*, Psal. 102. 13. *The time, yea the set time is come*: Psal. 40. 17. *Make no longer tarrying O my God!* It would not satisfie you if God should say, I will ease you of your pain the next year. Why then should you neglect the *Time* of duty, and use so many delays with God? He giveth you all your mercies in their season? why then do you not in season, give up your selves to his love and service? when you have his promise, that you shall *reap in due season if you do not faint*, Gal. 6. 9. *Dir.* 10. 1 Sam. 13. 8, 9. Lev. 26. 4. Jer. 5. 24.

Tit. 3. *Directions Practical for Redeeming Time.*

§. 38. Direct. 1. *THE first point in the art of Redeeming Time, is, to dispatch first with greatest care and diligence, the greatest works of absolute necessity, which must be done, or else we are undone for ever.* First see that the great work of a sound conversion or sanctification be certainly wrought within you: Make sure of your saving interest in Christ: get proof of your adoption and peace with God, and right to everlasting life: Be able to prove to your Consciences from the word of God, and from your Regenerate Heavenly hearts and lives, that your souls are justified and safe; and may comfortably receive the news of death, when ever it shall be sent to call you hence: And then, when you have done but so much of your work, you will incur no such loss of Time, as will prove *Dir.* 1.

prove the loss of your souls or happiness. Though still there is much more work to do, for your selves and others, yet when *this much* is *soundly* done, you have secured the main. If you lose the Time in which you should be *renewed* by the spirit of Christ, and in which you should lay up your treasure in Heaven, you are lost for ever. Be sure therefore that you look first to this: And then if you lose but the Time in which you might have grown rich or got preferment; your loss is tolerable; you know the worst of it: You may see to the end of it. Yea, if you lose the Time in which you should *increase* in Holiness, and *edifie others*, the loss is grievous; but yet it will not lose you Heaven: Therefore as *Solomon* directeth the Husbandman, Prov. 24. 27. *Prepare thy work without and make it fit for thy self in the field; and afterwards build thy house*: So I advise you, to see first that the *necessary* work be done: when that's done, and well done, you may go quietly and cheerfully about the rest: *seek first the Kingdom of God and his righteousness*; O what a deal is done when this is done?

Dir. 2. §. 39. Direct. 2. *Learn to understand well the degrees of duties, which is the greater and which the less, that when two seem to require your Time at once, you may know which of them to prefer.* Not only to know which is *simply and in it self* the greatest, but which is the greatest *for you*, and at *that season*, and as considered in all the *circumstances*. A great part of the art of Redeeming Time, consisteth in the wise discerning and performing of this; to give precedency to the greatest duty. He *loseth his time*, who is getting a penny when he might get a pound, who is visiting his Neighbour, when he should be attending his Prince. Who is weeding his Garden, when he should be quenching a fire in his house, tho' he be doing that which in *it self* is good. So is he losing his time that is preferring his *body* before his *soul*; or *man* before *God*; or *indifferent* things before *necessary*; or *private* duties before *publick*; or *less edifying* before the *more edifying*; or *Sacrifice* before necessary mercy. The order of good works I have shewed you before, *Chap.* 3. *Dir.* 10. which you may peruse.

Dir. 3. §. 40. Direct. 3. *Be acquainted with the season of every duty, and the duty of each season; and take them in their Time.* And thus one duty will help on another: whereas misplacing them and disordering them, sets them one against another, and takes up your time with distracting difficulties, and loseth you in confusion. As he that takes the morning hour for prayer, or the fittest vacant hour, shall do it quietly, without the disturbance of his other affairs; when if *the season* be omitted, you shall scarce at all perform it, or almost as ill as if you did it not at all: so is it in point of Conscience, reproof, reading, hearing, meditating and every duty: A wise and well skilled Christian should bring his matters into such order, that every ordinary duty should know his place, and all should be as the links of one chain which draw on one another; or as the parts of a Clock or other Engine, which must be all conjunct, and each right placed: A workman that hath all his Tools on a heap or out of place, spends much of the day in which he should be working in looking his Tools: When he that knoweth the place of every one, can presently take it, and lose no time. If my Books be thrown together on a heap, I may spend half the day in looking for them when I should use them: but if they be set in order I know their places, it spares me that time. So is it in the right Timing of our duties.

Dir. 4. §. 41. Direct. 4. *Live continually as under the Government of God; and keep Conscience tender, and in the performance of its office; and always be ready to render an account to God and Conscience of what you do.* If you live as under the Government of God, you will be still doing *his* work; you will be remembring *his judgment*; you will be trying your work whether it be such as *he approveth*: This will keep you from all time-wasting vanities. If you keep Conscience tender, it will presently check and reprehend you for your sin: and when you lose but a minute of Time, it will tell you of the loss: whereas a *seared Conscience* is *past feeling*, and will give you over to *lasciviousness*, *Ephes.* 4. 19. 1 *Tim.* 4 2. and will make but a jest at the loss of time; or at least will not effectually tell you either of the sin or loss: If you keep Conscience to *its office*, it will *ask* you frequently, what you are doing? and try your works: It will take *account* of *Time* when it is spent, and ask you, *what have you been doing?* and how you have spent every day and hour: And (as *Seneca* could say) *He will be the more careful what he doth, and how he spends the day, who looks to be called to a reckoning for it every night.* This will make the foreseen day of Judgement have such a continual awe upon you, as if you were presently going to it; while conscience, with respect to it, is continually *fore judging* you. Whereas they that have silenced or discarded *Conscience*, are like School-boys that bolt their Master out of doors, who do it with a design to spend the time in play, which they should have spent in learning: But the after-reckoning pays for all.

§. 42. Here for the further Direction of your Consciences, I shall lay you down a few Rules, for the right spending of your Time. 1. Spend it in nothing (as a deliberate moral act) which is not truly directly or remotely an act of obedience to some Law of God: (of meer *natural* acts, which are no objects of moral choice, I speak not.) 2. Spend it in nothing which you know must be Repented of. 3. Spend it in nothing which you dare not, or may not warrantably pray for a blessing on from God. 4. Spend it in nothing which you would not review at the hour of death, by an awakened well-informed mind. 5. Spend it in nothing which you would not hear of in the day of judgment. 6. Spend it in nothing which you cannot safely and comfortably be *found doing*, if death should surprize you in the act. 7. Spend it in nothing which *flesh-pleasing perswadeth you* to, against *your Consciences*, or with a secret *grudge* or *doubting* of your Consciences. 8. Spend it in nothing which hath not some tendency, directly or remotely to your *ultimate end*, the pleasing of God, and enjoying him in Love for ever. 9. Spend it in nothing which tendeth to do *more hurt than good*: that would do a great hurt to your self or others, under pretence of doing *some little good*, which perhaps may better be done another way. 10. Lastly, spend it in nothing which is but a *smaller good*, when a *greater* should be done.

Rules to know what Time must be spent in.

§. 43. Direct. 5. *Do your best to settle your selves where there are the greatest helps and smallest hinderances to the Redeeming of your Time: And labour more to accommodate your habitation, condition, and Employments to the great ends of your life and time, than to your worldly honour, ease or wealth.* Live where is best trading for the soul: You may get more by Gods ordinary blessing in one year, in a godly family, or in fruitful company, and under an able godly Minister, than in many years in a barren soil, among the ignorant, dead-hearted, or prophane, where we must say as *David*, *I held my peace even from good, while the wicked is before me* — Psal. 39. 1, 2. And when we must do all the good we do thro' much opposition; and meet with great disadvantages and difficulties, which may quickly stop such dull and backward hearts as ours: If you will prefer your profit before your souls in the choice of your condition, and will plunge your selves into distracting business and company, your Time will run in a wrong unprofitable chanel.

Dir. 5.

Dir. 6. §. 44. Direct. 6. *Contrive before hand with the beſt of your skill for the preventing of Impediments, and for the moſt ſucceſsful performance of your work.* If you leave all to the very time of doing, you will have many hindrances riſe before you, and make you loſe your Time, which prudent forecaſt might have prevented. As for the improving of the *Lords Day*, if you do not *beforehand* ſo order your buſineſs, that all things may give place to holy duties, you will meet with ſo many diſturbances and temptations, as will loſe you much of your Time and benefit: ſo for family duties, and ſecret duties; and meditation and ſtudies, and the works of your callings; If you do not *forecaſt* what hinderance is like to meet you, that you may prevent it before the time, you muſt loſe much Time, and ſuffer much diſappointment.

Dir. 7. § 45. Direct. 7. *Endure patiently ſome ſmaller inconvenience and loſs, for the avoiding of greater, and for the Redeeming of Time for greater duties; and let little things be reſolutely caſt out of your way, when they would draw out your Time by inſenſible degrees.* The Devil would cunningly ſteal that from you by drops, which he cannot get you to caſt away profuſely at once: He that will not ſpend prodigally by the pounds, may run out by not regarding pence. You ſhall have the pretences of decency and ſeemlineſs, and civility, and good manners, and avoiding offence, and cenſure, and of ſome neceſſity too, to draw out your precious Time from you by little and little; and if you are ſo eaſie as to yield, it will almoſt all be waſted by this Temptation. As if you be Miniſters of Chriſt, whoſe time muſt be ſpent in your ſtudies and pulpits, and in conference with your People, and viſiting them and watching over them, and it is your daily groans, that *Time* is *ſhort* and *work* is *long*, and that you are forced to omit ſo many needful ſtudies, and paſs by ſo many needy ſouls, for want of time; yet if you look not well about you, and will not bear ſome cenſure and offence, you ſhall loſe even the reſt of the Time, which now you do improve. Your friends about you will be tempting and telling you, O this Friend muſt needs be viſited, and the other friend muſt be civilly treated; you muſt not ſhake them off ſo quickly: They look for more of your time and company: you are much obliged to them: they will ſay you are uncivil and moroſe; ſuch a ſcholar comes to be acquainted with you; and he will take it ill; and miſrepreſent you to others, if you allow him not time for ſome familiar Diſcourſe. It's one that never was with you before; and never took up any of your time: (And ſo ſaith the next and the next as well as he.) Such a one viſited you, and you muſt needs viſit him again. There is *this journey* or that which muſt needs be gone: and *this buſineſs* and *that which* muſt needs be done: Yea ones very family-occaſions will ſteal away all his time if he watch not narrowly: we ſhall have this ſervant to talk to, and the other to hear, and our relations to reſpect, and abundance of little things to mind, ſo little as not to be named by themſelves, about meat and drink, and cloaths and dreſſing, and houſe, and goods, and ſervants, and work, and tradeſmen and meſſengers, and marketing, and payments, and cattle, and a hundred things not to be reckoned up, that will every one take up a *little* of your time, and theſe *littles* ſet together will be *all*. As the covetous Uſurer that to purchaſe a place of Honour, agreed for a month, to give a penny to every one that asked him: which being quickly noiſed abroad in the City, there came ſo many for their pence, as took all that he had, and made him quit his place of Honour, becauſe he had nothing left to maintain it. So perhaps you are an eminent much valued Miniſter; and this draweth upon you ſuch a multitude of acquaintance, every one expecting a little of your time, that among them all, they leave you almoſt none for your ſtudies, whereby not only your Conſcience is wounded, but your parts are quenched, and your work is ſtarved and poorly done, and ſo your admirers themſelves begin to ſet as light by you as by others, for that which is the Effect of their own importunity. And as in our yearly expences of our money, there goeth near as much in little matters not to be named by themſelves, and incidental unexpected charges, of which no account can be given beforehand, as doth in food and rayment, and the ordinary charges which we foreknow and reckon upon; juſt ſo it will be with your precious Time, if you be not very thrifty and reſolute, and look not well to it: you will have ſuch abundance of little matters, ſcarce fit to be named, which will every one require a little, and one begin where the other endeth, that you will find in the Review, when time is gone, that Satan was too cunning for you, and cheated you by drawing you into ſeeming neceſſities. This is the grand Reaſon why *Marriage* and *Houſekeeping* are ſo greatly inconvenient to a Paſtor of the Church, that can avoid them, becauſe they bring upon him ſuch abundance of theſe *little diverſions* which cannot be foreſeen. In this caſe a conſcionable man (in what calling ſoever) muſt be reſolute: And when he hath endeavoured with Reaſon to ſatisfie expectants, and put by diverſions, if that will not ſerve, he *muſt* neglect them, and caſt them off, and break away, tho' he loſe by it in his Eſtate, or his repute, or his peace it ſelf, and tho' he be cenſured for it to be imprudent, uncivil, moroſe, or neglective of his friends: God muſt be pleaſed who ever be diſpleaſed: we muſt ſatisfy *our* minds with his alone Approbation, inſtead of all: Time muſt be ſpared whatever be loſt or waſted: and the *Great things* muſt be done whatever become of the leſs: Though where both may be done, and the leſſer hinder not the greater, and rob us not of Time from neceſſary things, there we muſt have a care of *both*.

Dir. 8. §. 46. Direct. 8. *Labour to go always furniſhed and well provided for the Performance of every duty which may occur.* As he that will not loſe his Time in *Preaching*, muſt be well provided; ſo he that will not loſe his time in *Solitarineſs* muſt be always furniſhed with matter for profitable *meditation*: And he that would redeem his Time in *company*, muſt be always furniſhed with matter for profitable *diſcourſe*: He that is *full*, will be ready to *pour out* to others; and not be ſilent and loſe his Time for want of *matter*, or *skill*, or *zeal*: for in all theſe *three* your Proviſion doth conſiſt. An *ignorant* empty perſon wants *matter* for his thoughts and words: An *Imprudent* perſon wants skill, to uſe it. A careleſs cold indifferent perſon, wants *life* to ſet his faculties on motion; and oil and poiſe to ſet the wheels of his Soul and Body a going. Bethink you in the morning what company you are like to meet, and what occaſions of duty you are like to have; and provide your ſelves accordingly before you go, with matter and reſolution. Beſides the general preparative of *habitual knowledge*, *charity* and *zeal*, which is the *chief*; you ſhould alſo have your *particular preparations* for the duties of each day: A workman that is ſtrong and healthful, and hath all his tools in readineſs and order, will do more in a day, than a ſick man, or one that wanteth tools, or keeps them dull and unfit for uſe, will do in many. Pſalm 37. 30, 31. *The Mouth of the Righteous ſpeaketh wiſdom, and his tongue talketh of Judgment*: (And no wonder, when) *The Law of his God is in his Heart: none of his ſteps ſhall ſlide. Out of the abundance of the Heart the mouth ſpeaketh: A good man out of the good Treaſure of his heart, bring-*

Act. 6. 5. Mat. 7 17. Luk. 6. 45. Mat. 12. 34.

bringeth forth good things: Matth. 12. 35. *Every Scribe which is inſtructed to the Kingdom of Heaven, is like a man that is an houſholder that bringeth forth out of his Treaſure things new and old.* Matth. 13. 52.

Dir. 8. §. 47. Direct. 8. *Promiſe not long life to your ſelves, but live as thoſe that are always uncertain of another day, and certain to be ſhortly gone from hence.* The groundleſs expectation of long life, is a very great hindrance to the redeeming of our time. Men will ſpend prodigally out of a full purſe, who would be ſparing if they knew they had but a little, or were like to come to want themſelves. Young people and healthful People are under the greateſt temptation to the loſs of time. They are apt to think that they have time enough before them, and that though it's poſſible that they may die quickly, yet it is more likely that they ſhall live long; and ſo putting the day of death far from them, they want all thoſe awakenings, which the face of death doth bring to them that ſtill expect it: and therefore want the wiſdom, zeal and diligence which is neceſſary to the Redemption of their time. Pray therefore as Pſalm 90. 12. *So teach us to number our days, that we may apply our hearts to wiſdom.* Dream not of *reſt* and *plenty for many years*, when you have no promiſe to live till the next morning. *Luke* 12. 19, 20. When they perceive death is at hand, and time is near an end, almoſt all men ſeem highly to eſteem of time, and promiſe to ſpend it better if God would but try them once again. Do you therefore continually perceive that death is even at hand, and time near an end, and then it will make you continually more wiſe, than death maketh the moſt; and to redeem your time as others *purpoſe* to Redeem it when it is too late.

Dir. 9. §. 48. Direct. 9. *Sanctifie all to God that you have and do, and let Holineſs to the Lord, be written upon all*: whether you *eat or drink* let it be intended and ordered ultimately *to his glory*: Make all your civil relations, poſſeſſions, and employments, thus *Holy*; deſigning them to the ſervice and pleaſing of God, and to the everlaſting good of your ſelves or others, and mixing holy meditation and prayer with them all in ſeaſon: And thus we are bid, to *pray continually*, and *in all things give thanks.* 1 Theſ. 5. 17, 18. And *in all things to make known our requeſts to God, in prayer, ſupplication* and *giving of thanks.* Phil. 4. 6. And *all things are ſanctified by* the *word* and *prayer*: This ſacred Alchymie, that turneth all our converſation, and Poſſeſſions and *Actions* into *Holy*, is an excellent part of the art of *Redeeming Time.*

1 Cor. 10. 31. Zech. 14. 20, 21. Rom. 6. 19, 22. Luk. 1. 75. 1 Tim. 5. 5. 1 Tim. 4. 5. 2 Tim. 2. 21.

Dir. 10. §. 49. Direct. 10. *Laſtly, be acquainted with the great Thieves that rob men of their Time, and with the Devils methods in enticing them to loſe it, and live in continual watchfulneſs againſt them.* It is a more neceſſary thriftineſs to be *ſparing* and *ſaving* of your time, than of your Money. It more concerneth you to keep a continual watch, againſt the things which would rob you of your time, than againſt thoſe Thieves that would break your houſe, and rob you by the high way. Thoſe Perſons that would tempt you to the loſs of time, are to be taken as your Enemies, and avoided. I ſhall here recite the names of theſe Thieves, and Time-waſters, that you may deteſt them, and ſave your *Time* and *ſouls* from their deceits.

Tit. 4. *The Thieves or Time-Waſters to be watchfully avoided.*

Thief 1. §. 50. Th. 1. *ONe of the greateſt Time waſting ſins is idleneſs, or ſloth.* The ſlothful ſee their time paſs away, and their Work undone, and can hear of the neceſſity of Redeeming it, and yet they have not hearts to ſtir: When they are convinced that duty muſt be done, they are ſtill delaying, and putting it off from day to day, and ſaying ſtill, I will do it to morrow or hereafter. *To morrow* is ſtill the ſluggards working day; and *to day* is his idle day. He ſpendeth his Time in fruitleſs wiſhes, He layeth in bed, or ſitteth idly, and *wiſheth*, Would this were labouring: he teaſteth his fleſh, and *wiſheth* that this were faſting: He followeth his Sports and Pleaſures, and *wiſheth* that this were prayer, and a mortified life. He lets his heart run after luſt, or pride, or covetouſneſs, and wiſheth that this were heavenly mindedneſs, and a laying up a treaſure above. Thus the *ſoul of the ſluggard deſireth and hath nothing*: *but the ſoul of the diligent ſhall be made fat*, Prov. 13. 4. Prov. 21. 25. *The deſire of the ſlothful killeth him; for his hands refuſe to labour.* Every little oppoſition or difficulty will put him by a duty: Prov. 20. 4. *The ſluggard will not plow by reaſon of the cold: therefore ſhall he beg in harveſt, and have nothing:* Prov. 22. 13. *The ſlothful man ſaith, There is a Lion without: I ſhall be ſlain in the ſtreets.* Prov. 26. 14, 15, 16. *As the door turneth upon his hinges, ſo doth the ſlothful upon his bed: The ſlothful hideth his hand in his boſom: it grieveth him to bring it again to his mouth.* And at laſt his ſloth depraves his reaſon, and bribeth it to plead the cauſe of his negligence: *The ſluggard is wiſer in his own conceit, than ſeven men that can render a reaſon*: Time will ſlide on, and duty will be undone, and your ſouls undone, if impious ſlothfulneſs be predominant. Prov. 15. 19. *The way of the ſlothful man is as a hedge of thorns; but the way of the righteous is made plain.* You ſeem ſtil to go thro' ſo many difficulties, that you will never make a ſucceſsful journey of it. Yea, when *he is in duty*, the *ſlothful* is ſtill loſing Time. He prayeth as if he prayed not, and laboureth as if he laboured not; as if the fruit of holineſs paſt away, as haſtily as worldly pleaſures. He is as ſlow as a Snail; and rids ſo little ground, and doth ſo little work, and ſo poorly reſiſteth oppoſition, that he makes little of it, and all is but next to ſitting ſtill and doing nothing. It is a ſad thing that men ſhould not only loſe their time in ſinful pleaſures; but they muſt loſe it alſo in *reading*, and *hearing*, and *praying*, by doing all in a heartleſs drowſineſs! Thus *he alſo that is ſlothful in his Work, is brother to him that is a great waſter*, Prov. 18. 9. If he *begin in the Spirit*, and for a ſpurt ſeem to be earneſt, he flags, and tireth, and *endeth in the fleſh*: Prov. 12. 27. *The ſlothful roſteth not that which he took in hunting: but the Subſtance of a diligent man is precious.* If he ſee and confeſs a vice, he hath not *a heart* to riſe againſt it, and reſolutely reſiſt it, and uſe the means by which it muſt be overcome. Prov. 24. 30, 31, 32, 33, 34. *I went by the field of the ſlothful, and by the Vineyard of the man void of underſtanding; and lo it was all grown over with thorns, and Nettles had covered the face thereof, and the ſtone wall thereof was broken down. Then I ſaw and conſidered it well, I looked upon it and received inſtruction. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep. So ſhall thy Poverty come as one that travelleth, and thy want as an armed man.* Shake off then this unmanly ſluggiſhneſs: Remember that you run for the immortal Crown: and therefore ſee that you loſe no time, and look not at the things that are behind; that is, do not caſt an eye, or lend an ear to any perſon or thing that would call you back or ſtop you: Heaven is before you, Judg. 18. 9. *We have ſeen the Land, and behold it is very good: and are ye ſtill? be not ſlothful to go and to enter, and poſſeſs the Land*, (as the five *Dantie* Spies ſaid to their brethren.) Abhor a ſluggiſh habit of mind:

Phil. 3. 11, 12, 13, 14, 15.

mind: Go cheerfully about what you have to do: and do it diligently, and *with your might*: Even about your lawful worldly buſineſs, it is a Time-waſting ſin to be ſlothful: If you are ſervants or Labourers you rob your Maſters and thoſe that hire you; who hired you to work and not to be idle. Whatever you are, you rob God of your ſervice, and your ſelves of your precious Time, and all that you might get therein. It's they that are lazy in their *Callings*, that can find no time for *holy duties*: Ply your Buſineſs the reſt of the day, and you may the better redeem ſome time for prayer and reading Scripture. Work hard on the Week days, and you may the better ſpend the Lords Day entirely for your ſouls. Idle Perſons (ſervants or others) do caſt themſelves behind hand in their work, and then ſay they have no time to pray or read the Scripture: Sloth robbeth Multitudes of a great part of their Lives: Prov. 19. 15. *Slothfulneſs caſteth into a deep ſleep: and an idle Soul ſhall ſuffer hunger.* You cannot ſay, *No Man hath hired you*, when you are ask'd, *Why ſtand you idle*, Matth. 20. 3, 6. See how ſharply *Paul* reproveth *idleneſs*, 2 Theſſ. 3. determining, that *they that will not work ſhould not eat*; and that they be avoided as unfit for Chriſtian ſociety: And 1 *Tim.* 5. 13 he ſharply rebuketh ſome Women that *learnt to be idle, wandring about from Houſe to Houſe.* And Rom. 12. 11. *Not ſlothful in buſineſs, but fervent in Spirit, ſerving the Lord.* A painful diligent perſon is ſtill *redeeming time*, while he doth that which is good: and a ſlothful Perſon is always loſing it.

Thief 2. §. 51. *Th.* 2. The ſecond *Thief* or *Time-waſter* is, *Exceſs of ſleep. Neceſſity* cureth moſt of the *poor* of this: but many of the rich are guilty of it. If you ask me, What is exceſs? I anſwer, All that is more than is needful to our *health and buſineſs.* So much as is neceſſary to theſe, I reprehend not; And therefore the infirm may take more than the healthful; and the old more than the young: And thoſe that find that an hours ſleep more will not hinder them, but further them in their work, ſo that they ſhall do the more, and not the leſs, as being unfit without it, may uſe it as a means to the after improvement of their Time. But when ſluggiſh Perſons ſpend hours in bed, which neither their health nor labours need, meerly out of a ſwiniſh love of ſleep; yea, when they will have no work to do, or Calling to employ them, but what ſhall give place to their ſleepy diſeaſe, and think they may ſleep longer than is neceſſary, becauſe they are rich and can afford it, and have no neceſſary buſineſs to call them up; theſe think they may conſume their precious time, and ſin more, and wrong their ſouls more, becauſe God hath given them more than others: As if their ſervants ſhould plead that he may ſleep more than others, becauſe he hath more wages than others. O did theſe drowſie wretches know, what work they have to do for God, and their poor ſouls, and thoſe about them, it would quickly awake them, and make them ſtir: Did they but know how earneſtly they will ſhortly wiſh, that they had all thoſe hours to ſpend again, they would ſpend them better now than in drowzineſs! Did they but know what a woful account it will be, when they muſt be anſwerable for all their time, to ſay, we ſpent ſo many hours every week or morning in exceſs of ſleep; they would be rouſed from their Sty, and find ſome better uſe for their time, which will be ſweeter in the review, when time is ended, and muſt be no more.

Thief 3. §. 52. *Th* 3. The next *Thief* or *Time-waſter* is *inordinate adorning of the Body.* The poor may thank God that they are free alſo from the temptations to this; and can quickly dreſs them and go about their buſineſs: But many Ladies and Gallants are ſo guilty of this Vice, that I wonder conſcience is ſo patient with them. O poor neglected, undreſt ſouls! O filthy conſciences, never cleanſed from your Pollutions, by the Spirit or blood of Chriſt! Have you not better uſe for precious hours, than to be waſhing, and pinning, and dreſſing, and curling, and ſpotting, and powdering, till ten or eleven a clock in the morning, when honeſt labourers have done one half of their days work! While you are in health, were not ſix a clock in the morning a fitter hour for you, to be dreſt, that you might draw near to the moſt Holy God in holy prayer, and read his word, and ſet your ſouls, and then your families, in order for the Duties of the following day? I do not ſay that you may go no neater than poor labouring people, or that you may beſtow no more time than they in dreſſing you? But I ſay, that for your ſouls, and in your *callings*, you are bound by God to be as diligent as they: and have no more Time given you to loſe than they, and that you ſhould ſpend as little of it in neatifying you as you can: and be ſenſible that elſe the loſs is your own: And that abundance of precious hours which your Pride conſumeth, will lie heavy one day upon your conſciences: And then you ſhall confeſs, I ſay you ſhall confeſs it with aking hearts, that the Duties you owed to God and Man, and the care of your ſouls, and of your Families, ſhould have been preferred before your appearing neat and ſpruce to men: If you have but a journey to go, you can riſe earlier and be ſooner dreſt: But for the good of your ſouls, and the redeeming of your precious time, you cannot: O that God would but ſhew you what greater work you have to do with thoſe precious hours! and how it will cut your hearts to think of them at laſt! If you lay but hopeleſly ſick of a Conſumption, you would be cured it is like of this proud diſeaſe, and beſtow leſs of your time in adorning the fleſh, which is haſting to the grave and rottenneſs! And cannot you now ſee how time and life conſumes? And what cauſe you have with all your care and diligence, to uſe it better before it is gone? I know they that are ſo much worſe than childiſh, as prodigally to caſt away ſo many hours in making themſelves fine for the ſight of Men, and be not aſhamed to come forth and ſhew their ſin to others, will ſcarce want words to excuſe their crime, and prove it lawful, (be they ſenſe or nonſenſe.) But conſcience it ſelf ſhall anſwer all, when Time is gone, and make you wiſh you had been wiſer. You know not, Ladies and Gallants, how precious a thing Time is! You little feel what a price your ſelves will ſet upon it at the laſt: You little conſider what you have to do with it: You ſee not how it haſteth, and how near you ſtand to vaſt eternity! You little know how deſpiſed Time will look a wakened Conſcience in the face! Or what it is to be found unready to die: I know you lay not to heart theſe things: For if you did, you could not, I ſay, you could not, ſo lightly caſt away your Time. If all were true that you ſay, that indeed your *place* and *honour* requireth, that your precious morning Hours be thus ſpent, I profeſs to you, I ſhould pity you more than Gally-ſlaves, and I would bleſs me from ſuch a *Place* and *Honour*, and make haſte into the courſe and company of the poor, and think them happy that may better ſpend their time. But indeed your excuſes are frivolous and untrue, and do but ſhew that Pride hath prevailed to captivate your Reaſon to its ſervice. For we *know* Lords and Ladies, as great as the reſt of you, (though alas, too few) that can quickly be up and dreſt, and ſpend their early hours in prayer and adorn-

Noſti mores mulierum: Dum moliuntur, dum comuntur, annus eſt. Terent.

adorning their souls, and can be content to come forth in a plain, and incurious attire; and yet are so far from being derided, or thought the worse by any whose judgment is much to be regarded, that they are taken justly for the honour of their order: And if it were not that some few such keep up the honour of your rank, I will not tell you how little in point of Morality it would be honoured!

Thief 4. Nihil mihi magis quam pompa displicet; non solum quia mala, & humilitati contraria, sed quia difficilis, & quieti adversa est. Petrarch. in vita sua

§. 53. *Th.* 4. Another *Time-wasting Thief is Unnecessary pomp and curiosity in retinue, attendance, house, furniture, provision and entertainments, together with excess of complement and ceremony, and servitude to the humours and expectations of Time-wasters.* I crowd them all together, because they are all but wheels of the same Engine, to avoid prolixity. Here also I must prevent the cavils of the guilty, by telling you that I reprove not all that in the rich, which I would reprove if it were in the poor: I intend not to level them, and judge them by the same measure. The rich are not so happy as to be so free as the poor, either from the temptation, or the seeming necessity and obligation. Let others pity the poor: I'll pity the Rich, who seem to be pinched with harder *Necessities* than the poor: even this seeming Necessity of wasting their *precious Time* in complement, curiosity and pomp; which the happy Poor may spend in the honest labours of their Callings; wherein they may at once be profitable to the Common-wealth, and maintain themselves, and meditate or confer of holy things: But yet I must say, that the Rich shall give an account of Time, and shall pay dear for that which unnecessary excesses do devour: And that instead of envying the state and *curiosity* of others, and seeking to excel or equal them to avoid their obloquy, they should contract and bring down all customs of excess, and shew their high esteem of time, and detestation of time-wasting *curiosity*; and imitate the most sober, grave and holy; and be a pattern to others of employing Time in needful, great and manly things; I say *Manly*; for so childish is this Vice, that men of gravity and business do abhor it: and usually men of *Vanity* that are guilty of it, lay it all on the *Women*, as if they were ashamed of it, or it were below them. What abundance of precious Time is spent, in unnecessary state of *attendance*, and *provisions*? What abundance under pretence of cleanliness and neatness is spent in needless *curiosity* about *rooms, and furniture, and accommodations, and matters of meer pride, vainglory and ostentation*, covered with the honest name of *decency*? What abundance is wasted in *entertainments, and unnecessary visits, complements, ceremony, and servitude* to the humours of men of Vanity? I speak not for nastiness, and uncleanness, and uncomeliness: I speak not for a Cynical morosity or unsociableness: When Conscience is awakened, and you come to your selves, and approaching death shall better acquaint you with the worth of Time, you will see a *mean* between these two; and you will wish you had most feared the time-wasting prodigal extream. Methinks you should freely give me leave to say, that though *Martha* had a better excuse than you, and was cumbered about many things for the entertainment of such a guest as Christ himself with all his followers! who lookt for no curiosity, yet *Mary* is more approved of by Christ, who neglected all this, to Redeem the time for the good of her soul, by setting at his feet to hear his Word: she chose the better part, which shall not be taken from her. Remember I pray you, that *One thing is necessary*: I hope I may have leave to tell you, that if by you or your servants, God, and your souls, and prayer, and reading the Scriptures, and the profitable labours of an honest Calling, be all or any of them neglected, while you or they are neatifying this room, or washing out that little spot, or setting straight the other wrinkle, or are taken up with feminine trifling, proud curiosities, this is preferring of dust before Gold, of the least before the greatest things: And to say, that *decency* is *commendable*, is no excuse for neglecting God, your Souls, or Family, or leaving undone any one *greater work*, which you or your servants might have been doing that while: I say, any work that is *greater all things considered.* O that you and your families would but live, as those that see how fast Death cometh! how fast Time goeth? and what you have to do? and what your unready souls yet want? This is all that I desire of you: And then I warrant you, it would save you many a precious hour, and cut short your works of curiosity, and deliver you from your slavery to Pride, and the esteem of vain time-wasters.

Nimia omnia nimium exhibent negotium.

Abundance of little things that have all their conveniences have all their inconveniences also, and take up our time, and so would shut our greater things, if they be not cast aside themselves, and would become great sins by such a consumption of our Time, *Luke* 10. 42.

§. 54. *Th.* 5. Another *Time wasting* sin, is *needless and tedious feastings, gluttony and tipling*: which being of the same litter, I set together. I speak not against moderate, seasonable, and charitable Feasts: But alas, in this luxurious sensual age, how commonly do men sit two hours at a Feast, and spend two more in attending it before and after, and not improving the Time in any pious or profitable discourse: yea, the Rich spend an hour ordinarily in a common Meal, while every Meal is a Feast indeed, and they fare as their predecessour, *Luke 16. deliciously* or *sumptuously every day.* Happy are the poor, that are free also from this temptation: You spend not so much time in the daily addresses of your souls to God, and reading his Word, and taking an account of the affairs of conscience, and preparing for death, as you do in stuffing your guts, perhaps at one Meal. And in Taverns and Ale-houses among the pots, how much *Time* is wasted by Rich and poor? O remember while you are eating and drinking, what a corruptible piece of flesh you are feeding and serving, and how quickly those mouths will be filled with dust? and that a soul that is posting so fast unto eternity, should find no time to spare for vanity: And that you have important work enough to do, which if performed, will afford you a sweeter and a longer Feast!

Thief 5.

Convivia, quæ dicuntur (cum sint commissationes modestiæ & bonis moribus inimicæ) semper mihi displicuerunt; Laboriosum, & inutile ratus vocare & vocari, &c. Idem.

§. 55. *Th.* 6. Another *Time-wasting sin* is *idle Talk*: What abundance of precious Time doth this consume: Hearken to most mens discourse when they are sitting together, or working together, or travelling together, and you shall hear how little of it is any better than silence: (and if not better, it is worse:) So *full* are those persons of *Vanity* who are *empty*, even to silence, of any thing that is good, that they can find and *feed* a discourse *of nothing*, many hours and days together, and as they think, with such fecundity and floridness of style, as deserveth acceptance if not applause. I have marvelled oft at some wordy Preachers, with how little matter they can handsomly fill up an hour! But one would wonder more to hear people fill up, not an hour, but a great part of their day, and of their lives, and that without any study at all, and without any holy and substantial Subject, with words, which if you should write them all down and peruse them, *you would* find that the sum and conclusion of them is *nothing!* How self applaudingly and pleasingly they can *ex tempore* talk idly and of nothing a great part of their lives! I have heard many of them marvel at a *poor unlearned Christian*, that can pray *ex tempore* many hours together in very good order and well composed words: But are they not more to be marvelled at that can very handsomly talk

Thief 6.

talk of *nothing* ten times as long, with greater copiousness, and without repetitions, and that *ex tempore*, when *they* have not that variety *of* great commanding Subjects to be the matter of their Speech? I tell you, when Time must be reviewed, the consumption of so much in *idle talk*, will appear to have been no such venial sin, as empty careless sinners now imagine.

Thief 7. §. 56. *Th.* 7. Another *Thief* which by the aforesaid means would steal your Time, is *Vain and sinful company*. Among whom a spiritual Physician that goeth to cure them, or a holy person that is full and resolute to bear down vain discourse, I confess may well employ his Time, when he is cast upon it, or called to it. But to dwell with such, or choose them as our familiars, or causelessly, or for complacency keep among them, will unavoidably lose abundance of your time! If you would do good, they will hinder you: If you will speak of good, they will divert you, or reproach you, or wrangle and cavil with you, or some way or other stop your mouths. They will by a stream of vain discourse, either bear down, and carry you on with them, or fill your ears, and interrupt and hinder the very thoughts of your minds, by which you desire to profit your selves, when they will not let you be profitable to others.

Thief 8. §. 57. *Th.* 8. Another notorious *Time-wasting Thief*, is *needless, inordinate sports and games*, which are commonly stigmatized by the offenders themselves, with the infamous name of PASTIMES; and masked with the deceitful title of *Recreations*: such as are Cards and Dice, and Stage-plays, and Dancings, and Revellings, and excesses in the most lawful sports, especially in Hunting, and Hawking, and Bowling, *&c.* Whether all these are lawful or unlawful in themselves, is nothing to the present question: but I am sure that the precious hours which they take up, might have been improved to the saving of many a thousand souls, that by the loss of Time are now undone and past recovery. *Except* malicious enemies of Godliness, I scarce know a wretcheder sort of people on the earth, and more to be lamented, than those fleshly persons, who through the love of sensual pleasure, do waste many hours day after day, in Plays and Gaming and Voluptuous courses; while their miserable souls are dead in sin, enslaved to their fleshly lusts, unreconciled to God, and find no delight in him, or in his service, and cannot make recreation of any Heavenly work. How will it torment these unhappy souls, to think how they plaid away those hours, in which they might have been pleasing God, and preventing misery, and laying up a treasure in Heaven? And to think that they sold that precious time, for a little fleshly sport, in which they should have been working out their salvation, and making their calling and election sure? But I have more to say to these anon.

Laertius saith of *Solon*, that *Thespian tragœdias agere & docere prohibuit, inutilem eas falsiloquentiam vocans.*

Thief 9. §. 58. *Th.* 9. Another *Time-wasting Thief* is, *excess of worldly cares and business*. These do not only as some more disgraced sins, pollute the soul with deep stains in a little time, and then recede, but they dwell upon the mind, and keep possession and keep out good: They take up the greatest part of the lives of those that are guilty of them. The world is first in the morning in their thoughts, and last at night, and almost all the day: The *world* will not give them leave, to entertain any sober fixed thoughts, of the world to come, nor to do the work which all works should give place to. The World devoureth all the time almost that God and their souls should have: It will not give them leave to Pray, or Read, or Meditate, or Discourse of holy things: even when they seem to be praying or hearing the Word of God, the World is in their thoughts: And as it's said, Ezek. 33.31. *They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love; but their heart goeth after their Covetousness:* In most families there is almost no *talk* nor *doings* but all for the world: These also will know, that they had greater works for their precious time, which should have always had the precedency of the World.

§. 59. *Th.* 10. Another *Time-waster* is, *vain unThief* 10. *governed and sinful thoughts*. When men are wearied with *vain works* and *sports*, they continue unwearied in *vain thoughts*; when they want company for vain Discourse and Games, they can waste the *time* in *idle*, or *lustful*, or *ambitious*, or Covetous thoughts alone without any company. In the very night time while they wake, and as they travail by the way, yea, while they seem to be serving God; they will be wasting the time in useless thoughts: so that this devoureth a greater proportion of precious time, than any of the former: when time must be reckoned for, what abundance will be found upon most mens accounts, as spent in idle sinful thoughts! O watch this thief; and remember, though you may think that a *vain thought* is but a little sin, yet *time* is not a little or contemptible commodity, nor to be cast away on so little a thing as idle thoughts: and to vilifie thus so choice a treasure is not a little sin: And that it is not a little work that you have to do in the time which you thus waste. And a daily course of *idle thoughts* doth waste so great a measure of time, that this aggravation maketh it more heinous, than many sins of greater infamy. But of this more in the next part.

§. 60. *Th.* 11. Another dangerous *Time-wasting Thief* 11. *sin*, is the *Reading of vain Books, Play books, Romances and feigned Histories; and also unprofitable studies, undertaken but for vain glory, or the pleasing of a carnal or curious mind.* Of this I have spoken in my Book of *Self-denyal*. I speak not here how pernicious this vice is by corrupting the fancy and affections, and breeding a diseased appetite, and putting you out of relish to necessary things. But bethink you before you spend another hour in any such Books, whether you can comfortably give an account of it unto God! and how precious the *Time* is, which you are wasting on such Childish toys. You think the Reading of such things is lawful: but is it lawful to lose your precious time? You say that your petty *studies* are desirable and laudable; but the neglect of far greater necessary things, is not laudable: I discourage no man from labouring to know all that God hath any way revealed to be known. But I say as *Seneca*, *We are ignorant of things necessary, because we learn things superfluous and unnecessary*: Art is long and life is short: And he that hath not time for all, should make sure of the greatest matters; and if he be ignorant of any thing, let it be of that which the Love of God and our own and other mens salvation, and the publick good, do least require, and can best spare. It's a pitiful thing to see a man waste his time in criticizing, or growing wise in the less necessary Sciences and Arts while he is yet a slave of pride or worldliness, and hath an unrenewed soul, and hath not learned the mysteries necessary to his own salvation. But yet these studies are laudable in their season: But the Fanatick studies of those that would pry into *unrevealed* things, and the lascivious employment of those that read Love-books, and Play-books, and vain stories, will one day appear, to have been but an unwise expence of time, for those that had so much better and more needful work to do with it. I think there is few of those that plead for it, that would be found with such Books in their hands at death, or will then find any pleasure in the remembrance of them.

§. 61.

Thief 12. §. 61. *Th.* 12. But the *Maſter-Thief* that robs men of their *Time*, is an *unſanctified, ungodly heart*; for it's loſeth Time *whatever* men are doing: Becauſe they never truly intend the Glory of God: and have not a *right principle* or a *right end*, their whole courſe is Hell-wards; and whatever they do, they are not working out their ſalvation: And therefore they are ſtill loſing their Time, as to themſelves, however God may uſe the Time and Gifts of ſome of them, as a mercy to others. Therefore a *New and Holy Heart*, with a *Heavenly intention* and *deſign of Life*, is the great thing neceſſary to all that will ſavingly *Redeem* their *Time*.

Tit. 3. *On whom this Duty of Redeeming Time, is principally incumbent.*

§. 62. THough the Redeeming of Time be a Duty of grand importance and neceſſity to all, yet all theſe ſorts following have *ſpecial* obligations to it.

Sort 1. Sort 1. *Thoſe that are in the Youth and Vigour of their Time*, nature is not yet ſo much corrupted in you, as in old accuſtomed ſinners: your hearts are not ſo much hardened: ſin is not ſo deeply rooted and confirmed: Satan hath not triumphed in ſo many victories: you are not yet plunged ſo deep as others, into worldly incumbrances and cares: your underſtanding, memory, and ſtrength are in their vigour and do not yet fail you: And who ſhould go faſteſt, or work hardeſt but he that hath the greateſt ſtrength? You may now get more by diligence in a a day, than hereafter you can get in many: How few prove good Scholars, or wiſe men that begin not to learn till they are old? *Fly youthful Luſts* therefore, 2 *Tim.* 2. 22. *Remember your Creator in the days of your Youth*, Eccleſ. 12. 1. If you be now trained up in the way you ſhould go, you will not depart from it when you are old, *Prov.* 22. 6. O that you could but know what an unſpeakable advantage, and benefit, and comfort it is, to come to a ripe age with the proviſions and furniture of that wiſdom, and holineſs, and acquaintance with God, which ſhould be attained in your youth? and what a miſery it is to be then to learn that which ſhould have been many years before in practiſing, and to be then to begin to live when you muſt make an end? much more to be caſt to Hell, if death ſhould find you unready in your youth? or to be forſaken of God to a hardned Age! Happy they that with *Timothy* and *Obadiah*, do learn the Scripture and fear God in their Childhood, and from their youth, 1 *Kings* 18. 12. 2 *Tim.* 3. 15.

Sort 2. §. 63. Sort 2. *Neceſſity* maketh it incumbent on the *weak and ſick and aged* in a ſpecial manner to *Redeem* their *Time*. If *they* will not make much of it that are ſure to have but a little; and if they will trifle and loiter it away, that know they are near their journeys end, and ready to give up their accounts, they are unexcuſable above all others. A Thief or Murderer will pray and ſpeak good words when he is going out of the World. Well may it be ſaid to you, as *Paul* doth, Rom. 13. 11, 12. *Now is it high time to awake you out of ſleep*; when your ſalvation or damnation is ſo near! It is *high time* for that man to look about him, and prepare his ſoul, and loſe no time, that is ſo ſpeedily to appear before the moſt Holy God, and be uſed for ever as he hath lived here.

Sort 3. §. 64. Sort 3. It is ſpecially incumbent on them to *Redeem the Time*, who have loytered and miſpent much time already. If Conſcience tell you that you have loſt your youth in ignorance and vanity, and much of your age in negligence and worldlineſs, it is a double crime in you, if you redeem not diligently the time that is left. The juſt care of your ſalvation requireth it, unleſs you are willing to be damned: Ingenuity and duty to God requireth it; unleſs you will defie him, and reſolve to abuſe and deſpiſe him to the utmoſt, and ſpend all the time againſt him which he ſhall give you. The nature of true *Repentance* requireth it; unleſs you will know none but the Repentance of the damned; and begin to Repent the miſpending of your time, when it's gone, and all is too late.

1 Pet. 4. 3.

§. 65. Sort 4. It is ſpecially their duty to redeem the Time, who are *ſcanted of time through poverty, ſervice* or *reſtraint*. If poor people that muſt labour all the Day, will not Redeem the Lords day, and thoſe few hours which they have, they will then have *no time* at all for things ſpiritual, ſervants that be not Maſters of their time, and are held cloſe to their work, had need to be very diligent in Redeeming thoſe few hours which are allowed them for higher things. *Sort* 4.

§. 66. Sort 5. *Thoſe that enjoy any ſpecial helps, either publick or private*, muſt be ſpecially careful to improve them and Redeem the Time. Do you live under a convincing powerful Miniſtry: O improve it, and Redeem the Time; for you know not how ſoon they may be taken from you, or you from them. Do you live with Godly Relations, Parents, Husband, Wife, Maſters in a Godly Family, or with godly fellow-ſervants, friends or Neighbours? Redeem the time: get ſomewhat by them every day: you know not how ſhort this ſeaſon will be. Do you live where you have Books and Leiſure? Redeem the time: This alſo may not be long. Had not *Joſhua* been horribly unexcuſable if he would have loitered when God made the Sun ſtand ſtill, while he purſued his enemies? O loiter not you, while the Sun of mercy, patience, means and helps do all attend you. *Sort* 5.

§. 67. Sort 6. Thoſe muſt eſpecially *Redeem the Time*, who are *ignorant*, or *graceleſs*, or *weak* in grace, and have ſtrong corruptions, and little or no aſſurance of ſalvation, and are unready to die, and have yet all or moſt of their own work to do: If theſe loiter, they are doubly to blame: ſure the time paſt of your lives may ſuffice to have loitered and done evil, 1 *Pet.* 4. 3. Hath not the Devil had too much already? Will ye ſtand *all the day idle*? Mat. 20. 6. Look home and ſee what you have yet to do? How much you want to a ſafe and comfortable death? Hoſ. 10. 12. *Sow to your ſelves in righteouſneſs: reap in mercy: break up your fallow ground; for it is time to ſeek the Lord, till he come and rain righteouſneſs upon you.* *Sort* 6. Eph. 5. 2.

§. 68. Sort 7. It much concerneth them to *Redeem the Time, who are in any office, or have any opportunity of doing any ſpecial or publick good*, eſpecially *Magiſtrates* and *Miniſters* of Chriſt. Your life will not be long: your office will not be long: O beſtir you againſt ſin and Satan, and for Chriſt and holineſs while you may: God will try you but *a time*. Let *Obadiah hide* and *feed* the Prophets when he is called to it, and while he may, that God may *hide him*, and not think to ſhift off duty, and ſave himſelf to a better time: ſaith *Mordechai* to *Eſther*, Eſth. 9. 13, 14. *Think not with thy ſelf that thou ſhalt eſcape in the Kings houſe more than all the Jews: For if thou altogether holdeſt thy peace at this time*, then ſhall there *enlargement* and *deliverances ariſe from another place, but thou and thy Fathers houſe ſhall be deſtroyed: and who knoweth whether thou art come to the Kingdom for ſuch a time as this?* Are you Miniſters? O preach the Goſpel while you may: Redeem the time: All times are your ſeaſon: ſo great a work and the worth of ſouls, commandeth you to do it *in ſeaſon and out of ſeaſon*, 2 Tim. 4. 2. A man that is to ſave many others from drowning, or to quench a fire in the City, is unex- *Sort* 7.

cusable above all men, if he *Redeem not Time*, by his greatest diligence and speed.

Sect 8. §. 69. Sect 8. Lastly, it is specially incumbent on them to Redeem the *Time*, who being *recovered* from *sickness*, or saved from any danger, are under the obligation both of special mercy and special promises of their own: who have promised God in the time of sickness or distress, that if he would but spare them and try them once again, they would amend their lives, and live more holily, and spend their time more carefully and diligently for their souls, and shew all about them the truth of their Repentance, by the greatness of their change, and an exemplary life. O it is a most dangerous terrible thing to return to security, sloth and sin, and break such promises to God! such are often given over to woful hard-heartedness or despair: for God will not be mocked with delusory words.

§. 70. Thus I have opened this great duty of *Redeeming Time* the more largely, because it is of unspeakable importance, and my soul is frequently amazed with admiration, that the sluggish world can so insensibly and impenitently go on in wasting precious *time*, so near Eternity, and in so needy and dangerous a case. Tho' I bless my God, that I have not wholly lost my Time, but have long lived in a sense of the odiousness of that sin, yet I wonder at my self that such over-powring motives compel me not to make continual battle, and to be still at work with all my might, in a case of everlasting consequence.

CHAP. VI.

Directions for the Government of the Thoughts.

I Have shewed you in my Treatise of *walking with God*, how much mans Thoughts are regarded by God, and should be regarded by himself, and what agents and instruments they are of very much *Good or Evil:* This therefore I shall *suppose* and not *repeat*; but only *Direct* you in the *Governing* of them. The work having *three parts* they must have several *Directions*. 1. For the avoiding of evil thoughts: 2. For the exercise of good thoughts: 3. *For the improvement* of good thoughts, that they may be effectual.

Tit. 1. *Directions against evil and idle Thoughts.*

Dir. 1. §. 2. Direct. 1. KNow *which are evil Thoughts, and retain such an odious Character of them continually on your minds, as may provoke you still to meet them with abhorrence. Evil thoughts* are such as these: 1. All thoughts against the Being or Attributes, or Relations, or honour, or works of God: Atheistical and Blasphemous, Idolatrous and unbelieving thoughts: All thoughts that tend to disobedience or oppostion to the will or word of God: And all that savour of unthankfulness or want of Love to God: or of discontent and distrust, or want of the fear of God, or that tend to any of these: Also sinful, selfish, covetous, proud studies: to make a meer trade of the Ministry for gain: to be able to overtalk others: Searching into unrevealed forbidden things: Inordinate curiosity, and hasty conceitedness of your own opinions about Gods Decrees, or obscure Prophecies, Prodigies, Providence, mentioned before about Pride of our understandings.

All thoughts against any particular word, or truth, or precept of God, or against any particular duty; against any part of the *worship* and *ordinances* of God: that tend to unreverent neglects of the *name*, or *Holy Day* of God: All impious thoughts against publick duty, or family duty, or secret duty; and all that would *hinder* or *marr* any one duty: All thoughts of dishonour, contempt, neglect, or disobedience to the authority or higher powers set over us by God, either Magistrates, Pastors, Parents, Masters or any other Superiours. All thoughts of Pride, self-exalting ambition, self seeking Covetousness: Voluptuous sensual Thoughts, proceeding from or tending to the corrupt inordinate pleasures of the flesh: Thoughts which are unjust and tend to the hurt and wrong of others: Envious, malicious, reproachful, injurious, contemptuous, wrathful, revengeful thoughts: Lustful, wanton filthy thoughts: Drunken, gluttonous, fleshly thoughts: Inordinate, careful, fearful, anxious, vexatious discomposing thoughts: Presumptuous and secure, despairing and dejecting thoughts: Slothful, delaying, negligent and discouraging thoughts: Uncharitable, cruel, false, censorious unmerciful thoughts: And idle unprofitable thoughts. Hate all these as the Devils spawn.

Dir. 2. §. 3. Direct. 2. *Be not insensible what a great deal of Duty or sin is in the Thoughts, and of how dangerous a signification and consequence a course of evil thoughts is to your souls.* They shew what a *Man* is as much as his words or actions do. *For as he thinketh in his heart, so is he*, Prov. 23. 7. A good man or evil is denominated by the *good* or *evil treasure of the heart*, though known to men but by the *fruits*. O the vile and numerous sins that are *committed in mens thoughts*, and *proceed from mens thoughts*! O the precious Time that is lost in idle and other sinful thoughts? O the good that is hindered hereby both in heart and life! But of this having spoken in the treatise aforementioned, I proceed.

Dir. 3. §. 4. Direct. 3. *Above all be sure that you cleanse the Fountain, and destroy those sinful inclinations of the heart, from which your evil thoughts proceed.* In vain else will you strive to stop the streams. Or if you should stop them, that very Heart it self will be loathsom in the eyes of God. Are your Thoughts all upon the *world*, either *coveting*, or *caring*, or *grieving* for what you want, or *pleasing* your selves with what you *have* or *hope* for? Get down your deceived estimation of the world: cast it under your feet, and out of your heart; and count all with *Paul*, but as loss and dung, for the excellent knowledge of God in Christ: For till the *world* be *dead* in you, your worldly thoughts will not be dead: But all will stand still, when once this poise is taken off: Crucifie it, and this breath and pulse will cease. So if your thoughts do run upon matter of preferment or honour, disgrace or contempt, or if you are pleased with your own preheminence or applause; Mortifie your *Pride*, and beg of God a humble self-denying contrite heart. For till Pride be dead, you will never be quiet for it; but it will stir up swarms of *self-exalting* and yet *self-vexing thoughts*, which make you hateful in the eyes of God. So if your thoughts be running out upon your back and belly, what you shall eat or drink, or how to please your appetite or sense; Mortifie the flesh, and subdue its desires, and master your appetite, and bring them into full obedience unto *reason*, and get a habit of temperance; or else your thoughts will be still upon your guts and throats: For they will obey the ruling power: And a *violent passion* and *desire* doth so powerfully move them, that it is hard for the reason and will to rule them. So if your thoughts are *wanton* and *filthy*, you must cleanse that unclean and lustful heart, and get Christ to cast out the unclean spirit, and become chaste within, before you will keep out your unchaste cogitations. So if you have *confusion* and *vanity* in your *thoughts*, you must get a well-furnished and well composed mind and heart, before you will well cure the malady of your thoughts.

§. 5.

Dir. 4. §. 5. Direct. 4. *Keep at a ſufficient diſtance from thoſe tempting objects, which are the fuel and incentives of your evil thoughts.* Can you expect that the *Drunkard* ſhould rule his *thoughts*, whilſt he is in the ALE-houſe or Tavern, and ſeeth the drink? Or that the *Glutton* ſhould rule his *thoughts*, while the *pleaſing* diſh is in his ſight? Or that the *Luſtful* perſon ſhould keep chaſte his thoughts, in the preſence of his enamouring toy? Or that the *wrathful* perſon rule his thoughts, among contentious paſſionate words? Or that the *Proud* perſon rule his thoughts in the midſt of honour and applauſe? Away with this fuel: Fly from this infectious air if you would be ſafe.

Dir. 5. §. 6. Direct. 5. *At leaſt make a Covenant with your ſenſes, and keep them in obedience, if you will have obedient thoughts.* For all know by experience how potently the *ſenſes* move the *thoughts*: *Job* ſaith, *I made a Covenant with my eyes, why then ſhould I think upon a Maid*: Mark how the *Covenant* with his *eyes*, is made the means to rule *his thoughts*. Pray with *David*, *turn away mine eyes from beholding vanity*: Pſal 119. 37. Keep a guard upon your eyes, and ears, and taſte, and touch, if you will keep a guard upon your thoughts: Let not that come into theſe outer parts, which you deſire ſhould go no furrher. Open not the door to them, if you would not let them in.

Dir. 6. §. 7. Direct. 6. *Remember how near kin the Thought is to the deed; and what a tendency it hath to it.* Let Chriſt himſelf tell you, Matth. 7. 22. *But I ſay unto you that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the Judgement*; verſ. 28. *I ſay unto you that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.* A malicious *thought* and a malicious *deed* are from the ſame ſpring, and have the ſame nature: Only the *deed* is the *riper* ſerpent, that can ſting another, when the *Thought* is as the *younger* ſerpent that hath only the venemous nature in it ſelf. A *luſtful thought* is from the ſame defiled puddle, as actual filthineſs: And the *thought* is but the paſſage to the *action*: It is but the ſame ſin in its minority, tending to maturity.

Dir. 7. §. 8. Direct. 7. *Keep out*, or *quickly caſt out all inordinate paſſions*: For *Paſſions* do violently preſs the thoughts, and forcibly carry them away. If *anger*, or *grief*, or *fear*, or any *carnal Love*, or *joy* or *pleaſure* be admitted, they will command your thoughts to run out upon their ſeveral objects. And when you rebuke your thoughts, and call them in, they will not *hear* you, till you get them out of the crowd and noiſe of paſſion. As in the heat of civil wars no Government is well exerciſed in a Kingdom: And as violent ſtorms diſable the marriners to govern the ſhip, and ſave it and themſelves; ſo *paſſions* are too ſtormy a Region for the *Thoughts* to be well Governed in: Till your ſouls be reduced to a calm condition, your *thoughts* will be tumultuating, and hurried that way that the tempeſts drive them. Till theſe *warrs* be ended, your *Thoughts* will be *licentious*, and partakers in the rebellion.

Dir. 8. §. 9. Direct. 8. *Keep your ſouls in a conſtant and careful obedience unto God:* Obſerve his Law: Be continually ſenſible that you are under his Government; and awed by his authority: Man judgeth not your *Thoughts:* If you are ſubject to man only, your Thoughts muſt be ungoverned: But the *Heart* is the *firſt Object* of *Gods Government*, and that which he principally regardeth. His Laws extend to all your thoughts: And therefore if you know what *Obedience to God* is, you muſt know what the *obedience* of *your Thoughts* to him is: For he that *obeyeth God* as *God*, will *obey him* in one thing as well as another; and will obey him as the *Governour* and *Judge* of Thoughts: The powerful ſearching word of Chriſt is a *diſcerner of the thoughts and intentions of the heart, and as a two edged ſword is ſharp and quick*, and will *pierce* and *cut* as deep as the very *ſoul and ſpirit*, Heb. 4. 12, 13. *It caſteth down every imagination, and bringeth into captivity every thought to the obedience of Chriſt.* 2 Cor. 10. 5. Therefore *David* ſaith to God, *ſearch me O God, and know my heart, try me and know my thoughts; and ſee if there be any wicked way in me, and lead me in the way everlaſting.* Pſal. 139. 23, 24. And you find Gods *laws* and *reproofs* extending to the *thoughts:* Iſa. 59. 7. *Their thoughts are thoughts of iniquity.* The *fools heart-atheiſm* is rebuked, *Pſal.* 14. 1. He reproveth a *rebellious people*, for *walking in a way that is not good after their own thoughts*, Iſa. 65. 2. See how Chriſt openeth the heart, *Mat.* 15. 9. He chargeth them, Deut. 15. 9. to *beware that there be not a thought in their wicked hearts* againſt the mercy which they muſt ſhew to the poor. *Pſalm* 49. 11. He detecteth the *inward thought* of the worldling, that *their houſes ſhall continue for ever.* Pſal. 24. 9. He ſaith, *The thoughts of fooliſhneſs is ſin:* The old world was condemned becauſe the *imaginations of their hearts were only evil continually*, Gen. 6. 5. And when God calleth a ſinner to converſion, he ſaith, *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him.* Iſa. 55. 6, 7. You ſee then if you are ſubject to God, your *Thoughts* muſt be obedient.

Dir. 9. §. 10. Direct. 9. *Remember Gods continual preſence; that all your thoughts are in his ſight.* He ſeeth every filthy thought, and every covetous, and proud, and ambitious thought, and every uncharitable malicious thought. If you be not Atheiſts, the remembrance of this will ſomewhat check and controul your thoughts; that God beholdeth them. *He underſtandeth your thoughts afar off*, Pſal. 139. 2? *Doth not he that pondereth the heart conſider it*, Prov. 24. 12. *Wherefore think ye evil in your hearts.* ſaith Chriſt, *Matth.* 9. 4.

Dir. 10. §. 11. Direct. 10. *Bethink you ſeriouſly what a Government you would keep upon your thoughts if they were but written on your foreheads, or ſeen to all that ſee you, yea or but open to ſome perſon whom you reverence.* O how aſhamed would you then be, that men ſhould ſee your filthy thoughts, your malicious thoughts, your covetousand deceiving thoughts? And is not the eye of God ten thouſand times more to be reverenced and regarded? And is not *man* your *God*, if you are awed more by *man* than by God? And if the *eye of man* can do more to reſtrain you?

Dir. 11. §. 12. Direct. 11. *Keep tender your Conſciences that they may not be regardleſs or inſenſible of the ſmalleſt ſin.* A tender conſcience feareth evil and idle thoughts: and will ſmart in the penitent review of thoughts: But a ſeared Conſcience feeleth nothing except ſome grievous crying ſins. A tender Conſcience obeyeth that precept, Prov. 30. 32. *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thy hand upon thy mouth.*

Dir. 12. §. 13. Direct. 12. *Caſt out vain and ſinful thoughts in the beginning, before they ſettle themſelves and make a dwelling of thy heart.* They are *eaſilieſt* and *ſafelieſt* reſiſted in the *entrance:* Thy heart will give them rooting and grow familiar with them, if they make any ſtay: Beſides, it ſhews the greater ſin, becauſe there is theleſs reſiſtance and the more conſent: If the *will* were againſt them, would not let them alone ſo long. Yea and their *continuance* tendeth to your ruin: It is like the continuance of poyſon in your bowels, or fire in your thatch, or a ſpie in an army: As long as they ſtay they are working toward your greater miſchief: If theſe flies ſtay long, they will blow and multiply: They will make their neſts, and breed their young, and you will quickly have a ſwarm of ſins.

Dir. 13. §. 14. Direct. 13. *Take heed lest any practical error corrupt your understandings: or lest you be engaged in any ill design: For these will command your thoughts into a course of sinful attendance and service to their ends.* He that erreth and thinks his sin is his *virtue* or his *duty*, will indulge the *thoughts* of it without controul: Yea, he will drive on his mind to such cogitations; and steal from the authority and word of God, the motives and incentives of his sin: As false prophets speak against God in the name of God, and against his word as by the pretended authority of his word; so an erring mind will fetch its arguments from God, and from the Scripture, for those sinful thoughts which are against God and Scripture. And if evil thoughts will so hardly be kept out when we plead the authority of God and his word against them, and do the best we can to hinder them; how will they prevail when they plead the authority of God and the sacred Scriptures for them, and take it to be your duty to kindle and promote them? For instance; all the sinful thoughts by which the Romish Clergy are contriving the support of their Kingdom of darkness in the world, and the continuance of their tyranny in their Church, are but the products of their error, which tells them that all this should be done, as pleasing to God, and profitable to the Church. All the bloody *thoughts* of persecutors, against the Church and holy ways of Christ, have been cherished by this *erroneous thought*, John 16. 23. *The time cometh that whoever killeth you, will Think that he doth God service: and these things they will do unto you, because they have not known the Father nor me.* All *Pauls* bloody contrivances and practices against the Church, did come from this, Acts 26. 9. *I verily thought with my self that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did.*——All the *scornful* and *reproachful thoughts* and speeches of many of the ungodly, against a holy life are hence, 1 Pet. 4. 4. *They think it strange that you run not with them to excess of riot, speaking evil of you:* The *vain babling* of hypocrites, who cheat their souls with idle lip-labour, instead of the spiritual service from the heart, and the *sacrifice of fools*, who offer God some outward thing, while they deny him their hearts, and holy obedience, do proceed from this, that *They think to be heard for their much babling*, Matth. 6. 7. *and they consider not that they do evil*, Eccl. 5. 1. All the filthiness and presumption of the ungodly, and consequently all their ungodly lives, are much from their *erroneous thoughts*: *He that thinketh he is something when he is nothing, deceiveth himself*, Gal. 6. 3. O come into the light, and forsake your darkness: For sinful thoughts are like hobgoblins and hags, that fly from the light, and like worms and serpents, that creep into holes and crawl and gender in the dark.

Dir. 14. §. 15 Direct. 14. *Remembring what an opening of thoughts there will be when you come into the light, either here by conviction, or at the furthest at the day of judgement.* Then you will be ashamed to see what filth and vanity you entertained; and with what dross and rubbish you stuft your minds. When the light comes in, what abundance of things will you see to your astonishment, in the dungeon of your hearts, which now you take no notice of? Remember, that all your hidden thoughts must one day be brought into the open light: Say not that this is a thing impossible, because they are so numerous: For God who seeth them all at once, and causeth his sun to illuminate so many millions at once can make you see them all at once, and yet distinctly; and see the shame and filthiness of every one of them.

§. 16. Direct. 15. *When you find that some thoughts of sin and vanity are following you still, for all that you can do, you must not therefore plunge your souls into so much sollicitousness, fear and trouble, as may discourage and distract your mind; but wait on God in the complacential and obedential way of cure.* It is the Tempters method to keep sinners utterly careless of their thoughts, and senseless of any sin that is in them, as long as he can; and when that hope faileth him, he will labour to make a humble obedient soul so sensible of the sin of his *thoughts*, and so careful about them, as to confound him, and cast him into melancholy, discouragement, and despair; and then he will have no command of his *thoughts* at all; but they will be as much ungoverned another way, and feed continually upon terror. The end of this Temptation is to distract you and confound you: The pretence of the Tempter will be contrary to his end: For while he driveth you with terrors to *think* of nothing else, but what you *have been* or *are thinking on*, and to make your own *thoughts* the *only* or *principal* matter of your *thoughts*, he will *confound* you, and make you *undisposed* to *all good*, and unable to govern your thoughts at all: But if you *principally* study the *excellencies* of *God* and *Godliness*, and take the course which tends to make Religion *pleasant* to you, and withal keep up an awful *obedience* to God, this *Complacential obedience* will best prevail. Dir. 15.

§. 17. Direct. 16. *Therefore deliver up your hearts to Christ in Love and duty, and consecrate your thoughts entirely to his service, and keep them still exercised on him, or in his work: and this will most effectually cure them of vanity and sin.* If you have a friend that you love entirely, you will not feed swine in the room that must entertain him: You will not leave it nasty and unclean: You will not leave it common to every dirty unsuitable companion, to intrude at pleasure and disturb your friend: So *Love* and *Pleasure* will be *readily* and *composedly* careful, to keep clean the heart, and shut out vain and filthy thoughts; and say, This room is for a better guest; Nothing shall come here, which my Lord abhorreth: Is he willing so *wonderfully* to condescend, as to take up so mean a habitation, and shall I straighten him, or offend him, by letting in his noysome enemies? Will *he dwell* in my heart, and shall I suffer thoughts of pride, or lust, or malice, to dwell with him, or to enter in? Are these fit companions for the spirit of grace? Do I delight to grieve him? I know as soon as ever they come in, he will either resist them till he drive them out again, or he will go out himself: And shall I drive away so dear a friend, for the love of a filthy pernicious enemy? Or do I delight in war? Would I have a continual combat in my heart? Shall I put the Spirit of Christ to *fight* for his habitation, against such an ignominious foe?—Indeed there is no true cure for sinful, vain, unprofitable thoughts, but by the contrary: by calling up the thoughts unto their proper work, and finding them more profitable employment: And this is by consecrating the *Heart* and *them* entirely to the *Love* and *service* of him, that hath by the wonders of his *Love*, and by the strange design of his purchase and merits, so well deserved them. Let Christ come in, and deliver him the Key, and pray him to keep thy heart as his own, and he will cast out buyers and sellers from his temple, and will not suffer his house of prayer to be a den of thieves. But if you receive Christ with reserves, and keep up *designs* for the world and flesh, marvel not if Christ will be no partners with them, but leave all to those guests, which you would not leave for him. Dir. 16.

Sicut ignis in aquâ durare non potest, ita neque turpis cogitatio in Dei amante: Quoniam omnis qui Dei amator est, etiam laboris amans est: Cæterum labor voluntarius, naturaliter voluptati inimicus existit. Marcus Aurem.

See the Directions for Prayer, Hearing, Reading, and the Sacrament. *Tom.* 2.

Tit. 2. *Directions to furnish the Mind with good Thoughts.*

TO have the mind well furnished with *Matter* for holy and profitable *thoughts*, is necessary to all to have the use of *Reason*, though not to all alike: But I shall here present you only with *such materials* as are necessary to a holy life, and to be used in our daily walk with God; and not meddle with such as are proper to Pastors, Magistrates, or other special callings, though I may give some general Directions also for *Students* in the End of this.

Dir. 1. 1. Our own Interest, and End.

§. 1. Direct. 1. *Understand well your own Interest and great Concernments, and be well resolved what you live for, and what is your true felicity and End: and then this will command your Thoughts to serve it.* The *End* is it that the *Means* are all *chosen for*, and *used* for. A mans *estimation* directeth his *Intention* and *designs*: And his *Intention* and *designs* command his *thoughts*. *These* will certainly have the *first* and *chiefest*, the most *serious*, and *practical*, and *effectual* thoughts; though some *by thoughts* may run out another way: As the Miller will be sure to keep so much water as is necessary to grind his grist, though he may let that *run by* which he thinks he hath no need of: As you gather in all your Corn and Fruit for your selves at harvest, though perhaps you will leave some *scatterings* which you do not value much for any that will to gather: so whatever a man taketh for his *ultimate end* and *true felicity*, will have the *store and stream* of his cogitations, though he may scatter some few upon other things, when he thinks he may do it, without any detriment to his main design. As a *travellers* face is ordinarily towards his journeys end, though so far as he thinks it doth not stop him, he may look behind him or on each side: so *our main end* will in the *main* carry on our thoughts. And therefore unholy souls that know not practically any *higher end*, than the prosperity and pleasure of the flesh, and the plenty and honour of the world, cannot possibly exercise any holy Government over their thoughts; but their *minds* and *consciences are defiled*, and their *thoughts* made *carnal* as is their end: Nor is there any possibility of curing their vicious wicked thoughts, and of ordering them acceptably to God, but by curing their *worldly carnal minds*, and causing them to change their *designs and ends*. And this must be by understanding *what is their interest*. *Know well* but what it is that is *most Necessary for you*, and *Best for you*, and it *will* change your *hearts*, and save your souls. Know this, and your *Thoughts* will never want matter to be employed on: nor will they be suffered to wander much abroad. Therefore it is that the expectation of death, and the thought of coming presently to judgment, do use more effectually to supply the mind, with the wisest and most useful thoughts, than the learnedst Book or ordinary means can. That which tells a man best, what he hath *to do*, doth best tell him what he hath to *think on*: But the approach of death, and the appearance of eternity, doth best tell a dull and fleshly sinner, what he hath *to do*: This tells, and tells him roundly, that he must presently search his heart and life, and judge himself as one that is going to the *final judgment*; and that it is high time for him to look out for the remedy for his sin and misery, *&c.* And therefore it will command his thoughts this way. Ask any Lawyer, Physician, or Tradesman what commands his Thoughts; and you will find that his *Interest*, and his *Ends*, and *work* command them. Know what it is to have an immortal soul, that must live in Joy or Wo for ever, and what it is to be always so near to the irreversible determining sentence, and what it is to have this short uncertain time and no more, to make our preparation in, and then it's easie to foretel which way your *thoughts* will go. A man that knoweth his house is on fire, will be *thinking* how to quench it: A man that *knoweth* he is entring into a mortal sickness, will be *thinking* how to cure it. There is no better way to have your *Thoughts* both *furnished* and *acted* aright, than to know your *Interest*, and *right End*.

§. 2. Direct. 2. *Know God aright, and behold him by the eye of an effectual faith, and you shall never want matter for holy thoughts:* His *Greatness and continual presence* with you, may command your thoughts, and awe them, and keep them from masterless vagaries: His *wisdom* will find them continual employment, upon the various, excellent and delectable subjects, of his natural and supernatural revelation; but no where so much as upon himself: In *God* thou maist find matter for thy cogitations and affections, most high and excellent, delighting the mind with a continual suavity, affording still fresh delights, though thou meditate on him a thousand years, or to all eternity: Thou maist better say, that the Ocean hath not water enough for thee to swim in, or that the Earth hath not room enough for thee to tread upon, then that there is not matter enough in God, for thy *longest Meditations*, and most delighting satisfying thoughts. The blessed Angels and Saints in Heaven, will find enough in God alone, to employ their minds to all eternity: O horrid darkness and Atheism that yet remaineth on our hearts! that we should want matter for our thoughts, to keep them from feeding upon air or filth! or want matter for our *delight*, to keep our minds from begging it at the creatures door, or hungring for the husks that feed the Swine! when we have the *Infinite God*, *Omnipotent*, *Omniscient*, *most good* and *bountiful*, our *life*, and *hope*, and *happiness to think on with delight*. 2. God.

Dir. 3. 3. The world to come.

§. 3. Direct. 3. *If you have but an eye of faith, to see the things of the unseen world, as revealed in the sacred word, you cannot want matter to employ your thoughts.* *Scripture* is the glass in which you may see the *other world*: There you may see the Antient of Days, the Eternal Majesty shining in his Glory, for the felicitating of holy glorified Spirits: There you may see the humane nature advanced above Angels, and enjoying the highest Glory next to the uncreated Majesty; and Christ reigning as the King of all the world, and all the Angels of God obeying, honouring and worshipping him: you may see him sending his Angels on his gracious messages, to the lowest members of his body, the little ones of his flock on earth: you may see him *interceding* for all his Saints, and procuring their peace and entertainment with the Father, and preparing for their reception when they pass into those mansions, and welcoming them one by one as they pass hence: There you may see the glorious celestial society attending, admiring, extolling, worshipping the Great Creator, the Gracious Redeemer, and the Eternal Spirit, with uncessant, glorious, and harmonious Praise: you may see them burning in the delicious flames of holy Love, drawn out by the *Vision* of the face of God, and by the streams of Love which he continually poureth out upon them: you may see the magnetick attraction of the *uncreated* Love, and the felicitating closure of the *attracted* Love of holy Spirits, thus united unto God by Christ, and feasting everlastingly upon him: you may see the ravishments of joy, and the unspeakable pleasures which all these blessed Spirits have in this transporting *Sight*, and *Love*, and *Praise*. You may see the ecstasies *of Joy* which possess the souls of those that are newly passed from the

the Body, and escaped the sins and miseries of this world; and find there such sudden ravishing entertainment, unspeakably beyond their former expectations, conceivings or belief. You may see there with what wonder, what pity, what loathing and detestation, those holy glorified souls look down upon earth, on the negligence, contempt, sensuality, and profaneness of the dreaming and distracted world! You may see there, what you shall be for ever, if you be the holy ones of Christ, and where you must dwell, and what you must do, and what you shall enjoy. All this you may so *know* by *sound believing*, as to be carried to it as *sincerely* as if your eyes had seen it, *Heb.* 11. 1. 2 *Cor.* 5. 7. And yet can your *thoughts* be idle, or carnal, or worldly and sinful for want of work? Are your *meditations* dry and barren for want of *matter* to employ them. Doth the fire of Love or other holy affections go out for want of fuel to feed it? Is not *Heaven* and *Eternity* spacious enough for your minds to expatiate in? Is not such a world as that, sufficient for you to study, with fresh and delectable variety of discoveries from day to day? or that which is more delightful than variety? Would you have *more matter*, or *higher and more excellent matter*, or *sweeter* and *more pleasant* matter, or *matter* which doth nearlier concern your selves! Get that *faith* which all that shall be saved *Live by*, which makes *things absent* as operative (in some measure) as if they were *present*, and that which *will be*, as if it *now were*, and that which is *unseen*, as if it were now *open* to *your eyes*; and then your *Thoughts* will want neither *matter* to work upon, nor altogether an actuating excitation.

See in my Tract. on *Heb.* 11.1. called, *The Life of Faith.*

If this were not enough, I might tell you what *Faith* can *see* also in *Hell*, which is not unworthy of your serious Thoughts! What work is there; what direful complaints and lamentations; what self-tormentings, and what sense of Gods displeasure, and for what: But I will wholly pass this by, that you may see, there is delightful work enough for your *thoughts*, and that I set you no unpleasant task.

Dir. 4. 4. The work of Love.

§. 4. Direct. 4. *Get but the Love of God well kindled in your Heart, and it will find employment, even the most high and sweet employment, for your Thoughts.* Your selves shall be the Judges, whether your *Love* doth not for the most part, rule your thoughts; assigning them their *work*, and directing them *when*, and *how long* to think on it? See but how a lustful lover is carried after a beloved silly piece of flesh? Their thoughts will so easily and so constantly run after it, that they need no spur! Mark in what a *stream* it carrieth them! how it feedeth and quickneth their invention, and elevateth an ordinary fancy into a Poetical and passionate strain? What abundance of *matter* can a Lover find, in the narrow compass of a dirty Corpse for his *thoughts* to work on night and day? And will not the *Love of God* then, much more fill and feast your *thoughts*? How easily can the *Love of mony*, find matter for the *thoughts* of the *worldling* from one year to another? It's *easie* to think of any thing which you love. O what a happy spring of meditation, is a rooted predominant *Love of God*? *Love him strongly* and you cannot forget him: You will then see him in every thing that meets you, and hear him in every one that *speaketh* to you: If you *miss* him, or have offended him, you will *think* on him with *grief*: If you taste of his Love, you will think of him with *Delight*: If you have but *hope*, you will think of him with *Desire*, and your *Minds* will be taken up in seeking him, and in understanding and using the Means by which you may come to enjoy him *Love* is *ingenious*, and *full*, and *quick*, and *active*, and *resolute*: It is *valiant*, and *patient*, and exceeding *industrious*, and delighteth to encounter difficulties, and to appear in labours, and to shew it self in advantageous sufferings: and therefore it maketh the mind in which it reigneth, exceeding *busie*; and findeth the thoughts a world of work. *If God be not in all the thoughts* of the ungodly, *Psal.* 10. 4. it is because he is not in his *heart*. He may be *nigh their mouths*, but is *far from their reins*, Jer. 12. 2. Do those men believe themselves, or would they be believed by any one that is wise, who say, they *Love God above all*, and yet neither *think* of him, nor *love to think of him*? but are unwearied in thinking of their wealth, and honours, and the pleasures of their flesh? *Consider this ye that forget God, lest he tear you in pieces, and there be none to deliver you*, Psal. 50. 22.

Dir. 5. 5. Jesus Christ and all the work of Redemption.

§. 5. Direct. 5. *Soundly understand the wonderful mysteries of mans Redemption, and know Jesus Christ, and you need not want employment for your thoughts.* For in *him are hid all the Treasures of wisdom and knowledge*, Col. 2. 3. *He is the Power of God, and the Wisdom of God*, 1 Cor. 1. 24. If the study of *Aristotle*, *Plato*, *Plotinus*, and their numerous followers and Commentators, can find work; for the *thoughts* of men that would know the *works of God*, or would be accounted good Philosophers, even for many years together, or a great part of their lives, what work then may a Christian find for his *Thoughts* in Jesus Christ, *who of God is made to us wisdom*, and *righteousness, and sanctification, and redemption*, 1 Cor. 1. 30. *For it pleased the Father that in him should all fulness dwell*, Col. 1. 19. And therefore in him there is *fulness of matter* for our meditations; As *Paul determined to know nothing* (or make ostentation of no other knowledge) *but Christ crucified*, 1 Cor. 2. 2. So if your *thoughts* had nothing to work upon many years together, but *Christ crucified*, they need not stand still a moment for want of most suitable and delightful matter. The mystery of the *Incarnation alone*, may find you work to search and admire many ages! But if thence you proceed to that world of wonderful matter which you may find in his Doctrine, Miracles, example, sufferings, temptations, victories, resurrection, ascention, and in his *Kingly*, *Prophetical and Priestly* Offices, and in all the benefits which he hath purchased for his flock, O what full and pleasant work is here for the daily *thoughts* of a believer! The soul may dwell here with continual delight, till it say with *Paul*, Gal. 2. 20. *I am crucified with Christ*; *nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* Therefore daily *bow your knees to the Father of our* Lord *Jesus Christ, of whom the whole family in Heaven and earth is named, that he will grant you according to the Riches of his Glory, to be strengthned with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that being rooted and grounded in Love, you may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the Love of Christ which passeth knowledge, that ye may be filled with all the fulness of God*, Ephes. 3. 14. to 20.

Dir. 6. 6. The holy Scriptures.

§. 6. Direct. 6. *Search the holy Scriptures, and acquaint your selves well with the Oracles of God, which are able to make you wise unto salvation, and you will find abundant matter for your thoughts.* If you cannot find work enough for your minds, among all those *heights* and *depths*, those *excellencies* and *difficulties*, it is because you never understood them, or never set your hearts to search them. What mysterious Doctrines! how sublime and heavenly are there for you to *meditate* on as long as you live? What a perfect Law! a system of precepts most spiritual and pure! What terrible threatnings against offenders, are there to be matter of your meditations? What wonderful histories of Love and Mercy! What holy examples! What a treasury of *precious promises*

promises, on which lyeth our hope of life eternal! What full and free expressions of grace! What a joyful act of pardon and oblivion to penitent believing sinners! In a word, the *character* of our inheritance, and the Law which we must be governed and judged by, is there before us for our daily Meditation! *David* that had much less of it than we, saith, *O how I love thy Law! it is my meditation all the day!* Psal. 119. 97. And God said to *Joshua*, (1. 8.) *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou maist observe to do according to all that is written therein.* And *Moses* commanded the Israelites, that *these words should be in their hearts, and that they teach them diligently to their children, and talk of them when they sate in their houses, and when they walked by the way, and when they lay down, and when they rose up, and to write them on the posts of their houses, and on their gates*, &c. that they might be sure to remember them, *Deut.* 6. 7.

Dir. 7. 7. Our selves as we are Gods work.

§. 7. Direct. 7. *Know thy self as well as thou art the work of God, and in thy self thou wilt find abundant matter for thy meditations.* There thou hast the *natural Image of God* to meditate on and admire; even the noble faculties of thy *understanding* and *free will*, and *executive power*: And thou hast his *Moral* or *Spiritual Image* to meditate on, if thou be not unregenerate: even thy holy *Wisdom*, *Will* and *Power*, or thy holy *Light*, and *Love*, and *Power* with promptitude for holy practice; and all in the *Unity* of *holy Life*. And there thou hast his *Relative Image* to meditate on; even thy being. 1. The Lord or *Owner*. 2. The *Ruler*. 3. The *Benefactor* to the inferiour creatures, and *their End*. O the world of mysteries which thou carriest continually about thee in that little room. What abundance of wonders are in thy *body*! which is *fearfully and wonderfully made*! And the greater wonders in thy *soul*! Thou art thy self the clearest glass that God is to be seen in under Heaven! as thou art a *man* and a *Saint*! And therefore the worthiest matter for thy own Meditations (except that holy Word, which is *thy Rule*, and the *Holy Church*, which is but a coalition of many such.) What a shame is it, that almost all men do Live and dye such strangers to themselves, as to be utterly unacquainted with the innumerable excellencies and mysteries, which God hath laid up in them; and yet to let their thoughts run out upon vanities and toys, and complain of their barrenness, and want of matter, to feed their better Meditations?

See my Book of the *Mischiefs of Self-ignorance.*

Dir. 8. 8. Our sins and wants.

§. 8. Direct. 8. *Be not a stranger to the many sins, and wants, and weaknesses of thy soul, and thou never needest to be empty of matter for thy meditations.* And though these *thoughts* be not the *sweetest*, yet thy own folly hath made them *necessary*. If thou be *dangerously sick*, or but *painfully sore*, thou canst scarce forget it: If *poverty* afflict thee with pinching wants, thy Thoughts are taken up with *cares* and *trouble* day and night. If another *wrong thee*, thou canst easily *think* on it. And hast thou so often wronged thy God and Saviour, and so unkindly vilified his mercy, and so unthankfully set light by saving Grace, and so presumptuously and securely ventured on his wrath, and yet dost thou find a scarcity of matter for thy meditations? Hast thou all the sins of thy youth, and ignorance to think on, and all the sins of thy rashness and sensuality, and of thy negligence and sloth, and of thy worldliness and selfishness, ambition and pride, thy passions and thy omissions; and all thy sinful *thoughts* and *words*, and yet art thou scanted of matter for thy *thoughts*? Dost thou carry about thee such a body of death? so much selfishness, pride, worldliness, and carnality; so much ignorance, unbelief, averseness to God, and backwardness to all that is spiritual and holy; so much passion, and readiness to sin; and yet dost thou not find enough to think on? Look over the sins of all thy life: see them in all their aggravations: as they have been committed against knowledge, or means and helps, against mercies, and judgments and thy own vows or promises; in prosperity and under affliction it self; in secret and with others; in thy general and particular calling, and in all thy relations; in every place, and time, and condition that thou hast lived in! thy sins against God directly, and thy injuries or neglects of man! sins against holy duties, and sins in holy duties: in prayer, hearing, reading, Sacraments, meditation, conference, reproofs, and receiving of reproofs from others: thy negligent preparations for death and judgment, the strangeness of thy soul to God and Heaven——— Is not here work enough for thy Meditations? certainly if thou *think* so, it is because thy heart never felt the bitterness of sin, nor was ever yet acquainted with true Repentance, but the time is yet to come, that Light must shew thee what sin is, and what thou art, and what thou hast done, and how full thy heart is of the Serpents brood, and that thy sin must find thee out! Dost thou not know that thy sins are as the Sands of the Shore, or as the hairs upon thy head for number, and that every sin hath deadly poyson in it, and malignant enmity to God and holiness; and yet are they not enough to keep thy *Thoughts* from being idle? Judge by their language whether it be so with penitents? Psal. 51. 2, 3. *Wash me throughly from my wickedness, and cleanse me from my sin: for I acknowledge my transgressions, and my sin is ever before me*, Psal 40. 12. *For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me.* Psal. 119. 57. *I thought on my ways, and turned my feet unto thy testimonies.* True Repentance is thus described, Ezek. 36. 31. *Then shall ye remember your own evil ways, and your doings that were not good, and shall loath your selves in your own sight, for your own iniquities, and for your abominations.* Yea Gods *forgiving and forgetting* your sins, must not make *you forget* them, Ezek. 16. 60, 61, 62, 63. *I will establish to thee an everlasting Covenant; Then thou shalt remember thy ways and be ashamed——— And I will establish my Covenant with thee——That thou maist remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God of Hosts.*

Thus God may be made the object and occasion of good: it is good to meditate on evil to hate it, and avoid it. Keep acquaintance with Conscience, & read over its Books, and it will furnish your thoughts with humbling matter.

Dir. 9. 9. Satans Temptations.

§. 9. Direct. 9. *Be not a stranger to the methods and subtelties and diligence of Satan in his Temptations to undo thy soul, and thou wilt find matter enough to keep thy thoughts from idleness, He* is *thinking* how to *deceive* thee and destroy thee; and doth it not concern thee to *think* how to defeat him and escape and save thy self? If the Hare run not as fast as the Dog, he is like to dye for it. O that thy eyes were but opened to see the snares that are laid for thee in thy *nature*, in thy *temperature* and *passions*, in thy *interests*, thy *relations*, thy *friends* and *acquaintance*, and ordinary *company*; in thy *businesses*, and *possessions*, thy *house*, and *goods*, and *lands*, and *cattle*, and *tenants*, and *servants*, and all that thou tradest with, or hast to do with in thine *apparel* and *recreations*; in thy *meat* and *drink*, and *sleep*, and ease, in *prosperity* and *adversity*; in mens *good* thoughts, or *bad* thoughts of thee, in their *praise* and in their *dispraise*; in their *benefits* and their *wrongs*; their *favour* and in their *falling out*; in their *pleasing* or *displeasing* thee: in thy *thinking* and in thy *speaking*;

speaking, and in every thing that thou hast to do with! Didst thou but see all these temptations and also see to what they tend, and whether they would bring thee, thou wouldst find matter to cure the idleness or impertinencies of thy thoughts.

Dir. 10. 10. The whole World.

§. 10. Direct. 10. *The world and every creature in it, which thou daily seest, and which revealeth to thee the great Creator, might be enough to keep thy Thoughts from idleness.* If Sun and Moon and Stars, if Heaven and Earth and all therein be not enough to employ thy thoughts, let thy idleness have some excuse. I know thou wilt say, that it is upon some of these things that thou dost employ them: Yea: but dost thou not first destroy, and mortifie, and make nonsense of that on which thou meditatest? Dost thou not first separate it from God, who is the life, and glory, and end, and meaning of every creature? Thou killest it, and turnest out the soul, and thinkest only on the Corps! or on the Creature made another thing, as food for thy sensual desires! As the Kite thinketh on the Birds and Chickens, to devour them to satisfy her greedy appetite: Thus you can think of all Gods works, so far as they accommodate your flesh. But the World is Gods Book, which he set man at first to read; and every Creature is a Letter, or Syllable, or Word, or Sentence, more or less, declaring the name and will of God. There you may behold his wonderful Almightiness, his unsearchable Wisdom, his unmeasurable Goodness, mercy and compassions; and his singular regard of the sons of men! Though the ungodly, proud and carnal Wits do but play with, and study the shape, and comeliness, and order of the Letters, Syllables and Words, without understanding the *Sense* and *End*; yet those that with holy and illuminated Minds come thither to behold the footsteps of the Great and Wise and bountiful Creator, may find not only matter to *employ*, but to *profit* and *delight* their *Thoughts*; They may be wrapt up by the *things* that are *seen*, into the Sacred Admirations, Reverence, Love and Praise, of the glorious Maker of all who is *unseen*; And thus to the *sanctified* all things will be *sanctified*; and the study of *common things* will be to them *Divine and Holy*.

Dir. 11. 11. Providence about the World.

§. 11. Direct. 11. *Be not a stranger to, or neglectful Disregarder of the Wonders of Providence in Gods Administrations in the World, and thou wilt find store of matter for thy Thoughts.* The dreadfulness of *Judgments*, the delightfulness of *mercies*, the misteriousness of *all*, will be matter of daily search and admiration to thee. Think of the strange Preservations of the Church! of a people hated by all the world! how such a flock of Lambs is kept in safety, among so many ravenous Wolves. Think of Gods sharp afflictions of his offending people! of his severe consuming judgments exercised sometimes upon the wicked, when he means to set up here and there a monument of his justice, for the Warning of presumptuous sinners. Go see how the wicked Prov. 1. 32. are deceived by befooling Pleasures, and how the Prosperity of fools destroyeth them; how they flou- Psal. 37. rish to day as a green Bay-tree, or as the flower of the field; and then go into the Sanctuary and see their end, how to morrow they are cut down and withered, and the place of their abode doth know them no more. Go see how God delighteth to abase the proud, and to *scatter them in the imagination of their Hearts; to put down the mighty from their Seats, and to exalt them of low degree: to fill the hungry with good things; and to send the Rich empty away*, Luke 1. 51, 52, 53. *How great are his signs, and how mighty are his wonders? His Kingdom is an everlasting Kingdom*, Dan. 4. 3. *He ruleth in the Kingdom of men and giveth it to whomsoever he will*, vers. 26. 32. *For wisdom and might are his; and he changeth the times and the seasons: he removeth Kings and setteth up Kings: he giveth wisdom to the wise, and knowledge to them that know understanding*, Dan. 2. 20, 21, 22. *He revealeth the deep and secret things: he knoweth what is in darkness, and the light dwelleth with him.* *The Lord is known by the judgments which he executeth; the wicked is snared in the work of his own hand*, Psal. 9. 16. Mark how the upright are afflicted daily, and how the feet of violence trample on them; and yet how they rejoice, and adhere to that God who doth afflict them, and pity and pray for their miserable Persecutors and Oppressors; and how *all things do work together for their good*, Rom. 8. 28. *Wonderful* are all the *Works of God, sought out of them that have Pleasure therein*, Psal. 111. 2. The Histories of former ages, and the observation of the present, may shew thee a World of matter for thy thought.

Psal. 105. 22. See Psal. 104. & 105. & 106. & 107. & 122. & 124. & 135. & 136. & 145. & 147. & 148. & 149.

Dir. 12. 12. Gods Image.

§. 12. Direct. 12. *Understand all the Lineaments and Beauty of Gods Image upon a holy Soul, the excellency and use of every Grace, and the harmony of all; and thou wilt have store of profitable Matter for thy thoughts.* Know the *Nature* of every Grace, and the *place* and *order* of it, and the *office*, *use*, and *exercise* of it; and the *means* and *motives*, the *opposites*, *dangers* and *preservatives* of it: Know it *as Gods Image*, and see and Love thy *Maker* and *Redeemer* and *Regenerator* in it: Know how *God loveth* it, and how useful it is to *our* serving and honouring him in the world; and how deformed and vile a thing the soul is, that is without it: Know well what *Faith* is; what *wisdom* and *prudence* are! what *Repentance* and *humility*, and *mortification* are! what *Hope* and *fear*, and *desire*, and *obedience* and *meekness*, and *temperance*, and *sobriety*, and *chastity* and *contentation*, and *justice*, and *self-denyal* are; especially know the nature and force of *Love to God*, and to his *servants*, and to *neighbours*, and to *enemies*; Know what a holy resignation and devotedness to God is: and what is *watchfulness*, *diligence*, *zeal*, *fortitude*, and *perseverance*, *patience*, *submission* and *peace*: Know what the *worth*, and *use*, the *helps* and *hinderances* of all these are, and then your Thoughts will not be idle.

Dir. 13. 13. The daily motions of the spirit.

§. 13 Direct. 13. *If thou be not a stranger to the spirit of grace, or a neglecter of his daily motions and perswasions and operations on thy heart, the attendance and improvement of them will keep thy thoughts from rusty idleness and a vagrant course.* It is not a small matter to be daily entertaining so noble a guest, and daily observing the offers and motions of so great a benefactor; and daily receiving the gifts of so bountiful a Lord, and daily accepting his necessary helps; and daily obeying the saving precepts of so great and beneficent a God! If you know how insufficient you are without him, to *will* or to *do*, to *perform* or to *think*, or purpose any good, and that all your sufficiency is of him! If you knew that it is the great skill and diligence requisite in all that will sail successfully to the desired Land of *Rest*, to know the Winds of the Spirits helps, and to set all your Sails to the right improvement of them, and to bestir you while such gales continue, you would find *greater work* than *wandering* for your *thoughts*.

Phil. 2. 13. 2 Cor. 3. 5. 2 Cor. 12. 9.

Dir. 14. 14. All our Duty to God and Man.

§. 14. Direct. 14. *Be not ignorant or neglective of that frame and course of holy duty to God and man, in which all your lives should be employed, and you cannot want matter to employ your thoughts upon.* Your *pulse* and *breath*, and natural motions, will hold on whether you *think* of them or not: But so will not *moral holy* motion, for that must be *rational* and *voluntary*. You have all the *powers* of soul and body, to exercise either *upon God* or *for God*. You must know him, fear him, love him, obey

obey him, truſt him, worſhip him. pray to him, praiſe him, give thanks to him, bewail your ſins, and hear his Word, and reverently uſe his Name and Day! And is not the underſtanding and learning how to do all this, and the ſeaſonable ſerious practice of it all, ſufficient to keep the *Thoughts* from *idleneſs*. O what a deal of work doth a ſerious Chriſtian find for his thoughts, about ſome one of theſe? about *praying* aright, or *hearing*, or *receiving* the *Sacrament* of Chriſts *Body* and *Blood* aright! But beſides all theſe, what a deal of duty have you to perform, to Magiſtrates, Paſtors, Parents, Maſters, and other ſuperiors? to ſubjects, people, children, ſervants and other inferiors? to every neighbour, for his ſoul, his body, his eſtate and name; and to do all as you would be done by? And beſides all this, how much have you to do directly for your ſelves; for your ſouls, and bodies, and families, and eſtates! Againſt your *ignorance*, *infidelity*, *pride*, *ſelfiſhneſs*, *ſenſuality*, *worldlineſs*, *paſſion*, *ſloth*, *intemperance*, *cowardice*, *luſt*, *uncharitableneſs*, &c. Is not here matter for your thoughts?

Dir. 15. 15. All our particular Mercies.

§. 15. Direct. 15. *Overlook not that life full of particular mercies, which God hath beſtowed on your ſelves, and you will find pleaſant and profitable matter for your thoughts.* To ſpare me the labour of repeating them look back to *Chap.* 3. *Dir.* 14. Think of that mercy which brought you into the world, and choſe your Parents, your place, and your condition: which brought you up, and bore with you patiently in all your ſins, and cloſely warned you of every danger: which ſeaſonably afflicted you, and ſeaſonably delivered you; and heard your Prayers in many a diſtreſs: which hath yet kept the worſt of you from death and Hell: and hath *Regenerated*, *juſtified*, *adopted* and *ſanctified* thoſe that he hath fitted for eternal life! How many ſins he hath forgiven! How many he hath in part ſubdued! How many and ſuitable helps he hath vouchſafed you? From how many Enemies he hath ſaved you? how oft he hath delighted you by his word and grace? what comforts you have had in his Servants and ordinances, in your relations and callings? His mercies are *innumerable*, and yet do your *meditations* want matter to ſupply them! If I ſhould but recite the words of *David* in many thankful Pſalms, you would think Mercy found *his Thoughts* employment.

Dir. 16. 16. The account at Judgement.

§. 16. Direct. 16. *Foreſee that exact and righteous judgement, which ſhortly you have to undergo, and it will do much to find you employment for your thoughts.* A man that muſt give an account to God of all that he hath done both good and evil, and knoweth not how ſoon, for ought he knows before to morrow, methinks ſhould find himſelf ſome thing better than vanity to think on! Is it nothing to be ready for ſo great a day? To have your juſtification ready! your accounts made up! Your Conſciences cleanſed and quieted on good grounds! To know what anſwer to make for your ſelves againſt the accuſer! To be clear and ſure that you are indeed Regenerate, and have a part in Chriſt, and are waſhed in his blood, and reconciled to God, and ſhall not prove hypocrites and ſelf-deceivers in that trying day! when it is a ſentence that muſt finally decide the queſtion, whether we ſhall be *ſaved* or *damned*; and muſt determine us to *Heaven* or *Hell* for ever, and you have ſo ſhort and uncertain a time for your preparation, will not this adminiſter matter to your *Thoughts*? If you were going to a Judgement for your *lives* or all your *eſtates*, you would think it ſufficient to provide you matter for your *thoughts* by the way! How much more this *final dreadful* judgement.

Dir. 17. 17. Our Afflictions.

§. 17. Direct. 17. *If all this will not ſerve the turn, it's ſtrange if God call not home your thoughts, by ſharp afflictions: and methinks the improvement of them, and the removal of them ſhould find ſome employment for your thoughts.* It's time then to *ſearch and try your ways, and turn again unto the Lord*, Lam. 3. 4. To find out the *Achan* that troubleth your peace, and know the voice of the rod, and what God is angry at, and what it is that he calleth you to mind! To know what root it is that beareth theſe bitter fruits: and how they may be ſanctified to make you conformable to Chriſt and *partakers of his holineſs*, Heb. 12. 10. Beſides the exerciſe of holy patience and ſubmiſſion, there is a great deal of *work* to be *done* in *ſufferings*; to exerciſe faith, to honour God and the *good cauſe* of our ſuffering; and to humble our ſelves for the *evil cauſe*; and to get the benefit. And if you will not meditate of the *Duty*, you ſhall meditate of the *pain* whether you will or not; and ſay as Lam. 3. 17, 18, 19, 20. *I forgat proſperity, and I ſaid, My ſtrength and my hope is periſhed from the Lord; Remembring my affliction and my miſery, the wormwood and the gall: My ſoul hath them ſtill in remembrance, and is humbled in me.* Put not God to *remember* you by his *ſpur*, and help your meditations by ſo ſharp a means! Pſal. 78. 33, 34, 35. *Therefore did he conſume their days in vanity, and their years in trouble: when he ſlew them then they ſought him, and they returned and enquired early after God; and they remembred that God was their Rock, and the high God their Redeemer.*

Dir. 18. 18. The buſineſs of your Callings.

§. 18. Direct. 18. *Be diligent in your callings and ſpend no time in idleneſs, and perform your labours with holy minds, to the glory of God, and in obedience to his commands, and then your thoughts will have the leſs leiſure and liberty for vanity or idleneſs.* Employments of the *body* will employ the *thoughts*: They that have *much to do* have much *to think on*: For they muſt do it prudently and skilfully and carefully, that they may do it *ſucceſsfully*: And therefore muſt *think* how to do it: And the urgency and neceſſity of buſineſs will almoſt *neceſſitate* the thoughts, and ſo carry them on and find them work (Tho' ſome employments more than others) And let none think that *theſe Thoughts* are bad or vain becauſe they are about worldly things: For if our *Labours* themſelves be not *bad* or *vain*, then neither are thoſe *thoughts* which are needful to the well-doing of our work. Nor let any worldling pleaſe himſelf with this, and ſay, *My thoughts are taken up about my calling:* For his *calling* it ſelf is perverted by him, and made a *carnal work* to *carnal ends*, when it ſhould be *ſanctified*. That the thoughts about your *labours* may be good, 1. Your Labours themſelves muſt be good, performed in obedience to God, and for the good of others, and to his glory. 2. Your Labours and thoughts muſt keep their bounds, and the higher things muſt be ſtill *preferred*, and ſought and thought on in the *firſt place*: And your Labours muſt ſo far employ your thoughts as is needful to the well-doing of them: but better things muſt be *thought* on, in ſuch labours as leave a vacancy to the Thoughts. But diligence in your calling is a very great help to keep out *ſinful thoughts*, and to furniſh us with *thoughts* which in *their place* are good.

Dir. 19. 19. All Ordinances and Means of Grace.

§. 19. Direct. 19. *You have all Gods ſpiritual helps and holy ordinances to feed your meditations, and to quicken them, which ſhould be uſed when your minds grow dull or barren.* When your minds are empty and you cannot pump up plentiful matter for holy thoughts, the reading of a ſeaſonable book, or conference with a full experienced Chriſtian, will furniſh you with matter: ſo will the hearing of a profitable Sermon, and ſometime *prayer* will do more than *meditation*. And weak headed perſons, of ſmall knowledge and ſhallow memories,

must fetch the matter of their meditations thus more frequently from *reading* and *conference* than others need to do: As they can hold but a little at a time, so they must go the ofter: As he that goeth to the Water with a spoon or Dish, must go ofter than they that go with a more capacious vessel. Others can carry a store-house of meditation still about them; but persons of very small knowledge and memory, must have their meditations fed by others, as infants by the spoon. Therefore a *little* and *often*, is the best way both for their *Reading* or *hearing*, and for their *holy thoughts*. How great a mercy is it, that weak Christians have such store of helps? that when their heads are empty, they have *books* and *friends* that are not empty, from whence they may fetch help as they want it: and that their *hearts* are not empty of the *Love of God*, which enclineth them to do more, than their *parts enable* them to do.

Dir. 20. 20. The miserable sinful world.

§. 20. Direct. 20. *If all these do not sufficiently furnish your meditations, look through the world, and see what a multitude of miserable souls do call for your compassion and daily prayers for their relief.* Think on the many nations that lie in the darkness of Idolatry and Infidelity! It is not past the sixth part of the world that are Christians, of any sort. The other five parts are Heathens and Mahometans and so are few Jews. And of this sixth part, it's but a small part that are Reformed from Popery, and such corruptions as the Eastern and Southern Christians also are too much defiled with. And in the Reformed Churches, how common is profaneness and worldliness, and how few are acquainted with the power of Godliness! What abundance of ignorant, and ungodly persons be there, who *hate* the *power* and *practice* of that Religion which they *profess themselves* they hope to be sav'd by, (as if they hoped to be saved for hating, persecuting and disobeying it.) And among those that seem more serious and obedient, how many are hypocrites? And how may are possest with pride and self-conceitedness, which breaketh forth into unrulineſs, contentions, and uncharitableness, factions, and divisions in the Church? How many Christians are ignorant, passionate, weak, unprofitable, and too many scandalous? And how few are judicious, prudent, heavenly, charitable, peaceable, humble, meek, laborious and fruitful, who set themselves wholly to *be good* and to *do good*? And of these few, how few are there that are not exercised under heavy afflictions from God, or cruel persecutions from ungodly men! What tiranny is exercised by the Turk *without*, and the *Pope within*, upon the sincerest followers of Christ? Set all this together and tell me, whether thy *compassionate Thoughts* or thy *Prayers*, do need to go out for want of fewel, or matter to feed upon from day to day?

Tit. 3. *Directions how to make good Thoughts effectual*: or, *General Directions for Meditation.*

HEre some *Directions* are *preparatory*, and some *about the Work it self.*

§. 1. Direct. 1. *Be sure that reason maintain its Authority in the Command and Government of your Thoughts; and that they be not left Masterless to fancy and passion, and Objects to carry them which way they please.* Diseased melancholy and crazed Persons have almost no Power over their own *Thoughts*: they cannot command them to what they would have them exercised about, nor call them off from any thing that they run out upon; but they are like an unruly horse, that hath a weak rider, or hath cast the rider; or like a masterless Dog, that will not go or come at your command. Whereas our *Thoughts* should be at the *Direction* of our *Reason*, and the Command of the *Will*, to go and come off as soon as they are bid. As you see a *student* can rule his *Thoughts* all day: he can appoint them what they shall meditate on, and in what order, and how long: So can a Lawyer, a Physician, and all sorts of men about the matters of their arts and callings. And so it should be with a Christian about the matters of his soul: All Rules of *Direction* are to little purpose, with them whose *Reason* hath lost its power, in governing their Thoughts. If I tell a man that is deeply melancholy, *Thus and thus you must order your Thoughts*! He will tell me that he *cannot*: His thoughts are not in his power. If you would give never so much he is not able to forbear thinking of that which is his disturbance, nor to command his thoughts to that which you direct him, nor to *think* but as he doth, even as his disease and trouble moveth him. And what good will precepts do to such? Grace and Doctrine and exhortation work by *Reason* and the *commanding will.* If a holy Person could manage his practical heart-raising meditations, but as orderly, and constantly, and easily as a carnal covetous Preacher can manage his *thoughts* in studying the *same things*, for carnal ends (to make a gain of them or to win applause) how happily would our work go on? And is it not sad to think that carnal ends should do so much more than spiritual, about the same things?

§. 2. Direct. 2. *Carefully avoid the disease of melancholy: for that disableth Reason, and disableth it to rule the thoughts. Distraction wholly* disableth: but *melancholly* disableth only in *part*, according to the measure of its prevalency: and therefore leaveth some room for advice. *Dir.* 2.

§. 3. Direct. 3. *Take heed of sloth and negligence of the Will, whereby the Directions of Reason will be unexecuted, for want of Resolution and Command; and so every temptation will carry away the thoughts.* A lazy Coachman will let the Horses go which way they list, because he will not strive with them; and will break his neck to save his labour. If when you feel unclean or worldly thoughts invade your minds, you will not give your *wills* the alarm, and rise up against them, and resolutely command them out; you will be like a lazy person that lieth in bed while he seeth Thieves robbing his house, and will let all go rather than he will rise and make resistance (A sign that he hath no great riches to lose, or else he would *stir* for it): And if you see your *duty*, on what your *Thoughts* should be employed, and will not resolutely call them up, and command them to their work, you will be like a sluggard that will let all his servants lie in bed, as well as he, because he will not speak to call them. You see by daily experience, that a mans *Thoughts* are much in the Power of his *Will*, and made to obey it: If *money* and *honour*, or the *delight* of *knowing* can cause a wicked Preacher to command his own *thoughts*, on good things, as aforesaid; you may command yours to the same things, if you will but as *resolutely* exercise your authority over them. *Dir.* 3.

§. 4. Direct. 4. *Use not your Thoughts to take their liberty*, and *be ungoverned*: *For use will make them head-strong and not regard the Voice of Reason; and it will make Reason careless and remiss.* *Use* and *Custom* hath great Power on our Minds: where we *use to go*, our path is *plain*; but where there is *no use*, there is *no way*. Where the water *useth* to run there is a chanel: It's hard ruling those that are *used* to be *unruly*. If *use* will do so much with the *Tongue*, (as we find in some that use to curse and swear, and speak vainly, and in others that use to speak soberly and religiously; in some that by *use* can speak well in conference, preaching or praying many hours together, when others that use it not can do almost nothing that way); why may it not much prevail with the *Thoughts*? *Dir.* 4.

§. 5.

Dir. 5. §. 5. Direct. 5. *Take heed leſt the ſenſes and appetite grow too ſtrong, and maſter Reaſon; for if they do they will at once diſpoſſeſs it of the government of the thoughts, and will bruitiſhly uſurp the power themſelves.* As when a rebellious army depoſeth a King, they do not only caſt off the yoak of ſubjection themſelves, but diſſolve the Government as to all other ſubjects, and uſually uſurp it themſelves and make themſelves Governors. If once you be ſervants to your fleſhly appetites, and ſenſe, your *Thoughts* will have no other work to do, and another way to go, when you call them to holy and neceſſary things: Eſpecially when the enticing objects are at hand. You may as well expect a clod to aſcend like fire, or a ſwine to delight in temperance, as a glutton, or drunkard, or fornicator, to delight in holy contemplation. *Reaſon* and *Fleſh* cannot both be the Governors.

Dir. 6. §. 6. Direct. 6. *Keep under paſſions, that they depoſe not Reaſon from the Government of your thoughts.* I told you before how they *cauſe evil thoughts*: and as much will they *hinder good*. Four paſſions are eſpecial enemies to meditation: 1. Anger 2. Perplexing *Grief*: 3. Diſturbing *Fear*: 4. But above all, exceſs of *Pleaſure* in any worldly fleſhly thing. Who can think that the mind is fit for holy contemplation, when it flames with *wrath*, or is diſtracted with *grief* and *care*, or trembleth with *fear*, or is drunk with *pleaſure*? *Grief* and *fear* are the moſt *harmleſs* of the four; yet all hinder *Reaſon* from governing the thoughts.

Dir. 7. §. 7. Direct. 7. *Evil habits are another great hinderance of Reaſons command over our thoughts: Labour therefore diligently for the cure of this diſeaſe.* Though *Habits* do not *neceſſitate*, they ſtrongly *encline*: And when every good *thought* muſt go againſt a *ſtrong* and *conſtant inclination*, it will weary Reaſon to drive on the ſoul, and you can expect but ſmall ſucceſs.

Dir. 8. §. 8. Direct. 8. *Urgent and oppreſſing buſineſs doth almoſt neceſſitate the thoughts: Therefore avoid as much as you can ſuch urgencies when you would be free for meditation.* Let your thoughts have as little diverting matter as may be, at thoſe times when you would have them entire and free for God.

Dir. 9. §. 9. Direct. 9. *Crowds and ill company are no friends to meditation: Chooſe therefore the quietneſs of ſolitude when you would do much in this.* As it is ill *ſtudying* in a croud, and unſeaſonable before a multitude to be at *ſecret prayer* (except ſome ſhort ejaculations); ſo is it as unmeet a ſeaſon for holy meditation. The mind that is fixedly employed with God, or about things ſpiritual, had need of all poſſible freedom and peace, to retire into it ſelf, and abſtract it ſelf from alien things, and ſeriouſly intend its greater work.

Dir. 10. §. 10. Direct. 10. *Above all take heed of ſinful Intereſts and deſigns; for theſe are the garriſon of Satan, and muſt be battered down before any holy cogitations can take place.* He that is ſet upon a deſign of riſing, or of growing rich, hath ſomething elſe to do, than to entertain thoſe ſober thoughts of things eternal, which are deſtructive of his carnal deſign.

Dir. 11. §. 11. Direct. 11. *The impediments of Reaſons authority being thus removed, diſtinguiſh between your occaſional, and your ſtated ordinary courſe of thoughts! And as your hands have their ordinary ſtated courſe of labour, and every day hath its employment which you fore-expect, ſo let your Thoughts know where is their proper chanel, and their every days work: and let holy prudence appoint out proportionable time and ſervice for them.* What a life will that man live that hath no known courſe of labour, but only ſuch as he is accidentally called to? His work muſt needs be uncertain, various, unprofitable, and uncomfortable, and next to none. And he that hath not a ſtated courſe of employment for his *thoughts*, will have them to do him little ſervice. Conſider firſt how much of the day is uſually to be ſpent in common buſineſs: And then conſider, whether it be ſuch, as taketh up your *thoughts* as well as your *hands*, or ſuch as leaveth your *thoughts* at liberty: as a Lawyer, a Phyſician, a Merchant, and moſt Tradeſmen, muſt employ their *Thoughts* to the *well-doing* of their work: And theſe muſt be the more deſirous of a ſeaſonable vacant hour for meditation, becauſe their thoughts muſt be otherwiſe employed all the reſt of the day: But a Weaver, a Taylor, and ſome other Tradeſmen, and day-labourers, may do their work well, and yet have their thoughts free for better things, a great part of the day: Theſe muſt contrive an ordinary way of employment for their thoughts, when their work doth not require them: and they need no other time for meditation. The reſt muſt entertain ſome ſhort *occaſional* meditations intermixt with their buſineſs; but they cannot then have time for more ſolemn meditation (which differeth from the other as a ſet prayer from a ſhort ejaculation; or a Sermon from an occaſional ſhort diſcourſe): They that have more time for their *thoughts* muſt beforehand prudently conſider, how *much time* it is beſt to ſpend in meditation, for the *increaſe of knowledge*, and how much for the exerciſe of *holy affections*; and on *what ſubject*, and in *what order*; and ſo to know their ordinary work.

Dir. 12. §. 12. Direct. 12. *Lay your ſelves under the urgency of neceſſity, and the power of thoſe motives which ſhould moſt effectually engage your thoughts.* In the aforeſaid inſtance, what is it that makes a wicked preacher that he can ſtudy Divine things orderly from year to year, but that he is ſtill under the power of his *carnal motives*, *profit* and *honour* and ſome delight? And if you will put your ſelves habitually and ſtatedly alſo, under the ſenſe and power of your far *greater motives*, as always perceiving how much it doth concern you, for your ſelves and others, and the honour of God, this would be a conſtant poiſe and ſpring, which being duly wound up, would keep the wheels in equal motion.

Dir. 13. §. 13. Direct. 13. *Thus you muſt make the ſervice of your Maſter, and the ſaving of your ſelves and others, your buſineſs in the world, which you follow daily as your ordinary calling, and then it will carry on your thoughts.* Whereas he that ſerveth God but on the by, with ſome occaſional *ſervice*, will *think* on him or his work but on the by, with ſome occaſional Thoughts. A cloſe and diligent courſe of *holy living*, is the beſt help to keep a conſtant profitable courſe of *holy thinking*.

Dir. 14. §. 14. Direct. 14. *The chief point of ſkill and holy wiſdom, for this and other religious duties, is, to take that courſe which tends to make Religion pleaſant, and to draw your ſouls to delight in God; and to take heed of that which would make all grievous to you.* It will be eaſie and ſweet to think of that which you take pleaſure in. But if Satan can make all irkſome and unpleaſant to you, your thoughts will avoid it, as you do a Carrion, when you ſtop your noſe and haſt away. Pſal. 104. 34. ſaith the Pſalmiſt, *My meditation of him ſhall be ſweet; I will be glad in the Lord!*

Directions about the work it ſelf.

Dir. 15. §. 15. Direct. 1. *As you muſt never be unfurniſhed of holy ſtore, ſo you muſt prudently make choice of your particular ſubject.* As the choice of a fit

Text is half a good Sermon; so the choise of the fittest matter for you, is much of a good meditation. Which requireth some good acquaintance both with the *Truth*, and with your *selves*.

Dir. 2. §. 16. Direct. 2. *To this end you must know in their several degrees, what subjects are in themselves most excellent to be meditated on.* As the first and highest is the *most blessed God himself*, and the *glorious Person of our Redeemer*, and the *New Jerusalem*, or Heaven of *Glory* where he is revealed to his Saints: And then, the *blessed society* which there enjoyeth him, and the holy *Vision*, *Love*, and *Joy*, by which he is enjoyed: And next is the wonderful work of mans *Redemption*, and the *Covenant of Grace*, and the *sanctifying* Operations of the Holy Ghost, and all the Graces that make up Gods image on the soul! And then is, the state and priviledges of the *Church*, which is the Body of Christ, for whom all this is done and prepared. And next, is, the work of the *Gospel* by which this Church is gathered, edified and saved: And then, the matter of our own *Salvation*, and our *State of Grace*, and *way* to life. And then, the *salvation* of *others*: And then the *common publick good*, in *temporal* respects: And then, our *personal bodily welfare*: And next, the *Bodily welfare* of our *neighbours*: And lastly, those things that do but remotely tend to these. This is the order of *desireableness* and *worth*, which will tell you what should have *estimative* precedency in your thoughts and Prayers.

☞ The order of Subjects to be meditated on, as to their excellency.

Dir. 3. §. 17. Direct. 3. *You must also know what Subject is then most seasonable for your Thoughts, and refuse even an unseasonable good.* For *good* may be used by *unseasonableness* to do hurt. It may be thrust in by the Tempter, on purpose to divert you from some *greater* good, or to mar some other duty in hand: So he will oft put in some good meditation to turn you from a better, or in the midst of Sermon, or Prayer: or if he see you out of temper to perform a duty of meditation, or that you have no leisure, without neglecting your more proper work, he will then drive you on, that by the issue he may discourage and hurt you, and make the duty unprofitable and grievous to you, and make you more averse to it afterwards. Untimely duty may be no duty, but a sin, which is covered with the material good. As the Pharisees Sabbath-rest was, when Mercy called them to violate it.

Dir. 4. §. 18. Direct. 4. *Examine well, and determine of the End and Use of your Meditations before you set upon them, and then labour to fit them to that special End.* The *End* is first in the intention, and from the *Love* of it the means are *chosen* and *used*. If it be *knowledge* that you are to encrease, it is *evidence* of *Truth*, with the *Matter* to be known, in a convincing scientifical way, that you must meditate on: If it be *Divine belief* that is to be encreased or exercised, it is *Divine Revelations*, both *matter* and *evidence* of *credibility* which you have to meditate on: if you would excite the *Fear of God*, you have his Greatness, and terribleness, his Justice and threatnings to meditate on: If you would excite the *Love of God*, you have his Goodness, Mercy, Christ and Promises to meditate on: If you would prepare for *death* and judgment, you have your hearts to try, your Lives to repent of, your graces to discover, and revive, and exercise, and your souls diseases to feel, and the remedies to apply: so when ever you mean to make any thing of a set meditation, determine first of the *End*, and by it of the means.

Dir. 5. §. 19. Direct. 5. *Clear up the Truth of things to your Minds as you can, before you take much Pains to work them on your affections lest you find after that you did but misinform your selves, and bestow all your labour in vain, to make deluding Images on your minds, and bring your affections to bow before them.* As many have done by espousing errors who have laid out their zeal upon them many years together, and made them the reason of hatred, and contention and bitter censurings of opposing brethren; and have made parties, and divisions, and disturbances in the Church for them, and after so many years zealous sinning, have found them to be but like *Michol's* Image, a man of straw instead of *David*, and that they made all this filthy pudder but in a dream.

§ 20. Direct. 6. *Next labour to perceive the weight of every thing you think on, be it Good or Evil: And to that end be sure, that God and Eternity be taken in, in every Meditation, and all things judged of as they stand related to God, and to your Eternal state; which only can give you the true estimate and sense of Good and Evil: There will still the Life and Soul, and Power be wanting in your most excellent Meditations, further than God is in them, and they are Divine.* When you meditate on any Scripture-truth, think of it as a beam from the eternal Light; indited by the Holy Ghost, to lead men by obedience to felicity: Behold it with reverence as a Letter or Message sent from Heaven: and as a thing of grand importance to your souls. When you meditate of any Grace, think on it as a part of the Image of God, implanted and actuated by the Holy Ghost, to advance the Soul into communion with God, and prepare it for him. When you meditate on any Duty, remember who commandeth it, and whom you are chiefly to respect in your obedience; and what will be the end of obeying or disobeying. When you meditate on any sin, remember that it is the defacing or privation of Gods image, and the rebel that riseth up against him in all his Attributes, to depose him from the Government of the soul and the world; and foresee the end to which it tendeth. Take in God, if you would feel *Life* and *Power* in all that you meditate on. *Dir.* 6.

§. 21. Direct. 7. *Let your ordinary Meditations be on the Great and Necessary things; and think less frequently on the less Necessary matters.* Meditation is but a means to a further end: It is to work some good upon the soul: Use therefore those subjects which are most powerful and fit to work it. Great truths will do great Works upon the heart. They are usually the *surest* and most past controversie and doubt: There is more weight, and substance, and power in one Article of the Creed, or one Petition in the Lords Prayer, or one Commandment in the Decalogue, to benefit the soul, than in abundance of the controverted opinions which men have troubled themselves and others with in all ages. As one purse of Gold, will buy more than a great quantity of Farthings. Meditating on *Great and weighty truths*, makes *Great* and *weighty Christians*. And meditating inordinately on *light* and *controverted Opinions*, makes *light*, *opinionative*, *contentious* professors. *Little* things may have their *time* and *place*, but it must be but *little time* and the *last* place: except when God maketh any *little thing* to be the matter of our lawful calling and employment, (as all the common matters of the world are little): And then they may have a larger proportion of our *time*, though still they must have the *lowest* place in our *estimation* and in our *hearts*. *Dir.* 7.

§. 22. Direct. 8. *When ever you are called to meditate on any smaller truth or thing, see that you take it not as separated from the greater, but still behold it as connexed to them, and planted and growing in them, and receiving their life and Beauty from them; so that you may still preserve the life and interest of the* greatest *Matters in your hearts, and may not* mortine *the* least, *and turn it into a Deceit or Idol.* We are to climb upwards, *Dir.* 8.

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and not to descend downwards: and therefore we begin at the Body of the Tree, and so pass up to the *few* and *greatest* boughs: and thence to the *smaller numerous* branches, which as they are hard to be *discerned*, *numbred* and *remembred*, so are they not all *strong enough* to *bear us*; but are fitted rather to be *looked on*, than *trodden* and *rested* on: But if you take them not as growing from the greater Boughs, but cut them off, they lose their *life*, and *beauty*, and fruitfulness. If all the *Controversies* in the Church had been managed, with due Honour and Preservation of *Holiness*, *Charity*, *Unity*, *Peace*, and *greater Truths*; and if all the *Circumstantials* in Religion had been ordered with a *salvo*, and due regard, and just subserviency to the *Power* and *Spirituality* of holy Worship, the Christian World would have had more *Life*, and *strength*, and *fruitfulness*, and less *imagery*, unholy ludicrous *complement*, and *hypocrisie*.

Dir. 9. §. 23. Direct. 9. *Let the end and order of your meditations be first for the setling of your judgments, and next for the resolving and setling of your Wills, and thirdly for the reforming and bettering of your lives; and but in the fourth place after all these for the raising of your holy passions or lively feeling; which must have but its proper Room and Place.* But indeed where some of these are done already, they may be *supposed*, and we may proceed to that which is yet to do. As if you know what is sin and duty but do it not, your meditation must be, not to make you know what you knew not, but first to *consider* well of what you know, and set the powerful truth before you; and then labour hereby to bring your *wills* to a fixed Resolution of obedience: But if it be a truth whose principal *use* is on the *Will* and *Affections* (as to draw up the *heart* to the Love of God, by the meditating on his attractive excellencies:) then the most pains must there be taken. Of which see *Chap.* 3. *Direct.* 11.

Dir. 10. §. 24. Direct. 10. *Turn your Cogitations often into Soliloquies; methodically and earnestly preaching to your own hearts, as you would do on that Subject to others if it were to save their Souls.* As this will keep you in order, from rambling and running out, and will also find you continual *matter* (For *method* is a wonderful help both to *invention*, *memory*, and *delight*) so it will bring things soonest to your affections: An earnest pleading of convincing reasons with our own Hearts, is a powerful way to make the fire burn, and to kindle *desire*, *fear*, *love*, *Hatred*, *Repentings*, *shame*, *sorrow*, *joy*, *resolution*, or any good effect. *Convictions*, *upbraidings*, *expostulations*, *reprehensions*, and *self-perswasions* may be very powerful: when a dull way of *bare thinking* is but like a dull way of *Preaching*, without any lively application, which little stirs the hearers. Learn purposely of the liveliest Books you read, and of the best and liveliest Preachers you hear, to preach to your hearts, and use it orderly; and you will find it a most powerful way of meditating.

Of this see the fourth part of my *Saints Rest* more fully.

Dir. 11. §. 25. Direct. 11. *Turn your meditations often into ejaculatory Prayers and Addresses unto God: For that will keep you reverent, serious and awake, and make all the more powerful, because the more Divine.* When you meditate on sin, turn sometimes *to God* by penitent lamentation, and say, *Lord what a wretch and rebel was I to entertain such an Enemy of thine into my heart? and for nothing to offend thee, and violate thy Laws! O pardon, O cleanse me, O strengthen me! Conquer and cast out this odious enemy of thee and me.* So when you are seeking to excite or exercise any grace, send up a fervent request to God to shew his Love and power upon thy dead and sluggish heart, and to be the principal agent in a work which is so much his own. Prayer is a most holy duty, in which the soul hath so nearly to do with God, that if there be any holy seriousness in the heart, it will be thus excited: A dull and wandring mind will bear some reverence to God; and therefore interest him in all.

§. 26. Direct. 12. *Let every meditation be undertaken in a humble sense of thy own insufficiency, with a believing dependance on thy Head and Saviour, to guide and quicken thee by his holy Spirit, and to cover the Infirmities of thy holiest Thoughts.* Whatever good is written upon our hearts, must be *written by the Spirit of the living God*: and this *trust* we must have *thro' Christ to Godward*: *not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God.* 2 Cor. 3. 3,4,5. How heavily will all go on, or rather how certainly shall we labour in vain, and cast off all, if Christ cast us off, and leave us to our selves? Think not that your life and strength is radically in your selves: Go to *him* by renewed acts of *Faith*, by whom you must be quickned. *Dir.* 12.

§. 27. Direct. 13. *Let not your holy Thoughts be so seldom as to keep you strange to the matter of your meditations, nor so short as to be gone before you have made any thing of it.* Now and then a cursory thought, will not acquaint the soul with God, nor bring it to a habit and temperament of holiness. Whereas that which you think on frequently and seriously, as your business and delight, will become the *nutriment* and *nature* of your souls: As the air which we daily breath in, and the food which we daily live upon, doth to our bodies. And you will find that as use will breed skill and strength, so it will cause such *acquaintance* and *familiarity*, as will very much tend to the *fruit* and *comfort* of the work. Whereas they that only cast now and then a look at God and holiness, or are *seldom* and *short* in holy thoughts, do lose so quickly the little which they get, that it makes no great alteration on them. *Dir.* 13.

§. 28. Direct. 14. *Yet do not over do in point of violence or length; but carry on the Work sincerely according to the Abilities of your Minds and Bodies; lest going beyond your strength, you craze your brains, and discompose your Minds, and disable your selves to do any thing at all.* Though we cannot *estimatively love God* too much, yet is it possible to think of him with too much *passion*, or *too long* at once: Because it may be more than the Spirits and brain can bear: And if once they be overstrained, if they break not, like a lute-string screwed too high, they will be like a leg that is out of joint, that can pain you, but not bear you. While the soul rideth on so lame or dull a Horse, as the body is, it must not go the pace which it desireth, but which the body can bear; or else it may quickly be dismounted, or like one that rideth on a tired Horse: It is not the Horse that goeth at first with chafing heat, and violence, which will travel best: But you must put on in the pace that you are able to hold out. You little know how lamentable and distressed a case you will be in, or how great an advantage the Tempter hath, if once he do but tire you by overdoing! *Dir.* 14.

§. 29. Direct. 15. *Choose not unnecessarily or ordinarily the bittrest or most unpleasant Subjects for your meditation, lest you make it grow a Burden to you; but dwell most on the sweet delightful thoughts of the infinite Love of God revealed by Christ, and the eternal glory purchased by him, and the wonderful helps and mercies in the way.* As it is the Gospel which Christs Ministers must preach to others, so it is the Gospel which in your Meditations, you must preach most to your selves. It's *Love* and *Pleasure* which you must principally endeavour to excite: And you must do it by contemplating *Dir.* 15.

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amiableneſs and *felicity*, the Objects of *Love* and *Pleaſure*. For the *Thoughts* of terror, and wrath, and miſery, are unfit to ſtir up theſe: Though to the *unconverted*, *dull*, *ſecure*, *preſumptuous*, or *ſenſual* ſinner, ſuch thoughts are very neceſſary to awake him, and *prepare* him for the *thoughts* of *love* and *peace*. It is the principal part of this art, to keep off *loathing* and *averſneſs*, and to keep up *readineſs* and *delight*.

Dir. 16. §. 30. Direct. 16. *When you are in company, let out the Fruit of your Secret Meditations, in Holy edifying Diſcourſe.* Gather not for your ſelves only, but that you may communicate to others. The *good Scribe inſtructed to the Kingdom of God*, muſt *bring forth out of his Treaſure things new and old*, Matth. 13. 52. That is *Good* which *doth good*: God is communicative; and the beſt men are likeſt to him: Nay, a fluent Diſcourſe ſometimes is a great Inſtructer to our ſelves, and bringeth thoſe things into our minds with clearneſs, which long meditation would not have done: For one thing leadeth in another; and in a warm diſcourſe the Spirits are excited, and the Underſtanding and Memory are engaged to a cloſe attention: ſo that juſt in the ſpeaking, we have oftentimes ſuch a ſudden appearance of ſome truth, which before we took no notice of, that we find it is no ſmall addition to our knowledge, which comes in this way. As ſome find that *vocal* prayer doth more excite them, and keep the mind from *wandring*, than meer *mental* prayer doth: ſo free diſcourſe is but a vocal meditation: And what mans *thoughts* are not more guilty of diſorder, vagaries and interruptions, than *his diſcourſe* is?

Dir. 17. §. 31. Direct. 17. *Obey all that God revealeth to you in your Meditations, and turn them all into faithful practice; and make not thinking the end of thinking.* Elſe you will but do as the ungodly, and diſobedient in their *Prayers*, *Eccleſ.* 5. 1, 2. who offer to God the *Sacrifice of Fools*, *and conſider not that they do evil.* Away with the *ſin*, and do the *duty*, on which you think.

Dir. 18. §. 32. Direct. 18. *Think not that the ſame meaſure of contemplation and ſtriving with their own affections, is neceſſary to all; but that an obedient active life may be as acceptable to God, when he calleth men to it, as a more contemplative life.* This leadeth me neceſſarily to give you ſome *Directions* about the difference of theſe ways.

Tit. 4. *The Difference between a Contemplative life, and an obedient active life, with Directions concerning them.*

THis task will be beſt performed by anſwering thoſe Queſtions which here need a Solution.

Queſt. 1. What is a contemplative life. §. 1. Queſt. 1. *What is a contemplative Life? and what is an active obedient life?*

Anſw. Every *active* Chriſtian is bound to ſomewhat of *contemplation*: and all *contemplative* perſons are bound to *Obedience* to God, and to ſo much of *Action* as may anſwer their *abilities* and *opportunities*. But yet ſome are much more called to the *one*, and ſome to the other: And we *denominate* from that which is moſt *eminent* and the chief. We call that a *Contemplative life*, when a mans *ſtate* and *calling* alloweth and requireth him, to make the exerciſes of his mind on things ſublime and holy, and the affecting of his *heart* with them, to be his principal buſineſs, which taketh up the moſt of his time. And we call that an *Active obediential* life, when a Mans ſtate and calling requireth him to ſpend the *chief part* of his *time*, in ſome external labour or vocation, tending to the good of our ſelves and others: As Artificers, Tradeſmen, Husbandmen, Labourers, Phiſicians, Lawyers, Paſtors and Preachers of the Goſpel, Soldiers and Magiſtrates, all live an active life, which ſhould be a life of obedience to God. Though among theſe, *ſome* have much more *time* for *contemplation* than others. And ſome few there are that are exempt from *both* theſe, and are called to live a *Paſſive obediential* life: that is, ſuch a life in which their *obedient bearing of the Croſs*, and *patient ſuffering*, and *ſubmiſſion* to the *chaſtiſing* or *trying will* of God, is the moſt eminent and principal ſervice they can do him, above *Contemplation* or *Action*.

Queſt. 2. §. 2. Queſt. 2. *Muſt every Man do his beſt to caſt off all worldly and external Labours, and to retire himſelf to a contemplative life as the moſt excellent?*

Anſw. No: No Man ſhould do ſo without a *ſpecial neceſſity* or *call*: For there are general precepts on all that are able, that we live to the Benefit of others, and prefer the common good, and *as we have opportunity to do good to all Men*, and love our neighbours as our ſelves, and do as we would be done by (which will put us upon much action) and that we labour before we eat. And for a Man unneceſſarily to caſt off all the ſervice of his life, in which he may be profitable to others, is a burying or hiding his Maſters talents, and a neglect of charity, and a ſinning greatly againſt the Law of Love. As we have *Bodies*, ſo they muſt have their *work*, as well as our *Souls*. Gal. 6. 10. 2 Theſſ. 3.

Queſt. 3. §. 3. Queſt. 3. *Is a life of Contemplation then lawful to any Man? and to whom?*

Anſw. It is *lawful*, and a *duty*, and a great mercy to ſome, to live almoſt wholly, yea, altogether in *contemplation*, and *prayer*, and ſuch holy exerciſes. And that in theſe caſes following: 1. In caſe that *Age* hath diſabled a Man to be ſerviceable to others by an *active life*: and when a man hath already ſpent his days and ſtrength in doing all the good he can; and being now diſabled, hath ſpecial reaſon to improve the reſt of his (decrepite) age, in more than ordinary Preparations for his death, and in holy communion with God. 2. So alſo when we are diſabled by *ſickneſs*: 3. And when *impriſonment* reſtraineth us from an *active Life*, or profiting others: 4. And when *perſecution* forceth Chriſtians to retire into Solitudes and Deſerts, to reſerve themſelves for better times and places; or when prudence telleth them, that their Prayers in ſolitude may do more good, than at that time their Martyrdom were like to do. 5. When a *Student* is *preparing* himſelf for the Miniſtry, or other *active life*, to which a contemplative life is the way. 6. When Poverty, or Wars, or the rage of Enemies, diſableth a Man from all publick converſe, and driveth him into Solitude by unavoidable neceſſity. 7. When the number of thoſe that are fit for *action*, is ſo ſufficient, and the *parts* of the perſon are ſo inſufficient, and ſo the need and uſe of them in an *active life* ſo ſmall, that all things conſidered, holy impartial prudence telleth him, that the good which he could do to others by an active life, is not like to countervail the *Loſſes* which he ſhould himſelf receive, and the *good* which his very example of a holy and heavenly life might do, and his occaſional counſels, and precepts, and reſolutions, to thoſe who come to him for advice, being drawn by the eſtimation of his holy life; in this caſe, it is lawful to give up ones ſelf to a *contemplative life*: For that which maketh moſt to his *own good* and to *others*, is paſt doubt lawful and a duty. *Anna departed not from the Temple, but ſerved God with Faſting and Prayer Night and Day*, Luke 2. 36, 37. Whether the meaning be, that ſhe ſtrictly kept the hours of prayer in the Temple, and the faſting twice a Week, or frequently, or whether

Who are called to a contemplative Life.

See Dr. Hammond on the place, and on 1 Tim. 5. and on Tit. 2.

ther ſhe took up her Habitation in the Houſes of ſome of the Officers of the Temple, devoting her ſelf to the ſervice of the Temple; it is plain that either way ſhe did ſomething beſides praying and faſting: Even as the Widows under the Goſpel who were alſo to *continue in Prayer and Supplication night and day*, 1 Tim. 5. 5. and yet were employed in the Service of the Church, in over-ſeeing the Younger, and teaching them to be ſober, *&c.* Tit. 2. 4. which is an *active life*. But however *Anna*'s practice be expounded, if this much that I have granted would pleaſe the Monaſticks, we would not differ with them.

Queſt. 4. §. 4. Queſt. 4. *How far are thoſe in an active life, to uſe Contemplation?*

How far contemplation is neceſſary.

Anſw. With very great difference: 1. According to the difference of their *Callings* in the world, and the Offices in which they are ordinarily to ſerve God: 2. And according to the difference of their Abilities and fitneſs, for *Contemplation* or for *Action*: 3. According to the difference of their particular opportunities: 4. According to the difference of the *neceſſities* of others which may require their help. 5. And of their *own neceſſities* of *Action* or *Contemplation*. Which I ſhall more particularly determine in certain Rules.

Rule 1. §. 5. 1. Every Chriſtian muſt uſe ſo much *contemplation* as is neceſſary to the Loving of God above all, and to the worſhipping of him in Spirit and in truth, and to a heavenly mind and converſation, and to his due Preparation for Death and Judgment, and to the referring all his common works to the glory and pleaſing of God, that *Holineſs to the Lord* may be written upon all, and all that he hath may be ſanctified, or devoted with himſelf to God.

Rule 2. §. 6. 2. The calling of a Miniſter of the Goſpel, is ſo perfectly mixt of *Contemplation* and *Action*, (though *Action* denominate it, as being the End and Chief) yet he muſt be excellent in both. If they be not excellent in *contemplation*, they will not be meet to ſtand ſo much nearer to God than the People do? and to ſanctify him when they draw near him, and glorify him before all the people: nor will they be fit for the opening of the heavenly myſteries, and working that on the Peoples Hearts which never was on their own. And if they be not *Excellent* in an *Active Life*, they will betray the peoples Souls, and never go thro' that painful diligence, and preaching in ſeaſon and out of ſeaſon, publickly, and from houſe to houſe, day and night with tears, which *Paul* commandeth them, *Acts* 20. & *Epiſt. Tim.*

Rule 3. §. 7. 3. The work of a Magiſtrate, a Lawyer, a Phyſician, and ſuch like, is principally in *doing good* in their ſeveral Callings, which muſt not be neglected for *Contemplation*. Yet ſo, that all theſe, and all others, muſt allow Gods ſervice and holy thoughts, their due place in the beginning, and middle, and end of all their actions: As Magiſtrates muſt read and meditate day and night in the Word of God, *Joh.* 1. 8, 10. So the Eunuch, *Cornelius*, &c. *Acts* 8. & 10.

Rule 4. §. 8. 4. Some perſons in the ſame Calling, whoſe Callings are not ſo urgent on them, by any neceſſities of themſelves or others, and who may have more vacant time, muſt gladly take it for the good of their ſouls, in the uſe of Contemplation and other holy duties. And others that are under greater neceſſities, urgencies, Obligations, or cannot be ſpared from the ſervice of others (as Phyſicians, Lawyers, *&c.*) muſt be leſs in contemplation, and prefer the greateſt good.

Rule 5. §. 9. 5. *Publick neceſſities* or *ſervice* may with ſome be ſo great as to diſpenſe with all ſecret duty both of *prayer* and *contemplation* (except ſhort mental ejaculations) for ſome days together. So in Wars it oft falls out that neceſſity forbiddeth all ſet or ſolemn holy ſervice for many days together, (even on the Lords Day): So a Phyſician may ſometime be tied to ſo cloſe attendance on his Patients, as will not allow him time for a ſet prayer: ſo ſometime a Preacher may be ſo taken up in preaching, and exhorting, and reſolving Peoples weighty doubts, that they ſhall ſcarce have time for ſecret duties, for ſome days together: (Though ſuch happy impediments are rare:) In theſe caſes to do the *leſſer* is a ſin, when the *greater* is neglected.

§. 10. 6. *Servants*, who are not Maſters of their time, muſt be faithful in employing it to their Maſters ſervice, and take none for holy duty from *that part*, which they ſhould work in; but rather from their *reſt* ſo far as they are able; intermixing Meditations with their Labours when they can: But redeeming ſuch time as is allowed them, the more diligently, becauſe their opportunities are ſo rare and ſhort. *Rule* 6.

§. 11. 7. The *Lords day* (excepting works of neceſſity) and ſuch Vacancies as hinder not other work (as when they travel on the way, or work, or wake in the night, *&c.*) are every mans *own time*, which he is not to alienate to anothers ſervice, but to reſerve and uſe for the ſervice of God, and for his ſoul, in holy duties. *Rule* 7.

§. 12. 8. Some Perſons cannot bear much contemplation, eſpecially Melancholy and weak-headed people; and ſuch muſt ſerve God ſo much the more in other duties which they are able for; and muſt not tire out and diſtract themſelves, with ſtriving to do that which they are not able to undergo. But others feel no inconvenience by it at all, as I can ſpeak by my own experience: my weakneſs and decay of Spirits inclining me moſt to a *dulneſs of mind*, I find that the moſt exciting ſerious ſtudies and contemplations, in the greateſt ſolitude, are ſo far from hurting me by any abatement of health or hilarity or ſerenity of mind, that they ſeem rather a help to all. Thoſe that can thus bear long ſolitude and contemplation, ought to be the more exerciſed in it, except when greater duties muſt take place: But to melancholy perſons it is to be avoided as a hurt. *Rule* 8.

§. 13. 9. To the ſame Perſons, ſometimes their own neceſſities require *contemplation* moſt, and ſometime *action*; and ſo that which is at one time a *duty*, may at another time be none. *Rule* 9.

§. 14. 10. A meer *ſinful backwardneſs* is not to be indulged: A *diſeaſed diſability* (ſuch as comes from melancholy, weak-headedneſs, or decay of memory) muſt be endured, and not too much accuſed; when Chriſt excuſed worſe in his Diſciples, ſaying, *The Spirit is willing, but the fleſh is weak*. But a *ſinful backwardneſs* in caſes of abſolute neceſſity, is not at all to be endured, but ſtriven againſt with all your power whatever it coſt you: As to bring your ſelves to ſo much *ſerious Conſideration*, as is neceſſary to your *Repentance* and *unfeigned faith*, and *godly converſation*, this *muſt be done* whatever follow; Tho' the Devil perſwade you that it will make you melancholy or mad: For *without it*, you are far *worſe* than mad. *Rule* 10.

§. 15. 11. The moſt deſirable life, to thoſe that have their choice, is that which joineth together *Contemplation* and *Action*: ſo as there ſhall be convenient leiſure for the moſt high and ſerious *Contemplation*, and this improved to fit us for the moſt great and profitable *Action*. And ſuch is the life of a faithful Miniſter of Chriſt: And therefore no ſort of men on earth are more obliged to thankfulneſs than they. *Rule* 11.

§. 16. 12. *Servants* and *poor men*, and diſeaſed men and others, that are called off from *much contemplation*, and employed in a life of *obedient Action*, yea, or *ſuffering*, by the providence of God, and not by their own ſinful choice, muſt underſtand, that *Rule* 12.

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their *Labour* and *Patience* is the way of *their acceptable attendance* upon God, in the expence of moſt part of their Time: And though it is madneſs in thoſe that hope God will accept of their *Labours*, inſtead of true *Faith* and *Repentance* and a *godly life* (for theſe muſt go together, and hinder not each other) yet inſtead of ſuch *further contemplations* as are not neceſſary to the being of a *godly life*, a true Chriſtian may believe that his *obedient labours* and *ſufferings* ſhall be accepted. If *you* ſet one ſervant to caſt *up an account*, and another to *ſweep* your *Chimney or Channels*, you will not accept the former, and reject the latter, for the difference of their works: But you will rather think that he hath moſt merited your acceptance, who yielded without grudging to the *baſeſt ſervice*. And doubtleſs it is an aggravation of acceptable obedience, when we readily and willingly ſerve God in the loweſt meaneſt work. He is too fine to ſerve him, who ſaith, I will ſerve thee in the Magiſtracy or Miniſtry, but not at Plow or Cart, or any ſuch drudgery. And if thou be but in *Gods way*, he can make thy very *obedience* a ſtate of *greater holineſs and ſafety*, than if thou hadſt ſpent all that time in the *ſtudy* of holy things, as you ſee many ungodly Miniſters do all their life time, and are never the better for it. It is not the *quality* of the *work*, but Gods *bleſſing*, that makes it do you good. Nor is he moſt beloved of God, who hath rolled over the greateſt number of good thoughts in his mind, or of good words in his mouth, no nor he that hath ſtirred up the ſtrongeſt paſſions hereabouts; but he that Loveth God and Heaven beſt, and hateth ſin moſt, and whoſe will is moſt confirmed for Holineſs of life. He that goeth about his labour in obedience to God, may have as much comfort as another that is meditating or praying. But neither *labour* nor *prayer* is matter of comfort to an ungodly carnal heart.

Petrarch ſpeaking of his intimacy and eſteem with Kings and Princes, addeth, Multos tamen eorum quos valde amabam effugi: tantus mihi fuit inſitus amor libertatis; ut cujus vel nomenipſum libertati, vel illi eſſe contrarium videretur, omni ſtudio declinarem. In vita ſua.

Yea, if decay of memory or natural ability take you off both *Action* and *Contemplation*, you may have as much acceptance, and ſolid comfort, in a *patient bearing* of the *Croſs*, and an obedient cheerful ſubmiſſion to the holy Will of God.

Tit. 5. *Directions to the Melancholy about their Thoughts.*

Read more after, *Part 3. againſt Deſpair.*

IT is ſo eaſie and ordinary a thing for ſome weak-headed perſons, to caſt themſelves into Melancholy by over-ſtraining either their *Thoughts* or their *Affections*, and the caſe of ſuch is ſo exceeding lamentable, that I think it requiſite to give ſuch ſome particular *Directions* by themſelves. And the rather becauſe I ſee ſome Perſons that are unacquainted with the nature of this and other diſeaſes, exceedingly abuſe the name of God, and bring the profeſſion of Religion into ſcorn, by imputing all the effects and ſpeeches of ſuch Melancholy perſons to ſome great and notable operations of the ſpirit of God, and thence draw obſervations of the methods and workings of God upon the ſoul, and of the nature of the legal workings of the ſpirit of bondage. (As ſome other ſuch have divulged the prophecies, the poſſeſſions and diſpoſſeſſing of Hyſterical Women, as I have read eſpecially in the Writings of the Fryars.) I do not call thoſe *Melancholy*, who are *rationally ſorrowful for ſin*, and ſenſible of their miſery, and ſollicitous about their recovery and ſalvation, though it be with as *great ſeriouſneſs* as the faculties can bear; as long as they have *ſound Reaſon*, and the *imagination*, *fantaſie* or thinking faculty is not crazed or diſeaſed: But by *Melancholy* I mean this diſeaſed crazineſs, hurt, or errour of the *imagination*, and conſequently of the underſtanding, which is known by theſe following ſigns, (which yet are not all in every Melancholy perſon)

Stoici dicunt ſapientem nunquam ſanitate mentis excidere: Incidere tamen aliquando in imaginationes abſurdas propter atræ bilis redundantiam, ſive ob delirationem non quidem deviatione rationis, verum ex imbecillitate naturæ. Laert. in Zenone.

§. 2. 1. They are commonly *exceeding fearful, cauſeſſly* or *beyond* what there is cauſe for: every thing which they hear or ſee is ready to increaſe their fears, eſpecially if *fear* was the *firſt cauſe*, as ordinarily it is. 2. Their fantaſie moſt erreth in aggravating their *ſin*, or *dangers*, or *unhappineſs*: every ordinary infirmity they are ready to ſpeak of with amazement as a heinous ſin. And every poſſible danger, they take for *probable*, and every *probable* one for *certain*: and every *little* danger for a *great* one: and every *calamity* for an utter *undoing*. 3. They are ſtill addicted to exceſs of *ſadneſs*, ſome weeping they know not why, and ſome thinking it *ought* to be ſo: and if they ſhould ſmile or ſpeak merrily, their hearts ſmite them for it, as if they had done amiſs. 4. They place *moſt* of their *Religion* in *ſorrowing* and auſterities to the fleſh. 5. They are continual *ſelf-accuſers*: turning all manner of accuſation againſt themſelves, which they hear, or read, or ſee, or think of: quarrelling with themſelves for every thing they do, as a contentious perſon doth with others. 6. They are ſtill apprehending themſelves *forſaken of God*, and are prone to deſpair: They are juſt like a man in a Wilderneſs, forſaken of all his friends and comforts; forlorn and deſolate: their continual thought is, I am undone, undone, undone! 7. They are ſtill thinking that the *day of Grace is paſt*, and that it is now too late to repent or to find mercy: If you tell them of the tenour of the Goſpel and offers of free pardon to every penitent believer, they cry out ſtill, too late, too late, my day is paſt; not conſidering that every ſoul that *truly repenteth in this life* is certainly forgiven. 8. They are oft tempted to gather deſpairing thoughts from the doctrine of *Predeſtination*, and to think that if God have reprobated them, or have not elected them, all that they can do, or that all the world can do, cannot ſave them, and *next* they ſtrongly conceit that they are *not elected*, and ſo that they are paſt help or hope, not knowing that God electeth not any man ſeparately or ſimply to be ſaved, but conjunctly to *believe*, *repent*, *and to be ſaved*; and ſo to the end and means together; and that all that will *repent and chooſe Chriſt* and a *holy life* are elected to ſalvation, becauſe they are *elected* to the *means and condition* of ſalvation, which if they perſevere they ſhall enjoy. To *Repent* is the beſt way to prove that I am *elected to Repent*. 9. They never read or hear of any miſerable inſtance, but they are thinking that this is their caſe! If they hear of *Cain*, of *Pharoah* given up to hardneſs of heart, or do but read that ſome are *veſſels of wrath fitted to deſtruction*, or that they have eyes and ſee not, ears and hear not, hearts and underſtand not, they think, This is all ſpoken of me; or this is juſt my caſe: If they hear of any terrible example of Gods judgments on any, they think, it will be ſo with them: If any dye ſuddenly, or a houſe be burnt, or any be diſtracted, or dye in deſpair, they think it will be ſo with them. The reading of *Spira*'s caſe cauſeth or increaſeth Melancholy in many; the ignorant Author having deſcribed a plain Melancholy, contradicted by the trouble of ſinning againſt Conſcience, as if it were a damnable deſpair of a ſound underſtanding; 10. And yet they think that never any one was as they are; I have had abundance in a few weeks with me, almoſt juſt in the ſame caſe, and yet every one ſay that never any one was as they. 11. They are utterly *unable to Rejoyce* in any thing: They cannot apprehend, believe or think of any thing that is comfortable to them. They read all the threatnings of the word with

quick

quick ſenſe and application, but the *Promiſes* they read over and over without taking notice of them, as if they had not read them; or elſe ſay, They do not belong to me: The greater the mercy of God is, and the riches of grace, the more miſerable am I that have no part in them. They are like a man in continual pain or ſickneſs, that cannot *rejoyce*, becauſe the *feeling* of his *pain* forbiddeth him. They look on Husband, wife, friends, children, houſe, goods and all without any comfort; as one would do that is going to be executed for ſome crime. 12. Their conſciences are quick in telling them of ſin, and putting them upon any dejection as a duty: but they are dead to all duties that tend to conſolation; as to Thankſgiving for mercies, Praiſes of God, meditating on his Love and grace and Chriſt and promiſes: Put them never ſo hard on theſe, and they *feel not* their *duty*, nor make no conſcience of it, but think it is a duty for others but unſuitable to them. 13. They alway ſay that they *cannot believe*, and therefore think they cannot be ſaved: Becauſe that commonly they miſtake the nature of faith, and take it to be a *Believing that they themſelves are forgiven* and in *favour* with God, and ſhall *be ſaved*: And becauſe they cannot believe *this* (which their diſeaſe will not ſuffer them to believe,) therefore they think that they are no believers: whereas ſaving faith is nothing but ſuch *a Belief that the Goſpel is true and Chriſt is the Saviour to be truſted with our ſouls, as cauſeth our Wills to Conſent that he be ours and that we be his*, and ſo to ſubſcribe the Covenant of Grace. Yet while they *thus conſent*, and would give a world to be *ſure that Chriſt were theirs*, and to *be perfectly holy*, yet they think they *believe not*, becauſe they believe not that he will forgive or ſave them. 14. They are ſtill diſpleaſed and diſcontented with themſelves: juſt as a peviſh froward perſon is apt to be with others: ſee one that is hard to be pleaſed, and is finding fault with every thing that they ſee or hear, and offended at every one that comes in their way, and ſuſpicious of every body that they ſee whiſpering; and juſt ſo is a Melancholy perſon againſt himſelf; ſuſpecting, and diſpleaſed and finding fault with all. 15. They are much addicted to *ſolitarineſs*, and weary of company for the moſt part. 16. They are given up to *fixed muſings*, and long poring thoughts to little purpoſe: ſo that deep muſings and thinkings are their chief employments, and much of their diſeaſe. 17. They are much averſe to the labours of their callings, and given to idleneſs; either to lye in bed, or ſit thinking unprofitably by themſelves. 18. Their thoughts are *moſt upon themſelves*, like the mill-ſtones that grind on themſelves, when they have no griſt: ſo one thought begets another: Their thoughts are taken up about their thoughts: when they have been *thinking* irregularly, they *think* again what they have been *thinking* on: They meditate not much on God, (unleſs on his wrath) nor Heaven, nor Chriſt, nor the ſtate of the Church, nor any thing without them (ordinarily); but all their thoughts are contracted and turned inwards on themſelves: *ſelf-troubling* is the ſum of their *thoughts* and *lives*. 19. Their thoughts are all *perplexed* like ravelled Yarn or Silk; or like a man in a maze, or wilderneſs, or that hath loſt himſelf and his way in the night: He is poring and groping about, and can make little of any thing, but is bewildred, and moithered and entangled the more: full of doubts, and difficulties, out of which he cannot find the way. 20. He is *endleſs* in his *ſcruples*: afraid leſt he ſin in every word he ſpeaketh, and in every thought, and every look, and every meal he eateth, and all the Cloaths he weareth: And if he think to amend them, he is ſtill ſcrupling his ſuppoſed amendments: He dare neither travel, nor ſtay at home; neither ſpeak nor be ſilent; but he is ſcrupling all: as if he were wholly compoſed of ſelf-perplexing ſcruples. 21. Hence it comes to paſs that he is greatly addicted to *ſuperſtition*; to make many *Laws to himſelf* that God never made him; and to enſnare himſelf with needleſs Vows, and reſolutions, and hurtful auſterities, Touch not, taſte not, handle not; and to place his Religion much in ſuch Outward ſelf-impoſed tasks: to ſpend ſo *many hours* in this or that act of devotion, to wear ſuch *cloaths*, and forbear other that are finer; to forbear all dyet that pleaſeth the appetite, with much of the like: A great deal of the Perfection of Popiſh *devotion* proceeded from Melancholy, though their *Government* come from Pride and Covetouſneſs. 22. They have loſt the power of Governing their thoughts by Reaſon: ſo that if you convince them that they *ſhould* caſt out their ſelf-perplexing unprofitable thoughts, and turn their thoughts to other ſubjects, or be vacant; they are *not able* to obey you: they ſeem to be under a *neceſſity* or conſtraint: They *cannot* caſt out their troubleſome thoughts: They *cannot* turn away their minds: They cannot think of Love and mercy: They *can* think of nothing but what they *do* think of, no more than a man in the Tooth-ache can forbear to think of his pain. 23. They uſually grow hence to a diſability to any private *prayer* or *meditation*: Their thoughts are preſently caſt all into a confuſion, when they ſhould pray or meditate: They ſcatter abroad a hundred wayes; and they cannot keep them upon any thing: For this is the very point of their diſeaſe; a diſtempered confuſed fantaſie, with a weak reaſon which cannot govern it. Sometime terrour driveth them from Prayer: They dare not *hope*, and therefore dare not *pray*: And uſually they dare not receive the Lords Supper; here they are fearfulleſt of all: And if they do receive it, they are caſt down with terrours, fearing that they have taken their own damnation, by receiving unworthily. 24. Hence they grow to a great *averſeneſs to all holy duty: Fear and diſpair* make them go to *prayer*, hearing, reading, as a Bear to the ſtake: And then they think they are *haters of God and Godlineſs*, imputing the effects of their *diſeaſe* to their *ſouls*: when yet at the ſame time, thoſe of them that are *Godly*, would rather *be freed from all their ſins, and be perfectly holy*, than have all the riches or honour in the world. 25. They are uſually ſo taken up with *buſie* and *earneſt thoughts* (which being all perplexed do but ſtrive with themſelves, and contradict one another,) that they feel it juſt as if ſomething were *ſpeaking within them*, and all their own violent thoughts were the pleadings and impulſe of ſome other: And therefore they are wont to impute all their fantaſies, either to ſome extraordinary actings of the Devil, or to ſome extraordinary motions of the ſpirit of God: And they are uſed to expreſs themſelves in ſuch words as theſe [*It was ſet upon my heart, or it was ſaid to me that I muſt do thus and thus: and then it was ſaid I muſt not do this or that; and I was told I muſt do ſo or ſo*]. And they think that their own imagination is ſomething *talking* in them, and *ſaying* to them all that they are thinking. 26. When Melancholy groweth ſtrong, they are almoſt alwayes troubled with hideous Blaſphemous temptations, againſt God or Chriſt, or the Scripture, and againſt the immortality of the ſoul: which cometh partly from their own fears, which make them think moſt (againſt their will) of that which they are moſt afraid of thinking: As the Spirits and blood will have recourſe to the part that is hurt. The very pain of their *fears* doth draw their thoughts to what they fear. As he that is over-deſirous to ſleep, and afraid leſt he ſhall ſleep,

Col. 2. 18, 20, 21, 22, 23.

sleep, is sure to wake: because his *fears* and *desires* keep him waking: so do the *fears* and *desires* of the Melancholy cross themselves. And withall, the malice of the Devil plainly here interposeth, and taketh advantage by this disease, to tempt and trouble them, and to shew his hatred to God. and Christ, and Scripture and to them. For as he can much easier tempt a cholerick person to anger, than another; and a flegmatick fleshly person to sloth, and a sanguine or hot tempered person to lust and wantonness; so also a melancholy person to thoughts of blasphemy, infidelity and despair. And oft-times they feel a *vehement urgency*, as if something within them *urged them to speak* such or such a blasphemous or foolish word; and they can have no rest unless they yield in this and other such cases to what they are *urged* to! And some are ready to yield in a temptation to be quiet: and when they have done, they are tempted utterly to despair because they have committed so great a sin: and when the Devil hath got this advantage of them, he is still setting it before them. 27. Hereupon they are further tempted to think they have committed the sin against the Holy Ghost; not understanding what that sin is, but fearing it is *theirs*, because it is a fearful sin: At least they think they shall not be forgiven: not considering that a *temptation* is one thing, and a *sin* another; and that no man hath less cause to fear being *condemned* for his sin, than he that is *least willing of it*, and *most hateth it*. And no man can be *less willing* of any sin, than these poor souls are of the hideous blasphemous thoughts which they complain of. 28. Hereupon some of them grow to think that they are possessed of Devils; and if it do but enter into their fantasie how possessed persons use to act, the very strength of imagination will make them do so too: so that I have known those that will swear, and curse, and blaspheme, and imitate an inward aliene voice, thinking themselves that it is the Devil in them that doth all this. But these that go so far are but few. 29. Some of them that are near distraction, verily think that they *hear voices*, and *see lights* and *apparitions*, that the Curtains are opened on them, that something meets them, and saith this or that to them, when all is but the error of a crazed brain, and sick imagination. 30. Many of them are a weary of their lives, through the constant tiring perplexities of their minds: and yet afraid of dying: some of them resolutely famish themselves: some are strongly tempted to murder themselves, and they are haunted with the temptation so restlesly, that they can go no whither but they feel as if somewhat within them, put them on, and said, *Do it, do it*: so that many poor creatures yield, and make away with themselves. 31. Many of them are restlesly vexed with *fears* of *want* and *poverty*, and misery to their families; and of imprisonment or banishment; and lest some body will kill them: and every one that they see whisper, they think is plotting to take away their lives. 32. Some of them lay a law upon themselves that they will not speak, and so live long in resolute silence. 33. All of them are intractable, and stiff in their own conceits, and hardly perswaded out of them, be they never so irrational. 34. Few of them are the better for any Reason, conviction or Counsel that is given them: If it seem to satisfie and quiet and rejoyce them at the present, to morrow they are as bad again: it being the *nature* of their disease, to *think* as they *do think*; and their thoughts are not cured while the disease is uncured. 35. Yet in all this distemper, few of them will believe that they are melancholy; but abhor to hear men tell them so, and say it is but the rational sense of their unhappiness, and the forsakings and heavy wrath of God. And therefore they are hardly perswaded to take any Physick or use any means for the cure of their bodies, saying that they are well, and being confident that it is only their souls that are distressed.

This is the miserable case of these poor people, greatly to be pitied; and not to be despised by any. I have spoken nothing but what I have often seen and known. And let none despise such, for men of all sorts do fall into this misery: learned and unlearned, high and low, good and bad, yea, some that have lived in greatest jollity and sensuality, when God hath made them feel their folly.

§. 3. The causes of it are, 1. Most commonly some worldly loss, or cross, or grief, or care, which made too deep an impression on them. 2. Sometime *excess of fear* upon any common occasion of danger. 3. Sometime over-hard and unintermitted studies, or thoughts which screw up and rack the fantasie too much. 4. Sometime too *deep fears*, or too constant and serious and passionate thoughts and cares about the danger of the soul. 5. The great preparatives to it, (which are indeed the principal cause) are a *weak Head*, and *Reason* joyned with strong *Passion*: which are oftest found in Women, and those to whom it is natural. 6. And in some it is brought in by some heinous sin, the sight of which they cannot bear, when Conscience is but once awakened.

§. 4. When this disease is gone very far, *Directions* to the persons themselves are vain, because they have not *Reason and free-will* to practice them, but it is their friends about them that must have the *Directions*. But because with the most of them, and at first, there is some *Power* of *Reason* left, I give *Directions* for the use of such.

§. 5. Direct. 1. *See that no error in Religion be the cause of your distress: especially understand well the Covenant of Grace, and the Riches of mercy manifested in Christ.* Among others it will be useful to you to understand these following truths. *Dir.* 1.

1. That our thoughts of the Infinite Goodness of God, should bear proportion with our thoughts concerning his Infinite *Power* and *Wisdom*. Special Truths to be known for preventing causeless troubles.

2. That the Mercy of God hath provided for all mankind so sufficient a Saviour, that no sinner shall perish for want of a sufficient satisfaction made for his sins by Christ, nor is it made the condition of any mans salvation, or pardon, that he satisfie for his own sins.

3. That Christ hath in his Gospel-Covenant (which is an Act of oblivion) made over himself with pardon and salvation, to all that will penitently and believingly accept the offer. And that none perish that hear the Gospel, but the final obstinate refusers of Christ and life.

4. That he that so far believeth the truth of the Gospel, as to Consent to the Covenant of Grace, even that God the Father be his Lord and Reconciled Father, and Christ his Saviour, and the Holy Ghost his sanctifier, hath true saving faith, and right to the blessing of the Covenant.

5. That the day of Grace is so far commensurate or equal to our Life time, that whosoever truly *Repenteth* and *Consenteth* to the Covenant of Grace, before his death, is certainly pardoned, and in a state of life: and that it is every mans duty so to do, that pardon may be theirs.

6. That Satans temptations are none of our sins, but only our yielding to them.

7. That the effects of natural sickness or diseasedness, is not (in it self) a sin.

8. That those are the smallest sins (formally) and least like to condemn us, which we are most unwilling of, and are least in Love or liking of.

9. That no sin shall condemn us which we hate more than love, and which we had rather leave and

be

be delivered from, than keep: For this is true Repentance.

10. That he is truly sanctified who had rather be perfect in Holiness of heart and life, in loving God, and Living by Faith, than to have the greatest pleasures, riches or honours of the world; taking in the *Means* also by which both are attained.

11. That he who hath this Grace and desire may know that he is elect, and the making of our *Calling* sure by our *Consenting* to the holy *Covenant*, is the making of our *Election* sure.

12. That the same thing which is a great duty to others, may be no duty to one who by bodily distemper (as Feavors, Phrensies, Melancholy) is unable to perform it.

Dir. 2. §. 6. Direct. 2. *Take heed of worldly cares, and sorrows, and discontents: Set not so much by earthly things, as to enable them to disquiet you: But learn to cast your cares on God.* You can have less peace in any affliction which cometh by such a carnal sinful means. It's much more safe to be distracted with cares for Heaven than for Earth.

Dir. 3. §. 7. Direct. 3. *Meditation is no duty at all for a melancholy person, except some few that are able to bear a diverting meditation, which must be of something farthest from the matter which troubleth them: Or except it be short meditations like ejaculatory prayers.* A set and serious meditation will but confound you, and disturb you, and disable you to other duties. If a man have a broken leg, he must not go on it, till it's knit, lest all the body fare the worse. It is your *Thinking faculty*, or your *Imagination* which is the broken pained part: and therefore you must not use it, about the things that trouble you. Perhaps you'll say, That this is to be prophane and forget God and your soul, and let the Tempter have his will. But I answer; No: It is but to forbear that which you cannot do at present, that by doing *other things* which you *can do*, you may come again to do this which you *now cannot do*: It is but to forbear attempting that which will but make you less able to do all other duties. And at the present, you may conduct the affairs of your soul by holy Reason; I perswade you not from *Repenting or Believing*, but from *set*, and *long*, and *deep Meditations*, which will but hurt you.

Dir. 4. §. 8. Direct. 4. *Be not too long in any secret duty which you find you are not able to bear: Prayer* it self, when you are *unable*, must be performed but as you can: Short confessions and requests to God, must serve instead of longer secret prayers, when you are unable to do more. If *sickness* may excuse a man for being short, where nature will not hold out, the case is the same here, in the sickness of the brain and spirits. God hath appointed no means to do you hurt.

Dir. 5. §. 9. Direct. 5. *Where you find your selves unable for a secret duty, struggle not too hard with your selves, but go that pace that you are able to go quietly.* For as every *striving doth not enable* you, but *vex* you, and make duty wearisome to you, and disable you more, by increasing your disease: Like an Ox that draweth unquietly, and a Horse that chafeth himself, that quickly tireth. Preserve your willingness to duty, and avoid that which makes it grievous to you. As to a sick stomach, it is not *eating much*, but *digesting well* that tends to health, and little must be eaten, when much cannot be digested: So it is here in case of your meditations and secret prayers.

Dir. 6. §. 10. Direct. 6. *Be most in those duties which you are best able to bear, which with most is, Prayer with others, hearing and good discourse.* As a sick man whose stomach is against other meats, must eat of that which he *can* eat of. And God hath provided variety of means, that one may do the work, when the other are wanting. Do not misunderstand me: In cases of *absolute necessity*, I say again, you must strive to do it whatever come of it. If you are backward to *believe*, to *Repent*, to *Love God* and your *neighbour*, to *live soberly, righteously and godly*, to *pray at all*; here you must strive, and not excuse it by any backwardness; for it is that which *must* needs be done, or you are lost. But *a man that cannot read*, may be saved without his *reading*, and a man in prison or sickness may be saved without *hearing* the word, and without the Church-communion of Saints: And so a man *disabled by melancholy* may be saved by shorter thoughts and ejaculations, without set and long meditations and secret prayers: And other duties which he is able for, will supply the want of these. Even as nature hath provided two eyes, and two ears, and two nostrils, and two reins, and lungs, that when one is stopt or faulty, the other may supply its wants for a time: So it is here.

Dir. 7. §. 11. Direct. 7. *Avoid all unnecessary solitariness, and be as much as possible in honest chearful company.* You have need of others; and are not sufficient for your selves: And God will use and honour others, as his hands, to deliver us his blessings. Solitariness is to those that are fit for it, an excellent season for meditation and converse with God and with our hearts: But to *you* it is the season of temptation and danger. If Satan tempted Christ himself, when he had him *fasting* and *solitary* in a wilderness, much more will he take this as his opportunity against *you*. Solitude is the season of *musings* and *thoughtfulness*, which are the things which you must fly from, if you will not be deprived of all.

Dir. 8. §. 12. Direct. 8. *When blasphemous or disturbing thoughts look in, or fruitless musings, presently meet them, and use that authority of Reason which is left you, to cast them and command them out.* If you have not lost it, *Reason* and the *will* have a command over the *thoughts* as well as over the tongue, or hands or feet. And as you would be ashamed to run up and down, or fight with your hands, and say, *I cannot help it*; or to let your tongue run all day, and say, *I cannot stop it*: so should you be ashamed to let your *Thoughts* run at random or on hurtful things, and say, *I cannot help it.* Do you do the best you can to help it? Cannot you bid them be gone? Cannot you turn your thoughts to something else? Or cannot you rowze up your self, and shake them off? Some by catting a little cold water in their own faces, or bidding another do it, can rowze themselves from melancholy musings as from sleep. Or cannot you get *out of the room* and set your self about some *business* which will devert you? You might do more than you do, if you were but willing, and know how much it is your duty.

Dir. 9. §. 13. Direct. 9. *When you do think of any holy things, let it be of the best things; of God and Grace and Christ and Heaven: Or of your brethren, or the Church, and carry all your meditations outward; but be sure you pore not on your selves, and spend not your thoughts upon your thoughts.* As we have need to call the Thoughts of careless sinners *inwards*, and turn them from the Creature and sin, upon themselves; so we have need to call the *Thoughts* of self perplexing melancholy persons *outwards*; For it is their disease to be still grinding upon themselves. Remember that it is a far higher, nobler and sweeter work to think of God, and Christ, and Heaven, than of such worms as we our selves are. When we go up to God, we go to Love, and Light and Liberty: But when we look down into our selves we look into a dungeon, a prison, a wilderness, a place of darkness, horror, filthiness, misery and confusion. Therefore (though such thoughts be needful so far as without them our Repentance

and due watchfulneſs cannot be maintained) yet they are grievous, ignoble, yea, and barren, in compariſon of our thoughts of God. When you are poring on your hearts, to ſearch whether the Love of God be there or no, it were wiſer to be thinking of the infinite *Amiableneſs of God*; and that will cauſe it, whether it were there before or not. So inſtead of poring on your hearts, to know whether they are ſet on Heaven, lift up your *thoughts* to Heaven, and think of its Glory, and that will raiſe them thither, and give you, and ſhew you that which you were ſearching for. Beſtow that time in planting holy deſires in the garden of your hearts, which you beſtow in routing and puzling your ſelves in ſearching whether it be there already. We are ſuch dark confuſed things, that the ſight of our ſelves is enough to raiſe a loathing and a horror in our minds, and make them melancholy: But in God and Glory, there is nothing to diſcourage our thoughts, but all to delight them, if Satan do not miſ-repreſent him to us.

Dir. 10. §. 14. Direct. 10. *Overlook not the Miracle of Love which God hath ſhewed us in the wonderful incarnation, office, life, death, reſurrection, aſcenſion and reign of our Redeemer: But ſteep your thoughts moſt in theſe wonders of mercy, propoſed by God to be the chief matter of your thoughts.* You ſhould in reaſon lay out *many* thoughts of *Chriſt* and *Grace* for *one* that you lay out on your *ſin and miſery*. God requireth you to ſee your *ſin* and *miſery*, but ſo much as tendeth to magnifie the *remedy*, and cauſe you to accept it: Never think of *Sin* and *Hell alone*: but as the way to the thoughts of *Chriſt* and *Grace*. This is the duty even of the worſt. Are your *ſins* ever before you? Why is not pardoning grace in Chriſt before you? Is *Hell* open before you? Why is not the Redeemer alſo before you? Do you ſay, Becauſe that *ſin* and *Hell* are yours, but *Chriſt*, and *Holineſs*, and *Heaven* are none of yours? I anſwer you, It is then becauſe *you will have it ſo*: If you would not have it ſo, it is not ſo. God hath ſet *Life* firſt before you, and not only *Death*. He hath put *Chriſt*, and *Holineſs* and *Heaven* in his end of the ballance; and the *Devil* puts the *pleaſure* of ſin for a ſeaſon in the other end: That which you *chooſe* unfeignedly is yours: For God hath given you your choice. Nothing is truer, than that God hath ſo far made over *Chriſt* and *Life* to all that hear the Goſpel, that nothing but their final obſtinate refuſal can condemn them: *Chriſt* and *Life* are brought to the *will* and *choice* of all, though all have not *wills* to *accept* and *chooſe* him. And if you *would not have Chriſt* and *Life and Holineſs*, what would you rather have? And why complain you?

Joh. 3. 16. 1 John 5. 10, 11, 12. Rev. 22. 17. John 5. 40.

Dir. 11. §. 15. Direct. 11. *Think and ſpeak as much of the Mercy which you have received, as of the ſin you have committed; and of the mercy which is offered you, as of what you want.* You dare not ſay that the mercy you have you received, is no more worthy to be remembred and mentioned than all your ſins? Shall God do ſo much for you, and ſhall it be overlooked, extenuated and made nothing of? As if his mercies had been a bare bone, or a barren wilderneſs, which would yield no ſuſtenance to your thoughts? Be not guilty of ſo great unthankfulneſs. Thoughts of Love and mercy, would breed *Love* and *ſweetneſs* in the ſoul: while thoughts of *ſin* and *wrath* only breed *averſneſs*, *terror*, *bitterneſs*, *perplexity*, and drive away the heart from God.

Dir. 12. §. 16. Direct. 12. *Tye your ſelves daily to ſpend as great a part of your Time in your prayers, in the confeſſing of mercy received, as in confeſſing ſin committed: and in the Praiſes of God, as in the lamenting of your own miſeries.* You dare not deny but this is your duty, if you underſtand your duty: *Thankſgiving* and *praiſe are a* greater duty, than *confeſſing ſin* and *miſery*: Reſolve then that they ſhall have the *largeſt ſhare of Time*. If you will but do this much, (which you *can do* if you *will*) it will in time take off the bitterneſs of your ſpirits, and the very *frequent mention* of ſweeter things, will ſweeten your minds and change their temperature and habit, as change of dyet changeth the temperature of the body. I beſeech you reſolve and try this courſe. If you cannot mention mercy ſo *Thankfully* as you would, nor mention *Gods excellencies* ſo holily and *praiſefully* as you would, yet do what *you can*, and *mention* them as you are able. You may command your *Time* (what ſhall have the *greateſt ſhare* in prayer) though not your *affections*: You will find the benefit very great, if you will but do this.

Dir. 13. §. 17. Direct. 13. *Overvalue not the paſſionate part of duty, but know that Judgment, Will and Practice; a high eſteem of God and holineſs, a reſolved choice, and a ſincere endeavour are the life of Grace and duty, when feeling Paſſions are but lower uncertain things:* You know not what you do, when you lay *ſo much* on the paſſionate part: Nor when you *ſtrive ſo much* for *deep* and *tranſporting* apprehenſions: Theſe are not the *great things*, nor *eſſentials* of Holineſs: Too much of this *feeling* may diſtract you. God knoweth how much you are able to bear. Paſſionate feelings depend much upon nature. Some perſons are more ſenſible than others: A little thing goeth deep with ſome: The wiſeſt and weighteſt perſons are uſually leaſt paſſionate; and the weakeſt hardly moderate their paſſions. God is not an object of ſenſe, and therefore more fit for the *underſtanding* and *will*, than the *paſſions* to work upon. That is the holieſt ſoul which is moſt *inclined* to God, and *reſolved* for him, and *conformed* to his will, and not that which is affected with the deepeſt *griefs*, and *fears* and *joys*, and other ſuch tranſporting paſſions: Though it were beſt, if even holy paſſions could be raiſed at the wills command in that meaſure which fitteth us beſt for duty. But I have known many complain for want of *deeper feeling*, who if their *feeling* (as they called their paſſion) had been more, it might have diſtracted them. I had rather be that Chriſtian that loaths himſelf for ſin, reſolveth againſt it, and forſaketh it, though he cannot weep for it, than one of thoſe that can weep to day, and ſin again to morrow; and whoſe *ſinful* paſſions are quickly ſtirred, as well as their *better* paſſions.

Dir. 14. §. 18. Direct. 14. *Make not too great a matter of your own thoughts; and take not too much notice of them: but if Satan caſt in moleſting thoughts, if you cannot caſt them out, ſet light by them, and take leſs notice of them.* Making a great matter of every Thought that is caſt into your mind, will keep thoſe thoughts in your mind the longer: For that which we are moſt ſenſible of, we moſt *think* on: And that which we leaſt regard, we leaſt *remember*: If you would never be rid of them, the way is to be ſtill noting them, and making too great a matter of them. Theſe troubleſome thoughts are like troubleſome *ſcolds*, that if you *regard* them and *anſwer* them, will never have done with you: But if you let them talk, and take no notice of them, nor make no anſwer to them, they will be weary and give over. The Devils deſign is to vex and diſquiet you: And if he ſee you will not be *vexed* and *diſquieted*, he will give over attempting it. I know you'll ſay, *ſhould I be ſo ungodly as to make light of ſuch ſinful thoughts?* I anſwer, make not *ſo light* of them as to be *indifferent* what thoughts are in your mind, nor ſo as to take the ſmall ſin to be none: But make *ſo light* of them as not to take them for greater nor more dangerous ſins than they are. And ſo light of them as not take diſtinct

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particular notice of them; nor to diſquiet your ſelves about them: For if you do, you will have no room in your thoughts for Chriſt and Heaven, and that which ſhould take up your thoughts; but the Devil will rejoice to ſee how he employeth you in *thinking* over your *own thoughts*, or rather, *his temptations*; and that he can employ you all the day in hearkning to all that he will ſay to you, and in thinking of his motions inſtead of thinking on the works of God. There are none of Gods ſervants without irregularities and ſin of thoughts: Which they muſt daily ask forgiveneſs of, and rejoyce to think that they have a ſufficient Saviour and remedy, and that ſin ſhall but occaſion the magnifying of grace: But if they ſhould exceſſively obſerve and be troubled at every unwarrantable thought, it would be a ſnare to take them off almoſt all their greater duties. Would you like it in your ſervant, if he ſhould ſtop in obſerving and troubling himſelf about every ordinary imperfection in his work, inſtead of going on to do it?

Dir. 15. §. 19. Direct. 15. *Remember that it is no ſin to be tempted, but only to yield to the temptation: and that Chriſt himſelf was carried about and tempted blaſphemouſly by the Devil, even to fall down and worſhip him: and yet he made theſe temptations but an advantage to the glory of his victory.* Take not the *Devils ſin* to be *yours*. Are *your* temptations more horrid and odious than *Chriſts were?* What if the Devil had carried you to the pinacle of the Temple as he did Chriſt? Would you not have thought that God had forſaken you, and given you up to the power of Satan? But you'll ſay, that you *yield* to the temptation, and ſo did not Chriſt: I anſwer, It cannot be expected that ſinful man ſhould bear a temptation as innocently as Chriſt did? Satan *found nothing* in Chriſt to comply with him; but in us he findeth a ſinful nature! Wax will receive an impreſſion when Marble will not. But it is not every ſinful taint that is a *conſent* to the ſin to which we are tempted.

Dir. 16. §. 20. Direct. 16. *Conſider how far you are from Loving, delighting in or being loath to leave theſe ſinful thoughts: and that no ſin condemneth, but that which is ſo loved and delighted in, as that you had rather keep than leave it.* Would you not fain be delivered from all theſe horrid thoughts and ſins? Could you not be willing to live in diſgrace, or want or baniſhment, ſo you might but be free from ſin? If ſo, why doubt you of the pardon of it? Can you have any ſurer ſign of Repentance, or that your ſin is not a *Reigning* unpardoned ſin, than that it is not *Loved* and *deſired* by you? The *leſs will*, the leſs *ſin*, and the more *will*, the more ſin. The Covetous man *Loveth* his mony: and the Fornicator *loveth* his luſt, and the proud man *loveth* his honour, and the drunkard *loveth* his cups, and the glutton *loveth* to ſatisfie his appetite; and ſo love theſe that they *will* not leave them. But do *you love* your diſturbing, confuſed or blaſphemous thoughts? Are you not ſo weary of them, as to be even a weary of your lives becauſe of them? would you not be glad and thankful never to be troubled with them more? And yet do you doubt of pardon?

Dir. 17. §. 21. Direct. 17. *Charge not your ſouls any deeper than there is cauſe with the effects of your diſeaſe.* Indeed *remotely* a man that in diſtraction thinks or ſpeaks amiſs, may be ſaid to be faulty, ſo far as his *ſin* did *cauſe* his diſeaſe: but *directly* and of it ſelf, the *involuntary effects* of *ſickneſs* are *no ſin*: Melancholy is a meer diſeaſe in the *ſpirits* and *imagination*, though you feel no ſickneſs: And it is as natural for a melancholy perſon to be hurryed and moleſted with doubts and fears and deſpairing thoughts, and blaſphemous temptations, as it is for a man to *talk idly* in a *feaver* when his underſtanding faileth; or to *think of* and *deſire drink*, when his Feaver kindleth vehement thirſt. And how much would you have a man in the feaver accuſe himſelf for ſuch a thriſt, or ſuch thoughts, *deſire* or *talk*? If you had thoſe hideous *thoughts* in your *dreams*, which you have when you are awake, would you think them *unpardoned ſins*, or rather unavoidable *infirmities*? why your diſtemper makes them to be to you, but almoſt as *dreams*.

§. 22. Direct. 18. *Be ſure that you keep your ſelf conſtantly imployed (as far as your ſtrength will bear) in the diligent labours of a lawful calling; and ſpend none of your precious time in idleneſs.* *Dir.* 18. Idleneſs is the tide time of the Tempter: when you are idle, you invite the Devil to come and vex you. Then you can have while to hearken to him, and think on all that he will put into your minds, and then to think over all thoſe thoughts again! when you have nothing elſe to do, the Devil will find you ſuch work: Then you muſt ſit ſtill and muſe; and your *thoughts* muſt be ſtirring in the mud of your own diſtempers, as children lye padling in the dirt. And idleneſs is a ſin, which God will not favour: He hath commanded you to *Labour ſix days, and in the ſweat of your brows to eat your bread; and he that will not labour is unworthy to eat*, 2 Theſ. 3. Remember that *Time* is precious, and doth haſte away, and God hath given you none in vain. Therefore as you are troubled for other ſins, make Conſcience of this ſin, and waſte not one quarter of an hours time, in your idle profitable muſings: It is juſt with God to make your ſin it ſelf *to* be your puniſhment, and your own idle Thoughts to chaſtize you daily, when you will not get up and go about your lawful buſineſs: Nor will pretences of Prayer or any devotion excuſe your idleneſs, for it is againſt the Law of God. Above all that I have ſaid to you, let me intreat you therefore to obey *this one Direction*: I have known deſpairing Melancholy perſons cured by ſetting themſelves reſolutely and diligently about their callings (and changing air and company, and riding abroad.) If you will ſit muſing in a corner, and ſin againſt God by idleneſs and loſs of time, and increaſe your own miſeries withall, rather than you will rouze up your ſelf, and ply your buſineſs, your calamity is juſt. Say not, that you have little or nothing to do: For God hath made it the duty of all, be they never ſo rich, to labour in ſuch employment as is ſuitable to their place and ſtrength.

§. 23. Direct. 19. *Do but mark well how much the Devil gets by keeping you in ſad deſpondent thoughts: and then you may eaſily ſee that it cannot be your duty nor beſt for you, which is ſo gainful and pleaſing to the Devil.* *Dir.* 20. By keeping you in theſe ſelf perplexing doubts and fears, he robs God of the Thanks and Praiſe which you owe him for all his mercies: Theſe *higheſt duties* you caſt aſide, as if they did not belong to you: You give not God the honour of his moſt miraculous mercy, in our Redemption; nor do you *ſtudy*, *or reliſh*, or *admire*, or *magnifie*, the riches of Grace in Jeſus Chriſt! you have poor low thoughts of the infinite Love of God, and are unfit to judge of it or perceive it, being like a cholerick ſtomach which puts a continual bitterneſs in the mouth, which hinders it from taſting any ſweetneſs in their meat. It hereby unfitteth you for the Love of God, and more enclineth you to hate him, or fly from him as an enemy, while the Devil repreſenteth him to you as one that hateth you: It loſeth your Time: It depriveth you of all your willingneſs to duty and delight in duty, and maketh all Gods ſervice a burden and vexation to you. It is very contrary to the ſpirit of adoption, and to the whole frame of Evangelical worſhip and obedience. And will you, under pretence of being

being more *humbled*, and *ſorrowful*, and *ſenſible*, thus gratifie Satan, and wrong God and your ſelves?

Dir. 20. §. 24. Direct. 20. *Truſt not to your own judgment, in your melancholy ſtate, either as to the condition of your ſouls, or the choice and conduct of your Thoughts or ways; but commit your ſelves to the judgment and direction of ſome experienced faithful guide.* You are no fit judges of your own condition, nor of the way of your duty, in this dark diſtempered condition that you are in: Either your mind and imagination is *well* or *ill*: If it be *well*, why complain you of all thoſe diſturbances, and confuſions, and diſability to meditate and pray? If it be *ill*, why will you be ſo ſelf-conceited as to think your ſelves able to judge of your ſelves, with ſuch a diſtempered phantaſie or mind. It is one of the worſt things in Melancholy perſons, that commonly they are moſt wiſe in their own eyes, and ſtiff in their own conceits, when their brains are ſickeſt, and their underſtanding weakeſt: And that they are confident, and unruly, and unperſwadable, as if they were proud of thoſe pitible underſtandings; and thought no body knows ſo well as they. O ſay they, you know not my caſe? Am not I liker to know your caſe, who have ſeen ſo many ſcore in that caſe, than you are that never knew it in any but your ſelf? A man that ſtands by may better know the caſe of a man that is in a dream, than he can know his own. You ſay that others *feel not* what *you feel*! no more doth the Phyſician feel what a man in a *Feaver*, or *Falling ſickneſs*, or *diſtraction* feeleth; and yet by the report of what you ſay you feel, and by what he feeleth, he far better knoweth your *diſeaſe*, the *nature* and the *cure* of it, than you that feel it. Therefore as a wiſe man when he is ſick will truſt himſelf, under God, to the direction of his Phyſician and the help of his friends about him, and not lye wrangling againſt their help and counſel, and wilfully refuſe it, becauſe they adviſe him contrary to his *feeling*; ſo will you do, if you are wiſe; Truſt your ſelf with ſome fit *director*; and deſpiſe not his judgment either about *your ſtate*, or about *your duty*. You think you are *loſt* and there is no *hope*: Hear what he ſaith that is now fitter to judge. Set not your weak wit too wilfully againſt him. Do you think he is ſo fooliſh as to miſtake? ſhould not humility make you rather think ſo of your ſelf? Be adviſed by him about the *matter* of your *thoughts*, the manner and length of your ſecret duties, and all your ſcruples that you need advice in. Will you anſwer me this one queſtion? *Do you know any body that is wiſer than your ſelf?* and *fitter to judge of your condition and adviſe you?* If you ſay, *No*, how proud are you of ſuch a crazed wit? If you ſay, *Yea*, Then *believe* and *truſt* that perſon, and reſolve to follow his Direction. And I would ask you: were you not once of another judgment concerning your ſelf? If ſo, then were you not as ſound and able to judge, and liker to be in the right than you are now?

Dir. 21. §. 25. Direct. 21. My laſt advice is, to look out for the cure of your diſeaſe, and commit your ſelf to the care of your Phyſician, and obey him: And do not as moſt melancholy perſons do, that will not believe that Phyſick will do them good, but that it is only their ſoul that is afflicted: For it is the *ſpirits*, *imagination and paſſions* that are diſeaſed, and ſo the ſoul is like an eye that looketh through a coloured glaſs, and thinks all things are of the ſame colour as the glaſs is. I have ſeen abundance cured by Phyſick, and till the *body* be cured, the mind will hardly ever be cured, but the cleareſt Reaſons will be all in vain.

Tit. 6. *Directions for young Students, for the moſt profitable ordering of their ſtudying Thoughts.*

§. 1. Direct. 1. LET *it be your firſt and moſt ſerious ſtudy to make ſure, that you are regenerate, and ſanctified by the Holy Ghoſt, and juſtified by faith in Chriſt, and Love God above all, as your reconciled Father, and ſo have right to the Heavenly inheritance.* Dir. 1.

§. 2. For 1. You are *neareſt* to *your ſelves*, and your *everlaſting happineſs* is your *neareſt* and your higheſt intereſt: what will it profit you to *know* all the *world*, and to loſe your *own ſouls*? To *know* as much as *Devils*, and be for ever *miſerable with Devils*?

§. 3. 2. It is a moſt doleful employment to be all day at *work in Satans Chains*! To ſit ſtudying *God* and the *Holy Scriptures*, while you are in the *power* of the *Devil*, and have hearts that are at *enmity* to the Holineſs of that *God* and that *Scripture* which you are ſtudying. It is a moſt prepoſterous and incongruous courſe of ſtudy, if you firſt ſtudy not your own deliverance. And if you knew your caſe, and ſaw your chains, your trembling would diſturb your ſtudies.

§. 4. 3. Till you are *renewed* you ſtudy in the *dark*, and without that internal *ſight* and *ſenſe*, by which the *life* and *ſpirit* and *kernel* of all that you ſtudy, muſt be known. All that the Scripture ſaith of the *darkneſs* of a ſtate of ſin, and of the *illumination* of the ſpirit, and of the *marvellous light* of regenerate ſouls, and of the *natural mans* not *receiving* the things of *the ſpirit*, and of the *carnal mind* that is *enmity againſt God, and is not ſubject to his Law, nor can be*; all theſe and ſuch other paſſages are not inſignificant, but moſt conſiderable truths from the ſpirit of truth. You have only that Light that will ſhew you the *ſhell*, and the *dead letter*, but not the *ſoul*, and quickning *ſenſe*, of any practical holy truth. As the *eye* knoweth *meat* which we *never taſted*, or as a meer *Grammarian*, or *Logician* readeth a *Law book* or *Phyſick book* who gather nothing out of them that will ſave a mans *eſtate* or *life*, ſo will *you* proſecute all your ſtudies. Act. 26. 18. Eph. 1. 18, 19. Col. 1. 13. 1 Pet. 2. 9. Rom. 8. 7. 1 Cor. 2. 14, 15.

§. 5. 4. You are like to have but ill ſucceſs in your ſtudies, when the *Devil is your Maſter*, who hateth both you, and the holy things which you are ſtudying. He will blind you, and pervert you, and poſſeſs your minds with falſe conceits, and put diverting ſenſual thoughts into you, and will keep your own ſouls from being ever the better for it all.

§. 6. 5. You will want the *true end* of all *right ſtudies*; and ſet up *wrong ends*; and therefore whatever be the *matter* of your ſtudies, you are ſtill out of your way, and know nothing rightly, becauſe you know it not as a *Means* to the *true end*. (But of this anon.)

§. 7. Direct. 2. *When you have firſt laid this foundation, and have the true Principle and End of all right Studies, be ſure that you intend this End in all (even the Everlaſting Sight and Love of God, and the promoting his Glory, and pleaſing his holy will.) And that you never meddle with any ſtudies ſeparated from this end, but as a means thereto, and as animated thereby.*

§. 8. If every ſtep in your journey is but loſs of time and labour, which is not directed to your journeys end; and if all that you have to mind or do in the world, be only about your *End* or the *Means*; and all *creatures* and *actions* can have no other moral *Goodneſs*, than to be the *means of* God your ultimate end; then you may eaſily ſee, that when ever you leave out *God as the end* of any of your ſtudies, you are but ſinning; or doting, for

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in those Studies there can be no *Moral Good*, though they may tend to your knowledge of *Natural Good* and *Evil*. And when you think you grow *wise* and *learned* men, and can dispute and talk of many things, which make to your renown, while your *wills consent not to the wholsome words of our Lord Jesus Christ, and the doctrine which is according to Godliness*; you are *proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds supposing that gain is Godliness: from such turn away.* As there is no *knowledge* but *from God*, so it is not *knowledge* but *dotage* if it lead not unto God.

1 Tim. 6. 3, 4, 5, 6.

Dir. 3. §. 9. Direct. 3. *See therefore that you choose all your studies according to their tendency to God your end, and use them still under the notion of means, and that you estimate your knowledge by this End, and judge your selves to know no more indeed, than you know of God and for God: And so let practical Divinity be the soul of all your Studies.*

Therefore, when Life is too short for the Studies of all things which we desire to know, make sure of the *chief things*, and prefer those studies which make most to your *End*; spend not your time on things unprofitable to this end: And spend not your first and chiefest time on things *unnecessary* to it: For the near connexion to *God the end*, it is that ennobleth the matter of your studies. All true knowledge leads to God; but not all alike: The *neerest to him* is the best.

Nos autem nec subito capimus philosophari, nec mediocrem à primo tempore ætatis in eo studio operam curamque consumpsimus, & cum minime videbamur tum maxime philosophabamur. Cicero de nat. deor. page 5.

Dir. 10. §. 10. Direct. 4. *Remember that the chief part of your growth in knowledge, is not in knowing many smaller things, of no necessity; but in a growing downwards in a clearer insight into the foundation of the Christian faith, and in taking better Rooting than you had at your first believing; and in growing upward into a greater knowledge of God, and into a greater Love of him, and heavenly mindedness, and then in growing up to greater skill and ability and readiness to do him service in the world.*

Know as much as you can know, of the works of God, and of the languages and customs of the world: but still remember that to know *God in Christ better*, is the growth which you must daily study: And when you know them most, you have still much more need to know better these *great things* which you *know already*; than to know *more things*, which you never knew: The *Roots* of *faith* may still increase, and the *branches* and *fruits* of *Love* may be still greater and sweeter! As long as you live, you may still *know better* the *Reasons* of your Religion (though not *better Reasons*) and you may know better how to *use* your knowledge. And whatever you know, let it be that you may be led up to *Know God more*, or *Love him more*, or *serve him better.*

Dir. 11. §. 11. Direct. 5. *With fear and detestation watch and resolve against all carnal worldly ends; and see that your hearts be not captivated by your fleshly interest; nor grow not to a high esteem of the pleasures, or profits or honours of this world, nor to relish any fleshly accommodations, as very pleasant and desirable: but that you take up with God and the hopes of Glory as your satisfying portion, and follow Christ as Cross-bearers, denying your selves, and dead to the world, and resolved and prepared to forsake all for his sake.*

Dir. 12. §. 12. These are *words* that you can easily *say* your selves: But these are *things* that are so *hardly learnt*, that many of the most *Learned and Reverend* perish for want of being better acquainted with them: (And I shall never take that man to be wisely learned, that hath not learnt to scape damnation,) *Christs Cross* is to be learned before your Alphabet. To *impose the Cross* is quickly learnt, but to learn to *bear* it is the difficulty. To lay *the Cross on others* is to be the followers of *Pilate*: But to *bear it when it is laid on us*, is to be the followers of *Christ*. If you grow corrupted with a love of honour and riches and preferment, and come to the study of Divinity with a fleshly worldly mind and End, you will but serve Satan while you seem to be seeking after God, and damn your souls among the doctrines and means of salvation, and go to God for materials to chain you faster to the Devil, and steal a nail from Divinity to fasten your ears unto *his* door. And you little know how *Judas*'s gain will gripe and torment the awakened Conscience! and how the rust will witness against you, and how it will eat your flesh as fire, *Jam.* 5. 3.

Dir. 6. §. 13. Direct. 6. *Digest all that you know, and turn it into holy Habits, and expell that success first on your selves, which if you were to Preach you would expect in others. Remembring that knowing is not the end of knowing; but it is as eating to the body where health, and strength and service is the end.* *Primum contemplativæ sapientiæ rudimentum est meditari, condiscere, & loquitari dedicere*: Paul. Scalig. Thes. P. 730.

§. 14. Every Truth of God is his *candle* which he sets up for you to *work by*: It is as *food* that is for *Life* and *action*. You lose all the knowledge which *ends* in *knowing*. To fill your *head* and common-place-book is not all that you have to do. But to fortifie and quicken and enflame your hearts. Good habits are the best provision for a Preacher. The habits of *Mind* are better than the best library. But if the habits of *Heavenly Love* and *life* in the *heart* do not concur, the *Heart* and *life* of a Preacher and a Scholar is wanting still, for all your knowledge. Study *Pauls* words, 1 Cor. 8. 1. *Knowledge puffeth up, but Charity edifieth*: If he had said that *knowledge edifieth others* and *charity* saveth our *selves*, he would have said nothing that is strange: But even as to *edification* charity hath the precedency.

Dir. 7. §. 15. Direct. 7. *Yea, see that you excell the unlearned as much in Holiness as you do in knowledge: unless you will perswade them that your knowledge is a useless worthless thing; and unless you would be judged as unprofitable servants.*

§. 16. Every *degree* of *Knowledge* is for a *further degree of Holiness*: Ten Talents must be improved to ten more. They that *know* and *do not*, are beaten with *many stripes*. The Devils *Scholars* look on the *godly* that are *unlearned*, with hatred and disdain, and *preach* to their *discouragement* and *disgrace*, and strive to set and keep true Godliness in the stocks: But Christs Ministers love Holiness where ever they see it, and are ashamed to think that the unlearned should be more holy and heavenly than they; and strive to go beyond them as much in the *use* and *ends* of knowledge, as in knowledge it self: And with *Austin* lament that while the *unlearned take Heaven by violence, the learned are thrust out into Hell*, as thinking it is their part to *know* and *teach*, and other mens to practice.

Dir. 8. §. 17. Direct. 8. *Cast not away a moment of your precious time, in idleness, or impertinencies; but follow your work diligently, and with all your might.*

§. 18. I mean not that you should *over-do* and over-throw your brains and bodies, nor forbear such sober exercise as is most necessary to your health: For a sick body is an ill companion for a Student; and much more a crazed brain. But *time-wasters* are Lovers of *pleasure* or *idleness*, more than of knowledge and holiness: and wisdom falleth not into idle sluggish dreaming souls. If you think it not worth your paintfullest and closest studies, you must

must take up with idle ignorance, and go abroad with swelling Titles and empty brains, as the deceivers and the scourgers of the Church.

Dir. 9. §. 19. Direct. 9. *Keep up a Delight in all your Studies, and carry them not on in an unwilling weariness: And, if it be not by notable Error in Matter or Method, gratify your Delight with such things as you are best pleased with, tho' they bring some smaller Inconvenience: because else your Weariness may bring much more.*

§. 20. I know that a delight in sin and vanity is not to be gratified: and force must be used with a backward mind in case of necessity and weight. But if it be but in the Variety of Subjects, and the choice of pleasing studies which are profitable, though simply some other might be fitter, something is to be yielded to delight. But especially the *heart* must *be got* to a *delight* in *holy things*: And then, time will be improved: the memory will be helped; much will be done; and you will persevere: And it will preserve the mind from temptations to needless recreations, and from the deadly plague of youthful lusts, when your daily labour is a greater pleasure to you.

Dir. 10. §. 21. Direct. 10. *Get some judicious Man to draw you up the Titles of a Threefold Common-place Book: One part for Definitions, Axioms, and necessary Doctrines: Another part for what is useful for Ornament and Oratory: And another for References as a common Index to all the Books of that Science which you read: For memory will not serve for all.*

§. 22. Ordinarily Students have not Judgment enough to form their own Common place Books till they are old in Studies, and have read most of the Authors which they would remember: And therefore the young must here have a judicious helper. And when they *have done*, injudiciousness will be apt to *fill* it with less necessary things, and to make an unmeet choice of matter, if they have not care and an Instructer.

Dir. 11. §. 23. Direct. 11. *Highly esteem of a just Method in Divinity, and in all your studies: and labour to get an accurate Scheme or Skeleton, where at once, you may see every part in its proper place. But remember that if it be not sound, it will be a snare; and one errour in your Scheme or Method will be apt to introduce abundance more.*

Since the writing of this, I have begun a *Methodus Theologiæ.*

§. 24. It's a poor and pitiful kind of Knowledge, to know many loose parcels, and broken Members of truth, without knowing the whole, or the place and relation which they have to the rest. To know *letters* and not *syllables*, or *syllables* and not *words*, or *words* and not *sentences*, or *sentences* and not the *scope of the discourse*, are all but an unprofitable knowledge. He knoweth no *Science* rightly that hath not anatomized it, and carrieth not a true Scheme or Method of it in his Mind. But among the many that are extant, to commend any one to you which I most esteem, or take to be without Error, is more than I dare do.

Dir. 12. §. 25. Direct. 12. *Still keep the primitive Fundamental Verities in your Mind, and see every other Truth which you learning as spiring out of them, and receiving their Life and Nourishment from them: And still keep in your Minds a clear distinction between the Truths of several degrees, both of Necessity, and Certainty, always reducing the less Necessary to the more Necessary, and the less certain to the more certain, and not contrarily.*

Read well *Vincentius Lirinensis.*

§. 26. If God had made all Points of Faith, or Scripture Revelation of equal necessity, our Baptism would not only have mention'd our *Belief in the Father, the Son and the holy Ghost*: nor should we ever have seen the *antient Creed*; nor the *Ten Commandments*. And if all Points were of equal *Evidence*, and *plainness*, and *certainty* to us, we should not have some so much controverted above others: *Some things* in Scripture are *hard to be understood*, but not *all things*, 2 Pet. 3. 16. To pretend that any Truth is *more necessary* than it is, doth tend to *uncharitableness* and contention; And to say that any is less *necessary* than it is, doth tend to the *neglect* of it, and to the danger of souls: To pretend any point to be *more plain* and *certain* than it is, doth but shew our pride and ignorance. But to set up *uncertain* and *unnecessary* points, and make a Religion of them, and reduce things *certain* or *necessary* to them, this is the method of turbulent Hereticks.

§. 27. Direct. 13. *Take nothing as universally necessary in Religion, which was not so taken in the Days of the Apostles, and Primitive Church; and take that for the safest way to Heaven which the Apostles went who certainly are there: value the Apostolical purity simplicity, charity and unity: and follow not them that by being wise and pious overmuch, corrupt our sacred pattern by their additions, and fill the Church with uncharitableness and strife.* *Dir.* 13.

§. 28. If it were not a thing too evident, that Dominion and Riches go for Religion with them, and gain for Godliness, and Honour and Money instead of Argument, it would be a most stupendious Wonder that so many learned Men should be found among Christians in the World, to hinder the Peace and Unity of the Church, as do it vehemently and implacably in the Church of *Rome*; when so easie a thing and so reasonable, would unite almost all the Christian world, as is, *the requiring no more as necessary to our Union, than what was made necessary in the Days of the Apostles, and the obtruding nothing as necessary to Salvation, which the Apostles and primitive Church were saved without.* This easie reasonable thing, which no Man hath any thing of seeming sense and weight to speak against, would end all the ruinating differences among Christians.

§. 29. Direct. 14. *Be desirous to know all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of: and pry not into unrevealed things; and much less make them the matter of any uncharitable Strife.* *Dir.* 14.

§. 30. Abundance of contentious Volumes between the Dominicans, and Jesuits, and many others, are stuft with bold Inquiries, Wranglings, or determinations of unsearchable Mysteries, utterly unknown to those that voluminously debate them, and never revealed in the Word or Works of God. Keep off with reverence from concealed misteries: Talk not as boldly of the *Divine Influx*, and the *priority*, *posteriority*, *dependance* or *reason* of *Gods Decrees*, as if you were talking of your common Affairs. Come with great reverence when you are *called* of God to search into those high and holy Truths, which he *hath revealed*. But pretend not to know that which is *not to be known*. For you will but discover your ignorance and arrogance, and know never the more, when you have doted about Questions never so long.

§. 31. Direct. 15. *Avoid both extreams, of them that study no more, but to know what others have written and held before them; and of them that little regarded the Discoveries of others: Learn all of your Teachers and Authors that they can teach you; but make all your own, and see things in their proper evidence; and improve their Discoveries by the utmost of your Diligence; abhorring a proud desire of singularity, or to seem wiser than you are.* *Dir.* 15.

§. 32. *Most* Students through *slothfulness* look no further for Knowledge, than into their Books; and their learning lieth but in knowing what others have written, or said, or held before them; especially where the least differing from the Judgment of the Party which is uppermost or in reputation, doth

doth tend to hazzard a mans honour, or preferments, there men think it dangerous to seem to *know more* than is commonly known; and therefore think it needless to *study* to know it: Men are backward to take much pains to know that which tendeth to their ruine to be known, but doth them no harm while they can but keep themselves ignorant of it: Which makes the *opposed Truth* have so few entertainers or Students among the Papists, or any that persecute or reproach it. And others discerning this extream, do run into the contrary; and under pretence of the *lovelinesse* of *Truth*, and the need of *liberty* of judging, do think the edifying way is first to pull down all that others have built before them, and little regard the judgement of their predecessors, but think they must take nothing on trust from others, but begin all from the very ground themselves. And usually their Pride makes them so little regard the most approved Authors, that they have not patience to read them till they throughly understand them; but reject that which is *received*, before they understand it, meerly because it was the received way: And while they say, that nothing must be taken upon trust, they presently take upon trust themselves that very opinion, and with it the other opinions of those Novelists that teach them this. And believing what such *say* in *disgrace of others*, withal they believe what *they hold* in opposition to those that they have disgraced. But it is easie to see how sad a case mankind were in, if every man must be a fabricator of all his knowledge himself, and posterity should be never the better for the discoveries of their ancestors; and the greatest labours of the wisest men, and their highest attainments must be no profit to any but themselves. Why do they use a Teacher, if they must do all themselves? If they *believe* not their Tutors, and take nothing on trust, it seems they must *know* every *Truth* before they will *learn* it: And what difference is there between *believing a Tutor* and an *Author?* And is not *that more credible* which upon long experience is approved by many Nations and Ages, than that which is recommended to you but by *one* or few? These Students should have made themselvs an Alphabet or Grammer, and not have taken the common ones on trust. It is easier to add to other mens inventions, than to begin and carry on all our selves. By *their* course of study, the world would never grow wiser; but every age and person be still beginning, and none proceed beyond their rudiments.

Dir. 16. § 33. Direct. 16. *Be sure you make choice of meet Teachers and companions for your studies and your lives: That they be such as will assist you in the holy practice of what you know, as well as in your knowledge: And shun as a plague the familiarity* 1. *Of sensual, idle, brutish persons*; 2. *And of carnal ambitious ones, who know no higher end than preferment and applause*; 3. *And of proud heretical contentious wits, whose wisdom and Religion is nothing but censuring, reproaching and vilifying them that are wiser and better than themselves.*

§. 34. Bad company is the common ruine of youth: Their own sensuality is easily stirred up by the temptations of the sensual; and their consciences over born by the examples of other mens voluptuous lives. It emboldneth them to sin, to see others sin before them: as Cowards themselves are drawn on in an Army to run upon the face of death, by seeing others do it, and to avoid the reproach of cowardize: And the noise of mirth and ranting language, are the Drums and Trumpets of the Devils, by which their ears are kept from hearing the cryes of wounded dying men, the lamentations of those that have found the error of that way. And there is in corrupted nature, so strong an inclination to the prosperity and vain glory of the world, that makes them quickly take the bait, especially when the Devil doth offer it them by a fit instrument, which shall not deter them, as it would do, if he had offered it them himself. It is a pleasant thing to flesh and blood to be rich and great, and generally applauded: and a grievous thing to be poor, and despised, and afflicted. The rawness and unsetledness of youth, who want the well furnished understandings and experience, is a great advantage to Hereticks and deceivers, who still sweep many such away, where-ever they come and have but opportunity. Children are *easily tost up and down, and carried to and fro with every wind of doctrine, by the cunning slight and subtilty of them that lye in wait to deceive*, Ephes. 4. 14. *Deceivers* have their *Methods*; and *Methods* are the common instruments of deceit; which are not easily detected by the unexperienced. On the contrary, the benefit of wise, and staid, and sober, and peaceable, meek, humble, *holy* heavenly companions, is exceeding great, especially to youth! Such will lead them in safe paths, and be still preserving them, and promoting the most necessary parts of knowledge, and quickning them to *holy practice*, which is the *End of all.*

Sum quisque studeat rerum peritia & experientia pariter & Laert.

§ 35. Direct. 17. *In all your studies be jealous of both extreams, and distinctly discern which are the extreams, that you run not into one, while you avoid the other: And be specially careful, that you imagine not co-ordinates or subordinates to be opposites, and throw not away every truth, which you cannot presently place rightly in the frame, and see it fall in agreeable with the rest: For a further insight into true Method (attained but by very few) may reconcile you to that which now offendeth you: What God hath joyned together be sure that you never put asunder: Though yet you cannot find their proper places.* *Dir.* 17

Cum opiniones tam variæ, tam inter se dissidentes, alterum fieri potest, ut earum nulla, alterum certè non potest, ut plus una vera sit. Cicero de Nat. Deor. page 5.

§. 36. There is scarce any error more common among Students than supposing those Truths to be inconsistent, which indeed have a necessary dependance on each other; and a casting *truth* away as *error*, because they cannot reconcile it to some other truth: And there is nothing so much causeth this, as want of a true Method: He that hath *no Method* considerable, or after much curious labour hath fallen upon a *false Method*, or a *Method* that in any one considerable point is out of joynt, will deal thus by many certain truths: As an ignorant person that is to set all the scattered parts of a Clock or Watch together, if he *misplace one*, will be unable rightly to place all the rest; and then when he finds that they fit not the *place* which he thinks they must be in, he casteth them away, and thinks they are not the right, and is searching for, or making something else to fit that Place. False Method rejecteth many a truth.

§. 37. And unless it be in *Loving God*, or other acts of the superior faculties, about their *ultimate end* and *highest object*, there is scarce any thing in mortality but hath its *extreams*. And where they are *not discerned*, they are seldom well *avoided*. And usually narrow sighted persons are fearful only of one extream, and see no danger but on one side; and therefore are easily carried, by avoiding that, into the contrary.

§. 38. I think it not unprofitable to *instance* in several particular Cautions, that you imitate not them that put asunder what God hath conjoyned, and cast not away Truth as oft as you are puzzled in the right placing or methodizing it.

§. 39. *Inst.* 1. *The first and second Causes* are conjoyned in their operations, and therefore must not *Inst.* 1. *be*

be put asunder. If the way of influx, concourse, or co-operation be dark and unsearchable to you, do not deny *that it is*, because you see not *how it is.* The *Honour* of the *first* and *second* Cause also are conjunct, according to their several Interests in the effects: Do not therefore imagine, that all the *honour* ascribed to the *Second Cause* is denied or taken away from the first: For then you understand not their Order: Otherwise you would see, that as the *second causeth independence* on the *first*, and in *subordination* to it, and hath no power but what is communicated by it, so it hath no *honour* but what is received from it: and that it is no less honour for the first cause to operate mediately by the second, than *immediately* by it self: And that there is no less of the Power, Wisdom or Goodness of God in an effect produced by means and second Causes, than in that which he produceth of himself only without them: And that it is his Goodness to communicate a power of doing good to his creatures, and the honour of *working* and *causing under him*: but he never loseth any thing by communicating, nor hath the *less himself* by *giving* to his Creatures: For if all that honour that is given to the Creature were taken injuriously from God, then God would never have made the world, nor made a Saint; and then the *worst creatures* would least dishonour God: *Then* he would not *shine* by the *Sun*, but by *himself* immediately: And then he would never Glorify either Saint or Angel. But on the contrary, it is *Gods honour* to work by adapted means: And all *their honour* is truly *his.* As all the commendation of a Clock or Watch is given to the Workman. And though God do not all so immediately as to use no *means* or second Causes; yet is he never the further from the effect, but *immediatione virtutis & suppositi* is himself as near, as if he used none.

Inst. 2. §. 40. *Inst.* 2. The *Special Providence* of God, and his being the *first Universal cause*, are conjunct with the *culpability of sinners*; and no Man must put these asunder. Those that cannot see just *how* they are conjoined, may be sure that they are *conjoyned.* It is no dishonour to an Engineer that he can make a Watch which shall go longer than he is moving it with his finger: Nor is it a dishonour to our Creator, that he can make a Creature which can Morally determine it self to an action as commanded or forbidden, without the predetermination of his Maker, though not without his universal concourse necessary to action as action. If *Adam* could not do this through the natural impossibility of it, then the Law was, that he should dye the death if he did not overcome God, or do that which was naturally impossible; and this was the nature of his sin. Few dare say, that God *cannot* make a free *self-determining* agent: And if he *can*, we shall easily prove that he *hath*; and the force of their opposition then is vanished.

Inst. 3. §. 41. *Inst.* 3. The *Omniscience of God* and *his Dominion, Government and Decrees*, are conjunct with the *liberty and sin of man*; yet these by many are put asunder: As if God must either be *Ignorant* or be the *Author of sin*! As if he *made one poor*, by *Decreeing* to make another *Rich*! As if he cannot be a *perfect Governour*, unless he procure all his Subjects perfectly to keep his Laws! As if all the *fault* of those that break the Law were to be laid upon the Maker of the Law: As if all God's Will *de debito* were not effective of its proper work, unless man fulfil it in the *Event*! And as if it were possible for any Creature to comprehend the way of the Creators Knowledge.

Inst. 4. §. 42. *Inst.* 4. Many would separate *Nature* and *Grace* which God the author of both conjoineth. When *Grace* supposeth *Nature*, and in her Garden soweth all her seed, and exciteth and rectifieth all her powers; yet these men talk as if *Nature* had been annihilated, or *Grace* came to annihilate it, and not to cure it. As if the Leprosie and Disease of *Nature* were *Nature* it self! And as if *Natural Good* had been lost as much as *Moral Good*! As if *Man* were not *Man*, till Grace make him a *man.*

Inst. 5. §. 43. *Inst.* 5. Many separate the *Natural Power* of a sinner from his *Moral Impotency*, and his *natural freedom* of will from his *Moral Servitude*; as if they were *inconsistent*, when they are *conjunct.* As if the *Natural Faculty* might not consist with an *evil disposition*: or a *natural Power* with an habitual unwillingness to exercise it aright! And as if a *sinner* were not still a *man!*

Inst. 6. §. 44. *Inst.* 6. Many separate *General* and *Special Grace* and *Redemption*, as inconstant, when they are conjunct: when the *General* is the proper way and means of accomplishing the ends of the *special* Grace; and is still supposed: As if God could not give more to some, if he give any thing to all! Or as if he gave *nothing* to all if he give more to any! As if he could not deal *equally* and *without difference* with *all as a Legislator*, and *righteously* with all *as a judge*, unless he deal *equally* and *without difference* with all as a *Benefactor* in the free distribution of his gifts! As if he were obliged to make every *Worm* and *Beast* a *man*, and every *Man* a *King*, and every *King* an *Angel*, and every *Clod* a *Star*, and every *Star* a *Sun*!

Inst. 7. §. 45. *Inst.* 7. Many separate the *Glory of God* and *mans salvation*, *God and man*, in assigning the *ultimate end of man*! As if a *moral Intention* might not take in *both*! As if it were not *finis amantis*! and the end of a *lover* were not union in *mutual* Love! As if *Love to God* may not be for ever the *final act*, and *God himself* the final Object! and as if in this magnetick closure, though *both* may be called *the End*, yet there might not in the closing Parties, be an infinite disproportion, and only one be *finis ultimatè ultimus.*

Inst. 8. §. 46. *Inst.* 8. Yea many would separate *God* from *God*, while they would separate *God* from *Heaven*, and say that we must be content to be shut out of *Heaven* for the *Love of God*! When *our Heaven* is the *perfect Love of God*: And so they say in effect, that *for the Love of God* we must be content to be *shut out from the Love of God.*

Inst. 9. §. 47. *Inst.* 9. Thus also the vulgar separate the *Mercy* and the *Justice* of God! As if God knew not better than man to whom his mercy should extend! And as if God be not merciful, if he will be a righteous Governour, and unless he will suffer all the World to spit in his face and blaspheme him, and let his enemies go all unpunished?

Inst. 10. §. 48. *Inst.* 10. Thus many separate *Threatnings* and *Promises*, *Fear* and *Love*, a perfect *Law* and a *pardoning Gospel*: As if he that is a *Man*, and hath both *Fear* and *Love* in his nature, must not make *use of both* for God and his salvation! and the Law-giver might not fit his Laws to work on *both*? As if *Hell* may not be *feared*, and *Heaven loved* at once.

Inst. 11. §. 49. *Inst.* 11. Thus hypocrites separate in conceit their *seeming Holiness* and *devotion* to *God* from duties of *Justice* and *Charity to men*: As if they could *serve* God acceptably, and disobey him wilfully! Or as if they could love him whom they never saw, and not love his Image in his works and children whom they daily see! As if they could hate and persecute Christ in his little ones, or at least *neglect* him, and yet sincerely love him in himself.

Inst. 12. §. 50. *Inst.* 12. Thus by many *Scripture* and *Tradition*, *Divine faith* and *human faith* are commonly opposed: Because the Papists have set *Tradition* in a *wrong place*, many cast it away because it *sits not that place*: When mans *Tradition* and *Ministerial Revelation*, is necessary to make known and bring down Gods *Revelation* to us: And

a *ſubſervient Tradition* is no diſparagement to Scripture, though a *ſupplemental Tradition* be: And *man* muſt be *believed as man*, though not *as God*! And he that will not *believe man as man*, ſhall ſcarce know what he hath to believe from God.

Inſt. 13. §. 51. *Inſt.* 13. Thus many ſeparate the *ſufficiency* of the *Law* and *Rule* from the *uſefulneſs of an Officer*, *Miniſter* and *Judge*! As if the *Law* muſt be imperfect, or elſe need no *Execution*, and no *Judge* for execution! Or as if the *Judges execution* were a ſupplement or addition to the Law! As if the Queſtion, Who *ſhall be the Judge*? did argue the Law of *inſufficiency*! and the *promulgation*, and *execution* were not ſuppoſed!

Inſt. 14. §. 52. *Inſt.* 14. Thus alſo many ſeparate the *neceſſity* of a *publick Judge*, from the *lawfulneſs* and *neceſſity* of *a private Judgement, or diſcerning in all the rational ſubjects*! As if God and man did govern *only Brutes*! or we could *obey* a *Law*, and not *judge* it to be *a Law*, and to be *obeyed*! and not underſtand the ſenſe of it, and what it doth command us! As if fools and mad men were the only ſubjects! As if our learning of Chriſt as his Diſciples, and meditating day and night in his Law and ſearching for Wiſdom in his Word, were a *diſobeying* him as *our King*! As if it were a poſſible thing for ſubjects to obey, without a *private judgement of diſcretion*! Or as if there were any repugnancy between *my judging what is the Kings Law*, and *his judging whether I am puniſhable for diſobeying it*! or as if *judging our ſelves*, contradicted our being *judged of God*!

Inſt. 15. §. 53. *Inſt.* 15. So, many ſeperate between the *operation of the Word and Spirit*, the *Miniſter* and *Chriſt*: As if the *Spirit* did not uſually work *by the Word*; and *Chriſt* did not preach to us *by his Miniſters* and *Embaſſadors*! And as if they might *deſpiſe his Meſſengers*, and not be taken for *deſpiſers of himſelf*! Or might throw away the *diſh* and keep the *milk*.

Inſt. 16. §. 54. *Inſt.* 16. Thus many ſeparate the *ſpecial Love* of *Saints* from the *common Love* of *man as man*: As if they could not *love a Saint*, unleſs they may *hate an enemy*, and deſpiſe all others, and deny them the *Love* which is anſwerable to their *Natural Goodneſs*.

Inſt. 17. §. 55. *Inſt.* 17. Thus many ſeparate *Univerſal* or *Catholick Union and Communion* from *particular*. And ſome underſtand *no Communion* but *the Univerſal*, and ſome none *but the particular*. Some ſay we ſeparate from them as to *Catholick Communion*, if we hold not *local particular Communion with them*; yea if we joyn not with them in every mode! As if I could be perſonally in ten thouſand thouſand Congregations at once, or elſe did *ſeparate from them all*! Or as if I ſeparated from all mankind, if I differed from all men in my *viſage* or *complexion*? Or as if I cannot be *abſent* from many thouſand Churches, and yet honour them as true Churches of Chriſt, and hold *Catholick* communion with them in *Faith*, *Hope* and *Love*! Yea, though I durſt not joyn with them perſonally in Worſhip for fear of ſome ſinful condition which they impoſe! Or as if I need not be a member of any ordered worſhipping Congregation, becauſe I have a *Catholick faith and love to all* the Chriſtians in the world!

Inſt. 18. §. 56. *Inſt.* 18. Thus are the *outward* and *inward worſhip* ſeparated by many, who think that all which the *Body* performeth is againſt the due *ſpirituality*; or that the *ſpirituality* is but *fanſie* and contrary to the *form* or *outward part*: As if the *heart* and the *knee* may not fitly bow together; nor *decency of order* concur with *Spirit* and *truth*.

Inſt. 19. §. 57. *Inſt.* 19. Thus many ſeparate *faith* and *obedience*; *Pauls Juſtification by faith without the works of the Law*, from *James*'s *Juſtification by works, and not by faith only*, and *Chriſts* Juſtification by our *words*, *Matth.* 12. 37. And thus they ſeparate *free grace* and *Juſtification* from any *neceſſary condition*, and from the *rewardableneſs* of *obedience* (which the Antients called *Merit*): But of this at large elſewhere.

§. 58. *Inſt.* 20. And many ſeparate *Prudence* and *zeal*, *meekneſs* and *reſolution*, the *wiſdom* of the Serpent and the innocency of the *Dove*! yielding to *no ſin*, and yet yielding in things *lawful*; maintaining our Chriſtian liberty, and yet becoming all things to all men, if by any means we may ſave ſome. Theſe *Inſtances* are enough; I will add no more. *Inſt.* 20.

§. 59. Direct. 18. *Take heed of falling into factions and parties in Religion, (be the party great or ſmall, high or low, in honour or diſhonour), and take heed leſt you be infected with a factious, cenſorious, uncharitable hurting zeal: For theſe are much contrary to the intereſt, Will and Spirit of Chriſt: Therefore among all your readings, deeply ſuck in the doctrine of charity and peace; and read much Reconciling moderating Authors: Such as* Dury, Hall, Davenant, Crocius, Bergius, Martinius, Amyraldus, Dallæus, Teſtardus, Calixtus, Hottonus, Junius, Paræus *and* Burroughs *their Irenicons*. *Dir.* 18.

§. 60. The reading of ſuch books extinguiſheth the conſuming flame of that infernal envious zeal deſcribed *James* 3. and kindleth charity, and meekneſs, and mellowneſs, and moderation in the heart; and cureth thoſe blood-ſhotten eyes which are uncurable till cured to diſcern the truth: It helpeth us to *knowledge*; and to that which is more edifying, and keepeth knowledge from puffing us up. And experience will tell you at long running, that among Antients and Moderns, Greeks and Latines, Papiſts and Proteſtants, Lutherans, and Calviniſts, Remonſtrants and Contra-remonſtrants, Prelatiſts, Presbyterians, Independants, *&c.* commonly the *Moderators* are not only the beſt and moſt *charitable*, but the *wiſeſt*, moſt *judicious* men.

§. 61. Direct. 19. *With all your Readings ſtill joyn the Reading of the Scriptures, and of the moſt holy and practical Divines; not fantaſtical Enthuſiaſtick counterfeits; Paracelſian Divines; but thoſe that lead you up by the ſolid Doctrine of Faith and Love to true Devotion, and Heavenly mindedneſs and Converſation.* *Dir.* 19.

§. 62. This muſt be your bread and drink; your daily and ſubſtantial food: without this you may ſoon be filled with air that cannot nouriſh you, and prove in the end as ſounding Braſs and tinkling Cymbals: Theſe will breed *ſtrength*, and *peace*, and *joy*, and help you in your Communion with God, and hopes of Heaven, and ſo promote the end of all your Studies! There is more *life* and ſweetneſs in theſe, than in the things that are more remote from God and Heaven.

§. 63. Direct. 20. *Laſtly, Do all as dying men, promiſe not your ſelves long life, leſt it tempt you to waſte your time on things leſs neceſſary, and to loiter it away; or leſt you loſe the quickning benefit, which the ſight of death and eternity would yield you, in all your ſtudies.* *Dir.* 20.

§. 64. The nearer you apprehend your ſelves to *death* and *Heaven*, the greater help you have to be *mortified* and *Heavenly*: This will make you ſerious, and keep up right intentions, and keep out wrong ones, and powerfully help you againſt temptations, that when you have ſtudied to ſave others, you may not be caſt-aways, nor be cheated by the Devil with the *ſhell*, and *leaves*, and *flowers*, while you go without the ſaving *fruit*.

§. 65. I have ſpoken the more on this ſubject of *Governing the Thoughts*, becauſe it is ſo great and excellent a part of the work of man, and God doth ſo much regard the heart; and the ſpirit

of Christ and Satan so much strive for it; and grace is so much employed about it: and our Happiness or Misery, Joy or Sorrow, is greatly promoted by our Thoughts. And more I would have said, but that in the third Chapter, and in my Treatise of the *Divine Life* there is much said already. And for a *Method* and *Directions* for particular Meditations, I have given it at large in the fourth Part of the *Saints Rest*, from whence it may easily be taken, and applyed to other Subjects, as it is there to *Heaven*: It is eahe to write and read *Directions*: but I fear lest slothfulness thro' the Difficulty of *Practice*, will frustrate my *Directions* to the most. But if any Profit by them, my labour is not lost.

CHAP. VII.

Directions for the Government of the Passions.

§. 1. THE *Passions* are to be considered, 1. As in themselves, and the Sin of them as respecting *God* and *our selves* only: And so I am to speak of them here. 2. As they are a wrong to *others*, and a Breach of the Commandments which require Love and Duty towards our *Neighbour*: And so I shall speak of them after.

§. 2. *Passions* are not sinful in themselves; for God hath given them to us for his service: And there is none of them but may be sanctified and used for him: But they are sinful, 1. When they are misguided and placed on wrong objects: 2. When they darken reason and delude the mind, and keep out truth, and seduce to errour. 3. When they rebel against the Government of the *Will*, and trouble it and hinder it in its choice or prosecution of good, or urge it violently, to follow their brutish inclination. 4. When they are unseasonable. 5. Or immoderate and excessive in degree. 6 Or of too long continuance. 7. And when they tend to evil effects, as to unseemly Speeches or Actions, or to wrong another.

§. 3. *Passions* are *Holy* when they are *devoted to God*, and exercised *upon him* or *for him:* They are *Good* when, 1. They have right objects, 2. And are guided by reason, 3. And are obedient to the well-guided will, 4. And quicken and awake the Reason and the will to do their duty, 5. And tend to good Effects, exciting all the other Powers to their office, 6. And exceed not in degree, so as to disturb the Brain or Body.

Tit. 1. *Directions against all sinful Passions in general.*

§. 4. Direct. 1. *TRust not to any present actual resistance, without any due Habitual mortification of Passions, and Fortification of the Soul against them. Look most to the holy constitution of your Mind and Life, and then sinful Passions will fall off like Scabs from a healthful Body when the Blood is purified.*

§. 5. No wonder if an *unholy Soul* be a *slave to Passion*, when the *Body* is inclined to it: For such a one is under the power of *selfishness, carnality* and *worldliness*; and from under the Government of Christ and his Spirit; and wanteth that Life of Grace by which he should cure and subdue the corruptions of nature. The way for such a one to master passion, is not to strive by natural selfish principles and reasons, which are partial, poor and weak; but to look first to the main, and to seek with speed and earnestness for a *New* and *sanctified* heart, and get *Gods Image*, and his Spirit and renewing quickning Grace: This is the only effectual conqueror of Nature. A dull and gentle disposition may seem without this to conquer that which never much assaulted it: (the Trial of such Persons being some other way): But none conquereth Satan indeed but the spirit of Christ. And if you *should be free* from *Passion*, and not be free from an *unholy carnal worldly heart*, you must perish at last if you seemed the *calmest* persons upon earth. Begin therefore at the Foundation, and see that the *Body* of sin be mortified, and that the whole Tree be rooted up which beareth these evil bitter fruits; and that the *Holy victorious new nature* be within you; and then you will resist sin with *Light* and *Life*, which others still resist but as in their sleep.

§. 6. Direct. 2. *More particularly, let your Souls be still possessed with the fear of God, and live as in his family under his Eye and Government, that his Authority may be more powerful than Temptations, and your holy converse with him may make him still more regarded by you than Men or any Creatures.* And then this Sun will put out the lesser Lights, and the thunder of his voice will drown the whisperers that would provoke you, and the humming of those wasps which make you so impatient: God would make the creature nothing, and then it would *do nothing* to disturb you, or carry you into sin. *Dir.* 2.

§. 7. Direct. 3. *Dwell in the Delightful Love of God, and in the sweet Contemplation of his Love in Christ, and rowl over his tender Mercies in your thoughts, and let your conversation be with the Holy ones in Heaven, and your work be Thanksgivings and Praise to God: And this will habituate your Souls to such a sweetness, and mellowness, and stability, as will resist sinful passion even as heat resisteth cold.* *Dir.* 3.

§. 8. Direct. 4. *Keep your Consciences continually tender, and then they will check the first appearance of sinful passions; and will smart more with the sin than your passionate natures do with the Provocation:* A seared Conscience, and a hardened senseless heart is to every sin, as a man that's fast asleep is to thieves: They may come in and do what they will, so they do not awaken him: But a tender Conscience is alwaysawake. *Dir.* 4.

§. 9. Direct. 5. *Labour after Wisdom, strength of Reason, and a solid Judgment: for Passion is cherished by folly:* Children are easily overthrown, and leaves are easily shaken with every little wind; when *men* keep their way, and *rocks* and *mountains* are not shaken. Women and Children, and old, and weak, and sick people are usually most passionate. If a wise Man should have a passionate Nature, he hath that which can do much to controle it: When folly is a Weather cock at the winds command. *Dir.* 5.

§. 10. Direct. 6. *See that the Will be confirmed and resolute, and then it will soon command down Passion.* Men can do much against Passion if they will. Nature hath set the *will* in the *Throne* of the soul: It is the sinful connivance and negligence of the will, which is the guilty cause of all the rebellion: As the connivance of the Commanders is the common cause of mutinies in an Army. The *Will* either *consenteth* or is *remiss* in its office, and in forbidding and repressing the rage of passion: when I say *you can do it if you will*, you think this is not true, because you are *willing*, and yet passion yieldeth not to your *Wills* command: But I mean not that *every kind of Willingness* will serve: It is not a *sluggish wish* that will do it: But if the *Will* were *resolute* without any compliance or connivance or negligence in its proper *office*, no sinful Passion could remain: For it is no further *sin*, than it is voluntary, either by the *wills compliance* or *omission* and neglect. Therefore let most of your labour be to weaken and confirm the *Will*; and then it will *command* down passion. *Dir.* 6.

Set *Plutarch* of Tranquillity of mind.

§. 11. Direct. 7. *Labour after holy Fortitude, courage and magnanimity:* Great minds are above all troubles, desires or commotions about little things: A poor, *Dir.* 7.

base, low, and childish mind, is never quiet longer than it is rockt asleep or flattered.

Dir. 8. §. 12. Direct. 8. *Especially see that you want not self denial, and that worldlinesse and fleshly-mindedness be throughly mortified: For sinful passion is the very breath and pulse of a selfish, fleshly worldly mind.* It is not more natural for dogs to fight about a bone than for such to snarl and quarrel, or be in some distempered Passion, about their *selfish carnal*-interest. Covetousness will not let the mind be quiet. It is as natural for a *selfish* man to be under the power of *sinful Passions*, as for a man to shake that hath an ague or to fear that is melancholy: *fleshly* men have a Canine appetite, and feaverish thirst continually upon them, after some flesh-pleasing toy or other.

Dir. 9. §. 13. Direct. 9. *Keep a Court of Justice in your souls, and call your selves daily to account, and let no passion scape without such a censure as is due.* If Reason and *Conscience* thus exercise and maintain their authority, and *Passion* be every day soundly rebuked, it will wither like a Plant that is cropt as fast as it springeth.

Dir. 10. §. 14. Direct. 10. *Deliberate and foresee the end: examin whether passion tend to that which will be approvable when it's past.* Looking to the end doth shame all sinful passions: They are blind, and moved only by things present: They cannot endure the sight of the time to come, nor to be examined whither they go, or where is their home.

Dir. 11. §. 15. Direct. 11. *Keep a continual apprehension of the Danger and Odiousness of sinful Passions*, by *knowing how full they are of the spawn of many other sins.* See the evil of them in the effects. Mark what passion doth in others and your selves: what abundance of evil thoughts and words and deeds do come from sinful passions?

Dir. 12. §. 16. Direct. 12. *Observe the immediate troublesome effects, and the Disorders of your Soul, and so turn the Fruit of Passions against themselves.* Mark how they discompose you, and disturb your *Reason*, and make your minds like muddied waters; and breed a diseased unquietness in you, unfitting you for your works, and breaking your peace; so that you can neither *know*, or *use*, nor *enjoy your selves.*

Dir. 13. §. 17. Direct. 13. *Let Death look your Passions frequently in the face.* It hath a mortifying vertue, and as it sheweth us the vanity of the *creature*, so it taketh down those passions, which creature-interest and deceit have caused. It exciteth reason, and restoreth it to its dominion, and silenceth the rebellion of the senses: A man that is to die to morrow, and knoweth it, would easilier repel to day a temptation to lust, or covetousness, or drunkenness, or revenge, than at another time he could have done: one look into eternity will powerfully rebuke all carnal passions.

Dir. 14. §. 18. Direct. 14. *Remember still that God is present*: Will you behave your selves passionately before him? When the presence of your Prince would calm you? Shall God and his holy Angels see thee like a Bedlam lay by thy reason and mis-behave thy self?

Dir. 15. §. 19 Direct. 15. *Have still some pertinent scripture ready to rebuke thy Passions:* That thou mayest say as Christ to Satan, *Thus it is written.* Speak to it in the name and word of God: Tho' the *bare words* will not charm these evil spirits, yet the *authority* will curb them. For this *word is quick and powerful, a discerner of the thoughts*, Heb. 4. 12. *mighty thro' God, to the pulling down of strong holds, casting down Imaginations, and every high thing that exalteth it self against the knowledge of God, and bringeth into captivity every thought to the Obedience of Christ.* 2 Cor. 10. 4, 5.

Dir. 16. §. 20. Direct. 16. *Set Christ continually before you as your pattern, who calleth you to learn of him to be meek and lowly:* Matth. 11. 29. Who desired not the wealth or glory of the world: who *loved his own* that *were in the world*, but loved not the things of the world: who never was lifted up or sinfully cast down: who never *despised* or *envied* man, nor never *feared* man: who never was *over-merry* or *over-sad*: who being *reviled, reviled not* again; but was dumb as a lamb before the shearers. 1 Pet. 2. 21, 22, 23, 24. Isa. 53.

Dir. 17. §. 21. Direct. 17. *Keep as far from all occasions of your Passions as other duties will allow you: And contrive your affairs and occasions into as great an opposition as may be to the temptation.* Run not into Temptation if you would be *delivered from evil*: Much might be done by a willing prudent man, by the very ordering of his affairs: God and Satan work by means: let the means then be regarded.

Dir. 18. §. 22. Direct. 18. *Have a due care of your bodies that no distemper be cherished in them which causeth the distemper of the soul.* *Passions* have a very great dependance on the temperament of the body: And much of the cure of them lieth (when it is possible) in the bodies emendation.

Dir. 19. §. 23. Direct. 19. *Turn all your Passions into the right chanel, and make them all Holy, using them for God upon the greatest thing.* This is the true cure: The bare restraint of them is but a palliate cure; like the easing of pain by a dose of *Opium.* Cure the *fear of man*, by the *fear of God*, and the *Love* of the *creature*, by the *Love of God*, and the *cares* for the *body* by *caring* for the *soul*, and earthly fleshly *Desires* and *Delights*, by *spiritual Desires* and *Delights*, and *worldly* sorrow, by profitable godly sorrow.

Dir. 20. §. 24. Direct. 20. *Controul the Effects, and frustrate your passions of what they would have; and that will ere long destroy the Cause.* Cross your selves of the things which *carnal Love* and *desire* would have: *Forbear* the things which carnal *mirth* or *anger* would provoke you to, and the fire will go out for want of fewel. (Of which more in the particulars).

Tit. 2. *Directions against sinful Love of Creatures.*

§. 1. LOve is the *Master Passion* of the Soul, because it hath the *chiefest Object*, even *Goodness* which is the Object of the *will*: And *simple love* is nothing but *Complacency*, which is nothing but the simple *Volition* of *Good*; And it is a *Passionate Volition* or *Complacency* which we call the *Passion* of *Love.* When this is *Good* and when it's *sinful* I shewed before. But yet because the one half of the cure here lieth in the *conviction*, and it is so hard a thing to make any *Lover* perceive a sinfulness in his *Love*, I shall first help you in the *tryal* of your *Love*, to shew the sinfulness of it: when I have first named the *Objects* of it.

Solus Amor facit hominem bonum vel malum. Paul Scaliger. Thes. p. 721.

§. 2. Any creature which seemeth *Good* to us, may possibly be the object of *sinful Love*: As Honour, Greatness, authority, praises, money, houses, lands, cattle, meat, drink, sleep, apparel, sports, friends, relations, and life it self. As for *Lustful Love* I shall speak of it anon.

Helps for discovering of sinful Love.

Dir. 1. §. 3. Direct. 1. *Make Gods interest and his word the standard to judge of all affections by. That which is against the Love of God, and would abate or hinder it, yea, which doth not directly or indirectly tend to further it, is certainly a sinful Love: And so is all that is against his Word.* For the Love of God is our *final act* upon our *ultimate end*, and therefore all that tends not to it, is a sin against our very end, and so against our nature and the use of our Faculties.

Dir. 2. §. 4. Direct. 2. *Therefore whatever creature is Loved ultimately for it self, and not for a higher end, even for God, his service, his honour, his relation to it, or his excellency appearing in it, is sinfully loved.* For it is made our *God* when it is *Loved ultimately for it self.*

Dir. 3. §. 5. Direct. 3. *Suspect all Love to Creatures which is very strong and violent, and easily kindled,*

and

and hardly moderated or quieted: Tho' you might think it is for ſome *ſpiritual end* or *excellency*, that you Love any Perſon or any thing, yet ſuſpect it if it be ſo eaſie and ſtrong: Becauſe that which is truly and purely ſpiritual is againſt corrupted nature, and comes from Grace which is but weak: we find no ſuch *eaſineſs* to *Love God*, and *Scripture* and *prayer*, and *holineſs*: nor are our affections ſo violent to theſe. It's well if all the fewel and blowing we can uſe will keep them alive. It's two to one that the *fleſh* and the *Devil* have put in ſome of their fewel or gunpowder, if it be fierce.

Dir. 4. §. 6. Direct. 4. *Suſpect all that Love which ſelfiſhneſs and fleſhly intereſt have a hand in.* Is it ſome *bodily pleaſure and delight* that you love ſo much? Or is it a good book or other help for your ſoul? we are ſo much apter to exceed and ſin in carnal fleſhly mindedneſs, than in Loving what is good for our ſouls, that there we would be much more ſuſpicious. If it be *violent* and for the *body*, it's ten to one there is ſin in it.

Dir. 5. §. 7. Direct. 5. *Suſpect all that Love to creatures which your Reaſon can give no good account of, nor ſhew you a juſtifiable cauſe.* If you Love one *place* or perſon much more than others, and *know not why*, but *Love* them becauſe you cannot chooſe, this is much to be ſuſpected: Tho' God may ſometime kindle a ſecret Love between friends, from an unexpreſſible *unity* or *ſimilitude* of minds, beyond what reaſon will undertake to juſtify, yet this is rare, and commonly *fanſie* or *folly* or *carnality* is the cauſe: However it is more to be ſuſpected and tryed, than *Rational Love*.

Dir. 6. §. 8. Direct. 6. *Suſpect all that fervent Love to any Creature which is haſty before ſufficient tryal: for commonly both Perſons and things have the beſt ſide outward, and ſeem better at the firſt appearance than they prove.* Not but that a *moderate Love* may be taken up upon the *firſt* appearance of any excellency, eſpecially ſpiritual: But ſo as to allow for a poſſibility of being deceived, and finding more faultineſs upon a fuller trial than we at firſt perceive. Have you dwelt in the houſe with the Perſons whom you ſo much admire? and have you tried them in their converſations? and ſeen them tried by croſſes, loſſes, injuries, adverſity, proſperity, or the offers of Preferment or Plenty in the world? you would little think what lurketh undiſcovered in the hearts of many, that have excellent parts, till *trial* manifeſt it!

Dir. 7. §. 9. Direct. 7. *Try your affections in prayer before God, whether they be ſuch as you dare boldly pray God either to increaſe or continue and bleſs; and whether they be ſuch as conſcience hath no quarrel againſt.* If they endure not this tryal, be the more ſuſpicious, and ſearch more narrowly: The *name* and *preſence* of *God* in prayer, doth much diſpel the frauds of carnal reaſonings. Yet perſons who be Melancholy are caſt into diſeaſed fears and ſcrupoſities, are uncapable of this way of tryal.

Dir. 8. §. 10. Direct. 8. *Conſult with wiſe impartial Perſons: and open your caſe to them without deceit, before affection have gone ſo far as to blind you, or leave you uncapable of help.* In this caſe if in any caſe, the Judgment of a ſtranger by that's faithful and impartial is uſually to be preferred before your own. For we are too near our ſelves; and judgment will be bribed and biaſſed even in the beſt and wiſeſt Perſons.

Dir. 9. §. 11. Direct. 9. *Yet caſt not away all becauſe you diſcover much exceſs or carnality in your affections: For frequently there is mixture both in the cauſe of Love, and in the Love it ſelf of good and evil.* And when you have but taken out all that was *ſelfiſh* and *carnal* and *erroneous* in the *cauſe*, the *carnal violent Love* will ceaſe; but not *all Love*: For ſtill there will and muſt remain the moderate rational and holy Love, which is proportioned to the creatures *worth* and *merit*, and is terminated ultimately on God: The *ſeparation* being made, this part muſt be preſerved.

Dir. 10. §. 12. Direct. 10. Meer *Natural appetite* in it ſelf is neither morally *good* or *evil*: But as it is well placed and ordered it is *good*, and as *unruled* or *ill-ruled* it is evil.

Helps to mortify ſinful Love.

Dir. 1. §. 13. Direct. 1. *The greateſt of all means to caſt out all ſinful Love, is to keep the Soul in the Love of God*, Jud. 21. *wholly taken up in admiring him, ſerving him, praiſing him, and rejoicing in him*: of which ſee *Chap.* 3. *Dir.* 11. We ſee that they that are taken up in the *Love* and *Service* of *one perſon*, are not apt to be taken much with any other. But it is not only by *Diverſion*, nor only by *prepoſſeſſing* and *employing* all our Love, that the *Love of God* doth cure ſinful Love; but beſides theſe there is alſo a *Majeſty* in his *objective preſence* which aweth the ſoul, and commandeth all things elſe to keep their diſtance: And there is an unſpeakable ſplendour and excellency in him, which obſcureth and annihilateth all things elſe: (though they are more near, and clearly ſeen and known.) And there is a celeſtial kind of *ſweetneſs* in *his Love* which puts the Soul that hath taſted it out of reliſh with tranſitory *inferiour good*. As he that hath converſed with wiſe and learned men, will no more admire the wit of fools: And as he that hath been employed in the Government of a Kingdom or the ſublimeſt ſtudies, will be no more in love with Childrens games and paddling in the dirt.

Nuptial Love maketh mankind: Friendly Love perfecteth it, (much more DivineLove): but wanton Love corrupteth and embaſeth it. *Lord Bacon, Eſſay* 10.

Dir. 2. §. 14. Direct. 2. *The next help is to ſee that the Creature deceive you not; and therefore that you be not raſh and haſty; but ſtay while you come nearer it, and ſee it unclothed of borrowed or affected ornaments: and ſee it not only in the dreſs in which it appeareth abroad, which often covereth great deformities, but in its homely habit and night attire. Bring it to the light; and if it may be alſo ſee it when it hath endured the fire, which hath taken off the paint and removed the dreſs.* Moſt of your inordinate Love to creatures is by miſtake and raſhneſs. The Devil tricks them up and paints them, that you may fall in love with them: or elſe he ſheweth you only the *outſide* of ſome common good and hideth the emptineſs or rottenneſs within. Come nearer therefore and ſtay longer, and prevent your ſhame and diſappointments. Is it not a ſhame to ſee you dote on that *place*, or *office*, or thing this year, which you are weary of before the next? Or to ſee two Perſons impatiently fond of each other till they are married, and then to live in ſtrife as aweary of each other? How few *perſons* or *things* have been *too violently loved*, that were but ſufficiently firſt tried?

Biasin Lartio: *Ita amandum quaſi odio ſimus habituri: plurimos enim eſſe malos. Quam tamen ſententiam Cicero in Lælio ſapiente dicit eſſe non magnum. Amicos ſequere quos non pudeat etegiſſe.* Idem Ibid.

Dir. 3. §. 15. Direct. 3. *The next great help is to deſtroy ſelf-love, (as carnal and inordinate.) For this is the Parent, life and root of all other ſinful love whatever.* Why doth the *Worldling* over-love his *wealth*, and the *proud* man his *greatneſs* and *repute*, and the *ſenſualiſt* his *pleaſures*, but becauſe they firſt overlove that *fleſh* and *ſelf* which all theſe are but the proviſion for. Why doth a dividing Sectary over-value and over-love all the *party* or Sect that are of his own opinion; but becauſe he firſt *over-valueth* and *over-loveth* himſelf? Why do you love thoſe above their worth who think highly of you, and are on your ſide, and uſe to praiſe you behind your back, or that do you a good turn, but becauſe you firſt over-love your ſelves? Why doth Luſtful Love enflame you, or the Love of meat and drink, and ſport, and bravery, carry you into ſuch a glaring form, but that firſt you over-love your fleſhly pleaſure? What enſnareth you in fondneſs to any perſon, but that you think they *love you*, or are ſuitable to your carnal end. See therefore that you mortify the fleſh.

See before *Chap.* 4. *Part.* 7.

§. 16.

Dir. 4. §. 16 Direct. 4. *Still remember how jealous God is of your Love, and how much he is wronged when any creature encroacheth upon his right.* 1. You are his own by *Creation*: and did he give you *Love* to lay out on others, and deny it to himself? 2. He daily and hourly maintaineth you; he giveth you every breath and bit and mercy that you live upon, and will you *love* the *creature* with *his part* of your love? 3. How dearly hath he bought your Love in your Redemption? 4. He hath adopted you and brought you into the neareſt relation to him that you may love him. 5. He hath pardoned all your ſins and ſaved you from Hell (if you are his own) that you may Love him. 6. He hath promiſed you eternal glory with himſelf that you may Love him. 7. His excellency beſt deſerveth your love. 8. His creatures have nothing but from him, and were purpoſely ſent to beſpeak your love for him rather than for themſelves. And yet after all this, ſhall they encroach upon his part? If you ſay, It is not *Gods part* that you give them, but *their own*; I tell you All that Love which you give the creature above its due, you take from God. But if it be ſuch a Love to the creature as exceedeth not its worth, and is intended ultimately *for God*, and maketh you not *Love him the leſs* but *the more*, it is not it that I am ſpeaking againſt, or perſwading you to mortifie.

Dir. 5. §. 17. Direct. 5. *Look on the worſt of the creatures with the beſt, and foreſee what it will be when it withereth, and what it will appear to you at the laſt.* I have applyed this againſt worldlineſs before *Chap.* 4. *Part* 6. and I ſhall afterwards apply it to the *luſtful* love. Bring your beloved creature to the grave, and ſee it as it will appear at laſt, and much of the *folly* of your Love will vaniſh.

Dir. 6. §. 18. Direct. 6. *Underſtand well the moſt that it will do for you, and how ſhort a time you muſt enjoy it, and flatter not your ſelves with the hopes of a longer poſſeſſion than you have reaſon to expect.* If men conſidered for how ſhort a time they muſt poſſeſs what they dote upon, it would ſomewhat cool their fond affections.

Dir. 7. §. 19. Direct. 7. *Remember that too much Love hath the preſent trouble of too much care, and the future trouble of too much grief, when you come to part with what you love.* Nothing more createth *care* and *grief* to us, than inordinate *Love*. You foreknow that you *muſt* part with it, and will you now be ſo glued to it, that then it may tear your fleſh and heart. Remember you cauſed all that your ſelves.

Dir. 8. §. 20. Direct. 8. *Remember that you provoke God to deprive you of what you overlove, or to ſuffer it to grow unlovely to you.* Many a mans *horſe* that he over loved hath broke his neck: And many a mans *child* that he over-loved hath dyed quickly, or lived to be his ſcourge and ſorrow: And many a Husband or Wife that was over-loved, hath been quickly ſnatcht away or proved a thorn, or a continual grief and miſery.

Dir. 9. §. 21. Direct. 9. *If there be no other means left, prudently and moderately embitter to thy ſelf the creature which thou art fond on: which may be done many ways, according to the nature of it.* By the ſeldomer or more abſtemious uſe of it: or by uſing it more to *benefit* than delight: or by mixing ſome mortifying humbling exerciſes: or mixing ſome ſelf-denying acts, and minding more the good of others, &c.

Dir. 10. § 22. Direct. 10. *In the practice of all Directions of this nature, there muſt abundance of difference be made between a carnal voluptuous heart that is hardly taken off from ſenſual Love, and a mortified, melancholy, or over-ſcrupulous perſon, who is running into the contrary extream, and is afraid of every bit they eat, or of all they poſſeſs, or wear or uſe, and ſometime of their very children and relations, and ready to over run their mercies, or neglect their duties, ſuſpecting that all is too much loved.* And it is a very hard thing for us ſo to Write or Preach to one party, but the other will miſ-apply it to themſelves, and make an ill uſe of it. All that we can write or ſay is too litle to mortifie the *fleſhly mans* affections: And yet ſpeak as cautelouſly as we can, the troubled ſoul will turn it into gall, to the increaſe of his trouble: And what we ſpeak to *his peace* and *ſettlement*, though it prove too little and uneffectual, yet will be effectual to harden the miſ-applying *ſenſualiſt* in the ſinful affections and liberty which he uſeth. Therefore it is beſt in ſuch caſes to have ſtill a wiſe experienced faithful guide, to help you in the application in caſes *of difficulty and weight.*

Tit. 3. *Directions againſt ſinful Deſires and Diſcontent.*

§. 1. I Shall ſay but little here of this ſubject, becauſe I have already treated ſo largely of it, in my Book of *ſelf-denyal*, and in that of *Crucifying the World*; and here before in *Chap.* 4 *Part.* 6. & 7. againſt *Worldlineſs* and *Fleſh-pleaſing*, and here againſt *ſinful Love* which is the cauſe. Read Mr. Burrough's excellent Treatiſe called *The Cure of Contentment.* And that excellent Tract of a Heathen, *Plutarch de tranquillitate animi.*

§. 2. How *ſinful* Deſires may be known, you may gather from the diſcoveries of *ſinful Love*: As, 1. When you *deſire* that which is forbidden you. 2. Or that which will do you no good, upon a miſconceit that it is better or more needful than it is. 3. Or when you deſire it too *eagerly*, and muſt needs have it, or elſe you will be impatient and diſcontented, and cannot quietly be ruled and diſpoſed of by God, but are murmuring at his providence, and your lot. 4. Or when you deſire it too *haſtily*, and cannot ſtay Gods time. 5. Or elſe too *greedily* as to the *meaſure*, being not content with Gods allowance, but muſt needs have *more* than he thinks fit for you. 6. Or ſpecially when your *deſires* are *perverſe*, preferring *leſſer* things before greater; deſiring *bodily* and *tranſitory* things more than the mercies for your ſouls which will be everlaſting. 7. When you deſire any thing *ultimately* and *meerly* for the *fleſh*, without referring it to God, it is a ſin. Even your *daily bread* and all your comforts, muſt be deſired but as Provender for your Horſe, that he may the better go his journey, even as Proviſion for your *bodies*, to fit them to the better and more chearful ſervice of your ſouls and God. 8. Much more when your deſires are for *wicked ends* (as to ſerve your luſt or pride or covetouſneſs or revenge) they are wicked deſires. 9. And when they are injurious to others.

§. 3. Direct. 1. *Be well acquainted with your own Condition, and conſider what it is that you have moſt need of; and then you will find that you have ſo much grace and mercy to deſire for your ſouls, without which you are loſt for ever, and, that you have a Chriſt to deſire, and an endleſs life with God to deſire, that it will quench all your thirſt after the things below.* This if any thing will make you wiſer, when you ſee you have the greater things to mind. A man that is in preſent danger of his life, will not be ſollicitous for pins or fool gawds: And the hopes of a Lordſhip or a Kingdom will cure the deſire

Dir. 1. *Mentem nullis imaginibus depictam habeat: Nam ſi oculi mundus & abundverſis imaginibus liber eſſe cupit, nil penitus cum amore poſſidere valet homini per voluntarium affectum ſingulari familiaritate, nullus ipſi, adhærere debet. Omnis namq; familiaritas aut converſatio pure propter Dei amorem non mota, variis imaginibus inficit & perturbat hominum mentes, cum non ex Deo, ſed ex carne originem ducat. Quiſquis in virum ſpiritualem & divinum proficere cupit, is, carnali vitâ penitus renunciata, Deo ſoli amore adhærere conatumque interiori homine ſuo peculiariter poſſideat, quo habito mox omnis multiplicitas, omnes imagines, omnis inordinatas erga creaturas amor fortiter ab eo profligabuntur; Deo quippe per amorem intus poſſeſſo protinus ab univerſis homo imaginibus liberatur. Deus ſpiritus cum omni imaginem nemo propriè cognoſcere aut effingere poteſt.* Thaulerus Hom. prg. 79, 80.

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of little things: A man that needeth a Physician for the Dropsie or Consumption, will scarce long for Childrens *balls* or *tops*. And methinks a man that is going to Heaven or Hell, should have somewhat greater than worldly things to long for. O what a vain and doting thing is a carnal mind; that hath pardon and grace and Christ and Heaven and God to think of, and that with speed before it be too late; and can forget them all, or not regard them, and *eagerly* long for some little inconsiderate trifle; as if they said, I must needs taste of such *a dish before I dye*: I must needs have such a house, or a Child, or friend before I go to another world: O study what need thy distressed soul hath of a Christ, and of peace with God, and preparation for Eternity, and what need thy darkened mind hath of more knowledge, and thy dead and carnal heart of more *life* and *tenderness* and *Love* to God, and communion with him: Feel these as thou hast cause, and the *eagerness* of thy *carnal Desires* will be gone.

Dir. 2. §. 4. Direct. 2. *Remember how much your carnal Desires do aggravate the weakness of your spiritual desires and make the sin more odious and unexcusable.* Are you so *eager* for a Husband, a Wife, a Child, for wealth, for preferment or such things, while you are so cold and indifferent in your desires after *God* and *grace* and *glory*? Your *desires* after *these* are not so *earnest*! They make you not so importunate and restless: They take not up your *thoughts* both day and night: They set you not so much on contrivances and endeavours: You can live as quietly without *more grace* or *assurance* of salvation or *communion with God*, as if you were indifferent in the business: But you *must needs* have that which you desire in the world, or there is no quiet with you. Do you consider what a horrible contempt of God and grace and Heaven is manifested by this? Either you are *Regenerated* or *unregenerate*. If you are *Regenerate*, all your instructions, and all your experiences of the worth of spiritual things, and the vanity of things temporal, do make it a heinous sin *in you* to be now so eager for those things which you have so often called *vanity*, while you are so cold towards God whose Goodness you have had so great experience of. Do *you* know no better yet the difference between the creature and the Creator? Do *you* yet no better understand your *necessities* and *interest*, and what it is that you live upon and must trust to, for your everlasting blessedness and content? If you are *unregenerated* (as all are that Love any thing better than God) what a madness is it for one that is condemned in Law to endless torments, and shall be quickly there, if he be *not regenerate* and *justified* by Christ, to be *thirsting so eagerly* for *this* or that *thing* or *person* upon earth, when he should presently bestir him with all his might to save his soul from endless misery! How incongruous are these *Desires* to the *good* and *bad*?

Dir. 3. §. 5. Direct. 3. *Let every sinful Desire humble you, for the worldliness and fleshliness which it discovereth to be yet unmortified in you; and turn your Desires to the mortifying of that flesh and concupiscence which is the cause.* If you did not yet *love* 1 Joh. 2 15. *the world, and the things that are in the world*, you would not be so eager for them. If you were not too *carnal*, and did not *mind* too much the *things* of the *flesh*, you would not be so earnest for them as you are. It should be a grievous thing to your hearts to consider, what *worldliness and fleshliness* this sheweth to be yet there. That you should set so much by the creature, as to be unable to bear the want of it: Is this *renouncing* the *world and flesh*? The thing you *need* is not that which you so much *desire*, but a *better heart*, to know the *Vanity* of the *Creature*, to be dead to the world, and to be able to bear the want or loss of any thing in it, and a fuller mortification of the *flesh*, *mortifying* and not *satisfying* it, is your work.

Dir. 4. §. 6. Direct. 4. *Ask your hearts seriously whether God in Christ be enough for them, or not? If they say no; they renounce him and all their hope of Heaven: For no man takes God for his God that takes him not for his portion, and as enough for him: If they say, yea; then you have enough to stop the mouth of your fleshly desires, while your hearts confess that they have enough in God.* Should that *soul* that hath a filial interest in *God*, and an inheritance in eternal life, be eager for any conveniencies and contentments to the flesh? If *God* be not enough for you, you will never have enough. Turn to *him* more, and *know him* better, if you would have a satisfied mind.

Dir. 5. §. 7. Direct 5. *Remember that every sinful desire is a rebelling of your wills against the will of God; and that it is his will that must govern and dispose of all, and your wills must be conform to his; yea, that you must take pleasure and rest in the will of God.* Reason the case with your hearts, and say; who is it that is the Governour of the World? and who is to rule me, and dispose of my affairs, Is it I or God? whose *will* is it that must *lead*, and whose must follow? whose *will* is better guided? *Gods* or *mine*? Either it is his *will* that I shall have what I *desire*, or *not*: If it *be*, I need not be so eager, for I shall have it in his time and way: If it be *not* his will, is it fit for me to murmur and strive against him? Remember that your *discontents* and carnal *desires* are so many *accusations* brought in against God: As if you said, thou hast not dealt *well* or *wisely* or *mercifully* by me: I must have it better: I will not stand to thy will and government, I must have it as I will, and have the disposal of my self.

Dir. 6 §. 8. Direct. 6. *Observe how your eager Desires are condemned by your selves in your daily prayers, or else they make your prayers themselves condemnable: If you pray that the will of God may be done, why do your wills rebel against it, and your desires contradict your prayers? And if you ask no more than your daily bread; why thirst you after more? But if you pray as you desire, Lord let my will be done, and my selfish carnal desire be fulfilled, for I must needs have this or that, then what an abominable Prayer is this? Desire as you must Pray.*

Dir. 7. §. 9. Direct. 7. *Remember what Covenant you have made with God, that you renounced the world and the flesh, and took him for your Lord and King, and Father, and yielded up our selves as his own, as his Subject, and as his Child to be disposed of, ruled, and provided for by him: And this Covenant is essential not only to your Christianity, but to your taking him for your God.* And do you repent of it? or will you break it, and forfeit all the benefits of the Covenant? If you will needs have the *disposal of your selves*, you discharge God of his Covenant and Fatherly care for you: and then what will become of you, if he so forsake you?

Dir. 8. §. 10. Direct. 8. *Bethink you how unmeet you are to be the choosers of your own condition.* You foresee not what that person or thing or place will prove to you, which you so eagerly desire: For ought you know it may be your undoing, or the greatest misery that ever befel you: Many a one hath cryed with *Rachel*; *Give me Children or else I dye*, Gen. 30. 1. that hath dyed by the wickedness and unkindness of their Children. Many a one hath been violent in their desires of a Husband or a Wife, that afterwards have broken their hearts, or proved a greater affliction to them, than any enemy they had in the world: many a one hath been eager for *riches* and *prosperity* and *preferment*, that hath been ensnared by them, to the damnation of his soul. Many a one hath been earnest for some *office*, *dignity*, or place of trust, which hath made it a great increase of his sin and misery. And it is *flesh and self*

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that is the eager *desirer* of things that are against the will of God, and nothing is so blind and partial as *self* and *flesh*. You think not *your Child a* competent judge of what is best for him, and make not *his desires* but your own understanding, the guide and rule of your dealings with him, or disposals of him. And are you fitter choosers for your selves in comparison of God, than your Child is in comparison of you? Either you take God for *your Father*, or you *do not*. If you *do not*, call him not *Father*, and hope not for Mercy and Salvation from him: If *you do*, is he not *wise* and *good* enough to dispose of you, and to determine what is best for you, and to choose for you?

Dir. 9. §. 11. Direct. 9. *Remember that it is one of the greatest plagues on this side Hell, to be given up to our own Desires, and that by your eagerness and discontents you provoke God thus to give you up*, Psal. 81. 12. *So I gave them up to their own hearts lust, and they walked in their own Counsels: O that my people had hearkned to me*, &c. Rom. 1. 24. 26. *wherefore God also gave them up to uncleanness, through the lusts of their own hearts*, &c. *For this cause God gave them up to vile affections* ——verse 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient*, 2 Thes. 2. 10, 11. 12. God may give you that which you so eagerly desire, as he gave *Israel a King, even in his anger*, Hos. 13. 10, 11. or as he gave the Israelites *their own desire, even flesh which he rained upon them as dust, and feathered fowles as the Sand of the Sea, they were not estranged from their lust: But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them*, Psal. 78. 27, 29, 30, 31. *They lusted exceedingly in the Wilderness, and tempted God in the desert, and he gave them their request, but sent leanness into their souls*, Psal. 106. 14, 15. God may say, Follow your own lust, & if you are so eager, take that which you desire, take that *person*, that *thing*, that *dignity* which you are so *earnest* for; but take my *curse* and *vengeance* with it; never let it do you good, but be a snare and torment to you. *Let a fire come out of the bramble and devour you*, Jud. 9. 15.

Dir. 10. §. 12. Direct. 10. *Take heed lest concupiscence and partiality entice you to justifie your sinful desires and take them to be lawful.* For if you do so, you will not *repent* of them, you will not confess them to God, nor beg pardon of them, nor beg help against them, nor use the means to extinguish them; but will cherish them, and be angry with all that are against them, and love those tempters best that encourage them. And how dangerous a case is this? And yet nothing is more ordinary among sinners, than to be blinded by their own affections, and think that they have sufficient *reason* to desire that which they *do desire*. And affection maketh them very *witty* and *resolute* to deceive themselves. It setteth them on studying all that can be said to defend their enemy, and put a deceitful gloss upon their cause. Try your *Desires* well (as I before directed you) Q. 1. Is the thing that you desire a thing that God hath bid you *desire*, or *promised* in his word to give you (as grace, Christ and Heaven?) If it be so, then desire it and spare not: But if not so, Q. 2. Why then are you so eager for it when you should at most have but a *submissive conditional desire* after it? Q. 3. Nay is it not something which you are forbidden to desire? If so, dare you excuse it?

Dir. 11. §. 13. Direct. 11. *Remember that Concupiscence or sinful desire is the beginning of all sin of commission, and leadeth directly to the act.* Theft, Adultery, Murder, Fraud, Contention, and all such mischiefs begin in *inordinate desires*. For *every one is tempted, when he is drawn away of his own lust, and inticed: That when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death*, Jam. 1. 14, 15. By *lust* is meant, any *fleshly desire or will*. Therefore when the Apostle forbiddeth *gluttony* and *drunkenness*, *chambering* and *wantonness*, *strife* and *envying*, he strikes at the root of all in this one word, *Make no provision for the flesh to satisfie its lusts* (or wills.) Rom. 13. 13, 14.

§. 14. Direct. 12. *Pull off the deceiving vizor, and see that which you so eagerly desire, as it is.* *Dir. 12.* What will it be to you at the last? It is now in its Spring or Summer: but see it in its *fall* and *winter*? It is now in its youth; but see it withered to skin and bone in its decrepit age: It is now in its clean and curious ornaments, but see it in its uncleanness and in its homeless dress: Cure your *deceit*, and your *desire* is cured.

§. 15. Direct. 13. *Promise not your selves long life, but live as dying men, with your grave and winding sheet always in your eye; and it will cure your thirst after the creature when you are sensible how short a time you must enjoy it; and especially how near you are unto eternity:* This is the Apostles method, 1 Cor. 7. 29, 30, 31. *But this I say brethren, the time is short: It remaineth that both they that have Wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not: and they that use the world as not abusing it* (or *as if they used it not*) *for the fashion of this world passeth away.* So you will *desire as if you desired not*, when you perceive well how quickly the thing desired will pass away. *Dir. 13.*

§. 16. Direct. 14. *In all your Desires, remember the account as well as the thing desired.* Think not only what it is now at hand, but what account you must make to God of it: *For to whom men give or commit much, of them they require the more*, Luke 12. 48. Will you thirst after more *power*, more *honour*, more *wealth*, when you remember that you have the more to give *account* of? *Matth.* 25. Have you not enough to reckon for already, unless you had hearts to use it better? *Dir. 14.*

§. 17. Direct. 15. *Keep your selves to the holy use of all your mercies, and let not the flesh devour them nor any inordinate appetite fare ever the better for them when you have them, and this will powerfully extinguish the inordinate desire it self.* We are in little danger of being over eager after things spiritual and holy, for the honour of God: Resolve therefore that all you have shall be *thus sanctified to God*, and used *for him*, and not at all to satisfie any inordinate desire of the flesh, and then the flesh will cease its suit, when it finds it fares never the better for it. You are able to do much in this way if you will. If you cannot presently suppress the *Desire*, you may presently resolve to deny the flesh the *thing desired*, (As *David* would not drink the water, though he longed for it, 2 *Sam.* 23. 15, 17.) and you may *presently deny it*, the more of that you have. If you cannot forbear your *thirst*, you can forbear to *drink*: If you cannot forbear to be *hungry*, you can forbear to *eat* whatever is forbidden or unfit: If *Eve* must needs have an *appetite* to the forbidden fruit, yet she might have commanded her *hands* and *teeth*, and not have *eaten* it. If you cannot otherwise cool your *Desire* of curious Apparel, wear that which is somewhat homelier than else you would have worn, on purpose to rebuke and controul that desire: If you cannot otherwise quench your Covetous desires, give so much the more to the poor to cross that desire. You cannot say that the *outward* act is out of your power, if you be but willing. *Dir. 15.*

§. 18. Direct. 16. *When your Desires are over-eager, bethink you of the mercies which you have received already and do possess:* Hath *God* done so *Dir. 16.*

much for you, and are you still calling for more, even of that which is unnecessary, when you should be giving thanks for what you have? This *unthankful greediness* is an odious sin. Think what you have already for soul and body, estate and friends; and will not all this quiet you, (even with this Christ and Heaven) unless you have the other lust or fansie satisfied; and unless God humour you in your sick desires?

Dir. 17. §. 19. Direct. 17. *Understand how little it will satisfie you, if God should give you all that you earnestly desire.* When you *have it*, it will not quiet you nor answer your expectations. You think it will make you happy, and be exceeding sweet to you, but it deceiveth you, and you promise your selves, you know not what, and therefore desire you know not what? It would be to you but like a dreaming feast, which would leave you hungry in the morning.

Isa. 29. 8.

Dir. 18. §. 20. Direct. 18. *Remember still that the greatest hurt that the Creature can* do thee *is in being over-loved and desired, and it is never so dangerous to thee as when it seemeth most desirable.* If you remembred this aright, you would be cast into the greatest *fear* and *caution* when any thing below is presented very *pleasing* and *desirable* to you.

Dir. 19. §. 21. Direct. 19. *Consider that your desires do but make those wants a burden and misery to you which otherwise would be* none. *Thirst* makes the want of drink a torment, which to another is no pain or trouble at all. The lustful wanton is ready to dye for love of the *desired mate*, which no body else cares for, nor is ever the worse for being without. A proud ambitious *Haman* thinks himself undone if he be not honoured, and is vexed if he be but cast down into the mean condition of a Farmer: When many thousand honest contented men live merrily and quietly in as low a condition. It is mens own *Desires* and not their real wants which do torment them.

Dir. 20. §. 22. Direct. 20. *Remember that when you have done all, if God love you he will be the chooser, and will not grant your sick desires, but will correct you for them till they are cured.* If your child cry for a *knife* or for unwholesome meat, or any thing that would hurt him, you will quiet him with the rod, if he give not over. And it is a sign some rod of God is near you, when you are sick for this or that or the other thing, and will not be quiet and content unless your fansie and concupiscence be humoured.

Tit. 4. *Directions against sinful Mirth and Pleasure.*

Stoici sic cum vitiosos affectus, quod negabant omnino adhibendos, tum voluptatem alias ad voluptatem dicta admittunt. Epicurus & ejus qui adrationem severi incantus quo ad medicamenta potius quam ad [illegible] Zenone.

§. 1. MIrth is sinful, 1. When men rejoyce in that which is evil; as in the hurt of others or in their sin, or in the sufferings of Gods servants, or the afflictions of the Church, or the success or prosperity of the enemies of Christ, (or of any evil doers.) This is one of the greatest sins in the world, and one of the greatest signs of wickedness, when wickedness is it that they rejoyce in. 2. When it is *unseasonable* or in an *unmeet subject*: As to be merry in the time and place of mourning; or to feast when we should *fast*: or for an unsanctified miserable soul to be taken up with mirth, that is in in the power of sin and Satan and near to Hell. 3. *Mirth is sinful* when it tendeth to the committing of *sin*, or is managed by sin: As to make merry with lies and fables and tempting unnecessary time-wasting dances, plays or recreations; or with the ill matter or abuse of others; or with drunkenness, gluttony or excess. 4. *Mirth* is *sinful* when it is a [illegible] duty and unfitteth the soul for the exercise of that grace, which is most suitable to its estate. As when it hindereth a sinners conviction and humiliation, and resisteth the spirit of God, and bawleth down the calls of grace, and the voice of conscience, that they cannot be heard: And when it banisheth all sober consideration about the matters that we should most regard, and will not give men leave to think with fixedness and sobriety upon God and upon themselves, their sin and danger upon death and judgement and the life to come: when it makes the soul more unfit to take reproof, to profit by a Sermon, to call upon God. This drunken mirth which shuts out Reason, and silenceth Conscience, and laughs at God, and jesteth at Damnation, and doth but intoxicate the brain, and make men mad in the matters where they should most shew their wisdom, I say this mirth is the Devils sport, and the sinners misery, and the wise mans pity: Of which *Solomon* speaketh, Eccles. 2. 2. *I said of laughter, it is mad, and of mirth, what doth it?* Prov. 26. 18, 19. *As a mad man who casteth fire-brands, arrows and death, so is the man that deceiveth his neighbour and saith, Am I not sport?* Prov. 10. 23. *It is a sport to a fool to do mischief.* 5. But *mirth* is most horridly odious when it is blasphemous and *profane*: when incarnate Devils do make themselves merry with jesting and mocking at Scripture, or at the judgements of God, or the duties of Religion; or in horrid Oaths and cursed speeches, against the servants of the Lord.

§. 2. Direct. 1. *First see that thou be a person fit for mirth, and that thou be not a miserable slave of Satan in an unregenerate, unholy, unjustified state.* Thou wouldst scarce think the innocent *games* or *sports* were becoming a malefactor that must dye to morrow. An unregenerate unholy person, is sure whenever he dyeth such, to be damned: If he believe not this, he must deny God or the Gospel to be true. And he is not sure to live an hour: And he is sure that he shall dye ere long. And now if you have not fool'd away your Reason, tell me whether your Reason can justifie the mirth of such a man? Dost thou ask, *what harm is it to be merry?* None at all for one that hath *cause to be merry*, and *rejoyceth in the Lord.* But for a man to be *merry* in the *way to Hell*, and that so *near it*, for a man to be merry, before his soul be sanctified, and his sin be pardoned, or before he *seeketh it* with all his heart, this is harm, if *folly*, and unbelief, and contempt of God and his dreadful justice be any harm. O hearken to the calls of God, abhor thy sins, and set thy heart on Heaven and Holiness, and then God and Conscience will allow thee to be merry. Get a renewed Heart and life, and get the pardon of thy sins, and a title to Heaven, and a readiness to die, and then there is *reason* and *wisdom* in thy mirth. Then thy mirth will be *honourable* and warrantable; better than the lame mans that was healed, *Acts* 3. 8. That went with *Peter* and *John* into the Temple, *walking and leaping* and *praising God.* But it is a most pitiful sight to see an ungodly unregenerate sinner, to laugh, and sport, and play, and live merrily, as if he knew not what evil is near to him! It would draw tears from the eyes of a believer that knoweth him, and thinketh where he is like to dwell for ever. I remember the credible narrative of one that lived not far from me, that in his profaneness was wont to wish that he might see the Devil; who at last appeared to him to his terror; and sometime he smiled on him: And the man was wont to say that he never seemed so *ugly* and *terrible* as when he *smiled* (and the man was affrighted by it into a reformed life). So though a servant of the Devil be never comely, yet he never seemeth so ghastly as when he is *most merry* in his misery.

Pro 19.10. *Delight is not seemly for a fool.*

Dir. 1.

Siquis est quem flentem mori deceat, ridere dedecuit vivente: cum instare, semperque supra verticem videret, unde mors fiendum sciret. Risum illum haud dubie fletus hic non longo sejunctus spacio sequebatur. Petrach. Dial. 119. li. 2.

§. 3. Direct. 2. *Yet do not destroy nature by overmuch heaviness, under pretence that thou hast no right to be merry.* For, 1. The very discovery of thy misery puts thee into the fairer hopes of mercy. 2. And many of Gods children live long without

Dir. 2.

assurance

assurance of their justification, and yet should not therefore cast away all joy. 3. And so much ease and quiet of mind must be kept up by the *unsanctified themselves* as is necessary to preserve their *natures*, that they may have time continued, and may wait on God till they obtain his grace. Above all men, they have reason to value their lives, lest they die and be lost, before they be recovered: And therefore as they must not famish themselves by forbearing meat or drink, so their sorrows must not be such as may destroy their bodies (of which more anon).

Dir. 3. The true method of Rejoycing.

§. 4. Direct. 3. *See that you first settle the Peace of your souls upon solid grounds, and get such evidences of your special interest in Christ and Heaven, as will rationally warrant you to rejoyce; and then make it the business of your lives to Rejoyce and delight your selves in God, and take this as the principal part of grace and Godliness, and not as a small or indifferent thing, and so let all lawful natural mirth be taken in, as animated and sanctified by this holy delight and joy, and know that this natural sanctified mirth is not only lawful, but a duty exceeding congruous and comely for a thankful believer in his way to everlasting joy.*

See my Sermon at *Paul's* called *Right Rejoycing.* And here before *Chap.* 3. *Dir.* 13.

§. 5. This is the true *method* of *rejoycing*: Tho' as I said, so much quietness may be kept up by the unregenerate as is needful to keep up life and health, and the Gospel where it cometh is *tydings of great joy* to those that hear it: Yet no man can live a truly comfortable merry life, but in this method; but all his *mirth* beside that which either *supporteth nature*, or *meeteth mercy* in his returning to God, will be justly chargeable with *Madness*; and maketh him a more pitiful sight.

§. 6. The first thing therefore to be done, is to lay the *Groundwork* of true *mirth*. And this is done by unfeigned *Repenting*, and *turning to God* by *faith in Christ*, and becoming *new creatures*, a sanctified peculiar people, and being justified and adopted to be the children of God; and then by *discerning* (upon sober tryal) the *evidences* and *witness* of all this in our selves, that we may *know* that we have passed from death to life.

§. 7. And though there are several *Degrees* both of *Grace* and of the *Discerning* of it, some *having* but *little holiness*, and some but little *discerning of* it in themselves, yet the least may afford much comfort to the soul upon justifiable grounds, though not so much as the greater degrees of *grace*, and clearer *discerning* of it may do.

§. 8. The *foundation* being thus laid, it must be our *next* endeavour to build upon it a *setled peace of Conscience*, and *quietness* of soul: For till we can attain to *Joy*, it is a great mercy to have *Peace*, and to be free from the *accusations*, *fears* and *griefs* which belong to the unjustified: And *Peace* must be the temper more ordinary than much *joy*, to be expected in this our frail condition.

§. 9. Thirdly *Peace* being thus *setled* we must endeavour to rise up daily into *Joy*, as our *great duty* and our *great felicity* on earth: It being frequently and earnestly commanded in the Scriptures, that we *Rejoyce in the Lord always*, and *shout for joy*, *all that are upright in Heart*, Psalm 33. 1. Phil. 3. 1. & 4. 4. Deut. 12. 12, 18. & 27. 7. Thus he that *proveth his own* work, may have *Rejoycing in himself*, Gal. 6. 4. Even in the *testimony of his Conscience* of his own *simplicity* and *godly-sincerity*, 2 *Cor.* 1. 12. And this all believers should maintain and actuate in themselves.

§. 10. *Fourthly*, with this Rejoycing in God our *lawful natural mirth* must be taken in, as *subordinate* or *sanctified*; that is, we must further our *holy joy* by *natural mirth* and *cheerfulness*, and by the comforts of our *Bodies* in Gods lower mercies, promote the *service* and the *comforts* of our soul. And this is the right *Place* for this mirth to come in, and this is the true *Method* of *rejoycing*.

§. 11. Direct. 4. *Mark well the usefulness and tendency of all thy Mirth: and if it be useful to fit thee for thy duty, and intended by thee to that end* (though you alway observe not that intention at the time,) *and if it tend to do thee good, or help thee to do good, without a greater hurt or danger, then cherish and promote it: But if it tend to carry thee away from God, to any creature, and to unfit thy soul for the dutys of thy place, and to carry thee into sin, then avoid it as thy hurt.* Still remembring that the *necessary support of nature* must not be avoided by good or bad. A Christian that hath any acquaintance with himself, and with the work of holy *watchfulness*, may discern what his mirth is by the tendency and effects, and know whether it doth him good or harm. *Dir.* 4.

§. 12. Direct. 5. *Take heed that the flesh defile not your mirth, by dropping in any obscene or ribbald talk, or by stirring up fleshly lust and sin.* Which it will quickly do, if not well watcht, and holy mirth and cheerfulness is very apt to degenerate on a sudden into *sinful mirth*. *Dir.* 5.

§. 13. Direct. 6. *Consider what your mirth is like to prove to others as well as your selves.* If it be like to stir up *sin in others*, or to be offensive to them, you must the more avoid it in their presence, or manage it with the greater caution: If it be needful to cheer up the drooping minds of those you converse with, or to remove their prejudice against a holy life, you must the more give place to it: For it is *good* or *bad* as it *tendeth* unto *good* or *bad*. *Dir.* 6.

§. 14. Direct. 7. *Never leave out Reason or Godliness from any of your mirth. Abhor that mirth that maketh a man a fool, or playeth the fool: And take heed of that ungodliness which maketh a man merriest when he is furthest from God, like the Horse or Ox that leapeth and playeth for gladness when he is unyoaked or loosed from his labour. Something of God and Heaven should appear or be dropped into all our mirth, to sweeten and sanctifie it.* *Dir.* 7

§. 15. Direct. 8. *Watch your tongues in all your mirth; for they are very apt to take liberty then to sin. Mirth* is to the *tongue* as *Holidays* and *Playdays* to idle scholars; who are glad of them as a time in which they think they have liberty to game and fight and do amiss. *Dir.* 8.

§. 16. Direct. 9. *If a word break forth from your selves or your companions to the wrong of others in your mirth, as of backbiting, evil speaking, jearing, scorning, defaming (yea though it be your enemy) rebuke it, and cast it out, as dirt or dung that falleth into your dish or cup.* *Dir.* 9.

§. 17. Direct. 10. *If Profaneness intrude, and any make merry with jesting at Scripture, Religion or the slanders or scorns of godly persons, with a tendency to make religion odious or contemptible; if they are such as you may speak to, reprove them with reverent seriousness to their terror: If they are not, then shew your abhorrence of it by turning your backs and quitting the place and company of such deviliſh enemies of God.* Be not silent or *seemingly consenting witnesses* of such odious mirth, against your maker. *Dir.* 10.

§. 18. Direct. 11. *If the mirth of others in your company begin to grow insipid, frothy, fooliſh, wanton, impious or otherwise corrupt, drop in some holy salt to season; and something that is serious and divine to awe it and repress it.* As to remember them of *Gods presence*, or to recite such a text as Ephes. 5. 3, 4. *But fornication and all uncleanness or covetousness, let it not once be named amongst you as becometh Saints: Neither filthiness, nor fooliſh talking, nor jesting; which are not convenient: But rather giving of thanks.* *Dir.* 11.

§. 19. Direct. 12. *If mirth grow immoderate and exceed in measure, and carry you away from God* *Dir.* 12.

Considerations to repress excessive mirth.

and duty by the very carnal pleasure of it, have always at hand these following considerations to repress it. 1. *Remember that God is present*; and levity is not comely in his sight. 2. *Remember that death and Judgment are at hand, when all this levity will be turned into seriousness.* 3. *Remember that your souls are yet under a great deal of sin and wants and danger*, and you have a great deal of serious work to do. 4. *Look on Jesus Christ, and remember what an example he gave you upon earth*: Whether he laught, and plaid, and jested, and taught you immoderate or carnal mirth: And whether you live like the Disciples of a Crucified Christ. 5. *Think on the ordinary way to Heaven*, described in Scripture; which is through many *tribulations, afflictions, fastings, temptations, humiliations, sufferings* and *mortifications*: And think whether a *wanton, jesting, playful* life be like to this. 6. *Think of the course of the ancient* and *excellent* Christians, who went to Heaven through labour, and watchings, and fasting, and poverty, and cruel persecutions, and not thro' carnal mirth and sport. 7. *Think of the* many calamitous objects of sorrow that are now abroad in the world! Of the millions of Heathens and Mahometans and other strangers or Enemies to Christ! Of the obstinate Jews; of the *dark corrupted* lamentable state of the Greek, Armenian, Ethiopian and Roman Churches, where Religion is so wofully obscured and dishonoured by ignorance, error, superstition, and prophaneness: Of the Papal tyranny and usurpation: and of the divided state of all the Churches, and the prophaneness, and persecution, and uncharitableness, and contentions, and mutual reproaches and revilings which make havock for the Devil among the members of Christ.

Tit. 5. *Directions against sinful Hopes.*

HOPE is nothing but a *Desirous expectation*: Therefore the *Directions* given before against sinful *Love* and *Desire* may suffice also against *sinful Hopes*, save only for the *expecting* part. *Hope* is sinful, 1. When it is placed ultimately upon a *forbidden object*; as to *Hope* for some *evil* to your selves which you mistakingly think is good: To hope for *Felicity* in the Creature, or to hope for more from it, than it can afford you? To hope for the hurt of other men; for the ruin of your enemies; for the hinderance of the Gospel, and injury to the Church of Christ. 2. When you hope for a *Good thing* by *evil means*; as to Hope to *please God*, or to come to *Heaven* by *persecuting* his servants, or by *ignorance* or *superstition*, or *schism*, or *heresie*, or any sin. 3. To *Hope ungroundedly* for that from God which he never promised. 4. To *Hope deceitfully* for that *from God* which he hath declared he will never give. All these are *sinful Hopes*: But it is not these last that I shall here say much to, because I have said so much already of them in many other writings.

Doth any man doubt that if there were taken out of mens minds, vain opinions, flattering hopes, false valuations, imaginations, &c. but it would leave the minds of a number of men, poor shrunken things, full of melancholy and indisposition and uncomfortable to themselves? Lord *Bacon's* Essay, of Lies.

Dir. 1. §. 2. Direct. 1. *Hope for nothing from God against faith or without faith; that is, for nothing which he hath said he will not give, nor for any thing which he hath not promised to give, or given you some reason to expect.* To *hope* for that which God hath told us he will not give, or that which is against the *Holiness* and *Justice* of God to give, this is but to *Hope* that God will prove a liar, or *unholy*, or *unjust*, which are *wicked* and *blaspheming* hopes. Such are the *Hopes* which abundance of *ignorant* and *ungodly* persons have; who hope to be *saved without regeneration*, and without true *Holiness* of *heart* or *life*; and hope to be saved in their wilful impenitence and beloved sins: who hope that God forgiveth them those sins, which they hate not, nor will not be perswaded to forsake: And *hope* that the saying over some Words of Prayer, or doing something which they call a *Good Work*, shall save them though they have not the Spirit of Christ: Or that hope to be saved, though they are unsanctified, because they are not so bad as some others, and live not in any notorious disgraceful sin: All these believe the Devil who tells them that an unholy person may be saved, and believe that the Gospel is false which saith, *without Holiness none shall see the Lord*, Heb. 12. 14. and they hope that God will prove *unholy, unjust*, and *false* to save them, and yet this they call a *Hoping in God*. *Hope for that* which *God* hath *promised*, and spare not; but not for that which he hath said he will not do, yea protested *cannot* be, *John* 3. 3, 5.

Dir. 2. §. 3. Direct. 2. *When thou Hopest for any Evil to others, or thy self, remember what a monstrous thing it is to make evil the object of thy Hope, and how those Hopes are but thy hastening unto chosen misery, and contradict themselves.* For thou *Hopest* for it as *Good*; and to be *greedy* for *evil* on supposition that it's *good*, doth shew thy folly that wilt *try* no better the objects of thy *Hopes*: Like a sick Man that longs and *hopeth* for that which if he take it will be his death: Thus sinners *hope* for the poisoned bait.

Dir. 3. §. 4. Direct. 3. *Understand how much of the Root of Worldliness consisteth in your worldly Hopes. Poor Worldlings* have little in Possession to *delight* in: but they keep up a *Hope of more* within them. Many a *covetous*, or *ambitious* wretch, that never reacheth that which he desireth, yet liveth upon the *Hopes* of it: And *Hope* is it that setteth and keepeth men at work in the service of the *World*, the *Flesh* and the *Devil*; as Divine *Hope* doth set and keep Men at work for *Heaven*, for their *Souls*, and for Jesus Christ. And many an Hypocrite that loseth much upon the account of his Religion, yet sheweth his Rottenness by keeping up his *Worldly Hopes*, and going no further than will stand with those.

Dir. 4. §. 5. Direct. 4. *Hath not the World deceived all that have hoped in it unto this day?* Consider what is become of them and of their *Hopes?* What hath it done for them, and where hath it left them? And wilt thou place thy *Hopes* in that which hath deceived so many Generations of Men already?

Dir. 5. §. 6. Direct. 5. *Remember that thy worldly Hopes are a sin so fully condemned by natural demonstration, that thou art utterly left without excuse.* Thou art certain before-hand that thou must die: Thou *knowest* how vain the World will be then to thee: and how little it can do for thee; and yet thou art hoping for more of the World?

Dir. 6. §. 7. Direct. 6. *Consider that the World declareth its vanity in the very hopes of Worldlings.* In that it is still drawing them by *Hopes*, and never giveth them *satisfaction* and *content*. Almost all the life of a worldlings pleasure is in his *Hopes*: The very thing which he *hopeth* for, doth not prove so sweet to him in the possession, as it was in his *hopes*. A *Hoping* and *Hoping* still for that which they never shall attain, is the Worldlings life.

Dir. 7. §. 8. Direct. 7. *O turn your Souls to those blessed Hopes of life eternal, which are sent you from Heaven by Jesus Christ, and set before you in the holy Scriptures*, and *proclaimed to you by the Messengers of Grace.* Doth God offer you sure *well-grounded hopes*, of living for ever in his *Joy* and *Glory?* And do you neglect them, and lie hoping for that felicity in the world which cannot be attained, and which will give no content when you have attained it? This is more foolish than to toyl and impoverish your selves in Hope to find the Philosophers stone, and refuse a Kingdom freely offered.

Tit.

Of Hatred to men I shall speak anon.

Tit. 6. *Directions against sinful Hatred, Aversation or Backwardness towards God.*

§. 1. THe *hatred* to *God* and *backwardness to his service*, which is the *chief part* of this sin, is to be cured according to the Directions in the first Chapter, as a state of wickedness is: and more I shall say anon, about the *Worship of God*: and *Chap.* 3. *Direct.* 11. containeth the cure also. Only here I shall add a few *Directions* to a *God-hating Generation.*

Dir. 1. §. 2. Direct. 1. *The first thing you have to do, is to discover this to be your sin*: For you are confident that you *love God above all*, while you *hate him above all, even above the Devil*? You will confess, that this is horrid wickedness, where it is found, and well deserveth damnation: Take heed lest thy own confession judge thee. Remember then that it is not the bare *Name* that we now speak of: I know that Gods *Name* is most honoured, and the *Devils name* is most *hated.* Nor is it every *thing in God* that is *hated*: None hateth his *Mercifulness* and *Goodness* as such: Nor is it *every thing* in the *Devil* that is *loved*: None love his hatred to man, nor his cruelty in tormenting men. But the *Holiness of God*, which is it that man must receive the *Image* of, and be conformed to, is *hated* by the *unholy*: And the *Devils unholiness*, and friendship to mens sin and sensuality is loved by the *sensual* and *unholy.* And this *hatred of God* (and Love of the Devil) one would think you might easily perceive.

§. 3. 1. In that you had rather God were *not so Just and Holy*; you had rather he had never commanded you to be *Holy*, but left you to live as your flesh would have you: you had rather God were indifferent as to your sins, and would give you leave to follow your lusts. *Such a God* you would have: And a God that will damn you unless you be holy, and hate your sins and forsake them, you like not, you cannot abide, but indeed do hate him.

Malunt nescire, quia jam oderunt. Tertul. Apologet. c. 1.

§. 4. 2. Therefore you *will not believe* that God is such a holy sin-hating God: because you would *not have* him so, you will not believe he is so; and so hate *his nature*, while you believe that you *love him*; and love but an Idol of your unholy fantasies. Psal. 50. 21, 22. *These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thy eyes: Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver.*

§. 5. 3. *You love not the Holiness of the Word of God, which beareth his Image*: You love not these strict and holy passages in it, *Joh.* 3. 3, 5. *Luke* 14. 26, 33. *Mat.* 18. 3. *Rom.* 8. 13. *Col.* 3. 1, 2, 3, 4. 2 *Cor.* 5. 17. with abundance more. You had rather have had a Scripture that would have left you your ambition, covetousness, lust and appetite to their liberties; and that had said nothing for the absolute necessity of Holiness, nor had condemned the ungodly.

§. 6. 4. You love not the holiest Ministers or servants of Christ, that most powerfully preach his holy Word, or that most carefully, seriously and zealously obey it; your hearts rise against them, when they bring in the Light, which sheweth that your deeds and you are evil, *John* 3. 19, 20. They are an eye-sore to you: your hearts rise not so much against Whoremongers, Swearers, Lyars, Drunkards, Atheists, or Infidels, as against them. What sort of persons on the face of the earth, are so hated by the ungodly in all Nations and of all degrees, and used by them so cruelly, and pursued by them so implacably, as the holiest servants of the Lord are?

§. 7. 5. You love not to *call upon God in serious fervent spiritual prayer, praises and thanksgiving*: You are quickly weary of it: you had rather be at a Play, or Gaming, or a Feast: your hearts rise against holy Worship as a tedious irksom thing.

§. 8. 6. You love not holy edifying discourse of God, and of heavenly things. Your hearts rise against it, and you hate and scorn it, as if all serious talk of God were but hypocrisie, and God were to be banished out of our discourse.

§. 9. 7. You cannot abide the serious frequent *Thoughts* of God in secret; but had rather thrust your minds with thoughts of your Horses, or Hawks, or bravery, or honour, or preferments, or sports, or entertainments, or business and labours in the world: So that one hour of a thousand or ten thousand was never spent in serious delightful thoughts of God, his holy truths, or works, or Kingdom.

§. 10. 8. You love not the blessed day of Judgment, when Christ will come with his holy Angels to judge the world, to justify his accused and abused servants, to be *glorified in his Saints and admired in all them that do believe*, 2 Thess. 1. 8, 9, 10, 11. And can you be so blind after all this, as not to see that you are HATERS OF GOD?

Dir. 2. §. 11. Direct. 2. *Know God better and thou canst not hate him: especially know the Beauty and Glorious Excellency of that Holiness and Justice which thou hatest.* Should the Sun be darkened or disgraced because sore eyes cannot endure its light? Must Kings and Judges be all corrupt, or change their Laws, and turn all men loose to do what they list, because Malefactors and licentious men would have it so?

Dir. 3. §. 12. Direct. 3. *Know God and Holiness as they are to thee thy self; and then thou wilt know them not only to be Best for thee, as the Sun is to the World, and as life and health is to thy body, but to be thy only good and happiness: and then thou canst not choose but love them.* Thy prejudice and false conceits of God Holiness cause thy hatred.

Dir. 4. §. 13. Direct. 4. *Cast away thy cursed unbelief*: *If thou believe not what the Scripture saith of God and man, and of the Souls immortality and the life to come, thou wilt then hate all that is holy as a deceit, and needless troubler of the world*: But if once thou believe well the Word of God, and the life everlasting, thou wilt have another heart.

Dir. 5. §. 14. Direct. 5. *Away with thy beastly blinding sensuality*: While thou art a slave to thy flesh, and lusts, and appetite, and its interest reigneth in thee, thou canst not choose but hate that Holiness which is against it, and hate that God that forbiddeth it, and tells thee that he will judge thee and damn thee for it if thou forsake it not: This is the true cause of the Hatred of God and Godliness in the World. Gods Laws condemn the very life and pleasure of the fleshly man: Godliness is unreconcileable to con cupiscence and carnal interest: Lay by thy fleshly mind and interest, or as sure as thou art a man, thou wilt be judged and damned as an enemy to God: Dost thou not *feel* that this is the cause of thy enmity, that God putteth thee on unpleasing (holy) courses, and will not let thee please thy flesh, but affrighteth thee with the threatnings of Hell? Rom. 8. 6, 7, 8. *For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be so: so then they that are in the flesh cannot please God.* Ver. 13. *If ye live after the flesh ye shall die.* It is hard for thee to kick against the *pricks*, Acts 9. 5. *Woe to him that striveth with his Maker!* Isa. 45. 9. Read *Luke* 19. 27.

Pene omnis sermo Divinus habet æmules suos: Quot genera præceptorum sunt, tot adversariorum: si largitatem esse in omnibus jubet Dominus, avarus inscitur: si parsimoniam exigit, prodigus execratur: Sermones sacros, improbi, hostes suos dicunt. Salvian. li. 4. ad Eccles. Cath. *Non ego tibi inimicus, sed tu veritati.* Hieron. in Gal. 5.

Dir. 6. §. 15. Direct. 6. *Draw near and accustom thy soul to serious thoughts of God*: *For it is strangeness that maketh thee the more averse to him*: We have less pleasure in the company of strangers than of familiar

familiar acquaintance. Reconcliation must be made by coming nearer, and not by keeping at a distance still.

Dir. 7. §. 16. Direct. 7. *Study well the wonderful Love and Mercy which he hath manifested to thy soul in the Redemption wrought by Jesus Christ, in the Covenant of Grace, in all the patience he hath exercised towards thee, and all his offers of mercy and salvation, entreating thee to turn and live.* Canst thou remember what God hath done for thee all thy life, and how patiently and mercifully he hath dealt with thee, and yet canst thou *hate* him, or thy Heart be against him.

Dir. 8. §. 17. Direct. 8. *Judge not of God or Holiness by the faults of any men that have seemed holy:* No more than you will censure the Sun, because Thieves rob by the light of it, or because some men are purblind. God hateth sin in them and you, where ever he findeth it. Judge of *God and holiness* by his proper nature and true effects, and by the holy Scripture, and not by the crimes of sinners which he condemneth, who if they had been more *Holy*, had less offended.

Dir. 9. §. 18. Direct. 9. *Come among the godly, and try a holy life awhile, and judge not of it or them that use it, by the reports of the Devil and wicked men;* Malice will speak ill of *God himself*, and of his *holiest* servants? Can worse be said, than was said of Christ himself, and his Apostles? The Devil was not ashamed to belye *Job* to Gods own face, and tell God that he was such a one, as that a little tryal to his flesh, would turn him from his Godliness. But those that come near and try the ways and servants of God, do find that the Devil did belye them.

Dir. 10. §. 19. Direct. 10. *Remember thy near approaching end, and how dreadful it will be to be found and judged among the malignant enemies of Holiness. And if the Righteous be scarcely saved, where then shall the ungodly and the sinner appear*, 1 Pet. 4. 18. Then what wouldst thou give to be one of those holy ones that now thou hatedst? and to be judged as those that lived in that holiness which thy malignant heart could not abide? Then thou wilt wish that thou hadst lived and dyed as the righteous, that thy latter end might have been like his.

Tit. 7. *Directions against sinful Wrath or Anger.*

§. 1. AS *Anger* is against the *Love* of our neighbour, I shall speak of it afterwards: As it is against the *soul* it self, I shall speak of it in this place. *Anger* is the rising up of the heart in passionate displicency against an apprehended evil, which would cross or hinder us *of some* desired good. It is given us by God for good, to stir us up to a vigorous resistance of those things which within us or without us do oppose his Glory or our salvation, or our own or our neighbours real good.

§. 2. *Anger is Good* when it is thus used to its appointed end, in a right manner and measure: But it is sinful, 1. When it riseth up against God or any Good, as if it were evil to us! As wicked men are *angry* at those that would convert and save them, and that tell them of their sins, and that hinder them from their desires. 2. When it disturbeth Reason, and hindereth our judging of things aright. 3. When it casteth us into any unseemly carriage, or causeth or disposeth to any sinful words or actions, when it enclineth us to wrong any other by word or deed, and to do as we would not be done by. 4. When it is mistimed, and without just cause. 5. When it is greater in measure than the cause alloweth. 6. When it unfitteth us for our duty to God or man. 7. When it unfitteth us for the sweet ferment of Love and brotherly kindness, and the hindering of any good which we should do for others: Much more when it breedeth malice and revenge, and contentions, and unpeaceableness in societies, oppression of inferiours, or disdain of superiours. 8. When it stayeth too long, and ceaseth not when its lawful work is done. 9. When it is *selfish and carnal*, stirred up upon the account of some carnal interest, and used but as a means to a *selfish* carnal sinful end: As to be angry with men only for crossing your *Pride*, or profit, or sports, or any other fleshly will: In all these it is sinful.

Duo in vitio contraria sunt consilio: Ira & festinatio. Laus in Lucr.

Prod Seneca de Ira. and he adds to come short of a Heathen

Directions Meditative against sinful Anger.

§. 3. Direct. 1. *Remember that immoderate anger is an injury to humanity, and a rebel against the Government of Reason.* It is *without reason* and *against reason.* Whereas in man all *Passions* should be obedient to *Reason:* It is the *misery* of *madness*, and the *crime* of *drunkenness* to be the suppressing and dethroning of our *Reason:* And sinful *Anger* is a short *madness* or *drunkenness.* Remember that thou art a man, and scorn to subject thy self to a bestial fury. *Dir.* 1.

§. 4. Direct. 2. *It is also against the Government of God: for God governeth the Rational powers first, and the inferiour by them.* If you destroy the Kings Officers and Judges, you oppose the Government of the King. Is a man in *passion* fit to obey the commands of God, that hath silenced this Reason? *Dir.* 2.

§. 5. Direct. 3. *Sinful Passion is a pain and malady of the mind.* And will you love or cherish your disease or pain? Do you not *feel* your selves in *pain* and diseased while it is upon you? I do not think you would take all the world to live continually in that case your selves. If you should be still so what were you good for, or what could you enjoy, or what comfort would your lives be to you? Why, if a *long pain* be so bad, a *short* one is not *lovely?* Keep not wilfully so troublesome a malady in your mind. *Dir.* 3.

§. 6. Direct. 4. *Observe also what an enemy it is to the body it self:* It inflameth the blood, and stirreth up diseases, and breedeth such a bitter displeasedness in the mind, as tends to consume the strength of nature, and hath cast many into Acute, and many into Chronical sicknesses, which have proved their death. And how uncomfortable a kind of death is this? *Dir.* 4.

§. 7. Direct. 5. *Observe how unlovely and unpleasing it rendereth you to beholders:* deforming the countenance, and taking away the amiable sweetness of it, which appeareth in a calm and loving temper. If you should be *always* so, would any body love you? or would they not go out of your way (if not lay hands on you) as they do by any thing that is wild or mad? You would scarce desire to have your picture drawn in your fury, till the frowning wrinkles, and inflamed blood are returned to their places, and have left *your* visage to its natural comeliness. Love not that which maketh you so unlovely to all others, *Dir.* 5.

§. 8. Direct. 6. *You should love it the worse because it is a hurting passion, and an enemy to Love and to anothers good.* You are never angry but it inclineth you to hurt those that angred you, if not all others that stand in your way: It putteth *hurting thoughts* into your mind, and *hurting* words into your mouths, and enclineth you to *strike* or do some mischief: And no men love a *hurtful* creature. Avoid therefore so mischievous a passion. *Dir.* 6.

§. 9. Direct. 7. *Nay, mark the tendency of it, and you will find that if it should not be stopt it would tend to the very ruine of your brother, and end in his blood and your own damnation.* How many thousand hath *anger* murdered or undone! It hath caused Wars, and filled the world with blood and cruelty! And should your hearts give such a fury entertainment? *Dir.* 7.

§. 10. Direct. 8. *Consider how much other sin immoderate anger doth enclude* [illegible]. It is the great crime of *drunkenness* that a man having not the *Dir.* 8.

government

government of himself, is made lyable by it to any wickedness: And so it is with immoderate anger. How many Oaths and Curses doth it cause every day? How many rash and sinful actions? What villany hath not anger done? It hath slandered, railed, reproached, falsly accused, and injured many a thousand. It hath murdered, and ruined Families, Cities and States: It hath made Parents kill their Children, and Children dishonour their Parents: It hath made Kings oppress and murder their Subjects, and Subjects rebel and murder Kings. What a world of sin is committed by sinful anger throughout all the world? How endless would it be to give you instances. *David* himself was once drawn by it to purpose the murdering of all the family of *Nabal*. Its *effects* should make it *odious* to us.

Proprium est magnitudinis verè non sentire se esse permissum. Qui non irascitur, inconcussus injuria persistit: qui irascitur motus est. Senec. de Ira l. 3. c. 5.

Dir. 9. §. 11. Direct. 9. *And it is much the worse in that it suffereth not a man to sin alone, but stirreth up others to do the like.* Wrath kindleth wrath, as fire kindleth fire. It's two to one, but when you are angry you will make others angry, or discontent, or troubled by your words or deeds. And you have not the power of moderating them in it, when you have done. You know not what sin it may draw them to! It is the Devils bellows to kindle mens corruptions, and set hearts, and families, and Kingdoms in a flame.

Dir. 10. §. 12. Direct. 10. *Observe how unfit it maketh you for any holy duty, for prayer, or meditation, or any communion with God.* And that should be very unwelcome to a gracious soul, which maketh it unfit to speak to God, or to be employed in his Worship. If you should go to *prayer* or *other* Worship in your bedlam passion, may not God say as the King of *Gath* did of *David*, *Have I need of mad men?* Yea, it unfitteth all the *family*, or *Church*, or *society* where it cometh, for the Worship of God? Is the family fit for prayer, when wrath hath muddled and disturbed their minds? Yea, it divideth Christians and Churches, and causeth confusion and every evil work. James 3. 15, 16.

Dir. 11. §. 13. Direct. 11. *It is a great dishonour to the grace of God, that a servant of his should shew the world that grace is of no more force and efficacy, that it cannot rule a raging passion, nor so much as keep a Christian sober: that it possesseth the soul with no more patience, nor fear of God, nor Government over it self.* O wrong not God thus by the dishonouring of his Grace and Spirit.

Dir. 12. §. 14. Direct. 12. *Is it a sin against Conscience, still repented of and disowned by almost all when they come to themselves again, and a meer preparation for after sorrow:* That therefore which we *fore-know* we must repent of afterwards, should be prevented and avoided by men that *choose not* shame and sorrow.

Obj. 1. §. 15. Object. 1. But (you'll say) *I am of a hasty cholerick nature, and cannot help it.*

Answ. *Answ.* That may *strongly dispose* you to anger, but cannot *Necessitate* you to any thing that is sinful: *Reason* and *Will* may yet command and master passion if they do their Office. And when you know your disease and danger, you must watch the more.

Obj. 2. §. 16. Object. 2. *But the provocation was so great it would have angered any one: Who could choose?*

Answ. *Answ.* It is your weakness that makes you think that any thing can *be* great *enough to* discharge a mans reason, and allow him to break the Laws of God. That would have been *small* or *nothing* to a prepared mind, which you call so *great*: You should rather say, Gods Majesty and dreadfulness is so great, that I durst not offend him for any provocation. Hath not God given you greater cause to obey, than man can give you to sin?

Obj. 3. §. 17. Object. 3. *But it is so sudden that I have no time of deliberation to prevent it.*

Answ. *Answ.* Have you not *Reason* still about you? And should it not be as ready to rule, as passion to rebel. Stop passion at first, and take time of deliberation.

Obj. 4. §. 18. Object. 4. *But it is but short, and I am sorry for it when I have done.*

Answ. But if it be *evil*, the *shortest* is a sin, and to be avoided: And when you know before-hand that you must be sorry after, why will you breed your own sorrow?

Obj. 5. §. 19. Object. 5. *But there is none that will not be angry sometime: no not the best of you all.*

Answ. The sin is never the better because many commit it. And yet, if you live not where grace is a stranger, you may see that there are many that will not be angry easily, frequently, furiously, nor mis-behave themselves in their anger by railing, or cursing, or swearing, or ill language, or doing wrong to any.

Obj. 6. §. 20. Object. 6. *Doth not the Apostle say, Be angry and sin not: let not the Sun go down upon your wrath,* Ephes. 4. 26. *My wrath is down before the Sun: therefore I sin not.*

Answ. The Apostle never said that *anger* is *never sinful*, but when it lasteth after Sun-setting: But entertain no sinful anger at all; but if you do, yet quickly quench it, and continue not in it: Be not *angry* without or *beyond* cause, and when you are, yet sin not by uncharitableness or any evil words or deeds in your anger; nor continue under the justest displeasure, but hasten to be reconciled and to forgive.

These Reasons improved may rule your Anger.

Directions practical against sinful Anger.

Dir. 1. §. 1. Direct. 1. *The principal help against sinful anger, is in the right habituating of the soul, that you live as under the Government of God, with the sense of his authority still upon your hearts, and in the sense of that mercy that hath forgiven you, and forbeareth you, and under the power of his healing and assisting grace, and in the life of Charity to God and man.* Such a Heart is continually fortified, and carrieth its preservatives within it self, as a *wrathful* man carrieth his incentives still *within* him: *There* is the main cause of *Wrath* or *Meekness*.

Dir. 2. §. 2. Direct. 2. *Be sure that you keep a humbled soul, that overvalueth not it self; for Humility is patient and aggravateth not injuries: But a proud man takes all things as heinous or intolerable that are said or done against him.* He that thinks meanly of himself, thinks meanly of all that is said or done against himself. But he that magnifieth himself, doth magnifie his provocations. Pride is a most impatient sin: There is no pleasing a proud person, without a great deal of wit, and care, and diligence. You must come about them as you do about Straw or Gunpowder with a Candle. Prov. 13. 10. *Only by pride cometh contention:* Prov. 28. 25. *He that is of a proud heart stirreth up strife.* Prov. 21. 24. *Proud and haughty scorner is his name, who dealeth in proud wrath.* Psal. 31 18. *Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.* *Humility* and *meekness* and *patience* live and dye together.

Dir. 3. §. 3. Direct. 3. *Take heed of a worldly covetous mind: for that setteth so much by earthly things, that every loss, or cross, or injury will be able to disquiet him, and enflame his passion.* Neither *neighbour*, nor *child*, nor *servant* can please a *covetous* man: Every little trespass, or crossing his commodity toucheth *him to the* quick, and maketh him impatient.

Dir. 4. §. 4. Direct. 4. *Stop your Passion in the beginning, before it go too far.* It's easiest moderated at first. Watch against the first stirrings of your wrath, and presently command it down. *Reason* and *Will* can do much if *you* will but use them according to their power. A spark is sooner quenched than a flame: and this Serpent is easiliest crushed in the spawn.

§. 5.

Dir. 5. §. 5. Direct. 5. *Command your tongue, and hand, and countenance, if you cannot presently quiet or command your passion*: And so you will *avoid* the *greatest* of the sin, and the passion it self will quickly be stifled for want of vent: You cannot say, that it is not in your power to hold your *tongue* or *hands* if you will. Do not only avoid that *swearing* and *cursing* which are the marks of the prophane, but avoid *many words* till you are fitter to use them, and avoid expostulations, and contending, and bitter, opprobrious, cutting speeches, which tend to stir up the wrath of others. And use a mild and gentle speech, which savoureth of Love, and tendeth to assuage the heat that's kindled, Prov. 15. 1. *A soft answer turneth away wrath: but grievous words stir up anger.* And that which mollifieth and appeaseth another, will much conduce to the appeasing of your selves.

Dir. 6. §. 6. Direct. 6. *At least command your self into quietness till Reason be heard speak, and while you deliberate*: Be not so hasty as not to *think* what you say or do. A little *delay* will abate the fury, and give Reason time to do its office. Prov. 25. 15. *By long forbearing is a Prince perswaded, and a soft answer breaketh the bone.* Patience will lenifie *anothers* wrath: and if you use it but so long, as a little to stay your selves, till reason be awake, it will lenifie your own. And he is a *fury* and not a man that cannot stop while he *considereth.*

Dir. 7. §. 7. Direct. 7. *If you cannot easilier quiet or restrain your selves, go away from the place and company.* And then you will not be heated by contending words, nor exasperate others by your contending. When you are alone the fire will assuage, Prov. 14. 7. *Go away from the presence of a foolish man, when thou perceivest not in him the lips of knowledge*: You will not stand still and stir in a Wasps Nest when you have inraged them.

Dir. 8. § 8. Direct. 8. *Yea, ordinarily avoid much talk, or disputes, or business with angry men, as far as you can without avoiding your duty: and avoid all other occasions and temptations to the sin*: A man that is in danger of a Feavor must avoid that which kindleth it. Come not among the infected, if you fear the Plague, stand not in the Sun, if your are too hot already. Keep as far as you can from that which most provoketh you.

Unicuique pertinacius contendenti justam habere causam permitte, tacendoq; contumaci cede: sic uteriq; quieti & imperturbati permanebitis. Thauler. Ror. pag. 84.

Dir. 9. §. 9. Direct 9. *Meditate not on injuries or provoking things when you are alone: suffer not your thoughts to feed upon them.* Else you will be Devils to your selves, and tempt your selves when you have none else to tempt you, and will make your *solitude* as provoking as if you were in company: And you will be angring your selves by your own imaginations.

Dir. 10. §. 10. Direct. 10. *Keep upon your minds the lively thoughts of the exemplary meekness and patience of Jesus Christ: who* calleth you to learn of him to be *meek and lowly*, Matth. 11. 28, 29. *Who being reviled, reviled not again, when he suffered he threatned not, leaving us an example that we should follow his steps*, 1 Pet. 2. 21, 23. *Who* hath pronounced a special *blessing* on the *Meek*, that *they shall inherit the earth.* Matth. 5. 50.

Dir. 11. §. 11. Direct. 11. *Live as in Gods presence: and when your passions grow bold repress them with the reverend Name of God, and bid them remember that God and his holy Angels see you.*

Dir. 12. §. 12. Direct 12. *Look on others in their passion and see how unlovely they make themselves*: With frowning countenances, and flaming eyes, and threatning devouring looks, and hurtful inclinations: And think with your selves, whether these are your most desirable patterns.

Dir. 13. §. 13. Direct. 13. *Without any delay confess the sin to those that stand by (if easier means will not repress it:) And presently take the shame to your selves, and shame the sin and honour God*: This means is in your power if you will; and it will be an excellent effectual means. Say to those that you are angry with, *I find a sinful anger kindling in me, and I begin to forget Gods presence and my duty, and am tempted to speak provoking words to you, which I know God hath forbidden me to do.* Such a present opening of your temptation, will break the force of it: And such a speedy confession will stop the fire that it go no further: For it will be an engagement upon you in point of honour, even the reputation both of your *wit* and *honesty*, which will both suffer by it, if you go on in the sin just when you have thus opened it by confession. I know there is prudence to be used in this, that you do it not so as may make you ridiculous, or harden others in their sinful provocations: But with prudence and due caution it is an excellent remedy, which you *can use* if you are not unwilling.

Dir. 14. §. 14. Direct. 14. *If you have let your passion break out to the offence or wrong of any, by word or deed, freely and speedily confess it to them, and ask them forgiveness, and warn them to take heed of the like sin by your example.* This will do much to clear your consciences, to preserve your Brother, to cure the hurt, and to engage you against the sin hereafter: If you are so proud that you *will not* do this, say no more, *You cannot help it*, but that *you will not. A good heart* will not think *this too dear* a remedy against any *sin.*

Dir. 15. §. 15. Direct. 15. *Go presently (in the manner that the place alloweth you) to prayer to God for pardon and grace against the sin*: *Sin* will not endure *prayer* and *Gods presence*: Tell him how apt your peevish hearts are to be kindled into sinful wrath, and intreat him to help you by his sufficient grace, and engage Christ in the cause, who is your head and advocate: and then your souls will grow obedient and calm: Even as *Paul*, when he had the *prick in the flesh prayed thrice* (as Christ did in his agony) so you must *pray* and pray again and again till you find Gods *grace sufficient for you.* 2 Cor. 12. 7, 8, 9.

§. 16. Direct. 16. *Covenant with some faithful friend that is with you to watch over you and rebuke your passions as soon as they begin to appear: and promise them to take it thankfully and in good part.* And perform that promise that you discourage them not. Either you are so far a weary of your sin and willing to be rid of it, as to be *willing* to do what you can against it, or you are not: If you are, you can do *this much* if you please: If you are not, pretend not to repent, and to be willing to be delivered from your sin upon any lawful terms, when it is not so. Remember still, the mischievous effects of it do make it to be no contemptible sin, Eccles. 7. 9. *Be not hasty in thy Spirit to be angry, for anger resteth in the bosom of fools*, Prov. 16. 32. *He that is slow to anger is better than the mighty, and he that ruleth his Spirit, than he that taketh a City*, Prov. 15. 18. *A wrathful man stirreth up strife, but he that is slow to anger appeaseth strife. The discretion of a man deferreth his anger, and it is his glory to pass over a transgression*, Prov. 19. 11.

Tit. 8. *Directions against sinful Fear.*

§. 1. THe chief of my advice concerning this sin, I have given you before *Chap.* 3. *Direct.* 12. Yet somewhat I shall here add. *Fear* is a necessary *Passion* in man, which is planted in *Nature* for the restraining of us from sin, and driving us on to duty, and preventing misery. It is either *God*, or *Devils*, or *men*, or *inferiour creatures*, or *our selves*, that we *fear. God* must be feared

as

as *he is God:* as he is *Great*, and *Holy* and *Just*, and *True*: As our Lord and King, and Judge, and Father: And the *fear* of him is the *beginning of wisdom*. *Devils* must be feared only as subordinate to God, as the executioners of his wrath: And so must *men*, and *beasts*, and *fire*, and *water*, and other creatures be feared and no otherwise: We must so discern and fear a danger as to avoid it. *Our selves* we are less apt to *fear*, because we know that we Love our selves. But there is no creature that we have so much cause to fear, as our folly, weakness and wilfulness in sin.

§. 2. *Fear* is *sinful* 1. When it proceedeth from unbelief, or a distrust of God. 2. When it ascribeth more to the creature than is its due: As when we fear Devils or men, as *Great*, or *bad*, or as our *enemies*, without due respect to their dependance upon the will of God: When we fear a chained creature, as if he were unchained. 3. When we fear God upon mistake or error, or fear that in him which is not in him, or is not to be feared. As when we fear lest he will break his promise; lest he will condemn the keepers of his Covenant, lest he will not forgive the penitent that hate their sin; lest he will despise the contrite; lest he will not hear the prayers of the humble faithful soul; lest he will fail them and forsake them, lest he will not cause all things to work together for their good; lest he will forsake his Church; lest Christ will not come again: Lest our bodies shall not be raised; lest there be no life of glory for the just, or no immortality of souls; all such fears as these are *sinful*. 4. When our *fear* is so immoderate in degree, as to distract us, or hinder us from faith and prayer, and make us melancholy: Or when it hindereth *Love* and *praise*, and *thanks*, and necessary *joy*, and tendeth not to drive us to God, and to the use of means to avoid the danger, but to drive us *from God*, and *kill* our *hope*, and make us sit down in despair.

Directions against sinful fear of God.

Dir. 1. §. 3. Direct. 1. *Know God in his Goodness, Mercifulness and Truth, and it will banish sinful fears of him*: For they proceed from the ignorance of unbelief of some of these; or not considering and applying them to the cause that is before you, *Psal.* 9. 10. *They that know thy Name, will put their trust in thee.*

Dir. 2. §. 4. Direct. 2. *Know God in Jesus Christ the Mediator, and come to him by him*: And then you may have *access with boldness and confidence*, Ephes. 3. 12. We have *boldness to enter into the holiest by his blood, by the new and living way which he hath consecrated for us, through the veil, that is to say his flesh: And having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith*, Heb. 10. 19, 20, 21, 22. The sight of Christ by faith should banish immoderate fear, Matth. 14. 27. *Be of good chear, it is I, be not afraid.*

Dir. 3. §. 5. Direct. 3. *Understand the tenour of the Gospel, and the freeness of the Covenant of Grace*, and then you will there find abundant encouragement against the matter of inordinate fears.

Dir. 4. §. 6. Direct. 4. *Employ your selves as much as possible in Love and praise*: for *Love* expelleth *tormenting fear: there is no fear in Love*, 1 John 4. 18.

Dir. 5. §. 7. Direct. 5. *Remember Gods particular mercies to your selves*: For those will perswade you that he will use you kindly, when you find that he hath done so already. As when *Manoah* said, *We shall surely dye, because we have seen God*; his Wife answered, *If the Lord were pleased to kill us, he would not have received an Offering at our hands, neither would he have shewed us all these things*, Judg. 13. 22, 23.

Dir. 6. §. 8. Direct. 6. *Labour to clear up your title to the promises and special interest in Christ.* Otherwise the doubts of that will be still feeding and justifying your fears.

§. 9. Direct. 7. *Consider what a horrible injury it is to God, to think of him as you do of the Devil, an enemy to humble willing souls, and a destroyer of them, and an adversary to them that diligently seek him*: Of whom he is a lover and rewarder. And so to think of God as *Evil*, and fear him upon such misapprehensions. *Dir.* 7. Heb. 11. 6.

§. 10. Direct 8. *Observe the sinfulness of your fear in the effects; how it driveth you from God, and hindreth faith*, and *love* and *thankfulness, and discourageth you from prayer*, and *Sacraments*, and *all duty*: And therefore it must needs be pleasing to the Devil, and displeasing to God, and no way to be pleaded for or justified. *Dir.* 8.

§. 11. Direct. 9. *Mark how you contradict the endeavours of God, in his Word, and by his Ministers: Do you find God driving any from him, and frighting away souls that would fain be his? Or doth he not prepare the way himself, and reconcile the world to himself in Christ, and then send his Embassadors in his name and stead to beseech them to be reconciled unto God, and to tell them that all things are ready*, and *compel* them to come in. *Dir.* 9. 2 Cor. 5. 19. Luke 14. 17. Matth. 22. 8.

§. 12. Direct. 10. *Consider how thou wrongest others and keepest them from coming home to God*: When they see thee terrified in a way of piety, they will fly from it as if some enemies or robbers were in the way. If you tread *fearfully*, others will fear there is some quicksand: If you tremble when you enter the Ship with Christ, others will think he is an unfaithful Pilot, or that it's a leaking Vessel. Your fear discourageth them. *Dir.* 10.

§. 13. Direct. 11. *Remember how remediless, as to comfort, you leave your selves, while you inordinately fear him, who alone must comfort you against all your other fears.* If you *fear* your *remedy*, what shall cure the *fear* of your *disease?* If you *fear* your *meat*, what shall cure your fear of *hunger*? If you fear him that is most *Good* and faithful, and the friend of every upright soul, what shall ease you of your *fear* of the wicked and the enemies of holy souls? If you *fear* your *Father*, who shall comfort you against your *foes*? You cast away all *peace*, when you make God your terror. *Dir.* 11.

§. 14. Direct. 12. *Yet take heed lest under this pretence you cast away the necessary fear of God; even such as belongeth to men in your condition, to drive them out of their sin and security unto Christ, and such as the truth of his threatnings require. For a senseless presumption and contempt of God, are a sin of a far greater danger.* *Dir.* 12.

Directions against sinful fear of the Devil.

§. 1. Direct. 1. *Remember that the Devil is chained up, and wholly at the will and beck of God*: He could not touch *Job*, nor an Ox, nor an Ass of his, till he had permission from God: He cannot appear to thee nor hurt thee unless God give him leave. *Dir.* 1. Job 1.

§. 2. Direct. 2. *Labour therefore to make sure of the Love of God, and then thou art safe*: Then thou hast God, his Love and Promise always to set against the Devil. *Dir.* 2.

§. 3. Direct. 3. *Remember that Christ hath conquered the Devil in his temptations, on the Cross by his Resurrection and Ascension*: He *destroyed through death him that had the power of death, even the Devil, that he might deliver them who through fear of death were all their life time subject to bondage*, Heb. 2. 14, 15. The Prince of this world is conquered and cast out by him, and wilt thou fear a conquered foe? *Dir.* 3.

§. 4. Direct. 4. *Remember that thou art already delivered from his power and dominion if thou be renewed by the Spirit of God*: And therefore let *his own* be afraid of him, that are under his power, *Dir.* 4.

and not the free Men and redeemed ones of Christ: God hath delivered thee in the Day that he converted thee, from a thousand fold greater Calamity, than the *seeing* of the Devil would be: And having been saved from his greatest Malice, you should not overfear the less.

Dir. 5. §. 5. Direct. 5. *Remember what an Injury it is to God, and to Christ that conquered him, to fear the Devil, while God is your Protector*, (any otherwise than as the Instrument of God's Displeasure:) It seemeth as much as to say, I *fear* lest the Devil be too hard for God; or lest God cannot deliver me from him.

Dir. 6. §. 6. Direct. 6. *Remember how you honour the Devil by fearing him and pleasure him by thus honouring him.* And will you not *abhor* to *honour* and *please* such an Enemy of God and you? This is it that he would have; to be feared instead of God: He glorieth in it as part of his Dominion: As Tyrants rejoyce to be Men fear them, as those that can destroy them when they will, so the Devil triumpheth in your Fears as his Honour. When God reprehendeth the Idolatry of the *Israelites*, it is as they *feared their Idols* of Wood and Stone. To *fear* them, shewed that they took them for their Gods, 2 *Kings* 17. 38, 39. *Dan.* 6. 26.

Dir. 7. §. 7. Direct. 7. *Consider that it is a Folly to be inordinately fearful of that which never did befall thee, and never befalleth one of many hundred thousand Men:* I *mean* any terrible Appearance of the Devil. Thou never sawest him, nor hearest credibly but of very few in an Age that see him (besides Witches:) This Fear therefore is irrational, the Danger being utterly improbable.

Dir. 8. §. 8. Direct. 8. *Consider that if the Devil should appear to thee, yea, and carry thee to the Top of a Mountain, or the Pinnacle of the Temple, and talk to thee with blasphemous Temptations, it would be no other than what thy Lord himself submitted to; who was still the dearly beloved of the Father*, Matth. 4. *One Sin* is more terrible than this.

Dir. 9. §. 9. Direct. 9. *Remember that if God should permit him to appear to thee, it might turn to thy very great Advantage: By killing all thy Unbelief or Doubts, of Angels, and Spirits, and the unseen World:* It would sensibly prove to thee that there is indeed an unhappy Race of Spirits, who envy Man and seek his Ruin, and so would more convince thee of the evil of Sin, the danger of Souls, the need of Godliness, and the truth of Christianity: And it is like this is one cause why the Devil no more appeareth in the World, not only because it is contrary to the ordinary Government of God, who will have us live by Faith and not by Sight, but also because the Devil knoweth how much it would do to destroy his Kingdom, by destroying *Infidelity*, Atheism and Security, and awakening Men to Faith, and Fear, and Godliness. The Fowler or the Angler must not come in sight, lest he spoil his Game by frightning it away.

Dir. 10. §. 10. Direct. 10. *If it be the spiritual Temptations and Molestations only of Satan which you fear, remember that you have more Cause to fear your selves; for he can but tempt you; and if you do not more betray your selves than all the Devils in Hell can do, you will never perish.* And if you are willing to accept and yield to Christ, you need not inordinately fear either *Satan* or your selves. For it is in the Name and Strength of Christ, and under his conduct and protection, that you are to begin and finish your Warfare: And the Spirit that is in us is greater and stronger than the Spirit that is in the World, and that moleteth us, 1 *John* 4. 4. And the *Father that giveth us to Christ is greater than all, and none can pluck us out of his Hands:* John 10. 29. And the God of *peace will tread down Satan under our feet shortly*, Rom. 16. 20. If it were in his Power he would more molest us daily, and we had never escaped so far as we have gone: Our daily Experience telleth us that we have a Protector.

Directions against the sinful Fear of Men, and Sufferings by them.

§. 1. Direct. 1. *Bottom thy Soul and Hopes on Christ, and lay up thy Treasure in Heaven; be not a Worldling that liveth in Hope of Happiness in the Creature; and then thou art so far above the Fear of Men; as knowing that thy Treasure is above their Reach, and thy Foundation and Fortress safe from their Assaults.* It is a base hypocritical worldly Heart that maketh you immoderately afraid of Men! Are you afraid lest they should storm and plunder Heaven? Or lest they cast you into Hell? or lest they turn God against you? Or lest they bribe or over-awe your Judge! No, no; these are none of your fears! No, you are not so much as afraid lest they hinder one of your Prayers from prevailing with God, nor lest their Prison-walls and chains should keep out God and his Spirit from you, and force you from your Communion with him! You are not afraid lest they forcibly rob you of one degree of Grace, or Heavenly-mindedness, or hopes of the Life to come! (If it be lest they hinder you from these by tempting or affrightning you into Sin (which is all the hurt they can do your Souls) then you are the more engaged to cast away the *Fears* of their hurting your Bodies, because that is their very Temptation to hurt your Souls:) No, it is their hurting of your *Flesh*, the diminishing your *Estates*, the depriving you of your *Liberty*, or worldly Accommodations, or of your *Lives*, which is the thing you fear. And doth not this shew how much your Hearts are yet on Earth! And how much unmortified Worldliness and Fleshliness is still within you? and how much yet your hearts are false to God and Heaven? O how the Discovery should humble you! to find that you are yet no more dead to the things of the World, and that the Cross of Christ hath yet no more crucified it to you! to find that yet the fleshly Interest is so powerful in you; and the Interest of Christ and Heaven is so low: That *God* seemeth not *enough* for you, and that you cannot take Heaven alone for your Portion, but are so much afraid of losing Earth! O presently search into the Bottom of this Corruption in your Hearts, and lament your Worldliness and Hypocrisie, and work it out, and set your Hearts and Hopes above, and be content with God and Heaven alone, and then this inordinate fear of Man will have nothing left to work upon.

Dir. 2. §. 2. Direct. 2. *Set God against Man, and his Wisdom against their Policy, and his Love and Mercy against their Malice and Cruelty, and his Power against their Impotency, and his Truth and Omniscience, and Righteousness against their Slanders and Lies, and his Promises against their Threatnings; and then if yet thou art inordinately afraid of Man, thou must confess that in that measure, thou believest not in God.* If *God* be not *wise* enough, and *good* enough, and *just* enough, and *powerful* enough to save thee, so far as it is best for thee to be saved, then he is not God: Away with *Atheism*, and then fear not Man.

Dir. 11 §. 3. Direct. 3. *Remember what Man is that thou art afraid of:* He is a Bubble raised by Providence, to toss about the World, and for God to honour himself by or upon: He is the meer Product of his Maker's Will: His Breath is in his Nostrils! he is haltning to his Dust, and in that Day his worldly Hopes and Thoughts do perish with him: He is a Worm that God can in one Moment tread into the Earth and Hell: He is a Dream, a Shadow, a dry Leaf, or a little Chaff that's blown a while about the World: He is just ready in the Height of his Pride and Fury, to drop into the Grave, and that same Man or all those Men, whom now thou fearest shall one of these Days most certainly lie rotting in the Dust, and be hid in Darkness, lest their ugly Sight and

Job 13. 25. Psal. 1. 5, 6. 68. 2. Psal. 73. 20. Job 20. 8. *Victor Vticens.* saith of *Augustine*, that he died of fear. *Nunc illud elo-quentiæ, quod ubertim per omnes campos ecclesiæ decurrebat, ipso metu siccatum est flumen:* When *Genserick* besieged *Hippo.*

Stink

Omnia Christe tui superant tormenta furoris. Tollere quæ nequeunt, hæc tolerare queunt.

His vita caruisse frui est: posuisse potiri. Et superâsse pati est: & supereſſe mori.

Ad tribunal æternum judicis justi provocatio salve est: solet is peream judicata rescindere. Petrarch. Dial. 66. li. 2.

ſtink be an annoyance to the living. Where now are all the proud ones that made ſuch a buſtle in the world but awhile ago? In *one age* they look big, and boaſt of their power, and rebel, and uſurp authority, and are mad to be great and Rulers in the World, or perſecute the Miniſters and people of the Lord; and in the next (or in the ſame) they are viler than the dirt; their Carkaſſes are buried, or their bones ſcattered abroad, and made the horrour and wonder of Beholders. And is this a Creature to be feared above God, or againſt God? See Iſa. 51. 7. *Hearken to me ye that know righteouſneſs, the people in whoſe heart is my Law. Fear ye not the reproach of men, neither be afraid of their revilings: For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool: but my righteouſneſs ſhall be for ever, and my ſalvation from Generation to generation.* Iſa. 2. 22. *Ceaſe ye from man whoſe breath is in his noſtrils, for wherein is he to be accounted of?* Pſal. 146. 3, 4. *Put not your truſt in Princes, nor in the ſon of man, in whom there is no help: his breath goeth forth, he returneth to his earth; in that very day all his thoughts periſh.* When *Herod* was magnified as a God, he could not ſave *himſelf* from being devoured alive by Worms. When *Pharaoh* was in his Pride and Glory, he could not ſave his people from Frogs and Flies and Lice. Saith God to *Sennacherib*, *The Virgin, the Daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn —— and hath ſhaken her head at thee; whom haſt thou reproached and blaſphemed, and againſt whom haſt thou exalted thy voice and lifted thine eyes on high?* O what a worm is Man that you are ſo afraid of!

Dir. 4. §. 4. Direct. 4. *Remember that men as well as Devils are chained, and dependant upon God, and have no power but what he giveth them, and can do nothing but by his permiſſion.* And if *God will* have it done, thou haſt his promiſe that it ſhall work unto thy good, *Rom.* 8. 28. And are you afraid leſt God ſhould do you *good* by them? If you ſee the knife or lancet in an *enemies* hand only, you might fear it; but if you ſee it in the *Surgeons* or in a *fathers* hand, tho' nature will a little ſhrink, yet *Reaſon* will forbid you to make any great matter of it, or inordinately to fear. What if God will permit *Joſephs* brethren to bind him, and ſell him to the *Amalekites*? and his Maſters Wife to cauſe him to be impriſoned? Is he not to be truſted in all this, that he will turn it to his good? what if he will permit *Shimei* to curſe *David*, or the King to caſt *Daniel* into the Lions Den, or the three Confeſſours into the Furnace of Fire? Do you believe that your Fathers will is the diſpoſer of all? and yet are you afraid of man? Our Lord told *Pilate* when he boaſted of his power to take away his Life or ſave it, *Thou couldſt have no power at all againſt me except it were given thee from above*, Joh. 19. 11.

Valentinianus juſſus ab Imperatore Juliano immolare idolis, aut militia excedere, ſponte diſceſſit: nec mora qui pro nomine Chriſti amiſerat tribunatum, in locum perſecutoris ſui accepit imperium. Paul. Diaconus l. 1. p. 1.

Obj. We fear them only as Gods inſtruments. *Anſwered.* I know you will ſay that it is only as Gods inſtruments that you fear them, and that if you were certain of his favour, and were not firſt afraid of his wrath, you ſhould not fear the Wrath of Men. *Anſw.* By this you may ſee then what it is to be *diſobedient*, and to cheriſh your fears of Gods diſpleaſure, and to hinder your own aſſurance of his love, when this muſt be the cauſe of, or the pretence for ſo many other ſins: But if really you fear them but as the *inſtruments* of *Gods diſpleaſure*, 1. Why then did you no more fear his diſpleaſure, before when the Danger from men did not appear? you know God never wanteth inſtruments to execute his wrath or will: 2. And why fear you not the *ſin* which doth diſpleaſe him more than the inſtruments, when they could do you no hurt were it not for ſin? 3. And why do you not more fear them as tempters than as afflicters? and conſequently why fear you not their flatteries and enticements and preferments and your Proſperity, more than adverſity, when proſperity more draweth you away to ſin. 4. And why fear you not *Hell* more than any thing that man can do againſt you, when *God* threatneth Hell more than human penalties. 5. And why do you not apply yourſelves to *God chiefly* for deliverance; but ſtudy how to pacify man? why do you with more fear and care and diligence and compliance apply your ſelves to thoſe that you are afraid of, if you fear God more than them? Repent and make your peace with God thro' Chriſt, and then be quiet, if it be *God* that you are afraid of: Your *Buſineſs* then is not firſt with the Creature, but with God. 6. And if you fear them only as God's inſtruments, why doth not your fear make you the more cauteouſly to fly from further guilt, but rather make you to think of ſtretching your conſciences as far as ever you dare, and ventering as far as you dare upon God's diſpleaſure to eſcape mans? Are theſe ſigns that you fear them only as the *Inſtruments* of Gods diſpleaſure? or do you ſee how deceitful a thing your heart is? Indeed man is to be feared in a full ſubordination to God, 1. As his *officers* commanding us to obey him, 2. As his *executioners* puniſhing us for diſobeying him. 3. But not as Satans inſtruments (by Gods permiſſion) afflicting us for obeying him, or without deſert. Rom. 13. 3, 4. *For Rulers are not a terrour to good works but to the evil: wilt thou then not be afraid of the Power? Do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good: But if thou do that which is evil, be afraid: for he beareth not the ſword in vain: for he is the Miniſter of God; a revenger to execute wrath upon him that doth evil.* Would you have the fuller expoſition of this? It is in 1 Pet. 3. 10, 11, 12, 13, 14, 15. *For he that will love life and ſee good days, let him refrain his tongue from evil, and his Lips that they ſpeak no guile: Let him eſchew evil and do good, let him ſeek peace and enſue it: For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is againſt them that do evil: And who is he that will harm you if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terrour, neither be troubled: but ſanctify the Lord God in your hearts, and be ready always to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and fear. Having a good conſcience, that whereas they ſpeak evil of you as evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt. For it is better if the will of God be ſo, that ye ſuffer for well-doing than for evil doing.* See alſo 1 Pet. 4. 13, 14, 15.

When Socrates wife, lamenting him ſaid, *Injuſtè morieris*: he anſwered, *An tu juſtè malles?* Laert. in Socrat.

§. 5. Direct. 5. *Either you fear ſuffering from men as guilty or as innocent, for evil doing or for well doing, or for nothing! If as guilty and for evil doing, turn your fears the right way, and fear God, and his wrath for ſin, and his threatnings of more than men can inflict; and acknowledge the goodneſs of Juſtice both from God and man: But if it be as innocent or for well doing, remember that Chriſt commandeth you exceedingly to rejoyce; and remember that martyrs have the moſt glorious Crown: And will you be exceſſively afraid of your higheſt honour and gain and joy?* Believe well what Chriſt hath ſaid, and you cannot be much afraid of ſuffering for him. Matth. 5. 10, 11, 12. *Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the Kingdom of Heaven. Bleſſed are ye when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake: Rejoyce and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the Prophets which were before you.*

you. And you will fear the way of *blessedness* and *exceeding joy*, Matth. 10. 17, 18, 19. *Beware of men, for they will deliver ye up to the Councils, and they will scourge you in their Synagogues, and ye shall be brought before Governours and Kings for my sake for a testimony against them* ——— *But take no thought*, &c. You are allowed to *beware* of them, but not to be over fearful or thoughtful of the matter, Vers. 22, 23. *And ye shall be hated of all men for my names sake; but he that endureth to the end shall be saved. But when they persecute you in this City fly to another* —— *Fly but fear them not*, with any immoderate fear, vers. 39. *He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.* Luke 18. 29, 30. *Verily I say unto you, there is no man that hath left house or Parents or Brethren or Wife or Children for the Kingdom of Gods sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.* Can you believe all this, and yet be so afraid of your own felicity? O what a deal of secret *unbelief* is detected by our immoderate fears! 1 Pet. 4. 12, 13, 14, 16, 19. *Beloved, think it not strange concerning the fiery tryal, which is to try you as though some strange thing happened to you: But rejoice in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye: for the spirit of Glory and of God resteth on you: On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as an evil doer* —— *yet if any man suffer as a Christian, let him glorifie God on that behalf* ———*wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing as unto a faithful Creatour.* There is scarce any point that God hath been pleased to be more full in, in the holy Scriptures, than the encouraging of his suffering servants against the fears of men; acquainting them that their sufferings are the matter of their *profit* and exceeding joy; and therefore not of too great fear.

The seven Brethren that suffered in Africk under *Hunnericus*, *Incedebant cum fiducia ad supplicium quasi ad epulas, decantantes, Gloria Deo in excelsis, &c. Votiva nobis hæc est dies, & omnipotentis festivior. Ecce nunc tempus acceptabile, ecce nunc dies est salutis, quando pro fide nunc domini dei nostri perferimus præparatum supplicium, ne amittamus acquisitæ fidei indumentum. Sed & populi publice voce: clamabant Nec minatis populi Dei, neque formidetis minas atque terreres præsentium tribulationum, sed meditamur pro Christo, ut ipse mortuus est, redimens nos pretioso sanguine salutari.* Victor. Uticens. p. 348. *In Paulo quinque gloriationes observavi. Gloriatur in imbecillitate, in cruce Christi, in bona conscientia; in afflictionibus, in spe vitæ æternæ.* Bucholtzer.

Dir. 6. Idolatria tam altas in mundo egit radices ut non possit extirpari: Ideo optimum est Confiteri & Pati. Bucholtzer. *Victor Uticensis saith, That Genserick commanded that when a Magistrate came to dye, if he were fearful they should execute him, that he might dye with shame, but if he were constant, they should forbear least he should have the honour of a glorious Martyrdom. And so his boldness saved his life. Etsi martyrem invidus hostis noluit facere confessorem, tamen non potuit violare.*

§. 6. Direct. 6. *Experience telleth us that men have never so much joy on earth as in suffering for the cause of Christ; nor so much honour as by being dishonoured by men for him.* How joyfully did the ancient Christians go to Martyrdom? many of them lamented that they could not attain it: And what comfort have Christs Confessours found above whatever they could attain before? And how honourable now are the names and memorials of those Martyrs, who dyed then under the slanders, scorn and cruelty of men? Even the Papists that bloodily make more, do yet honour the names of the ancient Martyrs with keeping Holy-days for them, and magnifying their shrines and relicts: For God will have it so, for the honour of his holy sufferers, that even that same generation that persecute the living Saints shall honour the dead, and they that murder those they find alive, shall honour those whom their forefathers murdered: Matth. 23. 29, 30, 31. *Woe unto you Scribes and Pharisees hypocrites! because ye build the Tombes of the Prophets, and garnish the Sepulchres of the righteous! And say, if we had been in the days of our fathers, we would not have been partakers with them of the blood of the Prophets.* *Comfort* and *Honour* attend the *pain* and shame of the Cross, Acts 5. 41. *They departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name.* Acts 16. 25. Paul *and* Silas *sang praises to God at midnight in the prison and stocks* when their backs were sore with stripes. It's written of some of the Christians that were imprisoned by *Julian*, that they would not forbear in the Emperours hearing as he passed by, to sing, *Let God arise, and his enemies shall be scattered.*

§. 7. Direct. 7. *Love better the holy Image of God upon your souls, and then you will be glad of the great helps to holiness which sufferings do afford.* Who findeth not that *adversity* is more safe and *profitable* to the soul than prosperity? Especially that *adversity* which Christ is engaged to bless to his servants, as being undergone for him? Rom. 10. 3. 4. 5. *We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.* God *chastneth us for our profit that we may be partakers of his holiness: Now no chastisement for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.* Heb. 12. 10, 11. Moses *esteemed the very reproach of Christ greater riches than the treasures of Ægypt*: and therefore *rather chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* Heb. 11. 25, 26. It is but *now for a season, and if need be, that we are in heavinesse through manifold temptations, that the tryal of our faith being much more precious than of Gold that perisheth, might be found unto praise, and honour, and glory at the appearing of Jesus Christ*, 1 Pet. 1. 6, 7. Who is it that knoweth himself, that feeleth not a need of some afflictions? to awake us from our drowsiness, and quicken us from our dulness, and refine us from our dross, and wean us from the world, and help us to mortifie the flesh, and save us from the deceits of sin? *Dir. 7.*

§. 8. Direct. 8. *Remember that sufferings are the ordinary way to Heaven. Love Heaven better and your sufferings will seem lighter, and your fear of them will be less.* Christ hath resolved on it, that *If any man come to him, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be his disciple: And whoever doth not bear his Cross and follow him, cannot be his Disciple: and whosoever he be of you that forsaketh not all that he hath, he cannot be his disciple*, Luke 14. 26, 27, 33. *In the world we shall have tribulation but peace in him*, John 16. 33. *Through much tribulation we must enter into the Kingdom of God*, Acts 14. 22. *If so be that we suffer with him that we may be also glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us:* Rom. 8. 17, 18. *Therefore we both labour and suffer reproach, because we trust in the living God*, 1 Tim. 4. 10. In preaching the Gospel, *Paul* saith, he *suffered as an evil doer even unto bonds, but the Word of God is not bound*, 2 Tim. 2. 9. *I suffer these things*, saith he, *nevertheless I am not ashamed; for I know whom I have believed, and I am perswaded that he is able to keep that which I have committed to him against that day*, 2 Tim. 1. 12. *Yea, and all that will live godly in Christ Jesus shall suffer persecution*, 2 Tim. 3. 12. Our patience in *sufferings* is the joy of our friends, and therefore they are not too much to be feared: 2 Thess. 1. 4, 5. *So that we our selves glory in you in the Churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: A manifest token of the righteous judgment of God, that ye may be counted worthy* *Dir. 8.* Anacharsis (in Lertio) *percontanti quædam esset securissima navis: Ea inquit, quæ in portum venerit:* In Heaven we shall be quiet from all these tumults.

Ingenii Philosophici est ex inimicorum odio discere quid quod certat in suum bonum. Paul. Scalig. p. 728.

of

of the Kingdom of God, for which ye also suffer. Therefore take the conclusion of all from God, Rev. 2. 10. *Fear none of those things which thou shalt suffer: Behold the Devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days: Be thou faithful unto death, and I will give thee a Crown of life,* Phil. 1. 28, 29, 30. *And in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God: For to you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* And shall *we fear* so great a *gift?*

Dir. 9. §. 9. Direct. 9. *Remember how small and short the suffering will be, and how great and long the glorious reward.* It is but a little while and the pain and shame *will* all be past: but the glory will be never past: What the worse now is *Stephen* for his stones, or *John Baptist* for being beheaded; or *Paul* for his *bonds* and *afflictions* which did every where abide him, or any holy Martyr for the torment and death which they underwent? O how
Psal. 30. 5. the case is altered with them, now God hath wiped away all tears from their eyes? Are we so tender that we cannot endure the grief that is but for *a night,* when we know that *joy will come in the morning?* 2 Cor. 4. 16, 17, 18. *For this cause we faint not, but though our outward man perish, yet the inner man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.* Heb. 10. 35, 36, 37, 38. *Cast not away therefore your Confidence, which hath great recompence of reward: For ye have need of patience, that after ye have done the Will of God, ye might receive the promise: For yet a little while, and he that shall come, will come, and will not tarry. Now the Just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.*

Extinctus amabiter idem.

Dir. 10. §. 10. Direct. 10. *When you are delivered from the power of the Devil himself, what cause have you to fear his instruments?* Can they do more than he? If *Goliah* the Champion, and the General be overcome, the common Souldiers are not like to overcome us.

Dir. 11. §. 11. Direct. 11. *Are you better than your Lord? Look to him, and be confirmed,* Matth. 10. 24. *The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house* Belzebub, *how much more shall they call them of his household?* Heb. 12. 1, 2, 3. *Let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith, who for the joy that was set before him, endured the Cross despising the shame, and is set down at the right hand of the throne of God: For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds.*

Dir. 12. §. 12. Direct. 12. *Be of good cheer: our Lord hath overcome the world,* Joh. 16. 33. And shall we fear inordinately *a conquered world?* Yea, *he overcame it by suffering,* to shew us that *by suffering we shall overcome it.* He triumphed over principalities and powers (greater than mortals) *on the Cross,* Col. 2. 15. And therefore *all power in Heaven and Earth* is given to him, *Matth.* 28. 19. and he is *Lord both of the dead and living,* Rom. 14. 9. and *is made head over all things to the Church,* Ephes. 1. 21, 22. And so though *for his sake we be killed all the day long, and counted as sheep to the slaughter, yet in all these things we are more than conquerors, through him that loved us*: that is, we have a nobler victory than if we conquered them by the sword.

§. 13. Direct. 13. *Think how little your suffering is in comparison of what your sin deserved, and your Lord hath freely saved you from.* Should a man grudge at the opening of a Vein for his health, who deserved to have lost his life. Can you remember Hell which was your due, and yet make a great matter of any thing that *man* can do against you? *Dir. 13.*

§. 14. Direct. 14. *Remember that to sin through fear of suffering, is to leap into Hell to escape a little pain on earth. Are you afraid of man? Be more afraid of God*: Is not God more terrible? *It is a fearful thing to fall into his hands: for he is a consuming fire,* Heb. 10. 31. 26, 27, 29. Heb. 12. 29. O hear your Lord, Luke 13. 4, 5. *And I say to you my friends, Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom you shall fear: Fear him which after he hath killed, hath power to cast into Hell: yea, I say unto you, fear him.* If their fire be *hot,* remember that Hell is hotter: and that God is the *best friend,* and the *dreadfullest enemy.* *Dir. 14.*

§. 15. Direct. 15. *Remember that you shall suffer (and it's like, as much) even here from God, if you scape by sin your suffering from men.* If you *sin* to scape death, you shall *dye* when you have done: And O how quickly! And how much more joyful it is to dye for Christ, than a little after unwillingly to part with that life which you denyed to part with for *your* Lord? And what galls will you feel in your guilty conscience both in life and at your death? So that even in this life, your *fear* would drive you into greater misery. *Dir. 15.*

§. 16. Direct. 16. *Think of the dangerous effects of your immoderate fear.* It is the way with *Peter* to deny your Lord: Yea, the way to Apostasie or any wickedness which men shall drive *you to by terrors.* If you were where the *Turk* is now tyrannizing among Christians, if you overcome not your *fear,* he might overcome your *fidelity,* and make you turn from Jesus Christ: And that is the sin which the Apostle so dreadfully describeth, Heb. 10. 26, 27, 29. *If we sin wilfully* (that is, *wilfully renounce our Lord*) *after the acknowledgment of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fire which shall devour the adversary.* O how many have been drawn by the *fear of men,* to *wound* their consciences, neglect their duties, comply with sin, forsake the truth, dishonour God, and undo their souls: And often in this life they do as poor *Spira* did, who by sinning through the *fear of man,* did cast himself into melancholy and self-murdering despair. Your *fear* is a more dangerous enemy to you than those that you fear are, Prov. 29. 25, 26. *The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe: Many seek the Rulers favour, but every mans judgment cometh of the Lord.* Fear is given to *preserve* you. Use it not to destroy you. *Dir. 16.*

Qui propter timorem recticet Veritatem, Veritatis proditor est. Hincmar. Rhemens. Dialog. de Statu Eccl.

§. 17. Direct. 17. *Believe and remember Gods special providence, extending to every hair of your head, and also the guard of Angels which he hath set over you,* Matth. 10. 29, 30. *Are not two Sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: But the very hairs of your head are numbred: Fear ye not therefore; ye are of more value than many Sparrows.* O that this were well believed and considered! Psal. 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* *Dir. 17.*

§. 18. Direct. 18. *Think what a vile dishonour it is to God to have his creature, even breathing dirt to be feared more than him!* As if he were less powerful to do *good* or *hurt* to you than *man,* and were not *able* or *willing* to secure you, so far as to see that no man shall ever be a loser by him, or any thing which he suffereth for his cause! Isa. 57. 11. *And of whom* *Dir. 18.* See Isa. 7. 4. & 35. 4. & 41. 10, 13. & 42. 2, 3. & 54. 4. Jer. 5. 22.

whom hast thou been afraid or feared, that thou hast lyed, and hast not remmembred me, nor laid it to thy heart. Have I not held my peace even of old, and thou feareſt me not? How did *Daniel* and the three Confeſſours honour God, but by *fearing* him more than the King and the flaming Furnace. Saying, *We are not careful to anſwer thee in this matter: If it be ſo, the God whom we ſerve is able to deliver us from the burning fiery Fornace: And he will deliver us out of thy hand, O King: But if not, be it known, unto thee, O King, that we will not ſerve thy Gods,* &c. *Dan.* 3. 16, 17, 18. *Daniel* would not ceaſe praying thrice a Day openly in his Houſe, for fear of the King, or of the Lions. Moſes *forſook* Egypt, *not fearing the Wrath of the King; for he endured as ſeeing him that is inviſible*, Heb. 11. 27. *So that we may boldly ſay, the Lord is my helper, and I will not fear what Man ſhall do unto me*, Heb. 13. 6.

Plus dicam: tanto eſt melius juſte etiam damnari quam in juſte abſolvi, quanto eſt pejus impunitum crimen quam punitum: in hoc enim celeri juſtitia eſt: malo magno bonum ingens: In illo autem ſcelus & impunitas, quæ neſcio, an ſcelere ipſo pejor ſit. Plutarch. Dial. 66. li. 2.

Dir. 19. §. 19. Direct. 19. *Remember the Dangers which you have been ſaved from already:* Eſpecially from *Sin* and *Hell:* And is an uncircumciſed *Philiſtine* more invincible than the Lion and the Bear?

Dir. 20. §. 20. Direct. 20. *Remember the great approaching Day of Judgment, where great and ſmall will be equal before God: And where God will right all that were wronged by Men, and be the full and final Avenger of his Children!* He that promiſed, though *he bear long to avenge them ſpeedily*, Luke 18. 7, 8. Can you believe that Day, and yet not think that it is *ſoon enough* to juſtifie you *fully* and *finally*, and to make you Reparations of all your Wrongs? Cannot you ſtay till Chriſt come to judge the *Quick and the Dead*? You will then be loth to be found with thoſe that, as *Saul, made haſte* to ſacrifice, becauſe he could not ſtay till *Samuel* came; whoſe Souls *drew back, becauſe they could not live by Faith.* Matth. 10. 26. *Fear them not therefore; for there is nothing covered that ſhall not be revealed, and hid that ſhall not be known.* 2 Theſſ. 2. 6, 7, 8, 9, 10. *Seeing it is a righteous thing with God to recompence Tribulation to them that trouble you, and to you that are troubled reſt with us, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming Fire taking Vengeance*, &c. *When he ſhall come to be glorified in his Saints, and admired in all them that do believe.*

Dir. 21. §. 21. Direct. 21. *Remember that the Fearful and Unbelieving ſhall be ſhut out of Heaven*, Rev. 21. 8. that is, Thoſe that fear Men more than God, and cannot truſt him with their Lives and all, but will rather venture upon his Wrath by Sin, than on the Wrath of Man.

Dir. 22. §. 22. Direct. 22. *Turn your Fear of the Inſtruments of the Devil into Pity and Compaſſion to Men in ſuch lamentable Miſery:* And pray for them as Chriſt and *Stephen* did: *Foreſee* now the Miſery that is near them. When you begin to be afraid of them, ſuppoſe that juſt now were the Day of Judgment, and you ſaw how they will then tremble at the Bar of God (as Conſcience ſometimes makes ſome of them do at the hearing or remembring of it; as *Felix* before *Paul:*) See them as ready to be ſentenced to the *Fire prepared for the Devil and his Angels*, as *Matth.* 25. Can you *fear* him that is near ſuch endleſs Miſery, whom you ſhould condole and pity (as the ancient Martyrs uſed to do?) 1 Pet. 4. 17. *What ſhall the End* of the Perſecutors be, *and where ſhall the ungodly Sinners appear, if Judgment begin at the Houſe of God, and the Righteous be ſaved with ſo much ado?*

See after *To.* 3. *c.* 29. *Tit.* 3. *&* 4.

About the Fear of Death I have written largely already in my Treatiſe of Self-denial, *and in the* Saints Reſt, *and in* The Laſt Enemy Death, *&c. and in* The Believers Laſt Work: *Therefore I ſhall here paſs it by.*

Tit. 9. *Directions againſt ſinful Grief and Trouble.*

§. 1. *Sorrow* is planted in Nature to make Man a Subject capable of Government, by making him capable of Puniſhment, that he might be kept from Sin by the Fear or Senſe of that which Nature hath made its Puniſhment: And that the Beginnings of Pain might help to prevent the Sin that would bring more; and might drive the wounded Soul to its Remedy; or by Sympathy might condole the Miſery of others.

§. 2. *Sorrow* or *Grief* in it ſelf conſidered, is neither *Morally Good* nor *Evil:* But it is a *Natural Paſſion*, and *Evil*, that is *hurtful* to him that hath it, but *Good*, that is, an apt conducible means to the Univerſal or higher Ends of Government, to which the Creator and univerſal King hath planted it in Man: The ſame may be ſaid of all Capacity of Pain and natural Miſery.

§. 3. Meer *Sorrow* in it ſelf conſidered, is a thing that God *commandeth not*, nor taketh Pleaſure in. *Sorrow* for our natural or penal Hurt is in it ſelf no *Duty*, but a *neceſſary* thing. God doth not *command* it, but *threaten* it: Therefore there is no moral Good in it. God will not *command* or *intreat* Men to *feel* when they are hurt, or mourn under their Torment; but will make them do it whether they will or no: Therefore humble Souls muſt take heed of thinking they *merit* or *pleaſe God* meerly by *ſorrowing* for their Sufferings. But yet *Sorrow* for *Miſery* may *accidentally* become a *Duty* and a moral Good, 1. *Ratione principii*, by reſpect to the *Principle* it proceedeth from: As when it is, 1. The *Belief* of God's *Threatnings* which cauſeth the Sorrow; 2. When it cometh from a Love to God: 2. *Ratione materiæ*, for the *Matter's* ſake, when it is the *Abſence of God*, and his *Favour*, and his *Spirit* and *Image*, which is the *Miſery* that we lament (which therefore favoureth of ſome Love to God;) and not meer fleſhly ſenſitive Suffering. 3. *Ratione finis*, in reſpect of the *End*; when we *ſorrow* with Intent to drive our Hearts to Chriſt our Saviour, and to value Mercy and Grace, and to recover us to God. 4. *Ratione effecti*, in reſpect of the *Effect*, when theſe fore-mention'd *Ends* become the Fruits of it.

Even Sorrow that profiteth not, may teſtifie a juſt Affection. It is ſaid by *Laertius*, that when *Solon* was reproved for mourning for his Son, with a *Nihil proficis*; He anſwered, *At propter hoc ipſum illachrimor quia nihil proficio.*

§. 4. *Sorrow for Sin* is a *Duty* and *moral Good*, 1. *Formally* in it ſelf conſidered: For to be *ſorrowful* for *offending God*, and violating his Law, eſſentially containeth a Will to *pleaſe God and obey his* Law. 2. It muſt be alſo made good, by a *good Principle*, that is, by *Faith* and *Love*. 3. By a right End; that it be to carry us from the Sin to God: 4. And by a right *Guide* and *Matter*, that it be *Sin* indeed, and not a miſtaken ſeeming Sin, that is it we ſorrow for. But Sorrow *for Sin (materially)* may be made ſinful, 1. By an *ill End* and formal Reaſon, when we mourn not for Sin as *Sin*, but as one Sin hindereth another, or as it marred ſome ill Deſign. 2. And by the *Effect*, when it doth but ſink Men in Deſpair, or torment them, and not at all ſeparate them from the Sin. 3. When it cometh not at all from any Love to God, or care to pleaſe him, but only an Unwillingneſs to be damned, and ſo it is lamented only as a means of Damnation; which though it be a Sorrow *poſitively* neither *good* nor *evil*, yet it is evil *privately*.

§. 5. But it is the *Paſſion* of *Grief* as in its *Exceſs* that I am now to ſpeak againſt. And it is in Exceſs, 1 When we grieve for that which we ought not all to grieve for: that is, neither for ſome

That very old Book of *Hermes*, called *Paſtor*, notably ſheweth how much Grief and Heavineſs is an Enemy to Chriſtianity and the Spirit of God.

good.

good, or for a *thing indifferent* that is neither good or bad: Both which come from the Error of the Mind. 2. When we grieve *too much* for that which we *may* grieve for *lawfully* in ſome meaſure: That is, for our own Afflictions or penal Suffering. 3. When we grieve *too much* for that which we are *bound* to grieve for in ſome meaſure: As, 1. For our Sin. 2. For our loſs of the Favour of God, or of his Grace and Spirit. 3. For other Mens Sin and Suffering. 4. For the Sufferings of the Church, and Calamities of the World. 5. For God's Diſhonour.

§. 6. Though it is not eaſie to have *too much* Sorrow for Sin, conſidering it *Eſtimatively*, that is, we can hardly take Sin for a worſe Evil than it is, and accordingly *grieve* for it; yet it is oft too eaſie to have *too much Sorrow* for Sin, or any other Evil *intenſively as* to the *Greatneſs* of the *Paſſion*. And thus *Sorrow for Sin* is *too great*, 1. When it diſtracteth the Mind, and overturneth Reaſon, and it is made unfit for the Ends of Sorrow. 2. When it ſo cloudeth and cloatheth the Soul in Grief, that maketh us unfit to ſee and conſider of the Promiſe, to reliſh Mercy, or believe it; to acknowledge Benefits, or own Grace received, or be thankful for it; to feel the Love of God, or love him for it, to praiſe him, or to mind him, or to call upon him: When it driveth the Soul from God, and weakeneth it to Duty, and teacheth it to deny Mercy, and ſinketh it towards Deſpair; all this is *too much* and ſinful *Sorrow*: And ſo is all that doth the Soul more *Hurt* than *Good*: For Sorrow is not good of it ſelf, but as it *doth Good*, or *ſheweth* good.

Dir. 1. §. 7. Direct. 1. *Keep your Hearts as true and cloſe to God as poſſible, and make ſure of his Love, that you may know you have not an unregenerate miſerable Soul to mourn for, and then all other Grief is the more curable, and more tolerable.* Be once able to ſay, that God is on your Side, that Chriſt, and the Spirit, and Heaven is yours, and then you have the greateſt Cordial againſt exceſſive Grief that this World affords. If you ſay, *How ſhould this be done?* I anſwer, That this is opened in its proper Place. No marvail if Sorrow overwhelm that Soul, that is in the Chains of Sin, under the Curſe of God, as ſoon as awakened Conſcience comes to feel it. And it is *moſt miſerable* when it hath the *ſmalleſt Sorrow*; there being ſome Hope that Sorrow may drive it home to Chriſt. Therefore if thou have been a ſecure, unhumbled carnal Wretch, and God be now beginning to humble thee, by ſhewing thee thy Sin and Miſery, take heed as thou loveſt thy Soul, that thou drive not away neceſſary healing Sorrow and Repentance, under pretence of driving away Melancholy or over-much Sorrow: Thy *Smart* tendeth to thy Hopes of Cure.

Dir. 2. §. 8. Direct. 2. *Renew not the Wounds of Conſcience by renewed wilful groſs Sin*: For Sin will bring Sorrow, eſpecially if thou have any *Life* of Grace to feel it: Even as *Falls* and breaking the Bones brings Pain. Obey carefully if thou wouldſt have Peace.

Dir. 3. §. 9. Direct. 3. *Be well acquainted with the General Grounds of Hope in the Mercy of God, the Office and Death of Chriſt, and the free univerſal Offer of Pardon, Grace and Life in the New Covenant.* Abundance of Grief doth dwell in many humbled Souls through the Ignorance of theſe General Grounds of Comfort; which would vaniſh away if theſe were known.

Dir. 4. §. 10. Direct. 4. *Know well the true Nature and Uſe of godly Sorrow: How it is but a means to higher Grace, and a thing which muſt exceed, and not a thing that we ſhould ſtop in, or think we can never have too much of it.* Deſire is but in its place, and to its proper Ends.

§. 11. Direct. 5. *Know well the Nature and Excellency of thoſe higher Graces, which Sorrow tendeth to. Even Love, and Thankfulneſs, and Delight in God, and fruitful Obedience.* And then you will be carried after theſe, and will learn to hate the Sorrow that hindereth them, and to cheriſh that Sorrow which leadeth you up to them, and to value it but as a means to them. *Dir.* 5.

§. 12. Direct. 6. *Manage all your Affairs, eſpecially thoſe of your Souls, with prudent Foreſight: And look not only on Things as they appear at hand.* Judge not by *Senſe*, but by *Reaſon*; for *Senſe* can not *foreſee*, but pleaſeth it ſelf at preſent with that which muſt be Bitterneſs in the End. Thus *carnal Delight* is the common way to overwhelming *Sorrow*. He that would not have the Pain and Sickneſs of a Surfeit to morrow, muſt not pleaſe his Appetite againſt Reaſon to day. Poiſon will gripe and kill never the leſs for taſting ſweet. You muſt fore-know how that which you take will work, and what will be the Effects of it, and not only how it taſteth, if you would eſcape the Pain. The Drunkard thinketh not of his Vomiting, and Poverty, or Shame, or Sickneſs, and therefore *cauſeth* them. There is no Sorrow ſo intolerable as that of a guilty Soul, that's paſſing in Terror to the Bar of God, and thence to everlaſting Pain. *Foreſee this Sorrow* in your moſt pleaſant Sin; and remember that when you are tempted to Sin, you are tempted to Sorrow; and then you may prevent it. And in all your particular Actions uſe a foreſeeing Judgment, and aſk what is like to be *the End*, before you enter on the Beginning. Moſt of our Sorrows come for want of this, and expreſs themſelves by, *Had I known*, or *Had I thought of this, I had prevented it.* Do nothing which you may foreſee muſt be *repented* of: For Repentance is *ſorrowful*: And the weightier the Caſe, the deeper the Sorrow. How eaſie and comfortable a Life and Death might Men attain, if they would not buy a little forbidden poiſonous Pleaſure with the Price of future Pain and Sorrows! And if they did not fooliſhly and over-tenderly refuſe thoſe holy neceſſary medicinal Sorrows, by which their greater overwhelming and undoing Sorrows ſhould have been prevented! *Dir.* 6. *Pittaci ſententia fuit, Prudentiam virorum eſſe prius quam adverſa contingant prouidere: fortunæ ne credant contingere, æquo animo ferre. Laert. in Pittac.*

§. 13. Direct. 7. *Look always on your Remedy when you look on your Miſery, and when you find any dangerous Sin or Sign in you, preſently conſider what is your Duty in order to your Recovery and Eſcape.* It is an ordinary thing with peeviſh diſtemper'd Natures, when they are reproved for any Sin, to reſiſt the Reproof by Excuſes as long as they can: And when they can reſiſt no longer, then they fall into deſpairing Lamentations. If they are ſo bad, what then ſhall they do! And in the mean time never ſet themſelves againſt the Sin, and caſt it off, and return to their Obedience, that their Comforts may return: They will do any thing rather than amend. The Reaſon why God convinceth them of Sin is that they may forſake it, and they are ſooner brought to any thing than to this: Convince them of their Pride, or Malice, or Worldlineſs, or Obedience, or Slothfulneſs, or Paſſion, and they will ſooner ſink in Sorrow and Deſpair, than they will ſet upon a reſolved Reformation. This is it indeed which the Devil deſireth: He can allow you Grief and Deſperation, but not to amend: But is this beſt for *you?* Or is it pleaſing to God. *Deny not* your Sin, but ſee withal that there is enough in Chriſt for your Pardon and Deliverance: He hath appointed you means for your preſent Recovery, and he is ready to help you: Ask what is your Duty for your Cure, and ſet upon it without Delay. *Dir.* 7.

§. 14.

Dir. 8. §. 14. Direct. 8. *Remember your Causes of Joy as well as your cause of Sorrow, that each may have their due, and your Joy and Sorrow may both be suited to their causes: To which end you must labour for the exactest acquaintance with your own condition, that possibly you can attain to:* If you are yet ungodly, your *Sorrow must be* greater than your *joy*, or else it will be irrational *joy*, and pernicious to your Souls, and increase your after sorrow: And you must not over-look so much cause of comfort as it is afforded you in Gods Patience, and the Offers of a Saviour, and of Pardon, and grace, and life in him? If you are truly Godly, you must so mourn for sin, and weakness, and wants, and crosses and afflictions of your selves and others, as never to forget the unvaluable mercies which you have already received, your part in Christ and life eternal, your Beginnings of Grace, and your reconciliation with God, which allow and command you greatly to rejoyce: And remember that no Humiliations will excuse you from the Observation and Acknowledgment of all these mercies.

Act. 8. 8.

Dir. 9. §. 15. Direct. 9. *Read over all the Commands of Scripture that make it your Duty, to rejoice in the Lord, and exceedingly to rejoice: And make as much conscience of them as of other commands of God.* The same God commandeth you to *Rejoyce*, who commandeth you to *hear* and *pray* and *repent*. See *Psal.* 33. 1. *Phil.* 3. 1. & 4. 4. *Rom.* 5. 2. *Phil.* 3. 3. 1 *Thes.* 5. 16. 1 *Pet.* 1. 6, 8. & 4. 13. *Heb.* 3. 6. 2 *Cor.* 6. 10. *Rom.* 12. 12. *Psal.* 32. 11. & 132. 9, 16. *Rom.* 14. 17. *Psal.* 5. 11.

Dir. 10. §. 16. Direct. 10. Be*friend not your own excessive Sorrows, by thinking them to be your Duty, nor suspect not lawful mirth and joy as if it were a sin,* or *a thing unbecoming you.* For if you take your *sin* for your *duty*, and *plead for it*, and your *Duty* for your *sin*, and plead against it, you are far from the way of amendment and recovery. And yet it is common with an *afflicted*, *weak*, *impatient* Soul, to fall into *liking* (though not in *Love*) with their inordinate *Sorrows*, and to justify them, and think that it is their duty still to mourn. If these sorrows were of God, we should be more backward to them: And if our *comfort* were not more pleasing to God, our natures would not be so backward to them as they are.

Dir. 11. §. 17. Direct. 11. *Love no creature too much, and let it not grow too sweet and pleasant to you: Else you are preparing for sorrow from the Creature. Love* it less, and you shall *sorrow* less. All your grief for crosses and losses, in goods, estate, in children and friends, in reputation, liberty, health and life, doth come from your over-loving them. Value them but as they deserve, and you may easily bear the loss of them. He that maketh them his Idol or felicity, will grieve for the want of them or the loss of them as a Man undone that cannot live without them. But he that hath placed his happiness and hopes in God, and valueth the world no further than it tendeth to his ultimate end, will no further grieve for the want of it, than as he misseth it to that end. 1 Tim. 6. 10. *The love of Money and coveting after it, doth pierce Men through with many Sorrows.* Mark what you find your heart too much set upon and pleased in, or hoping after, and take it off quickly if you love your peace.

Dir. 12. §. 18. Direct. 12. *Learn to be pleased and satisfied in the Will of God: Trust your Heavenly Father who knoweth what you need.* It is some Rebellion or crossness of our wills to the will of God, which causeth our inordinate griefs and trouble. Because we cannot bring our Wills to his Will, nor make our reason stoop unto his wisdom, nor think well of his providence, unless he will suit it to our conceits, and Interests and lusts, therefore so far as we are carnal we are ordinarily displeased and grieved at his ways. If we might have had our own wills about our estates, or names, or children, or friends, or health, or life, we should not have been troubled (at the present:) But because it is not our way but Gods way that is taken, nor our will but Gods will that is done: therefore we are grieved and discontent, as if his way and will were worse than ours, and God had wanted his foolish children to be his Counsellors, or they could have chosen better for themselves!

Dir. 13. §. 19. Direct. 13. *Afflict your selves no further than God or man afflict you: But remember if you think that you have too much already against your Wills, how foolish and self contradicting it is to lay a great deal more wilfully upon your selves.* Is it slanders or reproach that men afflict you with? Let it be so: that toucheth not the Heart. Is it *Poverty*, *crosses* or *losses* that God afflicteth you with? Let it be so: that toucheth not the heart neither: Is it loss of children and friends; or is it pain and sickness? I confess these are sore; but yet they do not touch the heart: If they come thither, it is your doing; and (though thither they should come moderately,) if they are immoderate, it is your own sinful doing. It is you that grieve; and make the heart ake: God and man did but make the flesh ake. If others hurt your bodies, will you therefore vex your minds? Will you pierce thro' your hearts, because they touch your name or goods? If so, remember which part of your sorrow is of their making, and which is of *your own:* And can you for shame go beg of God or man to ease the grief which you your selves are causing, and wilfully continue it while you pray against it? And why *lament* you that which you cause and choose? It is a shame to be wilfully your own tormenters.

Liberter fe-ras quod necesse est: Dolor patient. vincitur. Mart. Dumient. de Morib. *Tristitiam sin potes, ne admiseris: sin minus: ne ostende-ris.* Id. ib.

Dir. 14. §. 20. Direct. 14. *Abhor all that tendeth to take down the power and government of Reason (that is, all feebleness and cowardice of mind, and a melancholy, a peevish passionate disposition:) and labour to keep up the Authority of Reason, and to keep all your passions subject to your wills; which must be done by Christian faith and fortitude:* If you come once to that childish or distracted pass, as to *grieve* and say, *I cannot help it: I know it is sinful and immoderate, but I cannot choose*, if you say true, you are out of the reach of counsel, advice or comfort. You are not to be preacht to, nor talkt to, nor to be written for: we do not write Directions to teach Men how to touch the Stars, or explain the asperities or inequalities of the Moon, or the opacous parts of *Saturn*, or to govern the Orbs, or rule the Chariot of the Sun: If it be become a natural impossibility to you, Doctrine can give you no remedy: But if the impossibility be but Moral in the weakness of Reason, and want of consideration, it may by Doctrine, *Consideration*, and *Resolution*, be overcome. You can do more if you will than you think you can. How come you to lose the command of your Passions? Did not God make you a *rational creature*, that hath an *understanding* and *will* to rule all Passions? How came you to have lost the *Ruling* Power of *Reason* and *Will*? You would take it for a disparagement to be told that you have lost the use of your *Reason*: and is it not a *principal use* of it to *Rule* the *Passions*, and all other inferiour subject powers? You say you *cannot choose* but grieve! But if one could give you that creature which you want or desire, then you could choose: You could rejoice, if one could restore you that Child, that Friend, that Estate which you have lost. But *God*, and *Christ*, and *Heaven*, it seems, are not enough to cure you: If you must have *but them* you *cannot choose* but grieve! And what *hearts* have you then that are thus affected? Should

See Mr. *Fenners* Book of *Wilful impenitency.*

not

not *those hearts* be rather grieved for? God will sometime make you see, that you had more power than you used.

Dir. 15. §. 21. Direct. 15. *Observe the mischiefs of excessive sorrow, that you may feel what reason you have to avoid it*: While you know not what *hurt* is in it, you will be the more remiss in your resisting *it*: I shall briefly name you some of its unhappy fruits.

The ill effects of sinful grief.

§. 22. 1. It is a continual pain and sickness of the mind (This you know by feeling.) 2. It is a destroyer of *bodily* health and life: For *worldly sorrow worketh death*, 2 Cor. 7. 10. Prov. 17. 22. *A merry heart doth good like a medicine: But a broken spirit dryeth the bones.* 3. It putteth the soul out of relish with its mercies, and so causeth us to undervalue them, and consequently to be unthankful for them, and not to improve them. 4. It destroyeth the sense of the Love of God, and lamentably undisposeth the soul to Love him: And therefore should be abhorred by us were it but for that one effect. 5. It destroyeth the joy in the Holy Ghost, and unfitteth us to obey that command of God, *Rejoyce continually.* 6. It contradicteth a Heavenly mind and conversation, and hindereth us from all foretastes of the everlasting joyes. 7. It undisposeth us to the excellent work of *Praise*: Who can ascend in the Praises of God, while *Grief* doth oppress and captivate the soul? 8. It destroyeth the sweetness of all Gods Ordinances, Hearing, Reading, Prayer, Sacraments; we may force our selves to *use* them, but shall have no delight in them. 9. It hindereth the exercise of *Faith*, and raiseth *distrust* and sinful doubts and fears within us. 10. It causeth sinful discontents and murmurings at God and man. 11. It maketh us impatient, peevish, froward, angry, and hard to be pleased. 12. It *weakneth* the soul to all that is good, and destroyeth its fortitude and strength: For it is the *Joy of the Lord that is our strength.* Neh. 8. 10. 13. It hindreth us in the dutys of our callings: Who can do them as they should be done, under the clog of a disquiet mind? 14. It maketh us a grief and burden to our friends, and robs them of the comfort which they should have in and by us. 15. It maketh us unprofitable to others, and hindereth us from doing the good we might: When we should be instructing, exhorting and Praying for poor sinners, or minding the Church of God, we are all taken up at home; about our own afflictions. 16. It maketh us a stumbling block and scandal to the ungodly, and hindreth their conversion while the Devil setteth us before the Church doors, to keep away the ungodly from a holy life, as men set scare-crows in their fields and gardens, to frighten away the birds. 17. It dishonoureth Religion, by making men believe that it is a melancholy vexatious self-tormenting life. 18. It obscureth the Glory of the Gospel, and crosseth the work of Christ, his Spirit and Ministers, who all come upon a message of *Great joy to all Nations*; and proclaim *Glad tidings* to the worst of sinners: Much more to the sons of God, and heirs of life. 19. It misrepresenteth *God himself*, as if we would perswade men that he is a hard and cruel master, that none can please, though they do all through a Mediator upon a covenant of grace; and that it is worse with us since we served him than before; and that he delighteth in our grief and misery, and is against our peace and joy; and as if there were no joy nor pleasure in his service. Such hideous doctrine do our lives preach of God, when those that profess to fear and seek him, do live in such immoderate grief and trouble. 20. And it too much pleaseth the Devil, who is glad to torment us here, if he may not do it in Hell; and especially to make our selves the executioners upon our selves, when he is restrained: When he can boast and say, *Tho' I may not vex thee, I will perswade thee to vex* thy self. These are the fruits of sinful sorrows.

Even *Anaxagoras* a Philosopher could say to one that asked him, *Nullane tibi patriæ cura est? Mihi quidem patriæ cura est & quidem summa: digitum in cœlum intendens.* Laert. p. 85.

§. 23. Direct. 16. *Govern your thoughts, and suffer them not to muse and feed on those objects which cause your grief*; No wonder if your sore be always smarting, when you are always rubbing on it in your thoughts. Of this I spake more fully even now. *Dir.* 16

Tit. 10. *Directions against sinful Despair (and Doubting.)*

§. 1. DEspair is the contrary to *Hope*. There is a *Despair* that is a *duty*, and a *Despair* that is a sin, and a *Despair* that is indifferent, as being but of *natural* and not of *Moral kind*. *Despair* is a duty, when it is the contrary to the *sinful Hope* before described: That is, 1. When we *despair* of any thing which God hath told us shall never come to pass: For we are bound to believe his word: As that all the world should be saved or converted, or that our bodies should not dye and perish, and many such like. 2. It is a duty to *Despair* of ever attaining a good end by *means* or upon terms, which God hath told us it shall never be attained by: And so it is a great duty, for an unregenerate person to *despair* of ever being saved without regeneration, conversion and holiness: And to *despair* of ever being pardoned or saved if he live after the flesh and have not the spirit of Christ, and repent not unfeignedly of his sin, and be not a *new-creature*, and crucifie not the flesh with its affections and lusts. Such a dispair is one of the first things necessary to the conversion of a sinner, because the false hopes of being pardoned and saved without regeneration, is the present hindrance to be removed. See more of the cure of Doubting, *Ch.* 25. *Tom.* 2. Joh. 3. 3. 5. Heb. 12. 14. Mat. 18 3. Luk. 13. 3. Rom. 8. 7. 9, 13. 2 Cor. 5. 17. Gal. 5. 24.

§. 2. *Despair* is a *sin*, when it is contrary to any *Hope* which God commandeth us: (so it be not only *a Negative despair*, or bare *not-hoping*, which in sleep and other times may be innocent, but a *Positive despair* which *concludeth against Hope*) As, 1. *Particular despair* of the benefit of some *particular* promise, (as if *Israel* had despaired of deliverance from *Egypt*, or *Abraham* of a Son.) 2. *General despair* of the fulfilling of some general promise; as if we despaired of the Resurrection or the Kingdom of Christ in glory. 3. When by misapplication we *despair* of that *pardon* and *salvation* to our selves, which yet we *believe* shall be to others.

§. 3. *Yea, Despair* is *sinful* sometimes when it is not contrary to any promise or commanded *Hope*: For if God have not revealed his will one way or other, it is no duty to *expect* the thing, and yet it is a sin to *conclude positively* that it will not be: For then we shall say more than we know or than God hath revealed. If *Hope* be taken for the *comfort that ariseth in us from the apprehension of a meer possibility*, then indeed it is a *duty* to *hope* for that Good which is *possible* only: But if *Hope* be taken for a *confident expectation*, then both such *Hope* and also the contrary *Despair* would be a sin. We may (so) *non-sperate* but not *Desperate*. *Possibles* must be taken but for *possibles*, yet still for such.

§. 4. He that *despaireth* but of some common Mercy which he should not despair of, *ratione materiæ* committeth a sin of the smaller sort: He that despaireth of a *great mercy* to others (though not promised), committeth a *greater sin ratione materiæ*: (as if you despair of the conversion of a bad child, or of the continuance of the Gospel to the *Kingdom*, &c.) But he that despaireth of his *own pardon* and *salvation* sinneth more *perilously ratione materiæ*.

§. 5. The *Despairing* of pardon and salvation upon a *Despair of the truth* of the *Gospel*, or *sufficiency* of

Judas perished not meerly by despair; but he had no such Repentance as Renewed his soul, nor any Love to God and holiness.

of Chriſt, is *damnable* and a certain mark of a wretched *infidel*, if it be predominant. But to *Believe all the Goſpel to be true*, and *deſire Chriſt and life as beſt*, and yet to *Deſpair* upon too bad thoughts of ones ſelf, or through ſome other miſtake, this is a ſin of *infirmity*, conſiſtent with grace, (unleſs the *Deſpair* be ſo total and prevalent, as to make the ſinner ſetledly caſt off a godly life, and give up himſelf to a life of wickedneſs.) The Scripture ſpeaketh little of this humble ſort of *deſpair*, and no where threatneth it as it doth Infidelity.

§. 6. The commoneſt *Deſpair* (like *Spira*'s) which cometh immediately from invincible predominant melancholy (tho' occaſioned firſt by ſin) is no otherwiſe ſinful or dangerous, than the deſpair or raving of a mad-man or one in a doting feaver is. It is the *too-humble Deſpair*, thro' perſonal miſapplication, and particular miſtakes, that I ſhall ſpeak of in this place.

Dir. 1. §. 7. Direct. 1. *Take heed of being ignorant of, or miſunderſtanding the three great general grounds of Faith and Hope*; that is, 1. *The infinite goodneſs of God, and his unmeaſurable Love and Mercy*: 2. *The relation of Chriſts office to all, and the ſufficiency of his Ranſom and Sacrifice for all*: 3. *The univerſality of the promiſe, or the Act of Oblivion or deed of gift* of free pardon and *ſalvation to all on condition of penitent belief and acceptance*, which is *procured and given by Chriſt, and contained in the Goſpel*. If you miſtake ſo about any one of theſe as not to believe or underſtand them, or if you do not well conſider and improve them, no wonder if you be left under continual doubtings and liable to deſpair.

Dir. 2. §. 8. Direct. 2. *Underſtand well the true nature of*
Joh. 1. 11, 12. *the Condition of this univerſal Promiſe; how much it*
Joh. 3. 16. 18. *conſiſteth in the will or Acceptance of Chriſt and life*
Rev. 22. 17. *as offered by the Goſpel; or in our hearty Conſent to*
1 Joh. 5. 11, 12. *the Baptiſmal Covenant, that God be our God and Fa-*
Joh. 5. 40. Luk. 19. 27. *ther, our Saviour and Sanctifier: And that in Gods account the will is the man, and he is a true believer and hath part in Chriſt that is truly willing of him to the ends of his office: and that he hath right to all the benefits of the Covenant of Grace, who doth heartily conſent to it*. This is true faith: This is the condition of pardon; and on theſe terms Chriſt and life is given: This is the infallible evidence of a ſtate of grace: If you know not this, but look after ſomething elſe as neceſſary which is ſeparable from this, no wonder if you are perplexed, and inclined to deſpair.

Dir. 3. §. 9. Direct. 3. *Underſtand the extent of this pardoning Covenant as to the ſins which it pardoneth: that it containeth the forgiveneſs of all ſin without exception, to them that perform the condition of it* (that is, *to Conſenters*): So that *directly* no *ſin* is excepted but the *non-performance of the condition*; but *conſequently*, *all* ſin is excepted and none at all forgiven by it, to them that do not perform the condition. *Every conditional* grant doth expreſly *except* the *non-performance of the condition* by the making of it to *be* the condition. He that ſaith, *All ſin is forgiven to them that believe and repent, and no other doth* plainly import, that *not believing* and *not repenting* is not forgiven, while it continueth; nor any other ſin to ſuch. But to *penitent believers* or *conſenters*, all ſin is pardoned. Which made the Ancients ſay, that *all ſin is waſht away in Baptiſm*, ſuppoſing the perſon Baptized to be a *meet Subject*, and to have the *Condition of the Covenant* which is by *Baptiſm* ſealed and delivered to him.

Dir. 4. Though the troubles of ſome call for a larger Diſcourſe of this ſin, yet having written a *Treatiſe* of it, I muſt not here be tedious in reciting what is there ſaid already.

§. 10. Direct. 4. *Miſunderſtand not the excepted ſin againſt the Holy Ghoſt; which is no other, than an aggravated Non-performance and refuſal of the condition of the Covenant*; viz. *when Infidels are ſo obſtinate in their Infidelity, that they will rather impute the Miracles of the Holy Ghoſt to the Devil, than they will be convinced by them that Chriſt is the true Meſſias or Saviour*. This is the true nature of the ſin againſt the Holy Ghoſt, of which I have written the third Part of my *Treatiſe of Infidelity*. So that no one hath the ſin againſt the Holy Ghoſt that confeſſeth that Jeſus is the Chriſt, and Saviour; or that confeſſeth the miracles done by Chriſt and his Apoſtles were done by the Holy Ghoſt, or that confeſſeth the Goſpel is true; or that doth not juſtify his ſin and infidelity. He muſt be a *profeſſed Infidel* againſt confeſſed *Miracles* that commits this ſin. And yet many *deſpair* becauſe they fear they have committed this ſin, that never underſtood what it is, nor have any reaſon *but bare fear*, and ſome *blaſphemous temptations* which they abhor, to make them imagine that this ſin is theirs. But the truth is, in their *fearing* condition, if any other ſin had been as terribly ſpoken of, they would have thought it is theirs.

§. 11. Direct. 5. *Underſtand the Time to which the condition of the Goſpel doth extend, namely, to the end of our life on earth*: *The day of his grace hath no ſhorter end*. For the Goſpel ſaith not, *He that believeth this year or the next ſhall be ſaved*: But abſolutely without limitation to any time ſhort of death, *He that believeth ſhall be ſaved*: ſo that to doubt whether true *repentance* and *faith* will be accepted at any time before death, is but to be ignorant of the Goſpel, or to doubt whether it be true. And therefore for a *deſpairing* ſoul to ſay, *If I did repent, it is too late becauſe the day of grace is paſt*, is but to contradict the Goſpel covenant it ſelf, or to ſay he knows not what. God never refuſed a ſoul that truly repented and believed before death. *Dir.* 5.

§. 12. Obj. 1. *But* (they'll ſay) *do not ſome Divines ſay that ſome mens day of Grace is ſooner paſt, and God hath forſaken them, and it is too late, becauſe they came not in time*. *Obj.* 1.

Anſw. They that underſtand what they ſay, muſt ſay but this: that this word [*the day of grace*] hath divers ſenſes. 1. Properly by the Day of *Grace*, is meant, *The Time in which according to the tenour of the Goſpel, God will pardon and accept thoſe that repent*: And in this ſenſe the *time of life*, is the *time* of *Grace*: whenever a ſinner repenteth and is converted he is pardoned. 2. Sometimes by the [*day of Grace*] is meant the *time in which the means of grace is continued to a Nation or a Perſon*: And thus it is true, that the *day of Grace* is quicklier paſt with ſome Countries than others: that is, God ſometimes taketh away the Preachers of his Goſpel from a People that reject them, and ſo by Preaching *offereth them* his Grace no more. But in this ſenſe a man may eaſily know whether his *Day of grace be paſt or no?* that is, whether Bibles and Books and Chriſtians and Preachers be all gone, or not? (And yet if they were, he that receiveth Chriſt *before* they are gone is ſafe.) No man in his wits can think *this day of grace* is paſt with him while Chriſt is offered him, or while there is a Bible or Preacher or Chriſtians about him. 3. Sometime by the *day of grace*, is meant, *The certain time which we are ſure of as our own*. And ſo it is only the *preſent* minute that is the time of *grace*: that is, we cannot before-hand be ſure of another minute; But yet the next minute when it is come is as much the *time* of *grace* as the former was. 4. Sometime by the *day of grace* is meant the *Time in* which God *actually worketh and giveth grace*; and that is no more than the *day* of *our Converſion*. And in this ſenſe to have the day of grace paſt is a happineſs and comfort, that is, that the day is paſt in which we were converted. 5. And ſometime by the *Day of grace* is meant that *day in which God moveth the hearts of the impenitent more ſtrongly* towards converſion than formerly he did; And this is it that Divines mean when they talk of the day of Grace being paſt with Men before their death: that is, Though *Anſw.* When the day of Grace is paſt.

Though such have never a Day of effectual Grace, yet *their Motions were stronger towards it*, than hereafter they shall be, and they were fairer for Conversion, than after when they are gone further from it. This is true, and this is all: And what's this to a Soul that is *willing* to come in, and ignorantly questioneth whether he shall be accepted, because the Day of Grace is past?

Obj. 2. §. 13. Obj. 2. *But Christ saith*, Luke 19. 42. *If thou hadst known in this thy Day*——

Answ. *Answ.* That was the Day of the *Offers of Grace by Preaching*: We grant that Nations have but their day of enjoying the Gospel, which they may shorten by sinning it away.

Obj. 3. §. 14. Obj. 3. *But it's said of* Esau, *that afterward when he would have inherited the Blessing he was rejected, for he found no place of Repentance, tho' he sought it carefully with Tears*, Heb. 12. 17. *It seems then that Repentance in this life may be too late.*

Answ. It seemeth to be *Isaac*'s Repentance which *Esau* found no Place for: But if it be spoken of the unacceptableness of his own Repentance, when it was too late, it signifieth not that any Man's is too late in this Life as to Salvation.

Answ. It's true, that *Esau*'s time for the Blessing was past as soon as *Isaac* had given it to *Jacob*. When he had sold his *Birth-right* it was too late to recal it, for the *Right* was made over to his Brother: And it was not Repentance and Cries and Tears that could recal the right he had sold, nor recal the words that *Isaac* had spoken: But this doth not prove that our day of Grace doth not continue till Death, or that any Man repenteth before his Death shall be rejected, as *Esau*'s Repentance was: The Apostle neither saith nor meaneth any such thing: The sense of his Words are only this much [*Take heed lest there be any so prophane among you as to set so light by the Blessings of the Gospel, even Christ and life eternal, as to part with them for a base Lust or transitory thing, as* Esau *that set more by a Morsel of Meat than by his birth right: For let them be sure that the time will come (even the time mentioned by Christ*, Matth. 25. 10, 11. *when the Door is shut and the Lord is come) when they will dearly repent it, and then, as it was with* Esau *when the Blessing was gone, so it will be with them when their Blessing is gone, Repentance and Cries and Tears will be too late: For the Gospel hath its Justice and Terrors as well as the Law.* This is all in the Text; but there is no Intimation that our day of Grace is as short as *Esau*'s hope of the Blessing was.

Obj. 4. §. 15. Obj. 4. Saul *had but his time, which when he lost he was forsaken of God.*

Answ. *Answ. Saul*'s Sin provoked God to reject *him* from being King of *Israel*, and to appoint another in his stead: But if *Saul* had repented he had been saved after that, though not restored to the Crown: And it's true, that as God withdrew from him the Spirit of Government, so many before death by the greatness of their Sins, cause God to forsake them so far as to withhold those Motions and Convictions, and Fears and Disquietments in Sin which sometimes they had, and to give them over to a *reprobate mind*, *Rom.* 1. 28. to commit all *Uncleanness with greediness*, and glory in it as being *past feeling*, Eph. 4. 18, 19. If it be thus with you, you *would be no better*, you *would not* be recovered, you think Sin is best for you, and hate all that would reform you.

Obj. 5. §. 16. Obj. 5. *It is said*, 2 Cor. 6. 2. *Behold now is the accepted time, behold now is the Day of Salvation.* And Heb. 3. 7, 12, 13. *To day if you will hear his Voice, harden not your hearts— lest any of you be hardened by the Deceitfulness of Sin.*

Answ. *Answ.* This saith no more than that the *present time* is the *best*, yea the only *certain time*; and we are not sure that the day of Salvation will continue any longer, because death may cut us off: But if it do not, yet Sin is a hardening thing, and the longer we sin, the more it hardneth: yea God may withhold the Motions of his Spirit, and leave us to our selves, to the hardness of our Hearts: And thus he doth by thousands of wicked Persons, who are left in Impenitency and Hatred of the truth: But most certainly if those Men repented they might be saved, and the very Reason why they have not *Christ* and *Life* is still because they will not consent.

§. 17. Direct. 6. *Understand by what help and strength it is that the Obedience to the Gospel must be performed: Not meerly by your own strength, but by the Help of Grace and Strength of Christ: If he have but made you willing, he will help you to perform the rest.* You are not by this Covenant to be a *Saviour* and *Sanctifier* to your selves, but to *consent* that *Christ* be your *Saviour*, and the *Holy Spirit* your *Sanctifier*. You might else despair indeed if you were left to that which you are utterly unable to do. Though you must *work out you own Salvation with Fear and Trembling, it is he that worketh in you to will and to do of his good Pleasure*, Phil. 2. 13. *Dir.* 6.

§. 18. Direct. 7. *Understand well the difference between mortal Sins and Infirmities, that you may not think that every Sin is a sign of death or graceleſsness; but may know the difference between those sins which should make you think your selves unjustified, and those Sins which only call for particular Humiliation, being such as the justified themselves commit.* Tho' in the Popish sense we take no sin to be *venial*, that is, which in it self is *properly no Sin*, nor *deserveth death* according to the Law of Works; yet the distinction between *mortal* and *venial* Sin, is of very great Necessity; that is, between Sins which prove a Man in a state of death, or unjustified, and sins which consist with a state of Grace and Justification; between Sins which the Gospel pardoneth not, and those which it pardoneth, that is, all that stand with true Repentance. There are some sins which every one that *repenteth* of them, doth so forsake as to cease committing them: And there are some lesser Sins, which they that repent of them *do hate* indeed, but yet frequently renew, as our defective degrees in the Exercise of Repentance it self, *faith, love, trust*, fear, obedience: Our vain Thoughts and Words; some sinful Passions; Omissions of many duties of thought, affection, word or deed towards God or Man; some minutes of time over-slip us; Prayer and other duties have a sinful coldness or remissness in them, and such like. Many such sins are fitly called *Infirmities* and *Venial*, because they consist with *Life*, and are forgiven: It is of great use to the peace of our Consciences to discern the difference between these two, for one sort require a *Conversion to another state*, and the other require but a *particular Repentance*, and where they are *unknown* are forgiven *without particular* Repentance, because our *general Repentance* is *virtually* though *not actually particular as to them.* One sort are cause of judging our selves ungodly; and the other sort are only cause of filial Humiliation: Any one may see the great need of discerning the difference; but yet it is a matter of very great Judgment doctrinally to distinguish them, much more actually to discern them in every Instance in your selves. The way is to know first what is the Condition of the New Covenant, and of absolute necessity to Salvation or Justification: And then every Sin that is inconsistent with that *condition* is mortal, and the rest that are consistent and do consist with it are *venial*, or but *Infirmities*: As *Venial* signifieth only that *sort of Sin which is pardonable and may consist with true Grace*, so a *Venial Sin* may be in an unsanctified Person materially, where it is not *pardoned*; that is, *e. g.* his wandring thought, or passion, is a sin of that sort that in the Godly is consistent with true Grace: But as *Venial* signifieth a *Sin that is pardoned*, or *pardonable without a Regeneration or Conversion into a State of Life from a State of Death*, so *Venial Sin* is in no unregenerate unjustified Person, but is only the *Infirmities* of the Saints; and thus I here speak of it. In a word, *that Sin which actually consisteth with habitual Repentance, and with* *Dir.* 7. *De quâ vide Tract. Rob. Sarotnii Of Mortal and Venial Sin.*

hatred of it so far that you had rather be free from it than commit or keep it, and which consisteth with an unfeigned consent to the Covenant, that God be your Father, Saviour and Sanctifier, and with the Love of God above all, is but an Infirmity or Venial sin. But to know from the *nature of the sin*, which those are, requireth a Volume by it self to direct you only.

Dir. 8. §. 19. Direct. 8. *Understand how necessary a faithful Minister of Christ is in such cases of danger and difficulty to be a guide to your Consciences; and open your case only to them, and place so much confidence in their judgment of your state, as their office and abilities and faithfulness do require, and set not up your timerous darkned perplexed judgments above theirs in cases where they are fitter to judge.* Such a *Guide* is necessary both as appointed *by Christ* who is the Author of his *office*, and in regard of the *greatness* and *danger* and *difficulty* of your case. Do you not *feel* that you are insufficient for your selves, and that you have need of help? sure a soul that is tempted to *Despair* may easily feel it. You are very proud or blindly self-conceited if you do not. And you may easily know that Christ that appointed them their *office*, requireth that they be both *used* and *trusted* in their office, as far as reason will allow. And where there is *no office*, yet *Ability* and *faithfulness* deserve and require credit of themselves. Why else do you trust *Physicians* and *Lawyers* and all *Artificers* in their several Professions and arts as far as they are reputed *able* and *faithful*? I know no man is to be believed as infallible as God is; but man is to be believed as *man*: And if you will *use* and *trust* your *spiritual guide* but *so far* as you *use* and *trust your Physician* or *Lawyer*, you will find the great benefit if you choose aright.

Dir. 9. §. 20. Direct. 9. *Remember when you have sinned how sure and sufficient and ready a remedy you have before you, in Jesus Christ and the Covenant of Grace; and that it is Gods design in the way of Redemption, not to save any man as innocent, that none may glory, but to save men that were first in sin and misery, and fetch them as from the gates of Hell, that Love and mercy may be magnified on every one that is saved, and grace may abound more by the occasion of sins abounding*, Rom. 5. 15, 20. Not that any should *continue in sin because grace hath abounded*: *God forbid*, Rom. 6. 1. But that we may magnify that grace and mercy which hath abounded above our sins; and turn the remembrance of our greatest sins to the admiration of that great and wonderful mercy. To *magnify mercy* when we see the greatness of our sin, and to *Love much because much is forgiven*, this is to please God, and answer the very design and end of our Redemption: But to *magnifie sin and extenuate mercy*, and to say, My sin is greater than can be forgiven, this is to please the Devil, and to cross Gods design in the work of our Redemption. Is your disease so great that no other can cure it? It is the fitter for Christ to honour his office upon, and God to honour his Love and mercy on. Luk. 7. 47. John 5. 40. Do but *come to him that you may have life*, and you shall find that no greatness of sin past, will cause him to refuse you, nor no infirmities which you are willing to be rid of, shall cause him to disown you or cast you out. Luk. 15. 20, 22, 23. The Prodigal is not so much as upbraided with his sins, but finds himself before he is aware, in his Fathers arms, cloathed with the best Robes, the Ring and Shoes, and joifully entertained with a Feast. Remember that there is *enough* in *Christ*, and the *promise* to pardon and heal all sins which thou art willing to forsake.

Dir. 10. §. 21. Direct. 10. *Take heed of being so blind or Proud in thy Humility, as to think that thou canst be more willing to be a Servant of Christ, than he is to be thy Saviour, or more willing to have Grace than God is to give it thee, or more willing to come home to Christ, than he is to receive and welcome thee.* Either thou art *willing* or *unwilling* to have *Christ* and *grace*, to be sanctified and freed from sin: If thou be *willing* Christ and his grace shall certainly be thine: Indeed if thou wouldst have *Pardon* without *Holiness*, this cannot be, nor is there any promise of it: But if thou wouldst have Christ to be thy Saviour and King, and his Spirit to be thy Sanctifier, and hadst rather be perfect in *Love* and *Holiness* than to have all the *Riches* of the World, then art thou in *sincerity* that which thou wouldst be in perfection: Understand that God accounteth thee to be what thou truly *desirest* to be. The great work of Grace lieth in the renewing of the *will*: If the *will* be found, the *Man* is found. I mean not the conquered uneffectual *Velleity* of the wicked, that wish they could be free from *Pride*, sensuality, gluttony, drunkenness, lust and covetousness, without losing any of their beloved honour, wealth or pleasure; that is, when they think on it as the way to Hell they like not their sin, but wish they were rid of it, but when they think of it as pleasing their fleshly minds, they love it more, and will not leave it, because this is the *prevailing thought* and *will*. So *Judas* was unwilling to sell his Lord, as it was the betraying of the innocent, and the way to Hell, but he was *more willing* as it was the way to get his hire. So *Herod* was unwilling to kill *John Baptist* as it was the murder of a Prophet: but his *willingness* was the *greater*, as it was the pleasing of his Damosel, and the freeing himself from a troublesome reproover. But if thy *willingness* to have Christ and perfect Holiness be *more* than thy *unwillingness*, and more than thy *willingness* to keep thy sin, and enjoy the honour, wealth and pleasures of the world, then thou hast an undoubted sign of uprightness, and that Love to Grace, and desire after it, which nothing but Grace it self doth give. And if thou art thus *willing*, it is great wrong to Christ to doubt of *his willingness*. For, 1. He is a greater lover of Holiness than thou art; and therefore cannot come behind thee, in being *willing* of thy *Holiness*. 2. He is more merciful to thee, than thou art to thy self: His Love and Mercy is beyond thy measure. 3. He hath *begun* to thee, and fully shewed his *Willingness* first. He died to prepare thee a full Remedy: he hath drawn up the Covenant: he hath therein expressed his own Consent, and intreateth thine: he is the first in consenting, and is a Suiter to thee. Never Sinner did yet begin to him in the world. Never any was willing of the match before him: His general Offer of mercy, and Covenant tendered to all, doth shew his Willingness before they can shew theirs, by their Acceptance. Never Man over-went him in Willingness and was more *willing* than he. Take this sinner, as Gods infallible truth. If the Match break between Christ and thee, and thou be lost, it shall not be through his *refusal*, but through thine: And it cannot break any other way, no not by the craft or force of all the Devils in Hell: but either because Christ is unwilling or because *thou* art *unwilling*; And on *Christ* part it shall never break. And therefore if thou be *willing* the match is made; and there is no danger but lest thy heart draw back. If thou art not *willing*, why complainest thou for want of that which thou *wouldst not have?* If thou *art willing*, the Covenant is then made, for Christ is more willing, and was willing first.

Dir. 11. Deut. 6.6, 7, 8. & 11. 18, 19, 20. §. 22. Direct. 11. *Write out those Sentences that contain the Sense and Substance of the Gospel, and often read them. Write them on thy very Chamber Walls, and set them still before thine eyes; and try whether they agree with the words of him that temptеth thee to despair:* such as these which I here transcribe for thee, Joh. 3. 16. *God so loved the World that he gave his only begotten Son, that whosoever believeth*

lieveth in him should not perish, but have everlasting life——v. 19. *This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil,* 1 John 5. 10, 11, 12. *He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son: And this is the record, that God hath given to us eternal life and this life is in his Son: He that hath the Son hath life; and he that hath not the Son of God hath not life.* John 1. 11, 12. *He came unto his own, and his own received him not: but to as many as received him, to them gave he power to become the Sons of God, to them that believe on his name.* Rev. 22. 17. *Let him that is athirst come, And whoever will let him take the water of life freely.* John 5. 40. *And ye will not come unto me, that ye may have life.* John. 6. 37. *All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out.* Joh. 7. 37. *If any man thirst, let him come to me and drink,* Luk. 14. 17. *Come, for all things are now ready.* And read oft *Luke* 15.

Dir. 12. Eph. 4. 1. §. 23. Direct. 12. *Distinguish between sin seen and felt, and sin reigning unto death; that you may not be so blinded as to think your sin greatest or your condition worst, when your sight and feeling of it is greatest.* To *see* and *feel* your *sin* and *misery* is at least the ordinary preparation for recovery. To be *dead* is to be *past feeling*: They that are most forsaken of God are most *willing* of their present condition, and most love their sin, and hate holiness and all that would reform them, and if they have power, will persecute them as enemies.

Dir. 13. §. 24. Direct. 13. *Think not that the troublesome strivings and temptations which weary you are the worst condition or a sign of the victory of sin.* It is rather a sign that you are not yet forsaken of God, while he beareth witness in you against sin, and is yet following you with his dissuasives. *Paul* saith, Gal. 5. 15. *For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.* Read Rom. 7. from 14. to the end.

Dir. 14. §. 25. Direct. 14. *Understand the Difference between weak grace and no grace, that you may not think every want of grace is a sign of total gracelessness.* When you have opened in your complaints a long Catalogue of weaknesses, consider whether yet there be not a true *desire* to be *better*; and some degree of life with all these?

Dir. 15. §. 26. Direct. 15. *Think well of the excellency of the least degree of special grace,* that it is a *seed of glory; the beginning of life eternal; the Divine nature, and the image of God,* and of greater worth than all the learning, wealth and honour in the world: And be not unthankful for so great a mercy, because you have not more.

Dir. 16. §. 27. Direct. 16. *Make conscience of observing the grace and mercy received as well as the Wants remaining and the sins committed, and of the thankful Remembrance and Mention of mercy, as much as the humble* mention of sin. Think as oft of mercy as of *sin: Talk* of it as much to others: and mention it to God as much in prayer: This is your plain duty: If you will not do it, your *wilful unthankfulness* for what you have received, may well leave you in distress without the comfort of it.

Dir. 17. §. 28. Direct. 17. *Let your Thoughts of Gods Goodness bear some Proportion with your Thoughts of his Knowledge and his Power.* And then you will not be so apt to entertain false suspicions of it, and think of him as a *man-hater*, like the Devil, nor to run away from him, that is the infinite most attractive Good.

Dir. 18. §. 29. Direct. 18. *Record the particular kindnesses to thy self, by which God hath testified his particular Love to thee: that they may stand as near and constant witnesses of his mercy and readiness to do thee good, against thy excessive fearfulness and despair.*

Dir. 19. §. 30. Direct. 19. *Think how few there are in the World so likely for mercy as thy self: Look* not only on a few that are better than thy self; but think how *five* parts of the world are open Infidels and Heathens; and of the sixth part that are Christians, how few are Reformed from Popish and Barbarous ignorance and superstition: and among *Protestants*, how small is the number of them that are less in *Love with* sin than thy self? I know that many wicked men abuse this comparison to presumption: But I know also that a Christian may and must use it against *Despair*, and not think of God and the Redeemer, as if he would save so few as are next to none at all.

Dir. 20. Psal. 33. 18. & 42. 5. & 43. 5. & 147. 11. & 71. 14. §. 31. Direct. 20. *Remember that God commandeth faith and hope, and forbiddeth unbelief and despair, and that it is your sin: And will you sin more when you have sinned so much already?* What if you see no other reason why you should *Hope*, and why you should not *despair* but Gods command? Is not that enough? I charge you in the name of God *obey him and despair not. Sin* not wilfully thus against him, *Psal.* 146. 5. & 31. 24. *Rom.* 8. 24. & 15. 4, 13. *Col.* 1. 23. 1 *Thes.* 5. 8. *Heb.* 3. 6. & 6. 11, 18, 19. *Tit.* 1. 2. *Hope* is your duty: and dare you plead against duty? *Despair* is your sin, and will you justify it? Yea consider what a deal of comfort is in this: For if there were no hope of your salvation, God would never have made it your *Duty* to hope, nor forbidden you to *despair*. He doth not bid the *Devils* nor the damned *Hope* as he doth you: He forbiddeth not them to *despair* as he doth you: There is cause for this: He would have done it, if your condition were as *Hopeless* as theirs is.

Dir. 21. §. 32. Direct. 21. *If God forbid you to Despair, it's certainly the Devil that biddeth it.* And *will you knowingly obey the Devil?* What if the Devil perswaded you to it openly with his own mouth? would you not know that it is bad which such an Enemy draweth you to? Methinks this should be a very great comfort to you, to think that it is the *Devil* that perswadeth you to despair? For that proveth that you *should not* despair; and that proveth that your case is not desperate but hopeful.

Dir. 22. §. 33. Direct. 22. *Think whither it tendeth: to despair is to give up all hopes of your Salvation: and when you have no hope you will use no means:* for to what purpose should a man seek for that which he hath no hopes to find? And so when this weight is taken off, all the wheels stand still: The meaning of the Devil hath two parts, the first is, *Do not hear, nor read, nor pray, nor seek advice, nor talk any more about it with good people, for there is no hope.* And the next part is, either *make away thy self*, or else *sin boldly and take the pleasure of sin while thou maist; for there is no hope of any better.* And dost thou think that either of these is from God? Or is it for thy good? What is the meaning of all, but *cast away thy soul?* While thou hopest, thou wilt seek, and use some means; but to cast away hope is to cast away all. And hast thou so far lost self-love as to be thy self the doer of such a deed?

Dir. 23. §. 34. Direct. 23. *Think what a wrong thou dost to the Father, the Saviour and the Sanctifier of souls, to think so poorly and despairingly of his grace, as if it were not able to prevail against thy sin: and to obscure us the glory of his redemption; and to believe the Devil in his slandering, extenuating and dishonouring that in God, which he will have most glorified by sinners?*

Dir. 24. §. 35. Direct. 24. *Bethink thee what one Person thou canst name in all the world, that ever perished or was rejected, that was willing in this Life to be saved*

ved and Sanctified by Chriſt, and had rather have Chriſt and perfect Holineſs than the treaſures or pleaſures of the world. Name me any one ſuch perſon if thou canſt: but I am ſure thou canſt not: And doſt thou fear that which never was done to any one; or think that Chriſt will begin with thee?

Dir. 25. §. 36. Direct. 25. *Up man and be doing, and reſolve in deſpight of the Devil that thou wilt wait on God in the uſe of means, and caſt thy ſelf on Chriſt, and if thou periſh thou wilt periſh there:* Do this, and thou ſhalt never periſh. Thou canſt not do worſe than *Deſpair* and give up all; nor canſt thou pleaſe the *Devil* more, nor diſpleaſe God more, nor wrong Chriſt and the *ſpirit* more. Thou art certain that thou canſt loſe nothing by truſting thy ſoul on Chriſt, and hoping in him, and patiently uſing his means: Do but this, and *hope* ſhall ſave thee, when Satan by deſpair would damn thee.

Dir. 26. §. 37. Direct. 26. *Underſtand in what time and order it is that Chriſt giveth his grace and ſaveth his people from their ſins: that he doth it not all at once but by degrees, and taketh all the time of this preſent life to do it in:* As able as your Phyſician is he will not finiſh the cure till your life be finiſhed. The next life is the ſtate of abſolute perfection: All things are imperfect here: Deſpair not therefore of all that you have not yet attained: Your ſin may be more mortified yet, and your grace yet more ſtrengthened. If it be done before you come to judgment it's well for you: Do your part in daily diligence: Do you plant and water, and he will give the increaſe. Read more of this before, *Part* 2. againſt Melancholy.

CHAP. VIII.

Directions for the Government of the Senſes.

PART I.

General Directions for the Government of the Senſes (by a Life of Faith).

§. 1. THE moſt wiſe and gracious God, having been pleaſed to conſtitute us of *Soul* and *Body*, that our nobler part in its preparation and paſſage to a nobler ſtate, might have a Companion and Inſtrument ſuited to the lower Place and Employment, through which it is to paſs, hath appointed our *Senſes* not only for the exerciſe and Helps of Life, and the Management of our inferiour Actions, and the communication of his inferiour mercies, but alſo to be the common paſſage to the fantaſie, and ſo to the mind, and to be ſerviceable to our rational powers, and help, in our ſervice of our Maker, and communion with him in his higher gifts. To theſe ends all our *Senſes* ſhould be uſed; as being capable of being ſanctified and ſerviceable to God. But ſin made its entrance by them, and by ſin they are now corrupted and vitiated with the body, and are grown inordinate, violent and unruly in their appetite; and the rational Powers having loſt and forſaken God their proper End and chiefeſt Object, have hired or captivated themſelves to the ſenſitive appetite, to ſerve its ends. And ſo the ſenſitive appetite is become the ruling faculty in the unſanctified, and the ſenſes the common entrance of ſin, and Inſtruments of Satan: and though the work of grace be primarily in the Rational Powers, yet ſecundarily the lower powers themſelves alſo are ſanctified, and brought under the Government of a *renewed Mind* and *Will*, and ſo reſtored to their proper uſe. And though I cannot ſay that Grace immediately maketh any alteration on the *Senſes*, yet *mediately* it doth, by altering the *Mind*, and ſo the *Will*, and then the *imagination*, and ſo the *ſenſitive appetite*, and ſo *in exerciſe*, the ſenſe it ſelf. We ſee that Temperance and Chaſtity do not only reſtrain, but take down the Appetite from the rage and violence which before it had: Not the *natural appetite*, but the *ſenſitive*, ſo far as it is ſinful.

§. 2. The *Sanctifying* and *Government* of the *ſenſes* and their *appetite*, lieth in two parts: Firſt, In *guarding* them againſt the entrance of ſin: and Secondly, In uſing them to be the entrance of *good* into the Soul. But this later is ſo high a work that two few are skilled in it? and few can well perform the other.

§. 3. Direct. 1. *The principal part of the work is about the ſuperiour Faculties, to get a well informed judgment, and a holy and confirmed Will; and not about the ſenſe it ſelf.* *Reaſon* is dethroned by ſin: and the *will* is left unguided and unguarded to the *rapes* of ſenſual violence. *Reaſon* muſt be reſtored, before ſenſe will be well governed; for what elſe muſt be their immediate *Governour*? It is no ſin in Brutes to live by *ſenſe*, becauſe they have not *Reaſon* to rule it: And in *man* it is ruled *more* or *leſs*, as *reaſon* is more or leſs reſtored: When *Reaſon* is only cleared about things temporal (as in Men of worldly wiſdom) there ſenſe will be maſtered and ruled as to ſuch *temporal ends*, as far as they require it. But where *Reaſon* is *ſanctified*, there *Senſe* is ruled to the ends of ſanctification, according to the meaſure of grace. *Dir.* 1.

§. 4. Direct 2. *It is only the high eternal things of God and our Salvation, objectively ſettled in the Mind and Will, and become as it were connatural to them, and made our Ruling End and Intereſt, that can ſuffice a true and holy Government of the Senſes.* Lower things may muzzle them, and make men *ſeem* temperate and ſober as far as their *honour*, and *wealth*, and health, and life require it: But this is but ſtopping a gap, while moſt of the hedge lyeth open, and engaging the *Senſe* to ſerve the *Fleſh*, the *World* and the *Devil*, in a handſome, calm and leſs diſhonoured way, and not ſo filthily and furiouſly as others. *Dir.* 2.

§. 5. Direct. 3. *The main part of this Government in the exerciſe, is in taking ſpecial care that no ſenſitive good be made the ultimate end of our deſire, nor ſought for it ſelf, nor reſted in, nor delighted in too much; but to ſee that the Soul (having firſt habitually fixed on its proper higher end and happineſs) do direct all the actions of every ſenſe (ſo far as it falls under Deliberation and choice) to ſerve it remotely to thoſe holy ends.* For the *ſenſe* is not *ſanctified*, if it be not uſed to a *holy end*, and its *object* is not ſanctified to us, if it be not made ſerviceable to *more holy Objects*. A meer negative reſtraint of ſenſe for common ends, is but ſuch as thoſe *ends* are for which it's done. When the *eyes*, and *ears*, and *taſte*, and *feeling* are all *taught* by reaſon to ſerve God to his glory and our ſalvation, then and never till then they are well governed. *Dir.* 3.

§. 6. Direct. 4. *To this End the conſtant uſe of a lively belief of the Word of God and the things unſeen of the other world, muſt be the firſt and principal means by which our Reaſon muſt govern every ſenſe, both as to their reſtraint and their right employment:* And therefore *living by ſight*, and *living by faith* are oppoſed in Scripture, 2 Cor. 5. 7. For *we walk by faith, not by ſight:* that is, *ſight* and *ſenſe* is not our principal guiding faculty, but ſubſervient to *faith*; nor the objects of *ſight* the things which we principally or ultimately ſeek or ſet by, but the objects of *faith:* As it is before expounded, 2 Cor. 4. 18. *While we look not at the things which are ſeen, but at the things which are not ſeen: For the things which are ſeen are temporal, but the things which are not ſeen are eternal.* Therefore *Faith* is deſcribed to be the *Subſtance of things hoped for*, and *the evidence of things not ſeen*, Heb. 12. 1. *Believing* is to a Chriſtian inſtead of *ſeeing*; becauſe he knoweth by Gods teſtimony, that the things *believed* are true, though they are *unſeen*. And you *Dir.* 4.

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know that the *objects of ſenſe* are all but trifles, to the great aſtoniſhing objects of faith. Therefore if *faith* be *lively*, it muſt needs prevail and over rule the *ſenſes*, becauſe its *objects* utterly cloud and make nothing of the tranſitory objects of ſenſe. Therefore the Apoſtle *John* ſaith, 1 John 5. 4. *Whatſoever is born of God overcometh the world: And this is the victory that overcometh the world, even our faith.* And *Moſes by ſeeing him that is inviſible*, overcame the deſires of *Ægypts* treaſures, and the *fear* of the *wrath of the King*, Heb. 11. 26, 27. *Having reſpect to the recompence of reward. Stephen* eaſily bore his cruel death, when *he ſaw Heaven opened*, and *Chriſt ſtanding at the right hand of God*, Acts 7. 56. I dare appeal to that man that is moſt *ſenſual*, and ſaith, *I am not able to deny my appetite, or rule my ſenſes*, whether he would not *be able* if he did but ſee at the ſame time what's done in the other world? If he ſaw Heaven, and Hell, the glorified and the damned, and ſaw the Majeſty of that God who commandeth him to forbear, would he not be able to let alone the Cup, the Diſh, the Harlot, the Sport, which is now ſo powerful with him? I would not thank the moſt beaſtly ſenſualiſt among you, to live as temperately (as to the act) as the ſtricteſt Saint alive, if he did but ſee the worlds which departed ſouls now ſee. It is not poſſible but it would overpower his ſenſual deſires: Yea, and call off thoſe ſenſes to ſerve him in ſome enquiry what he ſhould do to be ſaved. Therefore if *Believing* the *unſeen world*, be *inſtead* of *ſeeing* it with our eyes, it's moſt certain that the means to overcome *ſenſuality* is *faith*, and lively *Belief* muſt rule our ſenſes.

Dir. 5. §. 7. Direct. 5. *The more this Belief of God and glory doth kindle Love to them, the more effectual it will be in the Government of the ſenſes.* Our common Proverb ſaith, *Where the Love is, there is the Eye.* How readily doth it follow the heart! *Love* will not alter the *ſenſe* it ſelf, but it commandeth the *Uſe* of all the *ſenſes*. It will not clear a dim decayed ſight; but it will command it what to look upon. As the ſtronger love of one diſh, or one ſport, or one company, will carry you from another which you love more faintly; ſo the Love of God, and Heaven, and Holineſs, will carry you from the captivity of all ſenſual things.

Dir. 6. §. 8. Direct. 6. *It muſt be well conſidered how powerful and dangerous things ſenſible are, and how high and hard a work it is in this our depraved earthly ſtate to live by faith upon things unſeen, and to rule the ſenſe and be carryed above it: that ſo the ſoul may be awakened to a ſufficient fear and watchfulneſs, and may fly to Chriſt for aſſiſtance to his faith.* It is no ſmall thing for a man *in fleſh*, to live *above fleſh*. The way of the ſouls reception and operation, is ſo much by the ſenſes here, that it's apt to grow too familiar with things ſenſible, and to be ſtrange to things which it never ſaw. It's a great work to make a man in fleſh, to deny the pleaſures which he *ſeeth*, and *taſteth*, and *feeleth*, for ſuch pleaſures as he only *heareth* of; and heareth of as never to be enjoyed till after death, in a world which ſenſe hath no acquaintance with. O what a glory it is to *faith* that it can perform ſuch a work as this! How hard is it to a weak believer! And the ſtrongeſt find it work enough. Conſider this that it may awake you, to ſet upon this work with that care, that the greatneſs of it requireth, and you may live by faith above a life of *ſight* and *ſenſe*: For it is this that your Happineſs or miſery lyeth on.

Dir. 7. §. 9. Direct. 7. *Senſe muſt not only be kept out of the Throne, but from any participation in the Government, and we muſt take heed of receiving it into our counſels, or treating with it, or hearing it plead its cauſe, and we muſt ſee that it get nothing by ſtriving, importunity, or violence, but that it be governed deſpotically and abſolutely, as the Horſe is governed by the Rider.* For if the Government once be *halved* between *ſenſe* and *reaſon*, your lives will be *half beſtial*: And when *Reaſon* ruleth not, *Faith* and *Grace* ruleth not: For *faith* is to *reaſon*, as *ſight* to the *eye*: There are no ſuch Beaſts in human ſhape, who lay by *all the uſe of Reaſon*, and are governed by *ſenſe* alone (unleſs it be *idiots or madmen*) But *ſenſe ſhould* have *no part* of the Government at all: And where it is *chief* in power, the Devil is there the unſeen Governour. You cannot here excuſe your ſelves by any plea of *neceſſity* or *conſtraint*. For though the ſenſe be *violent* as well as *enticing*, yet God hath made the *Reaſon* and *Will* the *abſolute Governours* under him; and by all its rebellion and violence, *ſenſe* cannot *depoſe* them, nor force them to *one ſin*, but doth all the miſchief by procuring their *conſent*. Which is done ſometime by affecting the *fantaſie* and *paſſions* too deeply with the *pleaſure* and alluring ſweetneſs of their objects, that ſo the higher faculties may be drawn into *conſent*; and ſometime by *wearying* out the reſiſting *mind* and *will*, and cauſing them to remit their oppoſition, and relax the reins, and by a *ſinful privation* of reſtraint, to permit the ſenſe to take its courſe: A head-ſtrong Horſe is not ſo *eaſily* ruled, as one of a tender mouth, that hath been well ridden: And therefore though it be in the power of the Rider to rule him, yet ſometime for his *own eaſe* he will looſe the reins; and a Horſe that is uſed thus by a ſlothful or unſkilful Rider, to have his will when ever he *ſtriveth*, will *ſtrive* when ever he is croſſed of *his will*; and ſo will be the Maſter. As ill-bred Children that are uſed to have every thing given 'em which they *cry* for, will be ſure *to cry* before they will be croſt of their deſire. So it is with our *ſenſitive appetite*; If you *uſe* to ſatisfie it when it is *eager* or *importunate*, you ſhall be *maſtered* by its *eagerneſs* and *importunity*: And if you *uſe* but to *regard* it over much, and *delay* your commands till *ſenſe* is heard and taken into counſel, it's two to one but it will prevail; or at leaſt will be very *troubleſome* to you, and prove a traytor in your boſome, and its temptations keep you in continual danger. Therefore be ſure that you never looſe the reins, but keep ſenſe under a conſtant government, if you love either your *ſafety* or your *eaſe*.

Dir. 8. §. 10. Direct. 8. *You may know whether Senſe, or Faith and Reaſon be the chief in Government, by knowing which of their objects is made your chiefeſt End, and accounted your Beſt, and loved, and delighted in, and ſought accordingly: If the objects of ſenſe be thus taken for your Beſt and End, then certainly ſenſe is the chief in Government: But if the objects of faith and Reaſon, even God and life eternal be taken for your Beſt and End, then faith and reaſon are the ruling power.* Though you ſhould uſe never ſo great *underſtanding* and *policy* for *ſenſual* things, (as Riches, and Honour, and worldly greatneſs, or *fleſhly* delights) this doth not prove that *Reaſon* is the ruling power; but proveth the more ſtrongly that *ſenſe* is the Conquerour, and that *Reaſon* is depraved and captivated by it, and truckleth under it, and ſerveth it as a voluntary ſlave: And the greater is your learning, wit and parts, and the nobler your education, the greater is the victory and Dominion of *ſenſe*, that can ſubdue, and rule, and ſerve it ſelf by parts ſo noble.

Dir. 9. §. 11. Direct. 9. *Though ſenſe muſt be thus abſolutely ruled, its proper power muſt neither be diſabled, prohibited, nor denyed.* You muſt keep your Horſe *ſtrong* and *able* for his works though not *head ſtrong* and *unruly!* And you muſt not keep him from the uſe of his *ſtrength*, though you grant him not the *Government*. Nor will you *deny* but that he may be *ſtronger* than the *Rider*, though the Rider have the *ruling power*: He hath more of the power called δυναμις, *natural power*, though the ἐξουσία be yours.

yours. So it is here, 1. No man muſt *deſtroy* his bodily *ſenſe*: The *quickeſt ſenſe* is the beſt ſervant to the ſoul, if it be not headſtrong and too impetuous. The *Body* muſt be *ſtricken* ſo far as to be *kept under and brought into ſubjection*, 1 Cor. 9. 27. but not be diſabled from its ſervice to the ſoul: 2. Nor muſt we forbid or forbear the exerciſe of the *ſenſes*, in ſubordination to the exerciſe of the *inferior* ſenſes, *Heb.* 4. 14. It is indeed a *ſmaller loſs* to part with a *right hand* or a *right eye*, than with our ſalvation: But that proveth not that we are put to ſuch ſtreights, as to be neceſſitated to either (unleſs perſecution put us to it): 3. Nor muſt we deny the certainty of the *ſenſitive apprehenſion*, when it keepeth its place; as the Papiſts do that affirm it neceſſary to ſalvation to believe that the *ſight* and *taſte*, and *ſmell*, and *feeling* of all men in the world, that take the Sacrament, are certainly deceived, in taking that to be *Bread* and *Wine* which is not ſo. For if all the *ſenſes* of all men though never ſo *ſound* and *rational*, be certainly deceived in this, we know not when they are not deceived, and there can be no certainty of *faith* or *knowledge*: For if you ſay that the Church telleth us that ſenſe is deceived in this, and only in this: I anſwer, if it be not firſt granted that *ſenſe* (as ſo ſtated) is certain in its apprehenſion, there is no certainty then that there is a Church, or a man, or a world, or what the Church ever ſaid, or any member of it: And if *ſenſe* be ſo *fallible*, the *Church* may be deceived, who by the means of *ſenſe* doth come to all her knowledge. To deny *faith* is the property of an *infidel*: To *deny Reaſon* is to deny *Humanity*, and is fitteſt for a mad man, or a *Beaſt* (if without *reaſon*, *reaſon* could be denyed): But to deny the certainty of *ſenſe* it ſelf, and of *all* the *ſenſes* of all *ſound men*, and that about the proper *objects* of *ſenſe*, this ſheweth that *ambition* can make a *Religion*, which ſhall bring man quite below the Beaſts, and make him a Muſhrome, that *Rome* may have ſubjects capable of her Government, and all this under pretence of honouring faith, and ſaving ſouls: Making God the deſtroyer of nature in order to its perfection, and the *deceiver* of nature in order to its edification.

Deny not ſenſe with the Papiſts.

Dir. 10. §. 12. Direct. 10. *Senſe muſt not be made the Judge of matters that are above it, as the proper objects of faith and reaſon: Nor muſt we argue negatively from our ſenſes in ſuch caſes, which God in nature never brought into their Court.* We cannot ſay, that there is no God, no Heaven, no Hell, no Angels, no ſouls of men, becauſe we *ſee* them not: We cannot ſay, I ſee not the Antipodes, nor other Kingdoms of the world; and therefore there is no ſuch place: So we ſay as well as the Papiſts, that *ſenſe* is no Judge whether the *ſpiritual body* of Chriſt be preſent in the Sacrament, no more than whether an Angel be here preſent: But *ſenſe* with *reaſon* is the Judge whether *Bread* and *Wine* be there preſent, or elſe humane underſtanding can judge of nothing. Chriſt would have had *Thomas* to have *believed* without *ſeeing*, and *feeling*, and bleſſeth thoſe that neither *ſee* him, nor *feel*, and yet *believe*; but he never bleſſeth men for believing *contrary* to the *ſight*, and *feeling*, and *taſte* and all that have ſound ſenſes and underſtandings in the world. Their inſtance of the Virgins conception of Chriſt, is nothing contrary to this: For it belongeth not to *ſenſe* to judge whether a Virgin may conceive: Nor will any wiſe mans *Reaſon* judge, that the Creator who in making the world of nothing was the only cauſe, cannot ſupply the place of a *partial ſecond* cauſe in Generation: They might more plauſibly argue with *Ariſtotle* againſt the Creation it ſelf, that *ex nihilo nihil fit*: But as it is paſt doubt, that the *infallibility* of *ſenſe* is nothing at all concerned in this, ſo it is ſufficiently proved by Chriſtians, that God can *create* without any pre-exiſtent matter. *Reaſon* can ſee much *further* than *ſenſe* by the help of *ſenſe*; and yet much further by the help of *Divine Revelation* by *faith*. To argue *Negatively* againſt the concluſions of *Reaſon* or *Divine Revelation*, from the meer negation of *ſenſitive apprehenſion* is to make a *Beaſt* of *man*. We muſt not be ſo *irrational* or *impious*, as to ſay, that there *is* nothing but what we have ſeen, or felt, or taſted, *&c.* If we will believe others who have *ſeen them*, that there are other parts of the world, we have full Reaſon to believe the ſealed teſtimony of God himſelf, that there are ſuch ſuperior worlds and powers as he hath told us: We have the uſe of *ſenſe* in *hearing*, or *ſeeing Gods Revelation*; and we have no more in receiving mans report of thoſe Countreys which we never ſaw.

§. 13. If they will make it the Queſtion, whether the *ſenſe* may not be deceived; I anſwer, we doubt not by *diſtance* of the objects, or diſtempers, or diſproportions of *it ſelf* or the *Media*, it may: But if the ſenſe it ſelf, and all the *means* and objects have their natural ſoundneſs, aptitude and diſpoſition, it is a contradiction to ſay it is *deceived*: for that is to ſay it is not the *ſenſe* which we ſuppoſe it is: If God *deceive* it thus, he maketh it another thing. It is no more the ſame nor will admit the ſame definition. But however, it is moſt evident, that the *ſenſes* being the firſt entrance or inlet of knowledge, the *firſt certainty* muſt be there, which is preſuppoſed to the certain judgment of the intellect: But if *theſe err*, all following certainty which ſuppoſeth the certainty of the ſenſes is deſtroyed: And this error in the firſt *reception* (like an error in the *firſt concoxion*) is not rectified by the ſecond. And if God ſhould thus leave all men under a fallibility of *ſenſe*, he ſhould leave no *certainty* in the world; and I deſire thoſe that know the definition of a lye to conſider whether this be not to feign God to lye in the very frame of nature, and by conſtant lyes to rule the world, when yet it is impoſſible for God to lye. And if this Blaſphemy were granted them, yet it would be mans duty ſtill to judge by ſuch ſenſes as he hath about the objects of ſenſe: For if God have made them fallible we cannot make them better: Nor can we create a *Reaſon* in our ſelves which ſhall not preſuppoſe the judgement of *ſenſe*, or which ſhall ſupply its ordinary natural defects. So that the *Roman faith* of Tranſubſtantiation, denying the reality of *Bread* and *Wine*, doth not only unman the world, but bring man lower than a Beaſt, and make ſenſe to be no ſenſe, and the world to be governed by natural deceit or lyes, and baniſh all certainty of *faith* and *reaſon* from the Earth: And after all, (with ſuch wonderful enmity to charity as maketh man liker the Devil, than elſe could eaſily be believed) they ſentence all to Hell that believe not this; and decree to burn them firſt on earth, and to *depoſe Temporal Lords* from their Dominions, that favour them, or that will not exterminate them from their Lands, and ſo abſolve their Subjects from their Allegiance, and give their Dominions to others. All this you may read in the third Canon of the *Lateran* General Council under *Innocent* 3.

§. 14. Direct. 11. *Look not upon any object of ſenſe with ſenſe alone, nor ſtep not in it, but let reaſon begin where ſenſe doth end, and always ſee by faith or reaſon the part which is inviſible, as well as the ſenſible part by ſenſe. By that which is ſeen collect and riſe up to that which is unſeen.* If God had given us an *eye*, or *ear*, or *taſte*, or *feeling*, and not a *mind*, then we ſhould have exerciſed no other faculty but what we had. But ſure he that hath given us the *higer faculty* requireth that we uſe it as well as the lower. And remember that they are not meer co-ordinate faculties, but the *ſenſitive* faculty is *ſubordinate* to the *Intellectual*: And accordingly that which the *ſenſible creature* objectively revealeth through the *ſenſe* unto *Dir.* 11.

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the *Intellect*, is something to which things *sensible* are *subordinate*. Therefore if you stop in *sensible things*, and see not the *Principle* which animateth them, the *Power* which ordereth and ruleth them, and the *End* which they are *made* for, and must be used for, you play the Beasts; you see nothing but a *dead carkass* without the Soul, and nothing but a useless senseless thing. You know nothing indeed to any purpose: no not the *creature it self*; while you know not the *use* and *meaning* of the creature, but separate it from its *Life*, and *Guide*, and *End*.

Dir. 12. §. 15. Direct. 12. *First therefore see that you ever look upon all things sensible as the products of the Will of the invisible God, depending on him more than the Sunshine doth upon the Sun; and never see or taste a Creature separatedly from God.* Will you know what a *plant* is, ann know not that it is the *earth* that beareth and nourisheth it? Will you know what a *Fish* is, and yet be ignorant that he liveth in the Water? Will you know what a branch or fruit is, and yet not know that it groweth on the Tree? The *nature* of things cannot be known without the knowledge of their Causes, and respective parts: It is as no *knowledge* to know incoherent Scraps and Parcels: To know a hand as no part of the *body*, or an *eye* or *nose* without knowing a *head*; or a *body* without knowing its *life* or soul, is *not to know it*; for you make it another thing. It is the difference between a wise man and a fool, that *Sapiens respicit ad plura, insipiens ad pauciora*: A wise man looketh comprehensively to things as they are conjunct, and takes all together, and leaveth out nothing that is useful to his end; but a fool seeth one thing and overseeth another which is necessary to the true knowledge or use of that which he seeth: see God as the *Cause* and *Life* of every thing you see: As a carkass is but a ghastly sight without the soul, and quickly corrupteth and stinketh when it is separated; so the Creature without God is an unlovely sight, and quickly corrupteth and becomes a snare or annoyance to you: God is the beauty of all that's beautiful, and the strength of all that's strong, and the Glory of the Sun, and all that is glorious, and the wisdom of all that's wise, and the goodness of all that's good, as being the only *original total cause* of all. You play the Brutes, when you see the creature, and over-look its *Maker*, from whom it is, whatsoever it is. Will you see the *Dial*, and overlook the *Sun*. Remember it is the use of every *Creature* to shew you *God*, and therefore it is the use of every *sense* to promote the knowledge of him.

Dir. 13. §. 16. Direct. 13. *See God as the Conductor, Orderer and Disposer of all the Creatures, according to their natures, as moved necessarily or freely: and behold not any of the motions or events of the World, without observing the interest, and over-ruling hand of God.* *Sense* reacheth but to the effects and events; but *Reason* and *faith* can see the first cause and disposer of all. Again, I tell you, that if you look but on the particles of things by sense, and see not God that setteth all together, and doth his work by those that never dream of it, you see but the several wheels and parcels of a Clock, or Watch, and know not him that made and keepeth it, that setteth on the Poise, and winds it up, to fit his ends. *Joseph* could say, *God sent me hither when* his *Brethren* sold him into *Ægypt*; And *David* felt his *Father*'s Rod in *Shimei*'s curse.

Dir. 14. §. 17. Direct. 14. *See God the end of every creature; how all things are ordered for his Service; and be sure you stop not in any creature, without Referring it to a higher end*: Else as I have oft told you, you will be but like a Child or illiterate person, who openeth the Book, and admireth the workmanship of the Printer, and the order and well forming of the *Letters*, but never mindeth or understandeth the *subject*, *sense* or *end*. Or like one that looketh on a comely picture, and never mindeth either him that made it, or him that is represented by it. Or like one that gazeth on the sign at an inn-door, and praiseth the Workmanship, but knoweth not, that it is set there to direct him to entertainment and necessaries within. And this folly and sin is the greater, because it is the very end of God in all his works of Creation and Providence, to reveal himself by them to the intellectual world: And must God shew his *Power*, and *Wisdom*, and *Goodness* so wonderfully in the frame of the creation, and in his daily general and particular providence? and shall man that daily seeth all this, overlook the intended use and end? and so make all his glorious work as nothing, or as lost to him? *Sense knoweth* no *End* but its own *Delight*, and the *natural* felicity of the *Sensitive* creature, such as things *sensibly* afford: But *Reason* must take up the work where sense doth end its stage, and carry all home to him that is the *End* of all. *For OF Him, and THROUGH Him, and TO Him are all things, to whom be Glory for ever.* Amen. Rom. 11. 36.

Dir. 15. §. 18. Direct. 15. *Besides the General Use and Ultimate end of every creature, labour for a clear acquaintance with the particular use and nearer End of every thing which you have to do with, by which it is serviceable to your Ultimate end: And suppose still you saw that special use as subserving your highest End, as the Title written upon each creature.* As suppose upon your *Bible* it were written, *The Word of the Living God to acquaint me with himself and his Will that I may please, and glorify, and enjoy him for ever.* And upon your Godly friend suppose you saw this Title written, *A Servant of God that beareth his Image, and appointed to accompany and assist me in his service unto life everlasting.* Upon your *meat* suppose you saw this Title written, *The Provisions of my Father sent me as from my Saviours hands not to gratify my sensuality, and serve my inordinate desires, but to refresh and strengthen my body for his Service in my Passage to everlasting life.* So upon your Cloaths, your Servants, your Goods, your Cattle, your Houses and every thing you have, inscribe thus the proper use and end.

Dir. 16. §. 19. Direct. 16. *Know both the final and the mediate danger, of every thing that you have to do with: and suppose you still see them written upon every thing you see.* The *final danger* is *Hell*; The *mediate danger* in *general* is *sin*: But you must find *what sin* it is that *this creature* will be made a *Temptation* to by the *Devil* and the *Flesh*. As suppose you saw written upon *money* and *riches*, *The bait of Covetousness and all evil to pierce me through with many sorrows and then to damn me*: And suppose you saw written upon *great Buildings*, and *estates*, and *honours*, and *attendance*, *The great price which the devil would give for souls, and the baits to tempt men, to the inordiate Love of fleshly pleasures, and to draw their hearts from God and Heaven to their damnation*: Suppose you still saw written upon *Beauty* and *tempting actions and attire*, *The Bait of lust, by which the Devil corrupteth the minds of men to their damnation*: Suppose you saw written on the *Play-house Door*, *The Stage of the Mountebank of Hell, who here cheateth men of their precious time, and enticeth them to vanity, luxury and damnation, under pretence of instructing them by a nearer and more pleasant way than Preachers do*: The like I say of *Gaming*, *Recreations*, *Company*: See the *particular snare* in all.

Dir. 17. §. 20. Direct. 17. *To this end be well acquainted with your own particular inclinations and distempers; that you may know what Creature is like to prove most dangerous to you, that there you may keep the strictest watch.* If you be subject to *pride*, keep

most from the *baits* of *Pride*, and watch most cautelously against them. If you be subject to *Covetousness*, watch most against the baits of Covetousness; If you are inclined *to lust*, away from the sight of alluring Objects. The knowledge of your *Temper* and *Disease*, must direct you both in your *diet* and your *Physick*.

Dir. 18. §. 21 Direct. 18. *Live as in a constant course of obedience; and suppose you saw the Law of God also written upon every thing you see.* As when you look on any tempting Beauty; suppose you saw this written on the forehead, [*Thou shalt not lust: Whoremongers and Adulterers God will judge: They shall not enter into the Kingdom of God:*] See upon the forbidden *dish* or *cup* the prohibition of God, [*Thou shalt not eat, or drink this*]: See upon *money* and *riches* this written, [*Thou shalt not covet*]: See upon the face of all the world, [*Love not the World, nor the things that are in the world: If any Man love the world, the Love of the Father is not in him.*] Thus see the *Will* of God on all things.

Rom. 7. 7. Mat. 5. 28. Ephes. 5. 5. Heb. 13. 4. 1 Joh. 2. 15.

Dir. 19. §. 22. Direct. 19. *Make not the Objects of Sense over tempting and dangerous to your selves; but take special care as much as in you lieth, to order all so, that you may have as much of the Benefit, and as little of the Snare of the creature as is possible.* Would you not be *gluttonous pleasers* of your *appetite?* Choose not then too full a Table, nor over-pleasant tempting drinks or dishes, and yet choose those that are most useful to your health. Would you not *over-love* the *world*, nor your present house, or lands, or station: Be not too instrumental your selves in guilding or dulcifying your bait! If you put in the sugar, the Devil and the flesh will put in the *poyson*. Will you make all as *pleasant* and *lovely* as you can, when you believe that the *overloving* them is the greatest danger to your salvation? Will you be the greatest tempters to your selves, and then desire God not to lead you into temptation.

Dir. 20. §. 23. Direct. 20. *Let not the tempting object be too near your Sense: For nearness enrageth the sensitive appetite and giveth you an opportunity of sinning.* Come not too near the fire if you would not be burnt (And yet use prudence in keeping the *usefulness* of it for *warmth*, though you avoid the *burning*:) *Distance* from the *snares* of pride, and lust, and Passion, and other sins, is a most approved remedy: and *Nearness* is their strength.

Dir. 21. §. 24. Direct. 21. *Accustom your souls to frequent and familiar exercise about their invisible Objects, as well as your senses about theirs:* And as you are *daily* and *hourly* in *seeing*, and *tasting*, and *hearing* the *creature*, so be not *rarely* in the humble adoration of him that appeareth to you in them. Otherwise *use* will make the *creature* so familiar to you, and disuse will make God so strange, that by degrees you will wear your selves out of his acquaintance, and become like carnal sensual men, and live all by sense, and forget the holy exercise of the life of Faith.

Dir. 22. § 25 Direct 22. *Lose not your humble Sense of the badness of your hearts, how ready they are as tinder, to take the fire of every temptation: and never grow fool-hardy and confident of your selves.* For your *holy fear* is necessary to your *watchfulness*, and your *watchfulness* is necessary to your escape and safety: *Peters* self confidence betrayed him to deny his Lord. Had *Noah* and *Lot* and *David* been more afraid of the sin, they had been like to have escaped it. It is a part of the Character of the beastly Hereticks that *Jude* declaimeth against, that they were *spots in their Feasts of Charity, when they feasted with* the Church, *feeding themselves without fear*, verse 12. When the knowledge or sense of your *weakness* and *sinful* inclination is gone, then *fear* is gone, and then *safety* is gone, and your *fall* is near.

PART II.

Particular Directions for the Government of the Eyes.

§. 1. Direct. 1. *Know the Uses that your sight is given you for:* As, 1. To *see the Works of God*, that thereby your Minds may *see* God himself. 2. To read the *word of God*, that therein you may perceive his mind. 3. To see the *Servants* of God whom you must Love; and the *poor* whom you must *relieve* or pity, and all the *visible* objects of your duty: To conduct your body in the discharge of its office about all the matters of the world: And in special often to look up towards Heaven, the place where your blessed Lord is Glorified, and whence he shall come to take you to his glory.

Dir. 1. Prov. 3. 21. Luk. 11. 34. Mat. 6. 22. Psal. 145. 15. Psal. 123. 2. 3. Prov. 23. 27.

§. 2. Direct. 2. *Remember the sins which the eye is most in danger of, that you may be watchful and escape.* 1. You must take heed of a *Proud*, and *lofty, and scornful eye*: which looketh on your selves with admiration, and delight, as the *Peacock* is said to do on his *tail*, and on others as below you with slighting and disdain. 2. You must take heed of a *lustful wanton eye*, which secretly carrieth out your heart to a befooling piece of dirty flesh, and stealeth from Beauty and Ornaments a spark to kindle that fire which prepareth for everlasting fire. 3. Take *heed of a greedy covetous eye*, which with *Achan* and *Gehezi looketh* on the bait to tempt you to unlawful *love* and *desire*, and to bring you by their sin unto their ruine. 4. Take heed of a *Luxurious, Gluttonous and drunken eye*; which is looking on the forbidden fruit, and on the *tempting dish*, and the *delicious cup*, till it have provoked the Appetite of that greedy Worm, which *must* be pleased, though at the rate of thy damnation. 5. Take heed of a *gazing wandering Eye*, which like a vagrant hath no home, nor work nor master, but gaddeth about to seek after death, and find out matter for temptation: Prov. 17. 24. *Wisdom is before him that hath Understanding, but the eyes of a fool are in the Ends of the Earth.* 6. Take heed of an *envious eye*, which looketh with dislike and discontent at the Prosperity of others, especially such as stand cross to your own interest: Matth. 20. 15. *Is thine eye evil because I am good?* It is the *envious eye*, that in Scripture most usually is called by the Name of an evil Eye, πονηρὸς ὀφθαλμὸς. It is an *Eye* that would *see Evil* rather than good upon another: as Deut. 15. 9. *Lest thy Eye be Evil against thy poor Brother*, &c. *Prov.* 23. 6. it is an eye that grudgeth another any thing that is ours. So Prov. 28. 22. Mar. 7. 22. 7. Take heed of a passionate cruel eye that kindleth the *hurting* or reviling fire in thy breast, or is kindled by it: that fetcheth matter of rage or malice from all that displeaseth thee in another. 8. Take heed of a self conceited and censorious eye, that looketh on all the actions of another with quarrelling, undervaluing, censure or reproach. 9. Take heed of a fond and *fanciful eye*, that falls in *Love too much* with Houses, or Friend, or Child, or Goods, or whatsoever pleaseth it. 10. Take heed of a sleepy sluggish eye, that is shut to good, and had rather sleep than *watch*, and *read*, and *pray*, and labour. 11. Abhor a malignant eye, which looketh with hatred on a *godly man*, and upon the holy assemblies and communion of Saints, and upon holy actions; and can scarce see a man of exemplary *zeal* and *holiness*, but the heart riseth against him, and could wish all such expelled or cut off from the earth. This is the heart that hath the Image of the Devil in most lively colours; he being the *Father* of such, as Christ calleth him, *John* 8. 44. 12. Abhor an *Hypocritical eye*, which is lifted up to Heaven, when the heart is on earth, on lusts, on honours, on sports or pleasure, or plotting mischief against the just.

Prov. 21. 10. See Dr. *Hammond* on Mat. 6. 22. Prov. 22. 9. Ezek. 10. 5. Isa. 13. 18. Prov. 28. 27. Matth. 7. 3. Luk. 6. 41. Prov. 6. 4. Psa. 35. 21. Psal. 10. 8. Psal. 36. 1. Matth. 6. 22, 23. Luk. 11. 34.

juſt. Know the evil and danger of theſe diſeaſes of the Eye.

Dir. 3. §. 3. Direct. 3. *Remember that the Eye being the nobleſt, and yet the moſt dangerous Senſe, muſt have the ſtricteſt Watch. Sight is often* put in Scripture for all the Senſes: And *living* by Sight is oppoſed to *living* or *walking* by Faith. 2 Cor. 5. 7. *We walk by Faith, not by Sight.* And a ſenſual Life is called a *walking in the ways of our Heart and in the Sight of the Eyes*, Eccleſ. 11. 9. An *ungoverned Eye* doth ſhew the Power of the ungoverned Senſes. Abundance of *Good* or *Evil* entreth in by theſe Doors: All lieth open if you guard not theſe.

Dir. 4. §. 4. Direct. 4. *Remember that as your Sin or Duty, ſo your Sorrow or Joy do depend much on the Government of your Eyes:* And their preſent Pleaſure is the common way to after Sorrow. What a Flood of Grief did *David* let into his Heart by one unlawful Look?

Dir. 5. §. 5. Direct. 5. *Remember that your Eye is much of your Honour or Diſhonour, becauſe it is the Index of your Minds:* You ſee that which is next the *Mind* it ſelf, or the moſt immediate *Beam* of the inviſible Soul, when you ſee the Eye. How eaſily doth a *wandring Eye*, a *wanton Eye*, a *proud Eye*, *a luxurious Eye*, a *malicious Eye*, a *paſſionate Eye*, bewray the Treaſure of Sin which is in the Hearts? Your Soul lieth opener to the View of others in your *Eye*, than in any other part: Your very Reputation therefore ſhould make you watch.

Prov. 23. 29.

Dir. 6. §. 6. Direct. 6. *Remember that your Eye is of all the Senſes moſt ſubject to the Will, and therefore there is the more of Duty or Sin in it:* For *Voluntarineſs* is the Requiſite to *Morality*, both *good* and *evil.* Your *Will* cannot ſo eaſily command your *Feeling*, *Taſting*, *Hearing* or *Smelling*, as it can your *Sight*; ſo eaſily can it *open* or *ſhut* the *Eye* in a moment, that you are the more unexcuſable if it be not govern'd: For all its Faults will be proved the more *voluntary. Cham* was curſed for not turning away his Eyes from his Father's ſhame, and *Shem* and *Japhet* bleſſed for doing it. The Righteous is thus deſcribed, *Iſa.* 33. 15. *He that ſtoppeth his Ears from hearing of Blood, and ſhutteth his Eyes from ſeeing Evil; he ſhall dwell on high*, &c. Mens Idols which they are commanded to caſt away, are called, *The abomination of their eyes*, Ezek. 20. 7. *Covetouſneſs* is called, *The Luſt of the Eyes*, 1 John 2. 16. It's ſaid of the Unclean, that they have *Eyes full of Adultery*, 2 Pet. 2. 14. And as *Sin* ſo *Puniſhment* is placed on the *Eye:* Iſa. 5. 15. *The Eyes of the loſty ſhall be humbled*: Yea the whole Bodies of the Daughters of *Zion* are threatned to be diſhonoured with Nakedneſs, Scabs, and Stink, and Shame, becauſe they walked with *wanton Eyes*, *haughtily* and *mincing as they go*, &c. *Iſa.* 3. 16.

Pſal. 6. 7. Lam. 3. 48, 49, 51.

Dir. 7. §. 7. Direct. 7. *Therefore let believing Reaſon and a holy reſolved fixed Will, keep a continual Law upon your Eyes, and let them be uſed as under a conſtant Government:* This *Job* calleth, the *making a Covenant with them*, Job 31. 1. Leave them not a Liberty; as if a *Look* had nothing in it of *Duty* or *Sin*; or as you might look on what you would. Will you go to fooliſh tempting Plays, and gaze on vain alluring Objects, and think there is *no harm* in all this? Do you think your *Eye* can't *ſin* as well as your *Tongue*? Undoubtedly it's *much Sin* that is both committed *by it*, and entreth at it: Keep away therefore from the Bait, or command your *Eye* to turn away.

Dir. 8. §. 8. Direct. 8. *Remember ſtill how much more eaſie and ſafe it is to ſtop ſin here at the Gates and Outworks, than to beat it out again when it is once got in:* If it have but *tainted* your very *Fantaſie* or *Memory* (as tempting Sights will almoſt unavoidably do) it hath there ſpawned the matter for a Swarm of vain and ſinful *Thoughts*: It is almoſt impoſſible to rule the *Thoughts* without ruling the *Eye*: And then the *Paſſions* are preſently tainted; and the *Citadel* of the *Heart* is taken before you are aware. You little know when a *luſtful Look*, or a *covetous Look* beginneth the Game, to how ſad a Period it tendeth. Many a horrid Adultery, and Murther, and Robbery, and Wickedneſs, hath begun but with a *Look*? A *Look* hath begun that, which hath brought many a thouſand to the Gallows, and many Millions to Hell.

Dir. 9. §. 9. Direct. 9. *Keep both Eye and Mind employed in continual Duty, and let them not be idle, and have Leiſure to wander upon Vanity.* Idleneſs and Neglect of *ſpiritual* and *corporal Duty* is the Beginner and the Nurſe of much Senſuality. Let your *ſpiritual Work* and your lawful bodily Labours take up your Time and Thoughts, and command and keep your Senſes in their Services.

Dir. 10. §. 10. Direct. 10. *Beg daily of God the Preſerving Aſſiſtance of his Grace and Providence*: Of his *inward Grace* to *confirm* you and aſſiſt you in your Reſolutions and Watch, and of his *Providence* and gracious *Diſpoſals* of you, and Objects to keep the *Temptations* from before your Eyes? And when others will run and go on purpoſe, to gaze on vain or tempting Shews, or to admire like Children the Vanities of the playful pompous World, do you go to God with *David*'s Prayer, *Pſal* 119. 37. *Turn away mine Eyes from beholding Vanity: and quicken me in thy way:* And imitate him Ver. 148. *Mine Eyes prevent the Night Watches, that I might meditate in thy Word.* And make every Look a Paſſage to thy Mind, to carry it up to God, and pray, *Pſal.* 119. 18. *Open thou mine Eyes that I may behold the wondrous things out of thy Law.* Obſerve theſe, with the *general Directions* fore-named.

PART III.

Directions for the Government of the Ear.

Dir. 1. §. 1. Direct. 1. IMploy your Ears in the Duties which they were made for: And to that end underſtand thoſe Duties: Which are as followeth. 1. *To be the Organ of Reception of ſuch Communications from others*, as is neceſſary for our Converſe in the World, and the duties of our ſeveral Relations and Vocations. 2. To hear the Word of God delivered publickly by his appointed Teachers of the Church. 3. To hear the Counſel of thoſe that privately adviſe us for our Good: And the Reproofs of thoſe that tell us of our Sin and Danger. 4. To hear the Praiſes of God ſet forth by his Church in publick, and particular Servants in private. 5. To hear from our Anceſtors and the Learned in Hiſtory, what hath been done in the Times before us. 6. To hear the Complaints and Petitions of the Poor and Needy and Diſtreſſed, that we may compaſſionate them, and endeavour their Relief. 7. To be the paſſage for Grief and Hatred to our Hearts, by the ſinful Words which we hear unwillingly.

Gen. 49. 2. Exo. 19. 9. Deu. 1. 16 & 4. 10. & 5. 1, 25, 27. & 31. 13. Prov. 1. 8. & 19, 20. 27. & 22. 17. Eccleſ. 5. 1. & 7. 5. Jam. 1. 19. Iſa. 66. 4. & 65. 12. & 30. 9. Ezek. 12. 2 Mal. 2. 2. Act. 3. 23. Lev. 5. 1. Deut. 13. 12.

Dir. 2. §. 2. Direct. 2. *Know which are the Sins of the Ear, that you may avoid them.* And they are ſuch as follow. 1. A *careleſs Ear*, which heareth the Word of God, and the private Exhortations of his Servants, as if it heard them not. 2. A *ſottiſh ſleepy Ear*, that heareth the Word of God but as a confuſed Sound, and underſtandeth not, nor *feeleth* what is heard. 3. A *ſcornful Ear*, which deſpiſeth the Meſſage of God, and the Reproofs and Counſel of Men, and ſcorneth to be reproved or taught. 4. An *obſtinate ſtubborn Ear*, which regardeth not Advice or will not yield. 5. A *prophane* and *impious Ear*, which loveth to hear Oaths and Curſes, and prophane and blaſphemous Expreſſions. 6. A *carnal Ear*, which loveth to hear of *fleſhly* things, but ſavoureth not the Words which ſavour of Holineſs. 7. An *airy hypocritical Ear*, which loveth more the Muſick and Melody, than the Senſe and ſpiritual Elevation

of the Soul to God; and regardeth more the Numbers and Compoſure and Tone, than the *Matter* of Preaching, Prayer, or other ſuch Duties; and ſerveth God with the *Ear*, when the Heart is far from him. 8 A *curious Ear*, which nauſeateth the moſt profitable Sermons, Prayers or Diſcourſes, if they be not accurately ordered and expreſſed, and ſlighteth or loſeth the offered Benefit, for a (modal) Imperfection in the Offer, or the Inſtrument! and caſteth away all the Gold, becauſe a Piece or two did catch a little Ruſt: And perhaps quarrelleth with the ſtyle of the ſacred Scriptures, as not exact or fine enough for its Expectations. 9. An *itching Ear*, which runs after Novelties, and a heap of Teachers, and liketh ſomething *extraordinary* better than things *neceſſary*. 10. A *ſelfiſh* Ear, which loveth to hear all that tends to the Confirmation of its own Conceits, and to be flattered or ſmoothed up by others, and can endure nothing that is croſs to its opinions. 11. A *proud Ear*, which loveth its own Applauſe, and is much pleaſed with its own Praiſes, and hateth all that ſpeak of him with mean undervaluing Words. 12. A *peeviſh impatient Ear*, which is nettled with almoſt all it heareth, and can endure none but ſilken Words, which are oiled and ſugared and fitted by Flattery, or the loweſt Submiſſion, to their froward Minds; and is ſo hard to be pleaſed, that none but Graduates in the Art of Pleaſing can perform it. 13. A *bold preſumptuous Ear*, which will hear falſe Teachers and Deceivers in a proud Conceit and Confidence of their own Abilities to diſcern what is true and what is falſe. 14. An *ungodly Ear*, that can eaſily hear the Reproach of Holineſs, and ſcorns at the Servants and Ways of Chriſt. 15. A *neutral indifferent Ear*, that heareth either Good or Evil, without much Love or Hatred, but with a dull and cold Indifferency. 16. A *diſſembling temporizing Ear*, which can complyingly hear one ſide ſpeak for Holineſs, and the other ſpeak againſt it, and ſuit it ſelf to the Company and Diſcourſe it meets with. 17. An *uncharitable Ear*, which can willingly hear the Cenſures, Backbitings, Slanders, Revilings, that are uſed againſt others, yea againſt the beſt. 18. An *unnatural Ear*, which can eaſily and willingly hear the Diſhonour of their *Parents*, or other near Relations, if any carnal Intereſt do but engage them againſt their Honour. 19. A *rebellious diſobedient Ear*, which hearkeneth not to the juſt Commands of Magiſtrates, Parents, Maſters, and other Governours, but hearkeneth with more Pleaſure to the Words of ſeditious Perſons that diſhonour them. 20. A *filthy, unclean, adulterous Ear*, which loveth to hear filthy ribbald Speeches, and Love-ſongs, and Romances, and laſcivious Plays, and the Talk of wanton Luſt and Dalliance. 21. A *ſelf-provoking Ear*, that hearkeneth after all that others ſay againſt them, which may kindle Hatred or Diſlike or Paſſion in them. 22. A *buſie meddling Ear*, which loveth to hear of other Mens Faults, or Matters which concern them not, and to hearken to Tatlers and Carry-tales and Make bates, and to have to do with evil Reports. 23. A *timerous, cowardly, unbelieving Ear*, which trembleth at every Threatning of Man, tho' in a Cauſe which is God's, and he hath promiſed to juſtifie. 24. An *idle Ear*, which can hearken to idle time-waſting Talk, and make the Sins of Twatlers your own. All theſe ways (and more) you are in danger of ſinning by the *Ear*, and becoming Partakers in the Sins of all whoſe ſinful Words you hear, and of turning into Sin the Words of God and his Servants, which are ſpoken for your Good.

Dir. 3. When hearing Evil is a Sin.

§. 3. Direct. 3. *Know when the hearing of Evil, and not hearing Good is your Sin*; that is, 1. When it is not out of any *impoſed Neceſſity*, but of your *voluntary Choice*: And when you *might avoid* it upon *lawful Terms*, without a *greater Hurt*, and will not. 2. When you *hate not the Evil*, which you are neceſſitated to hear, and *love not* the *Good* which through *Neceſſity* you cannot hear; but your Hearts comply with your *Neceſſities*. 3. When you ſhew not ſo much *Diſowning* and Diſlike of the Evil which you hear, as you might do, without an Inconvenience greater than the Benefit; but make it your own by ſinful Silence or Compliance. 4. When you are preſumptuous and fearleſs of your Danger.

Dir. 4. The Danger of Hearing.

§. 4. Direct. 4. *Know wherein the Danger of ſuch ſinful Hearing lieth.* As, 1. In diſpleaſing God, who loveth not to ſee his Children harken to thoſe that are abuſing him, nor to ſee them playing too boldly about Fire or Water, nor to touch any ſtinking or defiling thing, but calls to them, *Come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you.* 2 *Cor.* 6. 16, 17, 18. 2. It is dangerous to your *Fantaſie* and *Memory*, which quickly receiveth hurtful Impreſſions by what you hear: If you ſhould hear *provoking* Words, even againſt your Wills, yet it's hard to eſcape the receiving of ſome hurtful Impreſſion by them: And if you hear laſcivious filthy Words againſt your wills (much more if willingly) it's two to one but they leave ſome Thoughts in your Minds which may gender unto further Sin. And it is dangerous to your *Paſſions* and *Affections*, leſt they catch Fire before you are aware. And it is dangerous to your *Underſtandings*, leſt they be perverted and ſeduced; and to your *Wills*, leſt they be turned after Evil, and turned away from Good; and, alas, how quickly is all this done? 3. It is dangerous to the *Speaker*, leſt your *voluntary Hearing* encourage him in his Sin, and hinder his Repentance. 4. And it is diſhonourable to God and Godlineſs.

Dir. 5. When you are called into ill Company.

§. 5. Direct. 5. *Do your beſt to live in ſuch Company where you ſhall hear that which is goood and edifying, and to eſcape that Company whoſe Conference is hurtful and corrupt.* Run not your ſelves into this Temptation: Be ſure you have a *Call*, and your Call muſt be diſcerned, 1. By your *Office* and *Place*, whether any Duty of your Office or Relation bind you to be there. 2. By your *Ends*; whether you be there as a Phyſician to do them good (as Chriſt went among Sinners) or to do the Work of your proper Calling; or whether you are there out of a carnal, manpleaſing or temporizing Humour? 3. By the meaſure of your Abilities to attain thoſe Ends. 4. By the meaſure of your Danger to receive the Infection. 5. By the Quality of your Company, and the Probability of *Good* or *Evil* in the Event.

Dir. 6.

§. 6. Direct. 6. *When you are called into ill Company, go fortified with defenſive and offenſive Arms, as foreſeeing what Danger or Duty you are like to be caſt upon.* Foreſee what Diſcourſe you are like to hear, and accordingly prepare your ſelves: Let your firſt Preparation be to preſerve *your ſelves* from the hurt, and your *next* Preparation to confute the Evil, and convince the ſinful Speaker, or at leaſt to preſerve the endangered Hearers, if you have *Ability*, and *Opportunity*. If you are to hear a ſeducing *Heretical Teacher*, there is *one kind* of Preparation to be made: If you are to hear a *beaſtly filthy Talker*, there is another kind of Preparation to be made. If you are to hear a *cunning Phariſee*, or *malignant Enemy of Godlineſs* reproach or cavil or wrangle againſt the Scriptures, or the ways of God, there is another kind of Preparation to be made: If you are to hear but the *ſenceleſs Scorns* or Railings and Bawlings of ignorant prophane and ſenſual Sots, there is another kind of Preparation to be made: To give you particular Directions for your Preparations againſt every ſuch Danger would make my Work too tedious. But remember how much lieth upon your own Preparations or Unpreparedneſs.

Dir. 7.

§. 7. Direct. 7. *Be not ſinfully wanting in good Diſcourſe your ſelves, if you would not be enſnared by bad Diſcourſe from others.* Your *good Diſcourſe* may *prevent*, or *divert*, or *ſhame*, or *diſappoint* their *evil*

evil Diſcourſe. Turn the Stream another way: And do it *wiſely*, that you expoſe not your *ſelves* and your *Cauſe* to Scorn and Laughter: And do it with ſuch Zeal as the Cauſe requireth, that you be not born down by their greater Zeal in Evil. And where it is unfit for you to ſpeak, if it may be let your Countenance or Departure ſignifie your Diſlike and Sorrow.

Dir. 8. §. 8. Direct. 8. *Specially labour to mortifie thoſe Sins, which the unavoidable Diſcourſe of your Company doth moſt tempt you to: That where the Devil doth moſt to hurt you, you may there do moſt in your own Defence.* Doth the Talk which you hear tend moſt to *Hereſie*, *Seduction*, or to turn you from the *Truth*? Study the more to be *eſtabliſhed* in the Truth: Read more Books for it; and hear more that is ſaid by wiſe and godly Men againſt the Error which you are tempted to. Is it to Profaneneſs or Diſlike of a holy Life, that your Company tempt you? Addreſs your ſelves the more to God, and give up your ſelves to Holineſs, and let your *Study* and Practiſe be ſuch as tendeth to keep your Souls in Reliſh with Holineſs, and Hatred of Sin. Is it *Pride* that their applauding Diſcourſe doth tempt you to? Study the more the Doctrine of Humiliation. Is it Luſt that they provoke you to, or is it Drunkenneſs, Gluttony, ſinful Recreations or Exceſſes? Labour the more in the Work of Mortification, and keep the ſtricteſt Guard where they aſſault you.

Dir. 9. §. 9. Direct. 9. *Be not unacquainted with the particular Weakneſſes and Dangers of your own Hearts, or any of your ſinful Inclinations:* That when you know where the Wall is weakeſt you may there make the beſt Defence. That *wanton Word* will ſet a *wanton Heart* on fire, which a *ſober Mind* doth hear with pity as a Bedlam kind of Speech. A *peeviſh paſſionate Heart* is preſently diſturbed and kindled with thoſe Words which are ſcarce obſerved by a *well-compoſed* Soul.

Dir. 10. §. 10. Direct. 10. *Hear every ſinful Word as dictated by the Devil; and ſuppoſe you ſaw him all the while at the Speaker's Elbow, putting each Word into his Mouth, and telling him what to ſay.* For it is as verily the Devil that doth ſuggeſt them all, as if you ſaw him: Suppoſe you ſaw him behind the Railer, hiſſing him on as Boys do Dogs in Fighting, and bidding him, *Call him thus or thus:* Suppoſe you ſaw him at the Malignant's Ear, bidding him, *Revile a holy Life, and ſpeak evil of the Ways and Servants of the Lord:* Suppoſe you ſaw him behind the *Wanton*, bidding him uſe ſuch *ribald Talk*, or on the *Stage* ſuggeſting it to the *Actors*, or at the Ear of thoſe that would provoke you to Paſſion, to tell them what to ſay againſt you: This juſt Suppoſition would much preſerve you.

Dir. 11. §. 11. Direct. 11. *Suppoſe you heard the End annexed to every Speech.* As when you hear one tempting you to Luſt, ſuppoſe he ſaid, *Come, let us take our Pleaſures a while, and be damned for ever:* So alſo in every word that tempteth you to any other Sin; if the *Tempter* put in the *Sin*, do you put in *God's Wrath* and *Hell*, and ſeparate not that which God hath adjoined, but with the *Serpent* ſee the *Sting*.

Dir. 12. §. 12. Direct. 12. *Obſerve when the Infection firſt ſeizeth on you*, and *preſently take an Antidote to expel it, if you love your Souls.* The Signs of Infection are, 1. When your Zeal abateth, and you grow more indifferent what you hear. 2. Next you will feel ſome little Inclination to it. 3. Next you will a little venture upon an Imitation. 4. And Laſtly, you will come to a full Conſent, and ſo to Ruin. If you feel but a Remitting of your Diſlike and Hatred, or any Filth or Tincture left on your Thoughts and Fantaſie, go preſently and ſhake them off; Bewail it to God in true Repentance, and waſh your Souls in the Blood of Chriſt, and caſt up the Poiſon by holy Reſolutions, and ſweet out the Remnant by the fervent Exerciſes of Love and Holineſs

PART IV.

Directions for Governing the Taſte and Appetite.

Tit. 1. *Directions againſt Gluttony.*

Dir. 1. §. 1. THE moſt that is neceſſary to be ſaid to acquaint you with the *Nature* and *Evil* of this Sin, is ſaid before in *Chap.* 4. *Part* 7. againſt *Fleſh-pleaſing*: But ſomething more particularly muſt be ſaid, 1. To ſhew you what is, and what is not the Sin of Gluttony. 2. To ſhew you the *Cauſes* of it. 3. The *Odiouſneſs* of it; and 4. To acquaint you with the more particular Helps and Means againſt it.

§. 2. 1. *Gluttony is a voluntary Exceſs in Eating, for the pleaſing of the Appetite, or ſome other carnal End.* Here note, 1. The *Matter*, 2. The *End* or *Effect* of this *Exceſs*. 1. It is ſometimes an *Exceſs* in *Quantity*, when more is eaten than is meet. 2. Or elſe it may be an *Exceſs* in the *delicious Quantity*, when more Regard is had to the *Delight* and *Sweetneſs* than is meet. 3. Or it may be an *Exceſs* in the *Frequency* and ordinary Unſeaſonableneſs of eating: When Men eat too oft, and ſit at it too long. 4. It may be an *Exceſs* in the *Coſtlineſs* or *Price*, when Men feed themſelves at too high rates. 5. Or it may be an *Exceſs* of *Curioſity* in the *dreſſing*, and *ſawcing*, and ordering of all. 2. And it is uſually for ſome *carnal End*; whether it may be properly called *Gluttony*, if a Man ſhould think that at a Sacrifice of Thankſgiving he were bound to *eat* inordinately, and ſo made the Service of God his End, we need not enquire, (tho' I ſee not but it may have that Name.) For that's a Caſe that is more rare; and it is undoubtedly a *Sin:* And it is Gluttony, if it be done for the *pleaſing of others* that are importunate with you. But the *common Gluttony* is when it is done for the *pleaſing* of the *Appetite*, with ſuch a *Pleaſure*, as is no Help to *Health* or *Duty*, but uſually a Hurt to *Body* or *Soul*, the *Body* being hurt by the *Exceſs*, the *Soul* is hurt by the *inordinate Pleaſure*.

So the *Iſraelties*, *Numb.* 11. loathing Manna, becauſe they muſt have Change of Diet, was a Sin of Guloſity or Gluttony: Being more for Appetite than *Health*.

Even fruitful Land, ſaith *Plutarch*, enricheth not if it coſt too much the manuring. So here.

§. 3. Yea it is a kind of *Gluttony* and *Exceſs*, when Men will not *faſt* or *abſtain* when they are required, from that which at other times they may uſe with Abſtinence and without Blame. If a Man uſe not to eat exceſſively nor deliciouſly, yet if he will not abſtain from his temperate Diet, either at a publick Faſt, or when his Luſt requireth him to take down his Body, or when his Phyſician would diet him for his Health, and his Diſeaſe elſe would be encreaſed by what he eateth, this is an *inordinate Eating* and *Exceſs*, to that Perſon, at that time. Or if the *Delight* that the Appetite hath in one ſort of Meat, which is hurtful to the Body, prevail againſt Reaſon and Health ſo with the Perſon, that he will not forbear it, it is a Degree of *Guloſity* or *Gluttony*, though for *Quantity* and *Quality* it be in *it ſelf* but *mean* and *ordinary*.

§. 4. By this you may ſee, 1. That it is not the *ſame Quantity* which is an *Exceſs* in one, which is in another. A *labouring* Man may eat ſomewhat more than one that doth *not labour*, and a *ſtrong* and *healthful* Body more than the *weak* and *ſick*: It muſt be an *Exceſs in Quantity*, as to that *particular Perſon at that time*, which is, when to pleaſe his Appetite he eateth more than is profitable to his health or duty. 2. So alſo the *Frequency* muſt be conſidered with the Quality of the Perſon: For *one Perſon* may ration[illegible] *a little and often* for his *Health*, and another may *luxuriouſly* eat oftner than is profitable to Health: Eccleſ. 10. 16, 17. *Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the Morning. Bleſſed art thou, O Land, when thy*

King

King is the Son of Nobles, and thy Princes eat in due Season, for Strength and not for Drunkenness. 3. And in point of *Costliness*, the same measure is not to be set to a *Prince* and to a *Plow-man*; that is, *luxurious Excess* in one, which may be *Temperance* and *Frugality* in another: But yet, *unprofitable Cost, which, all things considered, would do more good another way*, is *Excess* in whomsoever. 4. And in *Curiosity* of Diet, a difference must be allowed: The happier healthful Man *need* not be so curious as the Sick: And the happy Plow-man need not be so curious, as *State* and *Expectation* somewhat require the *Noble* and the *Rich* to be. 5. And for *length of time*, though unnecessary sitting out time at Meat, be a Sin in any, yet the happy *poor Man* is not obliged to spend all out so much this way, as the *Rich* may do. 6. And it is not all *Delight* in *Meat*, or *pleasing* the Appetite that is a Sin: But only that which is made *Mens End*, and not referred to a *higher End*; even when the *Delight* it self doth not tend to *health* nor *Alacrity* in duty, nor is used to that End, but to please the Flesh and tempt unto Excess. 7. And it is not necessary that we measure the Profitableness of Quantity or Quality by the *present and immediate Benefits*; but by the *more remote* sometimes; so merciful is God, that he alloweth us that which is truly for our Good, and forbiddeth us but that which doth us hurt, or at least no good. 8. All *Sin in eating* is not *Gluttony*, but only such as are here described.

As *Isaac's* pleasant Meat, *Gen.* 27. 7.

§. 5. 11. The Causes of *Gluttony* are these: 1. The chiefest is an *innordinate Appetite*, together with a *fleshly Mind* and *Will*, which is set upon *Flesh-pleasing* as its Felicity: *They that are after the flesh do mind the things of the flesh*, Rom. 8. 6, 7. This *Gulosity* which *Clemens Alexandrinus* calleth *The Throat-Devil*, and *the Belly-Devil* is the first Cause.

Non potest temperantiam laudare is, qui summum bonum ponit in voluptate. Est enim temperantia libidinum inimica. Cicero. Saith *Aristotle*, He is temperate that takes Pleasure to deny fleshly Pleasure, but he is intemperate that is troubled because he cannot have them. *Ethic. l. 2. c. 3.*

§. 6. 2. The next Cause is, *The want of strong Reason, Faith and a spiritual appetite and mind*, which should call off the Glutton, and take him up with higher Pleasures, even such as are more manly, and in which his real Happiness doth consist. *They that are after the Spirit do mind the things of the Spirit*, *Rom.* 8. 6. *Reason alone* may do something to call up a Man from this *Felicity* of a Beast, (as appeareth by the Philosophers Assaults upon the Epicures:) But *Faith* and *Love* which feast the Soul with sweeter Delicates, must do the Cure.

§. 7. 3. *Gluttony* is much increased by *Use*: when the *Appetite* is used to be satisfied, it will be the more importunate and impetuous: Whereas a *Custom* of Temperance maketh it easie, and makes *Excess* a matter of no delight but burden. I remember my self, that when I first set upon the Use of *Cornario's* and *Lessius* diet (as it is called) (which I did for a time for some special Reasons) it seem'd a little hard for two or three Days; but within a Week it became a Pleasure, and *another sort* or *more* was not desirable. And I think almost all that use *one Dish only*, and a small Quantity, do find that *more* is a *Trouble*, and not a Temptation to them: So great a matter is *Use* (unless it be with very strong and labouring Persons.)

§. 8. 4. *Idleness and want of Diligence in a Calling is a great Cause of Luxury and Gluttony*: Though *Labour* cause a healthful Appetite, yet it cureth a beastly sensual Mind: An idle Person hath leisure to think of his Guts what to eat, and what to drink, and to be longing after this and that: Whereas a Man that is wholly taken up in lawful Business, especially such as findeth Employment for the Mind, as well as for the Body, hath no Leisure for such thoughts: He that is close at his Studies, or other calling hath somewhat else to think on than his appetite.

§. 9. 5. Another Incentive of *Gluttony* is the Pride of rich Men, who to be accounted good *House-keepers*, and to live at such rates as are agreeable to their Grandeur, do make their Houses, Shops of Sin, and as bad as Ale-houses; making their Tables a Snare both to themselves and others, by *Fulness*, *Variety*, *Deliciousness*, *Costliness* and *Curiosity* of Fare: It is the *Honour* of their Houses that a Man may drink excessively in their Cellars when he please; and that their Tables have excellent Provisions for *Gluttony*, and put all that sit at them upon the Trial of their Temperance, whether a Bait so near them, and so studiously fitted, can tempt them to break the Bounds and Measure which God hath set them. It is a lamentable thing when such as have the Rule of others, and Influence on the common People, shall think their *Honour* lieth upon their *Sin*; yea upon such a *constant Course* of Sinning? And shall think it a Dishonour to them to live in sweet and wholsome Temperance, and to see that those about them do the like? And all this is either because they overvalue the Esteem and Talk of fleshly Epicures, and cannot bear the Censure of a Swine, or else because they are themselves of the same Mind, and are such as *Glory* in their Shame, *Phil.* 3. 18, 19.

Socrates *dixit, eos qui præcocia magno emerentis, desperare se ad maturitatis tempus perventuros* Laert. in Socrat. *Cum vocasset ad cœnam divites, & Zantippen modicl pudaret apparatus; Bono inquit, esto animo: Nam siquidem modesti erunt frugique, nemjam non aspernabuntur; sin autem intemperantes, nulla nobis de hisce cura fuerit.* Idem. ibid. *Aiebat alios vivere ut ederent, se autem edere ut vivat.* Ibid.

§. 10. 6. Another Incentive is the Custom of *urging* and *importuning* others to eat still more and more, as if it were a necessary Act of Friendship. People are grown so uncharitable and selfish, that they suspect one another, and think they are not welcome, if they be not urged thus to eat: And those that invite them think they must do it to avoid the Suspicion of such a sordid Mind: And I deny not but it is fit to urge any to that which is fit for them to do: And if we see that Modesty maketh them eat less than is best for them, we may perswade them to eat more. But now without any due respect to what is best for them, Men think it a necessary Complement to provoke others more and more to eat, till they peremptorily refuse it: But amongst the familiarest Friends there is scarce any that will admonish one another against Excess, and advise them to stop when they have enough; and tell them how easily it is to stop beyond their Bounds, and how much more prone we are to *exceed*, than to come short; and so *Custom* and *Complement* is preferred before *Temperance* and honest *Fidelity*. You'll say, what will Men think of us, if we should not perswade them to eat, much more if we should desire them to eat no more? I answer, 1. Regard your Duty more than what Men think of you: Prefer Virtue before the Thoughts or Breath of Men. 2. But yet if you do it wisely, the Wise and Good will think much the better of you. You may easily let them see that you do it not in sordid sparing, but in Love of Temperance and of them; if you speak but when there is need either for eating *more* or *less*; and if your Discourse be first in *general* for *Temperance*, and apply it not till you see that they need help in the Application. 3. It is undeniable that healthful Persons are much more prone to *Excess*, than to the defect in Eating, and that Nature is very much bent to Luxury and Gluttony, I think as much as to any one Sin; and it's as sure that it is a *beastly breeding odious Sin*: And if this be so, is it not clear that we should do a great deal more to help one another against such Luxury than to provoke them to it? Had we not a greater Regard to Mens Favour, and Fancies, and Reports, than to God and the Good of their Souls, the Case were soon decided.

§. 11. 7. Another Cause of *Gluttony* is, that *rich Men* are not acquainted with the true Use of Riches, nor think of the Account which they must make to

God

Hic eſt mos nobilium ante alios: Artes quæ liberales fuerunt, mechanicæ evaſere: ipſique qui bellorum duces, philoſophi, rectores urbium, ac patres patriæ eſſe ſolent, venatores, atq; aucupes fuêre, intelligas nullam eſſe reliquam ſpem ſalutis, Nobilitati tribuitur quod eſt Gulæ, aut proculdubio vanitatis: Petrarch.

God of all they have: They think that their Riches are *their own*, and that they may uſe them as they pleaſe; or that they are given them as plentiful proviſions for their fleſh, and *they* may *uſe* them for themſelves to ſatisfy their own deſires, aslong as they drop ſome crumbs or ſcraps, or ſmall matters to the poor: They think they may be ſaved juſt in the ſame way that the Rich man in *Luk. 16.* was damned; and he that would have warned his five Brethren that they come not to that place of torment, is yet himſelf no warning to his followers: They are *cloathed in purple and fine linnen* or ſilk, and *fare ſumptuouſly* or deliciouſly *every day*; *and have their good things in this life*, and perhaps think they merit by giving the ſcraps to *Lazarus* (which it's like that Rich man alſo did.) But God will one day make them know, that the Richeſt were but his Stewards, and ſhould have made a better diſtribution of his proviſions, and a better improvement of his Talents; and that they had nothing of all their riches given them for any hurtful, or unprofitable pleaſing of their Appetites, nor had no more allowance for Luxury than the poor. If they knew the Right uſe of Riches, it would reform them.

§. 12. 8. Another cauſe of *Gluttony* is their unacquaintedneſs with thoſe *Rational* and *Spiritual Exercciſes* in which the delightful fruits of *Abſtinence* do moſt appear. A man that is but a painful ſerious Student, in any noble ſtudy whatſoever, doth find a great deal of Serenity and Aptitude come by *Temperance*, and a great deal of cloudy miſtineſs on his mind, and dulneſs on his invention come by *fulneſs* and exceſs: And a man that is uſed to holy contemplations, meditation, reading, prayer, ſelf-examination or any ſpiritual converſe above, or with his heart, doth eaſily find a very great difference; how *abſtinence* helpeth, and Luxury and fulneſs hinder him. Now theſe *Epicures* have no acquaintance with any ſuch Holy or *Manly* works; nor any mind of them, and are therefore unacquainted with the ſweetneſs and benefit of *abſtinence*; and having no taſte or trial of its benefits, they cannot value it. They have nothing to do when they riſe from eating but a little talk about their worldly buſineſs, or complement and talk with company which expect them, or go to their ſports to empty their paunches for another meal, and quicken their appetites leſt Luxury ſhould decay: as the Iſraelites worſhipped the Golden Calf, (and as the Heathens their God *Bacchus*) Exod. 32. 5. *They ſate down to eat and drink, and roſe up to play*: Their diet is fitted to their *work!* Their idle or worldly lives agree with *gluttony*: But were they accuſtomed to *better* work, they would find a neceſſity of a better diet.

1 Cor. 10. 7.

Of this ſee more in my Book of ſelf-denial.

§. 13. 9. Another great *cauſe* of *Gluttony* is mens beaſtly *ignorance* of what is *hurtful* or *helpful* to their very *health*: they make their appetites their *rule* for the *quantity* and *quality* of their food. And they think that *nature* teacheth them ſo to do, becauſe it *giveth* them ſuch an *appetite*, and becauſe it is the *meaſure* to a beaſt. And to prove themſelves *Beaſts*, they therefore take it for *their meaſure*: As if their *natures* were not *Rational* but only ſenſitive; or *nature* had not given them *Reaſon* to be the ſuperiour and *Governour* of *ſenſe*? As if they knew not that God giveth the *Bruits* an appetite *more bounded* becauſe they have not Reaſon to bound it; and giveth them not the temptation of your *delicate varieties*; or giveth them a concoction anſwerable to their appetites; and yet giveth *man* to be the *Rational Governour* of thoſe of them that are for his ſpecial ſervice and apt to exceed: And if his Swine, his Horſes, and his Cattle were all left to their Appetites, they would live but a little while. If *promiſcuous generating* be not lawful in mankind, which is lawful in *bruits*, why ſhould they not confeſs the ſame of the Appetite. Men have ſo much love of *life* and fear of death, that if they did but know how much their Gluttony doth haſten their death it would do more to reſtrain it with the moſt, than the fear of death eternal doth. But they judge of their digeſtion by their *preſent feeling*: If they *feel not* their ſtomachs ſick, or diſpoſed to vomit, or if no preſent pain correct them, they think they have eaten no more than doth them good. But of this more anon in the *Directions*.

See Plutarchs Precepts of health.

§. 14. 10 Another great cauſe of Gluttony is that it is grown the *commoneſt cuſtom*, and being not known is in no diſgrace, unleſs men eat till they ſpew, or to ſome extraordinary meaſure. And ſo the meaſure which every man ſeeth another uſe, he thinketh is *moderation* and is fit for him: whereas the ignorance of Phyſick, and matters of their own health, hath made Gluttony almoſt as common as eating, with thoſe that are not reſtrained by *want* or *ſickneſs*: And ſo every man is an example of evil to another, and encourageth one another in the ſin: If *Gluttony* were but in as much diſgrace as *whoredom*, yea or as *drunkenneſs* is, and as eaſily known, and as commonly taken notice of, it would contribute much to a common reformation.

III. *The Greatneſs of the ſin of Gluttony.*

Rom 16. 17, 18 *They ſerve not the Lord Jeſus but their own Bellies.*

§. 15. To know the *Greatneſs* of the ſin, is the chief part of the cure, with thoſe that do but believe that there is a *God*: I ſhall therefore next tell you of its nature, effects and accidents which make it *great*, and therefore ſhould make it *odious* to all.

§. 16. 1. *Luxury* and *Gluttony* is a ſin exceeding contrary to the *Love of God*: It is *Idolatry*: It hath the *heart* which God ſhould have: And therefore *Gluttons* are commonly and well called *Belly-Gods*, and *God-bellies*, becauſe that *Love*, that *care*, that *delight*, that *ſervice*, and *diligence* which *God* ſhould have, is given by the *Glutton* to his *Belly* and his *Throat*. He *Loveth* the pleaſing of his Appetite better than the pleaſing of God: His *Diſhes* are more *delightful* to him than any holy Exerciſe is: His *thoughts* are more *frequent* and *more ſweet* of his *belly* than of God or Godlineſs: His *care* and *labour* is more that he may be pleaſed in meats and drinks, than that he may ſecure his ſalvation, and be *juſtified* and ſanctified. And indeed the Scripture giveth them this name, Phil. 3. 19. *whoſe end is deſtruction, whoſe God is their Belly, who glory in their ſhame, who mind earthly things*, being *enemies to the Croſs of Chriſt*, that is, to *bearing the Croſs for Chriſt, and to the Crucifying of the fleſh*, and to the mortifying, ſuffering parts of Religion. Nay ſuch a *devouring Idol* is the *Belly* that it ſwalloweth up more by *Intemperance* and *exceſs* than all otherldols in the world do. And remember that the very life of the *ſin* is in the *Appetite* and *Heart*: when a mans *heart* is ſet upon his *Belly*, tho' he fare never ſo hardly thro' neceſſity, he is a *Glutton* in *Heart*: When you make a great *matter* of it, what you ſhall eat and drink as to the *delight*, and when you take it for a great loſs or ſuffering if you fare hardly, and are troubled at it, and your thoughts and talk are of your *belly*, and you have not that *Indifferency* whether your fare be *courſe* or *pleaſant* (ſo it be wholſome) as ill *Temperate* perſons have, this is the *Heart* of *Gluttony*, and is the *Hearts* forſaking of God, and making the *Appetite* its God.

§. 17. 2. *Gluttony is ſelf-murder*: Though it kill not ſuddenly, it killeth ſurely: Like the dropſie which *killeth* as it *filleth*, by degrees. Very many of the wiſeſt Phyſicians do believe that of thoſe that over live their Child-hood, there is ſcarce one of twenty, yea or of a hundred that dieth, but *Gluttony*

or

or *exceſs* in *eating* or drinking is a *principle cauſe* of their death, tho' not the moſt *immediate* cauſe. It is thought to kill a hundred to one of all that dye at Age. And it will not let them dye *eaſily* and quickly, but tormenteth them firſt, with manifold *diſeaſes* while they live; You eat more than *nature* can perfectly concoct, and becauſe you feel it not trouble you or make you ſick, you think it hurts you not: Whereas it doth by degrees firſt alter and vitiate the temperament of the blood and humours making it a crude unconcocted unnatural thing, unfit for the due nutrition of the parts; turning the nouriſhing maſs into a burdenſome excrementitious mixture, bounding with Saline or tartareous matter, and conſiſting more of a pituitous ſlime, or redundant ſerofity, than of that ſweet nutrimental milk of nature quickened with thoſe *ſpirits* and well proportioned heat, which ſhould make it fit to be the Oyle of life. And our Candle either ſparkleth away with Salt, or runs away becauſe there is ſome Thief in it, or goeth out becauſe the Oyle is turned into Water; or preſently waſteth and runs about thro' the inconſiſtent ſoftneſs of its Oyle: Hence it is that one part is tainted with corruption; and another conſumeth as deſtitute of fit nutriment; and the veſſels ſecretly obſtructed by the groſneſs or other unfitneſs of the blood to run its circle and perform its offices, are the cauſe of a multitude of lamentable diſeaſes. The frigid diſtempers of the Brain, the ſoporous and comatous effects, the Lethargy, Carus and Apoplexy, the Palſie, Convulſion, Epilepſie, Vertigo, Catarrhs, the Head-ache, and oft the Phrenſie and Madneſs, come all from theſe effects of *gluttony* and *exceſs*, which are made upon the blood and humours. The Aſthma uſually, and the Phthiſis or Conſumption, and the Pleuriſie and Peripneumony, and the Hemoptoick paſſion often come from hence: Yea the very Syncopes or Swooning, Palpitations of the heart, and Faintings, which men think rather come from weakneſs, do uſually come either from *oppreſſion* of nature by theſe ſecret excrements or Putrilaginous Blood, or elſe from a weakneſs contracted by the inaptitude of the blood to nouriſh us, being vitiated by exceſs: The loathing of meat and want of appetite is ordinarily from the crudities or diſtempers cauſed by this exceſs. Yea the very Canine appetite which would ſtill have more, is cauſed by a vitiouſneſs in the humours thus contracted: The Pains of the Stomach, Vomitings, the Cholera, Hiccoughs, Inflammations, Thirſts, are uſually from this cauſe: The Wind Cholick, the Iliack Paſſion, Looſneſs and Fluxes, the Teneſmus and Ulcers, the Worms and other troubles in thoſe parts, are uſually from hence: The obſtructions of the Liver, the Jaundice, Inflamations, Abſceſſus and Ulcers, Schirrhus, and Dropſie, are commonly from hence. Hence alſo uſually are Inflammations, Pains, Obſtructions and Schirrhus of the Spleen: Hence commonly is the Stone, Nephritick torments, and Sroppages of Urine and Ulcers of the Reins and Bladder: Hence commonly is the Scorbute and moſt of the Feavours which are found in the World, and bring ſuch multitudes to the grave: Even thoſe that immediately are cauſed by Colds, diſtempers of the Air or Infections, are oft cauſed principally by long exceſs which vitiateth the humours, and prepareth them for the diſeaſe: Hence alſo are Gouts and Hyſterical affects, and diſeaſes of the eyes and other exterior parts. So that we may well ſay that Gluttony enricheth Landlords, filleth the Church-yards, and haſteneth multitudes untimely to their ends. Perhaps you'll ſay that the moſt temperate have diſeaſes: To which experience teacheth me to anſwer that uſually Children are permitted to be Voracious and Gluttonous, either in quantity or in quality, eating raw Fruits and things unwholeſome, and ſo when Gluttony hath bred the diſeaſe, or laid in the matter, then all the temperance that can be us'd is little enough to keep it under all their life after: and abundance that have been brought to the doors of death by *exceſs*, have been preſerved after many years to a competent age by *abſtinence*, and many totally freed from their diſeaſes. Read *Cornario*'s Treatiſe of himſelf, and *Leſſius* and Sir *William Vaughan*, *&c.* (Though yet I *perſwade* none without neceſſity to their exceeding ſtrictneſs.) Judge now what a murderer Gluttony is, and what an enemy to mankind.

It is a common ſaying that *Gula plures occidit quam gladius. Quicquid avium volitat, quicquid piſcium natat, quicquid ferarum diſcurrit, noſtris ſepelitur ventribus. Quæ nunc cur ſubitomoriamur? Quia mortibus vivimus.* Senec. *Hierom.* ſaith that he had read of ſome that had been ſick of the *Arthritis* and *Podagra*, that were *cured* by *being* brought to poverty by confiſcation of their eſtates, and ſo brought to a poor dyet.

Chryſoſtome ſaith the difference betwixt famine and exceſs is, that famine kills men ſooner out of their pain, and exceſs doth putrifie and conſume them by long and painful ſickneſſes, *in Hebr. Hom.* 29.

§. 18. 3. *Gluttony* is alſo a *deadly enemy to the mind*, and to *all* the noble employments of Reaſon both *Religious*, *Civil*, and *artificial*: It unfits men for any cloſe and ſerious ſtudies, and therefore tends to nouriſh ignorance, and keep men fools: It greatly unfits men for hearing Gods Word, or reading, or praying, or meditating, or any holy work; and makes them have more mind to ſleep; or ſo undiſpoſeth and dulleth 'em, that they have no life or fitneſs for their duty; but a clear head not troubled with their drowſie vapours will do more, and get more in an hour, than a full bellied Beaſt will do in many. So that Gluttony is as much an enemy to all Religious and manly ſtudies, as *drunkenneſs* is an enemy to a Garriſon, where the drunken Souldiers are diſabled to reſiſt the Enemy.

As ſmoak driveth away the Bees from their Hive, ſaith Baſil de Junin. *So gluttony expelleth all ſpiritual gifts, and excellent endowments of mind.*

§. 19. 4. *Gluttony* is alſo an enemy to dilgence in every honeſt Trade and Calling: For it dulleth the *Body* as well as the *Mind*: It maketh men heavy and drowſie, and ſlothful and go about their buſineſs as if they carried a Coat of Lead; and were in Fetters: They have no vivacity and alacrity and are fit ter to ſleep or play, than work.

Saith *Baſil*, A Ship heavy laden is unfit to ſail: So a full belly to any duty.

§. 20. 5. *Gluttony* is the immediate ſymptom of a *carnal mind*, and of the damnable ſin of *fleſh-pleaſing* before deſcribed: And a *carnal mind* is the very ſum of iniquity, and the proper name of an unregenerate ſtate: *It is enmity againſt God, and neither is nor can be ſubject to his Law*: So that they that are thus *in the fleſh cannot pleaſe God*, *and they that walk after the fleſh ſhall dye*, Rom. 8. 6, 7, 8, 13. The filthieſt ſins of Leachers, and Miſers, and Thieves, are but to *pleaſe the fleſh*: And who ſerveth it more than the Glutton doth?

§. 21. 6. *Gluttony* is the *breeder* and *feeder* of all other luſts: *Sine Cicere & Baccho friget venus*: It pampereth the fleſh to feed it, and make it a ſacrifice for *luſt*. As dunging the ground doth make it fruitful, eſpecially of Weeds: So doth Gluttony fill the mind with the Weeds and Vermine of filthy thoughts, and filthy deſires and words, and deeds.

Semper ſaturitati juncta eſt laſcivia, Hieron.

§. 22. 7. *Gluttony* is a *baſe* and *beaſtly kind of ſin*: For a man to place his happineſs in the pleaſure of a *Swine*; and to make his Reaſon ſerve his throat, or ſink into his Guts: As if he were but a *Hogſhead* to be filled and emptyed: or a Sink for Liquor to run thro' into the chanel; or as if he were made only to carry meat from the Table to the Dung-hil, how baſe a kind of life is this? yea, *many beaſts* will not eat and drink exceſſively as the Gluttonous Epicure will do.

Ventri obedientes animalium numero computantur non hominum: Senec.

§. 23. 8. *Gluttony* is a *Prodigal conſumer* and *devourer* of the Creatures of God: What is he worthy of that would take meat and drink and caſt it away into the chanel? nay, that would be at a great deal of coſt and curioſity to get the pleaſanteſt meat he could procure, to caſt away? The Glutton doth worſe: It were better of the two to throw all his *exceſſes* into the Sink or Ditch, for then they would not firſt hurt his body. And are the Creatures of God of no more worth? Are they given you to do worſe than caſt them away? Would you have your Children uſe their proviſions thus?

It is *Chryſoſtoms* ſaying in *Hebr. Hom.* 29.

§. 24. 9. *Gluttony* is a moſt *unthankful ſin*, that takes Gods mercies and ſpews them as it were in his face; and carryeth his proviſions over to his enemy, even to the ſtrengthening of fleſhly luſts: And turneth them all againſt himſelf? You could not have a bit but from his liberality and bleſſing

Jer. 5. 7.

and

and will you use it to provoke him and dishonour him?

§. 25. 10. *Gluttony* is a *sin* which turneth your own mercies, and wealth, and food, into your snare, and to your deadly ruine: Thou *pleasest* thy *throat* and *poysonest* thy soul. It were better for thee a thousand times that thou hadst lived on scraps, and in the poorest manner, than thus to have turned thy plenty to thy damnable sin, Deut. 6. 11, 12. *When thou shalt have eaten and be full, then beware lest thou forget the Lord.* Prov. 30. 9. *Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord?* Psal. 75. 29, 30. *So they did eat and were filled, for he gave them their own desire; they were not estranged from their lust.*

Magna pars libertatis est bene moratus venter. Senec.

§. 26. 11. *Gluttony* is a great *Time-wasting sin*: What a deal of time is spent in getting the money that is laid out to please the throat? and then by servants in preparing for it; and then in long sitting at meat and feastings; and not a little in taking Physick to carry it away again, or to ease or cure the diseases which it causeth; besides all the time which is lost in languishing sickness, or cut off by untimely death. Thus they *live* to *eat*, and *eat to frustrate*, and to *shorten life*.

When a friend of *Socrates* complained to him, What a dear place is this? Wine will cost so much, and Honey so much, and Purple so much: *Socrates* took him to the Meal-Hall, Lo, saith he, you may buy here half a Sextare of good Meal for a half penny (which boyled in water was his meat) God be thanked the Market is very cheap: Then he took him to an Oyl-shop, where a measure (*Chœnix*) was sold for two brass dodkins. Then he led him to a Brokers shop where a man might buy a Suit of Clothes for ten drams: You see, quoth he, that the penny worths are reasonable, and things good cheap throughout the City. *Plutarch. de Tranquil. Anim. pag.* 153.

§. 27. 12. It is a *Thief* that robbeth you of your *estates*, and devoureth that which is given you for better uses, and for which you must give account to God. It is a costly sin and consumeth more than would serve to many better purposes. How great a part of the riches of most Kingdoms are spent in Luxury and Excess?

§. 28. 13. It is a sin that is a great enemy to the common good: Princes and Common-wealths have reason to hate it, and restrain it as the enemy of their safety. Men have not money to defray the publick charges, necessary to the safety of the Land, because they consume it on their Guts: Armies and Navies must be unpaid, and Fortifications neglected, and all that tendeth to the glory of a people must be opposed as against their personal interest, because all is too little for the throat. No great works can be done to the honour of the Nation, or the publick good: No Schools or Alms-houses built or endowed, no Colledges erected, no Hospitals, nor any excellent work, because the Guts devour it all. If it were known how much of the Treasure of the Land is thrown down the Sink by Epicures of all degrees, this sin would be frowned into more disgrace.

§. 29. 14. *Gluttony* and *Excess* is a sin greatly aggravated by the *Necessities of the poor*. What an incongruity is it, that one member of Christ (as he would be thought) should be feeding himself deliciously every day, and abounding with abused superfluities, whilst another is starving and pining in a Cottage, or begging at the door? and that some families should do worse than cast their delicates and abundance to the Dogs, whilest thousands at that time are ready to famish, and are fain to feed on such unwholsome food, as killeth them as soon as Luxury kills the Epicure! Do these men believe that they shall be judged according to their feeding of the poor? Or do they take themselves to be members of the same body with those whose sufferings they so little feel? 1 *Cor.* 12. 26. It may be you'll say, *I do relieve many of the poor.* But are there not *more* yet to be relieved? As long as there are *any* in distress, it is the greater sin for *you* to be *luxurious*. Deut. 15. 7. *If there be among you a poor man of one of thy brethren in the land——thou shalt not harden thy heart, nor shut thy hand against thy poor brother, but thou shalt open thy hand wide unto him*, &c. Nay, how often are the poor oppressed to satisfie *luxurious appetites*. Abundance must have hard bargains and hard usage, and toil like Horses, and scarce be able to get bread for their families, that they may bring in all to *belly-god* Landlords, who consume the fruit of other mens labours upon their devouring flesh.

Matth 25

§. 30. 15. And it is the heinouser sin because of the common calamities of the Church and Servants of Christ throughout the world: One part of the Church is oppressed by the Turk, and another by the Pope, and many Countries wasted by the cruelties of Armies, and persecuted by proud impious enemies; and is it fit then for others to be wallowing in sensuality and gluttony? Amos 6. 1, 3, 4, 5, 6. *Wo to them that are at ease in* Zion—— *Ye that put far away the evil day, and cause the seat of violence to come near——That lye upon beds of Ivory, and stretch themselves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midst of the stall, that chaunt to the sound of the Viol——That drink Wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of* Joseph: It is a time of great humiliation, and are you now given up to fleshly luxury? Read Isa. 22. 12, 13, 14. *And in that day did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold, joy and gladness, slaying Oxen, and killing Sheep, eating Flesh and drinking Wine, let us eat and drink for to morrow we shall dye:——Surely this iniquity shall not be purged from you till ye dye, saith the Lord of Hosts.*

§. 31. 16. *Luxury* is a *sin* most unseemly for men in so great misery, and incongruous to the state of the *Gluttonous* themselves. O man if thou hadst but a true sight of thy sin and misery of death and judgement, and of the dreadful God whom thou dost offend, thou wouldst perceive that *fasting*, and *prayer*, and *tears* become one in thy condition much better than glutting thy devouring flesh. What a man unpardoned, unsanctified, in the power of Satan, ready to be damned if thus thou dye (for so I must suppose of a Glutton) for such a man to be taking fleshly his pleasure! For a *Dives* to be faring sumptuously every day, that must shortly want a drop of water to cool his tongue, is as foolish as for a Thief to feast before he goeth to hanging: Yea, and much more. For you might yet prevent your misery: and another posture doth better *beseem* you to that end: *Fasting* and *crying mightily to God*, is fitter to your state. See *Jonah* 3. 8. *Joel* 1. 14. *Joel.* 2. 15.

§. 32. 17. *Gluttony* is a sin so much the greater, by how much the more *Will* and delight you have in the committing of it: The sweetest, most voluntary and beloved sin is (*cæteris paribus*) the greatest: And few are more pleasant and beloved than this.

§. 33. 18. Those are the worst sins, that have *least Repentance*: But Gluttony is so far from being truly Repented of by the luxurous Epicure, that he loveth it, and careth, and contriveth how to commit it, and buyeth it with the price of much of his estate.

§. 34. 19. It is the greater sin, because it is so *frequently committed*: Men *live in it* as their daily practice and delight: They *live for it*, and make it the end of other sins: It is not a sin that they sel-

dom fall into, but it is almoſt as familiar with them, as to eat and drink: Being turned into Beaſts, they *live* like Beaſts continually.

§. 35. 20. Laſtly, It is a *ſpreading ſin*, and therefore is become common, even the ſin of Countries, of *rich* and *poor*: For both ſorts love their *Bellies*, though both have not the like proviſion for them. And they are ſo far from taking warning one of another, that they are encouraged one by another: and the ſin is ſcarce noted in one of a hundred that daily liveth in it: Nor is there almoſt any that reprove it, or help one another againſt it (unleſs by impoveriſhing each other) but moſt by Perſwaſions and Examples do encourage it (though ſome much more than others:) So that by this time you may ſee that it is no rare, nor venial little ſin.

§. 36. And now you may ſee alſo, that it is no wonder if no one of the Commandments expreſly forbid this ſin, (not only becauſe it is a ſin *againſt our ſelves* directly but alſo) becauſe it is againſt every one almoſt of the Commandments. And think not that either *Riches* or *Poverty* will excuſe it, when even *Princes* are reſtrained ſo much as from *unſeaſonable eating*, Eccleſ. 10. 16. If it was one of the great ſins that *Sodom* was burnt with fire for, judge whether *England* be in no danger by it: Read O *England*, and know thy ſelf and tremble, Ezek. 16. 49. *Behold, this was the iniquity of thy Siſter* Sodom; PRIDE, *FULNESS of bread, and abundance of* IDLENESS *was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.*

IV. *The Directions or Helps againſt it.*

Dir. 1. Saith *Plato*, God is the temperate mans Law; and pleaſure the intemperate mans.

§. 37. Direct. 1. *Mortify the fleſh*, according to the Directions, *Chap.* 4. *Part* 7. *Subdue its inclinations and deſires: and learn to eſteem and uſe it but as a Servant.* Think what a pitiful price a little gluttonous pleaſure of the Throat is, for a Man to ſell his God and his ſalvation for: Learn to be indifferent whether your meat be pleaſing to your appetite or not; and make no great matter of it: Remember ſtill what an odious, ſwiniſh, damning ſin it is, for a mans heart to be ſet upon his belly. *All* Gal. 5. 24. *that are Chriſts have crucified the fleſh with its affections and luſts.*

Dir. 2. Heb. 13. 9.

§. 38. Direct. 2. *Live faithfully to God, and upon ſpiritual durable delights.* And then you *will fetch the meaſure of your eating and drinking from their tendency to that higher end.* There is no uſing any inferiour thing aright, till you have firſt well reſolved of your end, and uſe it as a means thereto, and mark *how far it is a means.*

Dir. 3.

§. 39. Direct. 3. *See all your Food as provided and given you by God, and beg it and the Bleſſing of it at his hand, and then it will much reſtrain you from uſing it againſt him.* He is a wretch indeed that will take his food as from his Fathers hand, and throw it in his face, tho' perhaps a petulant child would do ſo by a fellow ſervant: He that thinketh he is moſt beholden to himſelf for his plenty, will ſay as the fool, Luke 12. 19, 20. *Soul take thy eaſe, eat, drink and be merry, thou haſt enough laid up for many years.* But he that perceives it is the hand of God that reacheth it to him, will uſe it more reverently. It is a horrid aggravation of the Gluttony of this age, that they play the *Hypocrites* in it, and firſt (for cuſtom) crave Gods bleſſing on their meat, and then ſit down and ſin againſt him with it: Such are the prayers of Hypocritical ſenſualiſts. But a ſerious diſcerning of God as the Giver, would teach you 1 Cor. 10. 31. *whether you eat or drink to do all to his glory* from whom it comes.

Dir. 4.

§. 40. Direct. 4. *See by faith the Blood of Chriſt as the purchaſing cauſe of all you have: and then ſure you will bear more reverence to his blood, than to caſt the fruit of it into the ſink of ſenſuality, and to do worſe than throw it on the dunghill*: What! Muſt Chriſt be a ſacrifice to God, and die to recover you the mercies which you had forfeited, and now will you caſt them to the Dogs? and pleaſe a ſinful appetite with them? did he die to purchaſe you proviſion for your luſts, and to ſerve the fleſh with?

§. 41. Direct. 5. *Forget not how the firſt ſin came into the world, even by eating the forbidden fruit*: And let the ſlain creatures whoſe lives are loſt for you, remember you of that ſin, which brought the burden on them for your ſakes: And then every piece of fleſh that you ſee, will appear to you as with this caution written upon it, [*O ſin not as your firſt Parents ſinned by pleaſing of your appetite; for this our death, and your devouring the fleſh of your fellow-creatures, is the fruit of that ſin, and warneth you to be temperate. Revel not to exceſs in your fellow creatures lives.*]

Dir. 6.

§. 42. Direct. 6. *Keep an obedient tender Conſcience, not ſcrupulouſly perplexing your ſelves about every bit you eat* (as melancholy perſons do) *but checking your appetite, and telling you of Gods Commands, and teaching you to fear all ſenſual exceſs.* It is a graceleſs diſobedient ſenſeleſs heart that maketh men ſo boldly obey their Appetite: When the fear of God is not in their hearts, no wonder if they *feed* and *feaſt themſelves without fear*, Jude 12. Either they make a ſmall matter of ſin in the general, or at leaſt of this ſin in particular: It is uſually the ſame perſons that fear not to ſpend their time in idleneſs, ſports or vanity, and to live in worldlineſs or fleſhly luſts, who live in Gluttony to feed all this. The Belly is a Bruit, that ſticks not much upon *Reaſon*: Where *Conſcience* is *aſleep* and *ſeared*, Reaſon and Scripture do little move a ſenſual *belly-god*: And any thing will ſerve inſtead of *Reaſon* to prove it lawful, and to anſwer all that's ſaid againſt it. There is no diſputing the caſe with a man that is *aſleep*; eſpecially if his *Guts* and *Appetite* be awake: You may almoſt as well bring *Reaſon* and *Scripture* to keep a *Swine* from over-eating, or perſwade a hungry Dog from a Bone, as to take off a Gluton from the pleaſing of his Throat, if he be once grown blockiſh, and have maſtered his conſcience by *unbelief*, or ſtilled it with a ſtupifying opiate. His *taſte* then ſerveth inſtead of Reaſon, and againſt reaſon: Then he ſaith, *I feel it do me good*, (that is, he feeleth that it *pleaſeth* his *appetite*, as a Swine *feeleth* that his meat doth him good when he is ready to burſt:) and this anſwereth all that can be ſaid againſt it: Then he can ſacrifice his time and treaſure to his belly, and make a jeſt of the Abſtinence and Temperance of ſober men, as if it were but a needleſs ſelf-afflicting, or fit only for ſome weak and ſickly perſons. If the conſtant fear and obedience of God do not rule the ſoul, the Appetite will be unruled: And if a *tender conſcience* be not Porter, the Throat will be common for any thing that the Appetite requireth. One ſight of Heaven or Hell, to awaken their *Reaſon* and ſleepy *Conſciences*, would be the beſt remedy to convince them of the odiouſneſs and danger of this ſin.

Dir. 7. Socrates adeo parce & tempeſtatè vixit, ut cum Athenas peſtis ſæpenumero vaſtaret, ſolus ipſe nunquam ægrotaverit. Laertius. in Socrat.

§. 43. Direct. 7. *Underſtand well what is moſt conducible to your health; and let that be the ordinary meaſure of your diet for quantity, and quality, and time.* Sure your *Nature* it ſelf, if you are yet men, ſhould have nothing to ſay againſt this *meaſure*, and conſequently againſt all the reſt of the Directions which *ſuppoſe* it: *Nature* hath given you *Reaſon* as well as *Appetite*, and *Reaſon* telleth you, that your *health* is more to be regarded *than your appetite*. I hope you will not ſay that God is too ſtrict with you, or would diet you too hardly as long as he alloweth you (ordinarily) to chooſe that (when you can have it lawfully) which is moſt for your own *health*, and forbiddeth you nothing but that which

hurteth

hurteth you. What Heathen or Infidel that is not either *mad* or *swiniſh*, will not allow this *meaſure* and *choice*, as well as Chriſtians? Yea, if you *believe not a Life to come*, methinks you ſhould be loth to ſhorten *this Life* which now you have. God would but keep you from hurting your ſelves by your Exceſs, as you would keep your *Children* or your *Swine*. Tho' he hath a farther End in it, and ſo muſt you, namely, that a healthful Body may be ſerviceable to a *holy Soul*, in your Maſter's work: Yet it is the *Health* of your *Bodies* which is to be your *neareſt* and *immediate* End and Meaſure.

The Meaſure of Eating.

It is a very great Overſight in the *Education* of Youth, that they be not taught betimes ſome common and neceſſary Precepts about Diet, acquainting them what tendeth to *Health* and *Life*, and what to *Sickneſs*, *Pain* and *Death*. And it were no unprofitable and unneceſſary thing, if *Princes* took a Courſe that all their Subjects might have ſome ſuch common needful Precepts familiarly known (As if it were in the Books that Children firſt learn to read in, together with the Precepts of their moral Duty:) For it is certain, that Men *love not Death* or *Sickneſs*, and that all Men love their *Health* and *Life*: And therefore thoſe that fear not God, would be much reſtrained from *Exceſs* by the fear of *Sickneſs* and of *Death*. And what an Advantage this would be to the *Commonwealth*, you may eaſily perceive, when you conſider what a maſs of Treaſure it would ſave, beſides the Lives, and Health, and Strength of ſo many Subjects. And it is certain, that moſt People have no conſiderable Knowledge, what *meaſure* is beſt for them; but the common Rule that they judge by, is their *Appetite*. They think they have eaten *enough*, when they have eaten as long as they have *liſt*, and not before. If they could *eat more with an Appetite, and not be ſick after it*, they never think they have been guilty of *Gluttony* or *Exceſs*.

Multum confert cogitatio exitus, quod cum omnibus vitiis ſit commune, tamen huic proprium—Petrarch.

§. 44 *Firſt*, Therefore you muſt know, that *Appetite is not to be your Rule or Meaſure, either for Quantity, Quality, or Time*: For, 1. It is *irrational*, and *Reaſon* is your *Ruling* Faculty, if you are Men. 2. It dependeth on the Temperature of the Body, and the Humours and Diſeaſes of it, and not meerly on the natural *Need* of meat. A man in a *Dropſie* is moſt *Thirſty*, that hath leaſt cauſe to drink: Tho' frequently in a putrid or malignant Feavor a draught of cold drink would probably be Death, yet the Appetite deſireth it never the leſs: Stomachs that have acid Humours, have commonly a *ſtrong Appetite*, be the *Digeſtion* never ſo *weak*, and moſt of them could eat with an appetite above twice as much as they ought to eat. And on the contrary, ſome others *deſire* not ſo much as is neceſſary to their Suſtenance, and muſt be urged to eat againſt their Appetite. 3. Moſt healthful People in the World have an appetite to *much more* than *Nature* can well digeſt, and would *kill* themſelves if they pleaſed their appetites: For God never gave Man his appetite to be the *Meaſure* of his *Eating* or *Drinking*, but to make that grateful to him, which reaſon biddeth him take. 4. Man's *Appetite* is not now ſo ſound and regular as it was before the Fall, but is grown more rebellious and unruly, and diſeaſed as the Body is: And therefore it is now much more unfit to be our meaſure, than it was before the Fall. 5. You ſee it even in Swine, and many greedy Children, that would preſently kill themſelves, if they had not the Reaſon of others to rule them. 6. *Poyſon* it ſelf may be as delightful to the Appetite as *Food*: And dangerous Meats, as thoſe that are moſt wholſome. So that it is moſt certain, that Appetite is not fit to be the *Meaſure* of a Man. Yet this is true withal, that when *Reaſon* hath nothing againſt it, then an *Appetite* ſheweth what *Nature* taketh to be moſt agreeable to it ſelf; and *Reaſon* therefore hath *ſomething for it* (if it have nothing againſt it;) becauſe it ſheweth what the Stomack is like beſt to cloſe with and digeſt; and it is ſome Help to *Reaſon* to diſcern when it is prepared for Food.

Temperantia voluptatibus imperat: alias odit atque abigit: alias diſpenſat & ad ſanum modum dirigit; nec unquam ad illas propter ipſas venit. Senec.

Scit optimum eſſe modum cupidorum, non quantum velis, ſed quantum debeas ſumere. Senec.

§ 45. *Secondly*, It is certain alſo, that the *preſent feeling* of *Eaſe* or *Sickneſs* is no certain Rule to judge of your *Digeſtion*, or your *Meaſure* by: For though ſome tender, relaxed, windy Stomachs are ſick or troubled when they are overcharged, or exceed their meaſure, yet with the moſt it is not ſo; unleſs they exceed to very *Swiniſhneſs*, they are not ſick upon it, nor feel any Hurt at preſent by leſs Exceſſes, but only the Imperfection of Concoctions doth vitiate the Humours, and prepare for Sicknеſſes by Degrees (as is aforeſaid;) and one feeleth it a Month after in ſome diſeaſed Evacuations; and another a Twelve-month after, and another not of many Years, till it have turned to ſome uncurable Diſeaſe: (For the Diſeaſes that are bred by ſo long Preparations are ordinarily much more uncurable, than thoſe that come but from ſudden Accidents and Alterations, in a cleaner Body.) Therefore to ſay, [*I feel it do me no harm, and therefore it is no Exceſs,*] is the Saying of an Ideot, that hath no *foreſeeing Reaſon*, and reſiſteth not an *Enemy* while he is garriſoning, fortifying and arming himſelf, but only when it comes to Blows: Or like him that would go into a Peſt houſe, and ſay, *I feel it do me no harm*; but within few days or weeks he will feel it. As if the *Beginning* of a Conſumption were no hurt to them, becauſe they feel it not! Thus living like a Beaſt, will at laſt make Men *judge* like Beaſts, and brutifie their *Brains* as well as their *Bellies*.

§. 46. *Thirdly*, It is certain alſo, that the *common* Rules for the Meaſure of Eating. *Cuſtom* and *Opinion* is *no certain* Rule; nay, *certainly* it is an *erring Rule*: For *judging by Appetite* hath brought Men ordinarily to take *Exceſs* to be but *Temperance*. All theſe then are falſe meaſures.

§. 47. If I ſhould here preſume to give you any Rules for judging of a right meaſure, Phyſicians would think I went beyond my Calling, and ſome of them might be offended at a Deſign that tendeth ſo much to their Impoveriſhing, and thoſe that ſerve the greedy Worm would be more offended. Therefore I ſhall only give you theſe general Intimations. 1. Nature is content with a little, but *Appetite* is never content till it have drowned Nature. 2. It is the *Perfection of Concoction*, and *Goodneſs* of the nutriment that is more conducible to Health, than the *Quantity*. 3. Nature will eaſilier overcome twice the quantity of ſome light and paſſible Nouriſhment than half ſo much of groſs and heavy meats (therefore thoſe that preſcribe juſt twelve Ounces a day without differencing meats that ſo much differ, do much miſtake.) 4. A healthful ſtrong Body muſt have more than the Weak and Sickly. 5. Middle aged Perſons muſt have more than old Folks or Children. 6. *Hard Labourers* muſt have more than *eaſie* Labourers, and theſe more than the idle or Students, or any that ſtir but little. 7. A Body of cloſe Pores, that evacuateth little by ſweat or tranſpiration, muſt have leſs, eſpecially of Moiſture, than another. 8. So muſt a cold and flegmatick Conſtitution. 9. So muſt a Stomach that corrupteth its Food, and caſteth it forth by periodical bilious Evacuations. 10. That which troubleth the Stomach in the Digeſtion is too much, or too bad, unleſs with very weak ſickly Perſons. 11. So is that *too much* or *bad* which maketh you more dull for Study, or more *heavy* and unfit for Labour (unleſs ſome Diſeaſe be the principal Cauſe.) 12. A Body that by *Exceſs* is *already filled with Crudities*, ſhould take leſs than another, that Nature may have time to digeſt and waſte them. 13. Every one ſhould labour to know the Temperature of their own Bodies, and what Diſeaſes they are moſt enclined to, and ſo have the Judgment of their Phyſician, or ſome skilful

Venter parvo contentus eſt, ſi das illi quod debes, non quod potes. Senec.

Juvenum virtus eſt, Nihil nimis. Socrat.

Perſon, to give them ſuch Directions as are ſuitable to their own particular Temperature and Diſeaſes. 14. Hard Labourers err more in the Quality than the Quantity, partly through Poverty, partly thro' Ignorance, and partly thro' Appetite, while they refuſe that which is more wholſome (as meer Bread and Beer) if it be leſs pleaſing to them. 15. If I may preſume to conjecture, ordinarily *very hard Labourers* exceed in Quantity about a *4th part: Shopkeepers of eaſier Trades* do ordinarily exceed about a *Third part*: *Voluptuous Gentlemen* and their *Serving-men*, and other Servants of theirs that have no hard Labour, do uſually exceed about *Half in Half*: (But ſtill I except Perſons that are extraordinarily temperate thro' *Weakneſs*, or thro' *Wiſdom*:) And the ſame Gentlemen uſually exceed in *Variety*, *Coſtlineſs*, *Curioſity* and *Time*, much more than they do in *Quantity*, (ſo that they are *Glutons* of the firſt Magnitude.) The Children of thoſe that govern not their Appetites, but let them eat and drink, as much and as often as they deſire it, do uſually exceed *above Half in Half*, and lay the Foundation of the Diſeaſes and Miſeries of all their Lives. All this is about the *Truth*, though the Belly believe it not.

Venter præcepta non audit. Senec.

§. 48. When you are once grown wiſe enough to know what in *Meaſure*, and *Time*, and *Quality* is *fitteſt for your Health*, go not *beyond that* upon any Importunity of *Appetite*, or of *Friends*: For all that is beyond that, is *Gluttony* and *Senſuality*, in its *Degree*.

Dir. 8. §. 49. Direct. 8. *If you can lawfully avoid it, make not your Table a Snare of Temptation to your ſelves or others.* I know a greedy Appetite will make *any Table* that hath but *Neceſſaries* a Snare to it ſelf: But do not you *unneceſſarily* become *Devils*, or Tempters to your ſelves or others. 1. For *Quality*, ſtudy not *Deliciouſneſs* too much; unleſs for ſome weak diſtempered Stomachs, the beſt Meat is that which leaveth behind it in the Mouth neither troubleſome Loathing, nor an eager Appetite after more, for the *Taſte*'s ſake: But ſuch as *Bread* is, that leaveth the Palate in an indifferent Moderation. The curious Inventions of new and delicious Diſhes, meerly to pleaſe the *Appetite*, is Gluttony inviting to *greater Gluttony*: Exceſs in *Quality* to invite to Exceſs in *Quantity*.

If you will not take this Counſel, at leaſt uſe after Meat to ſet before your Gueſts a Baſon and a Feather, or a Provang to vomit it up again, that you may ſhew ſome Mercy to their Bodies, if you will ſhew none to their Souls.

§. 50. Object. *But* (you'll ſay) *I ſhall be thought niggardly or ſordid, and reproached behind my Back, if my Table be ſo fitted as to the Temperate and Abſtinent.*

A Senſualiſt craving to be admittted of *Cato* among his Familiars, *Cato* anſwer'd him, I cannot live with one whoſe Palate is wider than his Brain. *Eraſ.*

Anſw. This is the pleading of *Pride* for *Gluttony*: Rather than you will be talk'd againſt by *Belly-gods*, or ignorant fleſhly People, you will ſin againſt God, and prepare a Feaſt or Sacrifice for *Bacchus* or *Venus*: The ancient Chriſtians were torn with Beaſts, becauſe they would not caſt a little *Frankincenſe* into the Fire on the Altar of an Idol: And will you feed ſo many *Idol Bellies* ſo liberally to avoid their Cenſure? Did not I tell you, that *Guloſity* is an irrational Vice? Good and temperate Perſons will ſpeak well of you for it: And do you more regard the Judgment and Eſteem of Belly-gods?

§. 51. Object. *But it is not only riotous luxurious Perſons that I mean: I have no ſuch at my Table: But it will be the Matter of Obloquy even to good People, and thoſe that are ſober.*

Anſw. I told you ſome meaſure of *Gluttony* is become a *common Sin*: And many are tainted with it thro' *Cuſtom*, that otherwiſe are *good* and *ſober*: But ſhall they therefore be left as uncurable? Or ſhall they make all others as bad as they? And muſt we all commit that Sin, which ſome ſober People are grown to favour? You bear their Cenſures about different Opinions in Religion, and other matters of difference; and why not here? The deluded *Quakers* may be Witneſſes againſt you, that while they run into the contrary Extream, can bear the deepeſt Cenſures of all the World about them. And cannot you for honeſt *Temperance* and *Sobriety* bear the cenſures of ſome diſtempered or guilty Perſons that are of another Mind: Certainly in *this* they are no *temperate* Perſons, when they plead for *Exceſs* and the *Baits of Senſuality and Intemperance.*

§. 52. 2. *For Variety* alſo, make not your Table *unneceſſarily a Snare*: Have no greater Variety, than the Weakneſs of Stomachs, or Variety of *Appetites* doth require. *Unneceſſary Variety* and *Pleaſantneſs* of Meats, are the Devil's great Inſtruments to draw Men to *Gluttony*? (And I would wiſh no *good* People to be his *Cooks* or *Caterers*:) When the very bruiriſh *Appetite* it ſelf begins to ſay of *one diſh*, *I have enough*, then comes another to tempt it unto more Exceſs, and another after that to more: All this that I have ſaid, I have the concurrent Judgment of *Phyſicians* in, who condemn *Fulneſs* and *Variety*, as the great Enemies of Health, and Nurſeries of Diſeaſes. And is not the concurrent Judgment of Phyſicians more valuable about matters of *Health*, than your private Opinions or *Appetite*? Yet when *Sickneſs* requireth *Variety*, it is *neceſſary*.

§. 53. 3. *Sit not too long at Meat*: For beſides the Sin of *waſting Time*, it is but the way to tice down a little and a little more: And he that would be *temperate*, if you ſate but a *Quarter of an Hour*, (which is ordinarily enough) will exceed when he hath the Temptation of *Half an Hour* (which is enough for the Entertainment of Strangers:) Much more when you muſt ſit out an Hour, (which is too much of all Conſcience:) Though *greedy Eating* is not good, yet *ſober Feeding* may ſatisfie *Nature* in a little time.

§. 54. 4. *See that your Proviſions be not more coſtly than is neceſſary*: Tho' I know there muſt be a Difference allow'd for *Perſons* and *Times*, yet ſee that no *Coſt* be beſtowed *unneceſſarily*: And let ſober *Reaſon* and not *Pride* and *Gluttony* judge of the *neceſſity*: We commonly call him the *Rich Glutton*, Luke 16. that *fared ſumptuouſly every Day*: It is not ſaid that he did eat any more than other Men, but that he *fared ſumptuouſly*. You can't anſwer it comfortably to God, to lay that out upon the *Belly*, which might do more good another way: It's a horrid Sin to ſpend ſuch ſtore of Wealth unneceſſarily upon the Belly, as is ordinarily done. The cheapeſt Diet (*cæteris paribus*) muſt be preferred.

The old Faſhion in Country-mens Houſes was not amiſs, where the Story of this Rich Glutton and *Lazarus* was wont to be painted over their Tables on their Walls.

§. 55. Object. *But the Scandal of Covetouſneſs muſt be avoided as well as Gluttony. Folks will ſay, that all this is done meerly from a miſerable Worldly Mind.*

Anſw. 1. It is eaſier to bear that Cenſure than the Diſpleaſure of God. 2. No Scandal muſt be avoided by Sin: It is a Scandal taken, and not given. 3. With *temperate Perſons* your *Exceſs* is much more ſcandalous. 4. I'll teach you a Cure for this in the next Direction.

§. 56. Object. *But what if I ſet Variety and Plenty on my Table? May not Men chuſe whether they will eat too much? Do you think Men are Swine, that know not when they have enough?*

Anſw. Yes, we ſee by certain Experience, that moſt Men know not when they have enough, and do exceed when they think they do not. There is not one of many, but is much more prone to exceed, than to come ſhort, and abundance ſin in Exceſs, for one that ſinneth by Defect: And is Sin ſo ſmall a matter with you, that you will lay ſnares before men, and then ſay, They may take heed? So Men may chuſe whether they will go into a *Whore-houſe*, and yet the Pope doth ſcarce deal honeſtly to licenſe them at *Rome*: much leſs it is well to prepare them,

and

and invite Men to them. Will you excuſe the Devil for tempting *Eve* with the forbidden Fruit, becauſe ſhe might chuſe whether ſhe would meddle with it? What doth that on your Table, which is purpoſely cooked to the tempting of the Appetite, and is *fitted* to draw Men to *Guloſity* and *Exceſs*, and is no way *needful*? *Wo to him that layeth a Stumbling-block before the Blind. Let no Man put a Stumbling-block in his Brother's Way*: It is the Wicked's Curſe, [*Let their Table be made a Snare, and a Trap, and a Stumbling-block.*] And it was *Balaam's* Sin, that he taught *Balack* to tempt *Iſrael*, or lay a *Stumbling-block* before them.

1 Cor. 8. 9. Lev. 19. 14. Rom. 14. 13. Rom. 11. 9. Rev. 2. 14.

Dir. 9. §. 57. Direct. 9. *Reſolve to beſtow the Coſt of ſuch Superfluities upon the Poor, or ſome other charitable uſe; that ſo it become not a Sacrifice to the Belly.* Let the greateſt and needfulleſt Uſes be firſt ſerved: It is no time for you to be glutting your Appetites, and wallowing in Exceſs, when any (yea, ſo many) about you do want even Cloaths and Bread. If you do thus lay out all upon the Poor, which you ſpare from feeding your own and other Mens Exceſs, then none can ſay, that your ſparing is thro' covetous Niggardize; and ſo that Reproach is taken off. The Price of *one Feaſt*, will buy Bread for a great many poor People. It's ſmall thanks to you to give to the Poor ſome Leavings, when your Bellies are firſt glutted with as much as the Appetite deſired: This coſteth you nothing. A Swine will leave that to another which he cannot eat. But if you will a little pinch your Fleſh, or deny your ſelves, and live more ſparingly and thriftily, that you may have the more to give to the Poor, this is commendable indeed.

Dir. 10. §. 58. Direct. 10. *Do not overperſwade any to eat when there is no need, but rather help one another againſt running into Exceſs*: By ſeaſonable Diſcourſes of the ſinfulneſs of Gluttony, and of the Excellency of Abſtinence, and by friendly Watchings over and warning one another. Satan and the *Fleſh* and *its* unavoidable Baits, are Temptation ſtrong enough: We need not by unhappy Kindneſs to add more.

Dir. 11. §. 59. Direct. 11. *When you feel your Appetites eager againſt Reaſon and Conſcience, check them, and reſolve that they ſhall not be pleaſed. Unreſolvedneſs* keepeth up the Temptation: If you would but *reſolve* once, you would be *quiet*: But when the *Devil* findeth you *yielding*, or *wavering*, or *unreſolved*, he will never give you Reſt. *Prov.* 23. 1, 2, 3. *When thou ſitteſt to eat with a Ruler, conſider diligently what is before thee, and put a Knife to thy Throat if thou be a Man given to Appetite: Be not deſirous of his Dainties, for they are deceitful Meat.* The Words tranſlated *If thou be a Man given to Appetite* (agreeable to the *Septuagint* and the *Arabick*) are tranſlated by *Montanus*, and in the *Vulgar Latin*, and the *Chaldee Paraphraſe*, [*If thou have the Power of thy own Soul, or be Maſter of thy Soul, Compos animæ*] Shew that thou art Maſter of thy ſelf by thy Abſtinence. Inſtead of [*Put a Knife to thy Throat*] (that is, *Threaten thy ſelf into Abſtinence.*) the *Syriack*, and divers Expoſitors tranſlate it [*Thou doſt*, or *leſt thou doſt put a Knife to thy Throat*] that is, *Thou art as bad as cutting thy Throat*, or *deſtroying thy ſelf, when thou art gluttonouſly feeding thy ſelf*,] Keep up *Reſolution* and the Power of Reaſon.

Dir. 12. §. 60. Direct. 12. *Remember what thy Body is, and what it will ſhortly be, and how loathſome and vile it will be in the Dust. And then think how far Such a Body ſhould be pampered and pleaſed, and at what rates.* Pay not too dear for a Feaſt for worms: Look into the Grave, and ſee what is the End of all your pleaſant Meats and Drinks; of all your curious coſtly Fare. You may ſee there the Skulls caſt up, and the ugly Hole of that Mouth which devoured ſo many ſweet delicious Morſels; But there is none of the Pleaſure of it now left. O wonderful Folly! that Men can ſo eaſily, ſo eagerly, ſo obſtinately waſte their Eſtates, and neglect their Souls, and diſpleaſe their God, and in effect even ſell their Hopes of Heaven for ſo ſmall and ſordid a Delight, as the pleaſing of ſuch a piece of Fleſh, that muſt ſhortly have ſo vile an End! Was it worth ſo much Care, and Toil, and Coſt, and the caſting away of your Salvation to pamper that Body a little while, that muſt ſhortly be ſuch a loathſome Carcaſs? Methinks one Sight of a Skull or a Grave ſhould make you think *Gluttony* and *Luxury* Madneſs. Eccleſ. 7. 2. *It is better to go to the Houſe of Mourning, than to the Houſe of Feaſting: For that is the End of all Men, and the living will lay it to heart.* *David* ſaith of the Wicked, *Let me not eat of their Dainties*; but, *Let the Righteous ſmite me and reprove me*, Pſal. 141. 4, 5. So dangerous a thing is *Feaſting*, even among Friends, where of it ſelf it is lawful, that *Job* thought it a ſeaſon for his *Fears* and *Sacrifice*, Job 1. 4, 5. *And his Sons went and feaſted in their houſes every one his day, and ſent and called for their three Siſters to eat and to drink with them.* But *Job* ſacrificed for them ſaying, *It may be my Sons have ſinned, and curſed* (that is, thought *provokingly, unreverently, unholily or contemptuouſly of*) *God in their Hearts. Thus did* Job *continually.* A *Funeral* is a ſafer place for you than a *Feaſt.*

Nihil tam æque tibi proderit ad temperantiam, quam frequens cogitatio brevitatis vitæ, incerti: Quicquid fecerimus, memento. Senec.

§. 61. Direct. 13. *Go into the Houſes of the Poor ſometimes, and ſee what Proviſions they live upon, and what time they ſpend at Meat: And then bethink you whether their Diet or yours do tend more to the Mortification of fleſhly Luſts*; and whether theirs will not be as ſweet as yours at the laſt? And whether meer riches ſhould make ſo great a difference in eating and drinking between them and you? I know that where they want what is neceſſary to their Health, it is lawful for you to exceed them, and be thankful: But not ſo as to forget their wants, nor ſo as to turn your Plenty to Exceſs. The very *Sight* now and then of a poor Man's Diet and manner of Life would do you good; Seeing affecteth more than Hearſay. *Dir.* 13.

§. 62. Direct. 14. *Look upon the ancient Chriſtians, the Patterns of Abſtinence, and think whether their Lives were like to yours.* They were much in *faſtings* and *Abſtinence*; and Strangers to Gluttony and Exceſs: They were ſo prone to *Exceſs* of Abſtinence, rather than *Exceſs* of Meat, that abundance of them lived in Wilderneſſes or Cells, upon Roots, or upon Bread and Water: (From the Imitation of whom in a formal Hypocritical manner came Swarms of Fryers that are now in the World:) And will you commend their Holineſs, and Abſtinence, and yet be ſo far from any ſerious Imitation of them, that you will in *Gluttony* and *Exceſs*, oppoſe your ſelves directly againſt them? *Dir.* 14.

§. 63. I have now detected the Odiouſneſs of this Sin, and told you if you are *willing* how you may beſt avoid it. If all this will not ſerve, but there be *any prophane Perſon among you like* Eſau, *who for one Morſel of Meat ſold his Birthright*, Heb. 12. 16. who for the pleaſing of his Throat will ſell his Soul, let him know that God hath another kind of Cure for ſuch: He may caſt thee into *Poverty*, where thou ſhalt be a Glutton only in *Deſire*, but not have to *ſatisfie* thy Deſire. He may ſhortly caſt thee into thoſe Diſeaſes, which ſhall make thee loath thy Pleaſant Fare, and wiſh thou hadſt the poor Man's Fare and Appetite, and make thee ſay of all the Baits of thy Senſuality, *I have no Pleaſure in them*, Eccleſ. 12. 1. The Caſe will be altered with thee when all thy Wealth, and Friends, and Greatneſs cannot keep thy pampered Carkaſs from Corruption, nor procure thy Soul a Comfort equal to a drop of water to cool thy tongue, tormented in the flames of God's diſpleaſure: Luk. 6. 25. *Wo to you that are full, for ye ſhall hunger.*

1 Cor. 6. 13. *Qui Chriſtum deſiderat, & illius pace vacatus, non curat magnopere quàm de pretioſis cibis ſtercus conficiat.* Hieron. Epiſt. ad Paul.

sure: Then all the Comfort thou canst procure from God and Conscience will be but this sad *Memento*, *Remember that thou in thy Life-time receivedst thy good things, and likewise* Lazarus *evil things; but now he is comforted, and thou art tormented.* Luke 16. 25. James 5. 1, 5. *Go to now ye rich Men; weep and howl for your Miseries that shall come upon you——Ye have lived in Pleasure on the Earth, and been wanton; ye have nourished your Hearts as in a Day of Slaughter; ye have condemned and killed the Just*, &c.

Temperantiam exigit Philosophia non Pœnam. Senec.

§. 64. Yet after all this, I shall remember you that you run not into the contrary Extream: Place not more Religion in external abstinence and fastings than you ought: Know your own Condition, and how far either *Fasting* or *Eating* is really a *Help* or a *Hindrance* to you in those greater things which are their Ends, and so far use them. A decaying Body must be carefully supported: An unruly Body must be carefully subdued: The same medicines serve not for contrary Tempers and Diseases: To think, that abstaining from *Flesh*, and glutting your selves with *Fish*, and other Meats, is acceptable to God, or that meer abstaining so many Hours in a Week, and serving your Appetite on the rest, is meritorious, or that Abstinence from Meat will prove you holy, without an Abstinence from Sin, all this is self-deluding Error. Nor must you raise a great many of perplexing Scruples about all that you eat or drink, to no Edification, but meerly to your Vexation; but in cheerful Temperance preserve your Health, and subdue Concupiscence.

Tit. 2. *Directions against Drunkenness, and all Excess of Drink.*

§. 1. I. THE most that I have said against *Gluttony* will serve against *Excess* of *Drink* also: Therefore I need not repeat it. *Drunkenness* in the largest Sense extendeth both to the *Affection* and to the *Effect:* And so he is a *Drunkard* (that is, *Reputatively*, in the sight of God) who *would* drink too much if he *had it*, and is not restrained by his *will*, but by Necessity.

§. 2. *Drunkenness* in the *Effect* or *Act*, is sometime taken more *largely*, sometime more *strictly*: *Largely* taken it signifieth *all Drinking to Excess to please the Appetite:* Two things here make up the Crime, 1. *Love of the Drink*, or *pleasing the Appetite*, which we call *Gulosity*. 2. *Excess in Drinking*; which *Excess* may be in *Quantity* or *Quality*.

§. 3. *Drunkenness strictly taken*, signifieth *Drinking till Reason have received some Hurt:* And of *this* there be many Degrees He that hath in the *least Degree disturbed his Reason*, and disabled or hindred it from its proprer Office, is *drunken in that Degree*; and he that hath overturned it or quite disabled it, is *stark drunk*, or drunk in a greater degree.

§. 4. All *Excess* of *Drink* is sinful *Gulosity* or *Sensuality*, of the *same Nature* with *Gluttony*, and falls under all my last *Reproofs* and *Directions*: And in some Persons that can sit it out, and bear much Drink without Intoxication, the Sin may be greater than in some others, that by a smaller Quantity are drunk by a Surprize, before they are aware; but yet, *cæteris paribus*, the Overthrow of the Understanding maketh the Sin to be much the greater: For it hath all the Evil that the other *degrees* have, with more; it is *a voluptuous Excess in Drink to the Depravation of Reason. Gulosity* is the general Nature of it: *Excess* is the *Matter*; *Depravation* of *Reason* is its special Form.

§. 5. It is *Excess of drinking when you drink more than, according to the Judgment of sound Reason, doth tend to fit your Body mediately or immediately for its proper Duty without a greater hurt.* Sometime the *immediate Benefit* is most to be regarded, (As if a Man had some present Duty of *very great moment* to perform:) The present Benefit consisteth, 1. In the Abatement of such a troublesome Thirst or Pain, as hindreth you from doing your Duty. 2. In adding that Refocillation and Alacrity to the Spirits, as maketh them fitter Instruments for the Operations of the Mind and Body. That *Measure* which doth one or both of these without greater hurt is not too great: I say *without greater hurt*; because if any should in a *Dropsie* or a *Feavor* prefer a little present *Ease* and *Alacrity* before his *Health* and *Life* it were *Excess:* Or if any Man ordinarily *drink more* than Nature will well digest, and which causeth the Incoction of his Meat, and consequently Crudities, and consequently a Dunghil of Flegm and vitious Humours, fit to engender many Diseases, this is *Excess of Drinking*, though he feel it ease him, and make him cheerful for the *present time*. And this is the common Case of most Bibbers or Tiplers, that are not stark Drunkards: They feel a present Ease from *Thirst*, and perhaps a little *Alacrity* of Spirits, and therefore they think that measure is *no Excess*, which yet tendeth to Crudities and Diseases, and the Destruction of their Health and Life.

§. 6. Therefore (except in some great extraordinary Case of Necessity) it is not so much the *present* as the *future foreseen Effects*, which must *direct* you to know your measure. *Reason* can foresee, though *Appetite* cannot: *Future Effects* are usually *great* and *long*; when *present Effects* may be *small* and *short*. He that will do that which tendeth to the hurt of his *Health*, for the *present easing* or *pleasing* of his thirsty Appetite, doth sin against *Reason*, and play the *Beast*. You should be so well acquainted with your Bodies, and the means of your own Health, as to know first whether the *enduring* of the *Thirst*, or the *drinking* to *quench it* is like to be the more hurtful to your Health, and more a Hindrance to your Duty.

§. 7. And for the *present Alacrity*, which Strong-drink bringeth to some, you must *foresee* that you purchase it not at too dear a rate, by a longer dulness or disablement afterwards; and take heed that you take not an alien counterfeit *Hilarity* consisting in meer *sensual Delight*, for that Serenity and just Alacrity of the Spirits as doth fit you for your Duty. For this also is a usual (and wilful) Self-deceit of Sensualists: They make themselves believe, that a Cup of Sack or Strong-drink giveth them a *true assistant Alacrity*, when it only causeth a *sensual Delight*, which doth more hinder and corrupt the Mind than truly further it in its Duty; and differeth from true *Alacrity* as *Paint* from *Beauty*, or as a Feavor doth from our natural Heat.

§. 8. You see then that Intemperance in Drinking is of two Sorts: 1. *Bibbing*, or drinking too much. 2. *Drunkenness* (in various degrees.) And these *intemperate Bibbers* are of several Sorts. 1. Those that when they have over-heated themselves, or are feavorish, or have any ordinary diseased Thirst, will please their Appetites, tho' it be to their hurt, and will venture their Health rather than endure the Thirst; tho' in Feavors, Dropsies, Coughs, it should be the greatest Enemy to them, yet they are such beastly Servants to their Appetites, that drink they must whatever come of it: Though Physicians forbid them, and Friends dissuade them, they have so much of the *Bruit*, and so little of the *Man*, that *Appetite* is quite too hard for *Reason* with them. These are of two Sorts: One Sort keep the *Soundness* of their *Reason*, tho' they have lost all the *Strength* and *Power* of it, for want of a *resolved Will:* And these confess that they *should abstain*, but tell you, *They cannot: They are not so much Men.* The other sort have given up their very *Reason* (such as it is) to the Service of their *Appetites*; and these will not believe (till the Cough, or Gout, or Dropsie, *&c.*

ſie,&c. make them believe it (that their meaſure of drinking is too much,or that it will do them hurt; but ſay, that it would hurt them more to forbear it: Some thro' real ignorance, and ſome made willingly ignorant by their appetites.

§. 9. 2 *Another* ſort of *Bibbers* there are much worſe than thoſe, who have no great diſeaſed thirſt to excuſe their guloſity,but call it a *Thirſt* whenever their *Appetite* would have drink; and uſe themſelves ordinarily to ſatisfy ſuch an *Appetite*, and drink almoſt as oft as the *throat* deſireth it, and ſay, it is but to quench their thirſt; and never charge themſelves with *Intemperance* for it. Theſe may be known from the firſt ſort of *Bibbers* by the *quality* of their drink: It is *cold ſmall beer* that the firſt ſort deſire to quench a *real thirſt*; when Reaſon bids them *endure* it, if other means will not quench it. But it is *Wine* or *Strong-Drink*, or ſome drink that hath a *delicious guſt*, which the *ſecond* ſort of *Bibbers* uſe, to pleaſe the *Appetite* which they call *their Thirſt*. And of theſe Luxurious Tiplers, next to ſtark Drunkards, there are alſo divers *degrees*, ſome being leſs guilty, and ſome more.

Et non ſolum hæc ſeculares viri, ſed & ipſe grex domini ejuſque paſtores, qui exemplo eſſe omni plebi debuerint, ebrietate quam plurimi quaſi vino madidi torpebant reſoluti, & animoſitatum tumore, jurgiorum contentione, invidiæ rapacibus ungulis, indiſcreto boni malique judicio carpebantur. Gildas.

§. 10. 1. The Loweſt degree are they that will never ordinarily drink but at meals: But they will then drink more than nature requireth,or than is profitable to their health.

§. 11. 2. The ſecond degree are they that uſe to drink between meals when their appetite deſireth it, to the hindering of concoction, and the increaſe of *Crudities* and *Catarrhs*,and to the ſecret gradual vitiating of their humours, and generating of many diſeaſes: and this without any true neceſſity,or the approbation of ſound Reaſon, or any wiſe Phyſician: Yet they tipple but at *home*,where you may find the pot by them at unſeaſonable times.

§. 12. 3. The third *degree* are many poor men that have not drink at home,and when they come to a Gentlemans houſe or a feaſt, or perhaps an A L E-houſe, they will pour in for the preſent to exceſs, tho' not to Drunkenneſs,and think it is no harm, becauſe it is but ſeldom, and they drink ſo ſmall drink all the reſt of the year, that they think ſuch a fit as this ſometimes is medicinal to them, and tendeth to their health.

§. 13. 4. Another rank of Bibbers are thoſe that tho' they haunt not A L E-houſes or Taverns, yet have a throat for every *health or pledging Cup* that reacheth not to drunkenneſs: and uſe ordinarily to drink many unneceſſary cups in a day to pledge (as they call it) thoſe that drink to them; And *cuſtom* and *complement* are all their excuſe.

§. 14. 5. Another degree of *Bibbers* are common ALE-houſe haunters, that love to be there, and to ſit many hours perhaps in a day,with a pot by them, tipling, and drinking one to another. And if they have any bargain to make, or any Friend to meet,the A L E-houſe or Tavern muſt be the place, where Tippling may be one part of their work.

6. The higheſt degree are they, that are not apt to be ſtark *Drunk*, and therefore think themſelves leſs faulty, while they ſit at it, and make others drunk,and are ſtrong themſelves to bear away more, than others can bear: they have the Drunkards *appetite*, and *meaſure*, and *pleaſure*, tho' they have not his giddineſs and loſs of wit.

§. 15. 3. And of thoſe that are *truly Drunken* alſo, there are many degrees and kinds. As ſome will be *drunk* with *leſs* and ſome with more; ſo ſome are only poſſeſſed with a little *diſeaſed Levity*, and *talkativeneſs* more than they had before: Some alſo have diſtempered *Eyes*, and *ſtammering tongues*: Some alſo proceed to *unſteady reeling heads*, and *ſtumbling feet*,and unfitneſs for their callings: Some go further to *ſick and vomiting ſtomachs*, or elſe to *ſleepy* heads: and ſome proceed to ſtark madneſs, quarelling, railing, brawling, hooting, ranting, roaring, or talking nonſenſe, or doing miſchief: the furious ſort being like mad dogs that muſt be tied; and the ſottiſh prating and ſpewing ſort being commonly the deriſion of the Boys in the ſtreets.

§. 16. II. Having told you what *Tipling* and *Drunkenneſs* is, I ſhall briefly tell you their Cauſes: but briefly becauſe you may gather moſt of them from what is ſaid of the Cauſes of Gluttony. 1. The firſt and Grand Cauſes are theſe three concurrent: A Beaſtly *raging appetite* or Guloſity: A *Weakneſs* of *Reaſon* and *Reſolution* to rule it: And a *want of Faith* to ſtrengthen *Reaſon*, and of *Holineſs* to ſtrengthen *Reſolution*. Theſe are the very Cauſe of all.

§. 17. 2. Another cauſe is, their *not knowing* that their *exceſs* and tipling is really a hurt or danger to their health: And they are ignorant of this from many cauſes: One is, becauſe they have been bred up among ignorant people, and never taught to know what is good or bad for their own bodies, but only by the common talk of the miſtaken vulgar. Another is becauſe their appetite ſo maſtereth their very Reaſon, that they can chooſe to believe that which they would not have to be true.Another reaſon is becauſe they are of healthful bodies,and therefore feel no hurt at preſent, and preſume that they ſhall feel none hereafter, and ſee ſome abſtemious Perſons weaker than they (who began not to be abſtemious till ſome chronical diſeaſe had firſt invaded them) And thus they do by theirBodies,juſt as wicked men do by their ſouls: They judge all by *preſent Feeling*, and have not wiſdom enough to take things foreſeen into their Deliberation and Accounts: That which *will be* a great while hence they take for nothing, or an uncertain ſomething next to nothing: As Heaven and Hell move not ungodly men, becauſe they ſeem a great way off; ſo while they feel themſelves in health, they are not moved with the threatning of ſickneſs: The *cup* is in their *hands*, and therefore they will not ſet it by, for fear of they know not what,that will befal them you know not when: As the thief that was told,he ſhould anſwer it at the day of judgment, ſaid, he would take the other Cow too, if he ſhould ſtay unpuniſhed till then; ſo theſe Belly-Gods think, they will take the other Cup, if they ſhall but ſtay till ſo long hence: And thus becauſe this temporal puniſhment of their Guloſity is not ſpeedily exerciſed, the hearts of men are fully ſet in them to pleaſe their appetites.

§. 18. 3. Another cauſe of *Tipling* and *Drunkenneſs* is, a wicked *Heart* that loveth the *company* of wicked men,and the fooliſh talk,and cards and dice, by which they are entertained: One ſin ticeth down another: It is a delight to prate over a pot, or rant and game, and drive away all thoughts that ſavour of ſound *Reaſon* or the fear of God, or the care of their ſalvation: Many of them will ſay, It is not for love of the *drink* but of the company, that they uſe the *ALE-houſe*: An Excuſe that maketh their ſin much worſe, and ſheweth them to be exceeding wicked: To love the company of wicked men, and love to hear their lewd and idle fooliſh talk, and to game and ſport out your time with them, beſides your tipling, this ſheweth a wicked fleſhly heart, much worſe than if you loved the drink alone: Such

Why *Gregory* ſet up Wakes, & Church-Ales, and Meetings on Holy-days in *England*, ſee *Li* 10. *Regiſt. Ep.* 71. in policy to win the heathens; *Qui boves ſolent multos in ſacrificio dæmonum occidere, debet his etiam de hac re aliqua ſolemnitas immutari, ut die dedicationis vel natalitiis martyrum, tabernacula ſibi circa eaidem eccleſias, quæ ex fanis commutatæ ſunt, de ramis arborum faciant, & religioſis conviviis ſolennitatem celebrent: Nec Diabolo jam animalia immolent, ſed ad laudem Dei in uſu ſuo animalia occidant, & donatori omnium de ſatietate ſua gratias agant,* &c. But do Chriſtians need this as Heathens did, when we ſee the ſad Effects of ſuch Riotings? *Lege Acoſt. l.* 3. *c.* 34.

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company as you *love* beſt, ſuch are your own diſpoſitions: If you were no *Tiplers* or *Drunkards*, it is a certain ſign of an ungodly perſon to love ungodly company better, than the company of wiſe and godly men, that may edifie you in the fear of God.

§. 19. 4. Another cauſe of *Tipling* is *Idleneſs*, when they have not the conſtant employments of their callings to take them up: Some of them make it their chief excuſe that they do it to paſs away the time: Blind wretches! that are ſo near eternity, and can find no better uſes for their Time: To theſe I ſpoke before Chap. 5. Par. 1.

§. 20. 5. Another cauſe is, the wicked neglect of their dutys to their own families; making no conſcience of loving their own relations, and teaching them the fear of God, nor following their buſineſs, and ſo they take no pleaſure to be at home: The company of wife and children and ſervants is no delight to them, but they muſt go to an ALE-houſe or Tavern for more ſuitable company. Thus one ſin bringeth on another.

§. 21. 6. Another cauſe is the ill management of matters at home with their own Conſciences; when they have brought themſelves into ſo terrible and ſad a caſe that they dare not be much alone, nor ſoberly think of their own condition, nor ſeriouſly look towards another world; but fly from themſelves, and ſeek a place to hide them from their conſciences, forgetting that *ſin* will find them out: They run to an ALE-houſe, as *Saul* to his muſick, to drink away melancholy, and drown the noiſe of a guilty ſelf-accuſing mind: And to drive away all thoughts of God, and Heaven, and ſin, and Hell, and death, and judgement, till it be too late. As if they were reſolved to be damned, and therefore reſolved not to think of their miſery nor the remedy: But though they dare venture upon *Hell it ſelf*, the ſots dare not venture upon the ſerious thoughts of it! Either there is a *Hell*, or there is *none*: If there be *none*, why ſhouldſt thou be *afraid* to think of it? If there be a *Hell* (as thou wilt find it if thou hold on but a little longer) will not the *feeling* be more intolerable than the *thoughts* of it? And is not the *forethinking* on it a neceſſary and cheap prevention of the feeling? O how much wiſer a courſe were it to retire your ſelves in ſecret, and there to look before you to eternity, and hear what conſcience hath firſt to ſay to you concerning your life paſt, your ſin and miſery, and then what God hath to ſay to you of the remedy: You'll one day find, that this was a more neceſſary work, than any that you had at the ALE houſe, and that you had greater buſineſs with God and Conſcience, than with your idle companions.

§. 22. 7. Another cauſe is the cuſtom of pledging thoſe that drink to you, and of drinking healths, by which the Laws of the Devil and the ALE-houſe do impoſe upon them the meaſures of exceſs, and make it their duty to diſregard their duty to God: So lamentable a thing it is, to be the tractable ſlaves of men, and intractable rebels againſt God! *Plutarch* mentions *One* that being invited to a feaſt, made a ſtop when he heard that they compelled men to drink after meat, and askt whether they compelled them to *eat too*? Apprehending that he went in danger of his belly: And it ſeems to be but cuſtom that maketh it appear leſs ridiculous or odious to conſtrain men to drinking than to eating.

§. 23 8. Another great cauſe of *exceſs* is the Devils way of drawing them on by degrees: He doth not tempt them directly to be drunk, but to drink one cup more, and then another and another, ſo that the worſt that he ſeemeth to deſire of them is, but to *drink a little more*: And thus as *Solomon* ſaith of the fornicator, they yield to the flatterer and go on as the *Ox to the ſlaughter, and as the Fool to the correction of the* ſtocks, *till a dart ſtrike* though *his liver, as a bird haſteth to the ſnare, and knoweth not that it is for his life*: Prov. 7. 21, 22, 23.

24. III. The Greatneſs of this ſin appeareth in what is ſaid before of *Gluttony*: More ſpecially 1. Think how *baſe* a maſter thou doſt ſerve, being thus a ſlave to thy throat: What a beaſtly thing it is, and worſe than beaſtly: For few beaſts but a ſwine will be forced to drink more than doth them good. How low and poor is that mans reaſon that is not able to command his throat?

§. 25. 2. Think how thou conſumeſt the creatures of God that are given for *ſervice* and not for *guloſity* and *luxury*. The *Earth* ſhall be a witneſs againſt thee, that it bore that fruit for better uſes, which thou miſpendeſt on thy ſin. Thy Servants and Cattle that labour for it ſhall be witneſſes againſt thee: Thou offereſt the creatures of God as a ſacrifice to the Devil for Drunkenneſs and Tipling is his ſervice. It were leſs folly to do as *Diogenes* did, who, when they gave him a large cup of wine, threw it under the table that it might do him no harm: Thou makeſt thy ſelf like Caterpillars, and Foxes, and Wolves, and other deſtroying creatures that live to do miſchief, and conſume that which ſhould nouriſh man; and therefore are purſued as unfit to live! Thou art to the common-wealth as Mice in the Granary, or Weeds in the Corn. It is a great part of the work of faithful Magiſtrates to weed out ſuch as thou.

§. 26. 3. Thou robbeſt the *poor*, conſuming that on thy throat which ſhould maintain them: If thou have any thing to ſpare, it will comfort thee more at laſt, to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the Drunkard and Luxurious: For he is a *gatherer*, and the other is a ſcatterer: The Common-wealth maintaineth a double or treble charge in ſuch as thou art: As the ſame paſture will keep many Sheep which will keep but one Horſe; ſo the ſame country may keep many temperate perſons which will keep but a few Gluttons and Drunkards. The worldling makes proviſion cheaper by *getting* and *ſparing*: But the Drunkard and Glutton make it dearer by waſting: The covetous man that ſcrapeth together for himſelf, doth oft-times *gather for one that will pity the poor*, when he is dead: *Prov.* 28. 8. But the Drunkard and Riotous devour it while they are alive. One is like a Hog that is good for ſomething at laſt, though his feeding yield no profit while he liveth: The other is like devouring vermine, that leave nothing to pay for what they did conſume: The one is like a Pike among the fiſhes, who payeth when he is dead for that which he devoured alive: But the other is like the ſink or chanel that repayeth you nothing but ſtink and dirt, for all that you caſt into it.

Prov. 13. 23. Prov. 14. 21. & 21. 13. & 30. 14. & 22. 9 & 28. 27.

§. 27. 4. Thou draweſt poverty and ruine upon thy ſelf. Beſides the value which thou waſteſt God uſually joyneth with the prodigal by his judgements, and ſcattereth as faſt as he. Prov. 21. 17. *He that loveth pleaſure ſhall be a poor man: He that loveth wine and oyl ſhall not be rich. There is that ſcattereth and yet increaſeth*, Prov. 11. 24. But this is not the iſſue of thy ſcattering. Prov. 23. 19, 20, 21. *Hear thou my ſon and be wiſe, and guide thy heart in the way: Be not amongſt wine bibbers, amongſt riotous eaters of fleſh: For the Drunkard and the Glutton ſhall come to poverty, and drowſineſs ſhall cloath a man with rags.*

Diogenes begging of a Prodigal, askt a pound of him, when he askt but a penny of the next. Because ſaith he, I may oft receive of them, but God knows whether ever I ſhall have more of him. *Laert. in Diog.* Prov. 28. 19.

§. 28. 5. Thou art an enemy to thy family: Thou grieveſt thy friends: Thou impoveriſheſt thy children.

dren, and robbeſt thoſe whom thou art bound to make proviſion for. Thou filleſt thy houſe with diſcontents and brawlings, and baniſheſt all quietneſs and fear of God: A diſcontented or a *brawling wife*, and *ragged deſolate untaught Children*, are often ſigns that a Drunkard or Riotous perſon is the maſter of the family.

§. 29. 6. Thou art a heynous conſumer of thy precious Time: This is far worſe than the waſting of thy eſtate: O that thou didſt but know, as thou ſhalt know at laſt, what thoſe hours are worth, which thou waſteſt over thy pots! and how much greater work thou hadſt to lay it out upon? How many thouſands in Hell are wiſhing now in vain, that they had thoſe hours again to ſpend in prayer and repentance, which they ſpent in the ALE-houſe, and ſenſeleſly caſt away with their companions in ſin. Is the glaſs turned upon thee, and death poſting towards thee, to put an end to all thy time, and lay thee where thou muſt dwell for ever; and yet canſt thou ſit tipling and prating away thy time, as if this were all that thou hadſt to do with it? O what a wonder of ſottiſhneſs and ſtupidity is a hardned ſinner, that can live ſo much below his *reaſon*! The *ſenſleſs neglect* of thy ſouls concerment, and greater matters, is the great part of thy ſin, more than the drunkenneſs it ſelf.

§. 30. 7. How baſe a Price doſt thou ſet upon thy Saviour and Salvation, that will not forbear ſo much as a cup of drink for them? The *ſmalneſs* of the thing ſheweth the *ſmalneſs* of thy Love to God, and the *ſmalneſs* of thy regard to his word and to thy ſoul. Is that loving God as God, when thou loveſt a cup of drink better! Art thou not aſhamed of thy *Hypocriſie*, when thou ſaiſt thou loveſt God *above all*, when thou loveſt him not ſo well as thy Wine and Ale! Surely he that loveth him not above *Ale*, loveth him not above *all!* Thy *choice* ſheweth what thou *loveſt beſt*, more certainly than thy *tongue* doth. It is the diſh that a man greedily eateth of that he *loveth*, and not that which he commendeth but will not meddle with. God tryeth mens love to Him by their keeping his commandments: It was the aggravation of the firſt ſin, that they would not deny ſo ſmall a thing as the forbidden fruit, in obedience to God! And ſo it is of thine, that wilt not leave a forbidden cup for him! O miſerable wretch! doſt thou not know that thou canſt not be Chriſts Diſciple, if thou forſake not *all* for him, and hate not even thy *life* in compariſon of him, and wouldſt not rather dye than forſake him, *Luk.* 14. 26, 33. And art thou like to lay down thy life for him that wilt not leave a cup of drink for him? Canſt thou burn at a ſtake for him, that canſt not leave an ALE-houſe, or vain company or exceſs for him! What a ſentence of condemnation doſt thou paſs upon thy ſelf; Wilt thou ſell thy God and thy ſoul for ſo ſmall a matter as a cup of drink? Never delude thy ſelf, to ſay I hope I do not ſo, when thou knoweſt that God hath told thee in his word, that *Drunkards ſhall not inherit the Kingdom of God:* 1 Cor. 6. 10. Nay God hath commanded thoſe that will come to Heaven, to have no familiarity with thee upon earth, *no not ſo much as to eat* with thee! 1 *Cor.* 5. 11. Read what Chriſt himſelf ſaith, Mat. 24. 48, 49, 50, 51. *But if that evil ſervant ſhall ſay in his heart My Lord delayeth his coming, and ſhall begin to ſmite his fellow ſervants, and to eat and to drink with the drunken, the Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour when he is not aware of, and ſhall cut him aſunder and appoint him his portion with the hypocrites: There ſhall be weeping and gnaſhing of teeth.* Read *Deut.* 29. 19, 20. If when thou heareſt the *words* of Gods *curſe* thou *bleſs thy ſelf in thy heart and ſay, I ſhall have peace, though I walk in the imagination of my heart to add drunkenneſs to thirſt: The Lord will not ſpare that man, but then the anger of the Lord and his jealouſie ſhall ſmoak againſt him, and all the curſes that are written in this Book ſhall lye upon him, and the Lord ſhall blot out his name from under Heaven, and the Lord ſhall ſeparate him to evil.* Thou ſeeſt here how God will ſpice thy Cups.

Joh. 14. 15. 1 Joh. 5. 2, 3.

§. 31. 8. Thou art the *ſhame of humane nature:* Thou repreſenteſt man in the likeneſs of a Beaſt, and worſe: As if he were made but inſtead of a Barrel or a ſink: Look on a drunkard filthing and ſpewing and reeling and bawling, and ſee if he be not uglier than a bruit? Thou art a ſhame to thy *own Reaſon*, when thou ſheweſt the world, that it cannot ſo much as ſhut thy mouth, nor prevail with thee in ſo ſmall a thing. Wrong not *Reaſon* ſo much as to call thy ſelf *Rational*; and wrong not mankind ſo much as to call thy ſelf a *man*: *Non homo ſed amphora*, ſaid one of *Benoſus* the drunken Emperor when he was hanged: *It is a barrel and not a man.*

And a ſhame to thy family: As it ſaid that Cicero's Son proved a drunkard, to whom he directed his Book *de officiis* which was made his fathers reproach.

§. 32. 9. Thou deſtroyeſt that *Reaſon* which is the Glory of thy Nature, and the *natural* part of the *Image* of God upon thy mind: If thou ſhouldſt deface the Kings Arms or Image in any publick place, and ſet in the ſtead of it the image of a dog, would it not be a Traiterous contempt? How much worſe is it to do thus by God? If thou didſt mangle and deform thy body, it were leſs in this reſpect; for it is not thy *body* but thy *ſoul* that is made after the *Image* of God: Hath God given thee *Reaſon* for ſuch high and excellent ends and uſes, and wilt thou dull it and drown it in obedience to thy throat? Thy *Reaſon* is of higher value than thy houſe or land or money, and yet thou wilt not caſt them away ſo eaſily! Had God made thee an ideot, or mad and lunatick, thy caſe had been to be pitied, but to make thy *ſelf* mad and deſpiſe thy man hood: deſerveth puniſhment. It's the ſaying of *Baſil*; *Involuntary madneſs deſerveth compaſſion, but voluntary madneſs, the ſharpeſt whips.* Prov. 19. 29. *Judgments are prepared for ſcorners, and ſtripes for the fools back*: Eſpecially for the *voluntary fool*: He that will *make himſelf a beaſt* or *a mad-man*, ſhould be uſed by others like a beaſt or a mad-man whether he will or not.

§. 33. 10. Thou makeſt thy ſelf unfit for any thing, that is good. O how unfit art thou to read or hear or meditate on the Word of God! how unfit to pray? how unfit to receive the Holy Sacrament? what a dreadful thing is it to think of a Drunken man ſpeaking to God in Prayer? Thy *beſt* poſture till thou art ſober is to be *aſleep*: For then thou doſt leaſt hurt, and thou art made uncapable of doing good; yea and of *receiving* any good from others? Thou art not ſo much as capable of reproof or council; He that ſhould caſt Pearls before ſuch a Swine, and offer to ſpeak to thee for the good of thy ſoul, would but diſhonour the Name and Word of God. As it is ſaid of a drunkard, that when one rebuked him, ſaying, *Art thou not aſhamed to be thus drunken*, replyed, *Art thou not aſhamed to talk to a man that is drunken?* It is a ſhame to the man that would cure thee by *Reaſon*, when thou haſt thrown away thy Reaſon. And if thou have but a *merry cup*, and thinkeſt thy ſelf the *fitter* for thy duty, yea if thou do it *well*, as to the outward appearance, as the *principle* is falſe and baſe, ſo thou deſerveſt blame for caſting thy work upon ſo great a hazzard. As *Sophocles* ſaid of an *Orator* that wrote well when he was half drunken, *Though he did it well, he did it ignorantly and in uncertainty:* For thy *levity* weakneth thy judgement, and thou doſt the good thou doſt but at a venture; as a *Paſſionate*

Of drunken Prieſts I am loth to ſpeak: but pray ſuch to read Iſa. 52. 12. & 28. 7. Mic. 2. 11. 1 Tim. 3. 3, 8. Iſa. 56. 11, 12. Lev. 10. 9. Jer. 35. Ezek. 44. 21. Matth. 24. 49. 1 Theſ. 5. 7. Gal. 5. 21.

man *may ſpeak well*, but it's *unlikely* and *uncertain*; and therefore no thanks to *him* that it fell not out to be worſe.

§. 34. 11. Thou diſpoſeſt thy ſelf to almoſt every ſin: *Drunkenneſs* breaketh every one of the Commandments; by *diſpoſing* men to break them all. It diſableth to the duties of the *firſt* Commandment above all, *viz.* to know God, and believe and truſt and love him: It utterly unfitteth men for the holy *worſhip*, required in the ſecond Commandment as I have ſhewed: He that hateth the guilt of *former ſin*, in his Worſhippers, hateth *preſent wickedneſs* much more, Prov. 21. 27. *The Sacrifice of the wicked is abomination: How much more when he bringeth it with a wicked mind.* *Idolatry*, and wantonneſs, and exceſs in *eating* and *drinking* uſually diſpoſe to one another. See 1 *Cor.* 10. 7. Sacrifices of *mirth* and jovialty and gluttony and drunkenneſs are fit for Idols and Devils, but unfit for God? And therefore commonly we find that it is the drunkards and riotous people in every Town that are the great enemies to the Preaching of the Goſpel, and to all holy exerciſes, and to all that fear God, and will not be as mad as they: When there is a Sacrifice to be offered to *Bacchus*, and any merry meeting where potting and feaſting and dancing and roaring is to be the game, there it is that the Miniſters and the Servants of Chriſt are ſlandered and ſcorned and railed at. There it is that Helliſh reproach of Godlineſs, like the Devils Canons are let fly without controle (Though through Gods mercy they have more powder than bullet, and do little Execution). There it is that the Devil ſitteth as Preſident in his Council, plotting what to do againſt the people and wayes of Chriſt. And though it be drunken ſottiſh Council, it is the fitter for his buſineſs: for it is a *bruitiſh thunderbolt* that he hath to caſt; a ſenſleſs furious work that he hath to do; and no other inſtruments will ſerve his turn. He hath a plot to blow up the Reputation and honour of ſerious Godlineſs; but he that ſetteth fire to his train muſt withal *blow up* himſelf: And none is ſo fit for this work as a Drunkard or a ſenſual Sot: Few others will venture to caſt their own ſouls into the fire of Hell, that they may procure a little ſtinking breath to be blown into the faces of the godly: Few others would ſet their own houſes on fire, that they may trouble Gods ſervants by the ſmoak. Their very work is to do as thoſe in *Dan.* 3. to caſt the ſervants of Chriſt into thoſe flames, which muſt devour thoſe that caſt them in, and muſt ſcarce touch a thred of the garments, or a hair of the head of thoſe for whom it was prepared: And who would do this, that knew what he did, and were well in his wits: Muſt he not be firſt made drunk that doth it? Alſo *drunkenneſs* diſpoſeth you to *ſwearing* and *blaſpheming* and *perjury* and ſpeaking contemptuouſly and unreverently of God, and to ſpeak prophanely and jeſtingly of the Scripture: And thus *fools make a mock of ſin*, Prov. 14. 9. You are good for none of the holy exerciſes of the Lords day: That's the day that you muſt defile with your filthy ſin: The day in which God ſendeth abroad his gracious invitations and the Devil his wicked incitations: In which God giveth moſt of his Grace, and the Devil infecteth moſt with ſin: In which God is beſt ſerved by his ſincere ones, and the Devil is moſt ſerved by his impious ones. And you diſpoſe your ſelves to ſin againſt your Governors: You have no hold of *tongue* or action when you are drunken: How many in their Drunkenneſs have reproached and abuſed Father and Mother; and ſpoken Treaſon againſt their King, or reviled Magiſtrates and Superiors: And perhaps attempted and *done* miſchief as well as ſpoken it? If you are *Superiours*, how unfit are you to judge or govern? Is it not lawful for any to appeal from you as the Woman did from *Philip* drunk, to *Philip* ſober? You will be apter to abuſe your inferiors than well to govern them. Alſo Drunkenneſs deſtroyeth civility, juſtice and charity. It inflameth the mind with anger and rage: It teacheth the tongue to curſe and rail and ſlander: It makes you unfaithful and uncapable of keeping any ſecret, and ready to betray your chiefeſt friend, as being maſter neither of your mind or tongue or actions. Drunkenneſs hath made men commit many thouſand murders: It hath cauſed many to murder themſelves, and their neareſt relations: Many have been drowned by falling into the water, or broke their necks with falling from their Horſes, or dyed ſuddenly by the ſuffocation of nature: It draweth men to idleneſs, and taketh them off their lawful calling: It maketh a multitude of thieves, by breeding neceſſity, and emboldening to Villany. It is a principle cauſe of luſt and filthineſs, and the great maintainer of whoredoms; and taketh away all ſhame and fear and wit, which ſhould reſtrain men from this or any ſin: What ſin is it that a drunken man may not commit? no thanks to him that he forbeareth the greateſt wickedneſs! Cities and Kingdoms have been betrayed by Drunkenneſs: Many a drunken Garriſon hath let in the enemy. There is no confidence to be put in a drunken man: Nor any miſchief that he is ſecure from.

Gluttons and Drunkards and Luſtful ſenſualiſts, are prepared for Atheiſm, Infidelity and any impious conceit. For their wits are buried in the dunghil of their guts, & drowned in the excrementitious humidity of their brains: (*ubi oculus ſiccus clarus intellectus*): and the vapours & fumes of their boiling luſts, do ſo intoxicate and cloud their brains, that they have little uſe of their reaſon except to contrive the ſervice of their guts and luſts. *Lege Baſilii Homil. in Ebriet. & Lux. Vide ipſe ex taberna duos ſemi captos vino egreſſos, vix oboli cauſa, ſe mutuo uno eodemque gladio confeciſſe; & quidem extracto his è percuſſo corpore, præ alterum feriendi furore: Itaque momento temporis ambo exanimes corruerunt.* Joſ. Acoſta de proc. Ind. ſalut. l. 3. c. 21. p. 332.

12. Laſtly, Thou ſinneſt not alone, but tempteſt others with thee to perdition. It is the great crime of *Jeroboam* that he *made* Iſrael *to ſin: The Judgement of God* determineth thoſe men to death, that *not only do* wickedneſs, *but have pleaſure in them that do it*, Rom. 1. 32. And is not this thy caſe? Art thou not Satans inſtrument to tempt others with thee, to waſt their Time, and neglect their ſouls, and abuſe God and his creatures? Yea ſome of you *glory in your ſhame*, that you have drunk down your companions, and carried it away (the honour of a *ſponge* or a *tub*, which can *drink up* or *hold* liquor as well as you.) And what is that man worthy of, that would thus transform himſelf and others, into ſuch Monſters of iniquity.

§. 55. IV. Next let us hear the *drunkards excuſes*, (for even *drunkenneſs* will pretend to *Reaſon*, and men will not make themſelves *mad* without an argument to juſtifie it.) 1. Saith the Tipler, *I take no more than doth me good: You allow a man to eat as much as doth him good, and why not to drink as much? No man is fitter to judge this than I, For I am ſure I feel it do me good.*

Anſw. What good doſt thou mean man! Doth it fit thee for holy thoughts or words or deeds? Doth it help thee to *live well*, or fit thee to *dye well*? Art thou ſure that it tendeth to the *health* of thy *body*? Thou canſt not ſo ſay without the imputation of folly or ſelf-conceitedneſs, when all the wiſe Phyſicians in the world do hold the contrary. No it doth as Gluttony doth: It pleaſeth thee in the drinking, but it filleth thy Body with crudities, and flegm, and prepareth for many Mortal ſickneſſes: It maketh thy body like grounds after a flood, that are covered with ſtinking ſlime: Or like fenny Lands that are drowned in water, and bear no fruit: Or like grounds that have too much rain, that are diſſolved to dirt, but are unfit for uſe. It maketh thee like a leaking ſhip, that muſt be pumpt and emptied or it will ſink: If thou have not Vomits or Purges to empty thee, thou wilt quickly drown or ſuffocate thy life. As *Baſil* ſaith, A drunkard is like a Ship in a Tempeſt, when all the goods are caſt overboard to disburden it leſt it ſink. Phyſicians muſt pump

Anſw.

See Prov. 23. 29, 30, 31, 32, 33.

Eſt certa & conſtans plurimorum ſententia, fruſtra Indos Chriſtianam religionem docere, quamdiu peſtifera iſthæc conſuetudo inerti noſtrorum diſſimulatione retinetur, ſaith Acoſta ſpeaking of drunkenneſs. *l. 3. c. 22. p. 336.*

Leg. Joſ. Acoſtam de procur. Indor. ſalut. l. 3. c. 21, 22.

pump thee, or disburden thee, or thou wilt be drowned: And all will not serve if thou hold on to fill it up again: For Intemperance maketh most Diseases uncurable. A Historian speaketh of two Physicians that differed in their Prognosticks about a Patient; one forsook him as uncurable, the other undertook him as certainly curable; but when he came to his Remedies, he prescribed him so strict Abstinence as he would not undergo, and so they agreed in the Issue; when one judged him incurable because intemperate, and the other curable if he would be temperate. Thou that *feelest* the *Drink* do *thee Good*, dost little think how the Devil hath a design in it, not only to *have thy Soul*, but to *have it quickly*; that the Mud-walls of thy Body being wash'd down may not hold it long. And I must tell thee, that thou hast cause to value a good Physician for greater Reasons than thy Life, and art more beholden to him than many others, even that he may help to keep thy Soul out of Hell a little longer, to see if *God will give thee Repentance*, that thou *mayest escape out of the Snare of the Devil, who taketh thee captive at his Will*, 2 Tim. 2. 25, 26. As *Ælian* writeth of King *Antigonus*, that having great respect for *Zeno* the Philosopher, he once met him when he was in drink, and embracing him, urged him to ask of him what he would, and bound himself with many Oaths to give it him. *Zeno* thanked him, and the Request he made to him was, that *he would go home and vomit*: To tell him that he more needed to be disburdened of his Drink, than he himself did need his Gifts. The truth is, the *Good* that thou feelest the Drink do thee is but the present *pleasing of thy Appetite*, and tickling thy Fantasie by the exhilirating Vapours. And so the Glutton and the Whoremonger and every sensual Wretch will say, that he *feeleth it do him good*: But God bless all sober Men from such a *Good*. So the *Gamester* feeleth the Sport do *him good*, but perhaps he is quickly made a Beggar by it. It is Reason and Faith, and not thy *Appetite* or present *Feeling* that must tell thee what and how much *doth thee good*.

Obj. 2. §. 36. Obj. 2. *But I have heard some Physicians say, that it is wholsome to be drunk sometimes.*

Answ. *Answ.* None but some Sot, that had first drunk away his own Understanding; I have known Physicians that have been Drunkards themselves, and they have been apt to plead for their own vice; but they quickly killed themselves, and all their Skill could not save their Lives from the effects of their own Bestiality, even as the Knowledge and *Doctrine* of a wicked Preacher, will not save his Soul, if he live contrary to his Profession. And what if the *Vomiting* of a Drunkard *did* him some good with all the harm! Are there not easier, safer, lawfuller means enough to do the same good *without* the harm? He is a Bruit himself, and not a Physician that knoweth no better Remedy than this. But thy Conscience telleth thee, this is but a false Excuse.

Obj. 3. §. 37. Obj. 3. *But I wrong no body in my drink; the hurt is my own.*

Answ. *Answ.* No thanks to thee if thou wrong no body. But read over the former Aggravations, and then justifie thy self in this if thou canst. It seems thou makest nothing of wronging God by Disobedience. But suppose it be no ones hurt but thy own, dost thou hate thy self? Is thy *own hurt* nothing to thee? What, dost make nothing of the Damning of thy own Soul? Whom wilt thou love if thou hate thy self? It is the Aggravation of this Sin, as well as *Fornication*, 1 Cor. 6. 18. that it is against your *own Bodies*, and much more as against your *own Souls*.

Obj. 4. §. 38. Obj. 4. *But I was but merry, I was not drunken.*

Answ. *Answ.* It were well for you if God should stand to your Names and Definitions, and take none for a Sinner that taketh not himself for one. There are several degrees of Drunkenness short of the highest degree; and if your Reason was not disturbed, yet the Excess of Drink only, and Tipling and Gulosity will prove a greater Sin than you suppose.

§. 39. Obj. 5. *But I drink but a little; but my Head is weak, and a little over turneth it.* *Obj.* 5.

Answ. *Answ.* If you know that before-hand, you are the more unexcusable, that will not avoid that measure which you know you cannot bear. If you knew that less Poison would kill you than another, you would be more the *fearful* of it, and not the less.

§. 40. Obj. 6. *But I have a thirst upon me, and I take no more than will quench it.* *Answ.*

Answ. So the Whoremonger saith, he hath a *Lust upon him*, and he taketh no more than will quench it: And the malicious Man, that beateth you or undoes you may say, that he hath a *Passion* upon him, and he taketh no more revenge on you than satisfieth it. But if you *add Drunkenness to Thirst*, read your Doom again, *Deut.* 29. 19. If it be a *natural* moderate Thirst, Moderation will satisfie it: If it be a *diseased thirst*, as in a Feavor or Dropsie, the Physician must direct you in the Cure: And small Drink is fitter for a thirst than strong; but if it be the thirst of a Drunkard's raging appetite that hath been used to be pleased, and therefore is loth to be denied, you are best quench it upon better and cheaper Terms, than the displeasing God, and damning your Souls, lest you find it more troublesome in the Flames of Hell, to want a drop of water for your Tongues, than it would have been to have bridled a beastly Appetite: And lest you then cry out as *Lysimachus* when thirst forced him to yield to the *Scythians*, for a little Drink, *Quam brevis voluptatis gratia, quantum fœlicitatis amisi? For how short a Pleasure did I lose so great Felicity?* Take heed of *reasoning* your Souls into Impenitence.

Obj. 3.

Bibendi consuetudo augit aviditatem. Plin.

Perinde est vinolenti am bibendo velle sedare, atque ignem materia apposita pergere extingere: Nam quod naturæ appetitioni datur moderatam est, at vitiosa & præter naturam libido, nullo expletur. Acosta ub. sup.

Quest. 1. *It is not lawful to drink when we are thirsty, and know of no harm that it is like to do us, seeing Thirst telleth us what the Stomack needeth.* *Quest.* 1.

Answ. *Answ.* A Beast may do so, that hath no higher faculty to guide him. And a Man may take in the Consideration of his Thirst to guide his Reason in judging of the due Quantity and Time; but not otherwise: A Man must never drink to please his appetite either *against Reason*, or *without it*: And no Man must so captivate his Reason to Sense, as to think that his Appetite is his principal Rule or Guide herein; nor be so bruitish as to know no otherwise what doth him good or hurt, but by his *present Feeling*: Sometime true Reason may tell a Man, that thirst is a sign that Drink is needful to his Health, and then he may take it. Sometime (and commonly with blockish People) pleasing a thirst may hurt their Health, and they are so foolish that they do not know it, either because they are ignorant of such things, or because their Appetite maketh them unwilling to believe it, till they feel it, and because they judge only by the present Effects; so a Man may kill himself with drinking cold Drink in a heat, in some Feavors, in a Dropsie, a Cough, a Cachexy, *&c.* And Excess doth insensibly vitiate the Blood and heap up matter of many Diseases, which are incurable before the Sot will believe that Drinking when he was thirsty did him any harm. If really it will do no harm, you may drink when you are thirsty (because it will do good.) But if it will quench natural Heat, and hinder Concoction, and breed Diseases thro' *unseasonableness*, or ill *Quality*, or Excess, it is neither your *Thirst*, nor your *sottish Ignorance* of the Hurt, that will excuse you from the Sin, or prevent the Coughs, Stone, Gout, Cholick, Swellings, Palsies, Agues, Feavors or Death, which it will bring.

Queſt. 2. Queſt. 2. *Is it not lawful to drink a health ſometimes when it would be ill taken to refuſe it, or to be uncovered while others drink it?*

Anſw. *Anſw.* Diſtinguiſh between, 1. Drinking meaſurably as you need it, and unmeaſurably when you need it not. 2. Between the foreſeen effects; and doing it ordinarily, or when it will do hurt, or extraordinarily when it will more prevent hurt. And ſo I conclude.

1. It is unlawful to drink more than is good for your health, by the provocation of other men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And ſo doth the cuſtom of pledging healths, eſpecially when it is taken for a crime to deny it.

3. Therefore the ordinary pledging or drinking of ſuch healths is unlawful; becauſe it is the ſcandalous hardening of others in their ſin unto their ruine.

4. But if we fall in among ſuch furious Beaſts as would ſtab a man if he did not drink a health, it is lawful to do it to ſave ones life, as it is to give a Thief my Purſe: Becauſe it is a ſin not ſimply evil of it ſelf to drink that Cup, but by accident, which a greater accident may preponderate.

5. Therefore *any other Accident* beſide the ſaving of your life, which will really preponderate the Hurtful accident, may make it Lawful: As poſſibly in ſome caſes and Companies the offence given by *denying* it may be ſuch as will do more hurt far, than yielding would do. (As if a malignant company would lay ones Loyalty to the King upon it.) *&c.*

6. Chriſtian prudence therefore (without carnal complyance) muſt be always the preſent decider of the caſe, by comparing the good and the evil effects.

7. To be bare when others lay the honour of the King or Superiors upon it, is a Ceremony that on the aforeſaid Reaſon may be complyed with.

8. When to avoid a greater evil we are extraordinarily put on any ſuch Ceremony, it is meet that we joyn ſuch words (where we have liberty) as may prevent the ſcandal, or hardening any preſent in ſin.

9. And it is a duty to avoid the company which will put us upon ſuch inconveniences, as far as our Calling will allow us.

V. But becauſe it is the Drunkards *heart* or *will* that needs *perſwaſion*, more than his underſtanding needs Direction, I ſhall before the Directions yet endeavour his fuller *convittion*, if he will but *read* and *conſider ſoberly*, (if ever he be ſober) theſe following Queſtions, and not leave them till he anſwer them to the ſatisfaction of his own Conſcience.

Queſt. 1. §. 42. Queſt. 1. *Doſt thou know that thou art a man? and what a man is?* Doſt thou know that *Reaſon* differenceth him from a beaſt that is ruled by Appetite and hath *no Reaſon*? If thou do, let thy *Reaſon* do its office, and do not drown it, or ſet the beaſt above it.

Queſt. 2. §. 43. Queſt. 2. *Doſt thou believe that there is a God that is the Governour of the world, or not?* If not, tell me how thou cameſt to be a man? And how came thy *tongue* and *palate* to *taſte* thy drink or meat, any more than thy *finger*. Look on thy *finger* and on thy *tongue* and thou canſt ſee no reaſon why one ſhould *taſte* and not the other? If thou live in midſt of ſuch a world, which he hath made and daily governeth, and yet believeſt not that there is a God, thou art ſo much worſe already than *drunk* or mad, that it is no wonder if thou be a Drunkard. But if thou *do believe* indeed that there is a God, hear further thou ſtupid beaſt and tremble! Is he the Governour of Heaven and Earth, and is he not worthy to be the Governor of thee? Is all the World at his diſpoſe? and is he not worthy to diſpoſe of thy throat and appetite? Are Crowns and Kingdoms, Heaven and Hell at his diſpoſe and will, and is he not worthy to be maſter of thy Cup and Company? wilt thou ſay to him by thy practice, Go rule Sun and Moon, and rule all the world, except my Appetite and my Cup?

Queſt. 3. §. 44. Queſt. 3. *Doſt thou verily believe that God is preſent with thee, and ſeeth and heareth all that is done and ſaid among you?* If not, thou believeſt not that he is God! For he that is *abſent* and *ignorant*, and is not *Infinite*, *Omnipreſent*, and *Omniſcient* is not God: And if *God* be not there, *thou art* not *there* thy ſelf: For what can uphold thee and continue thy life and breath and being? But if thou believe that God is preſent, dareſt thou drink on, and dareſt thou before him waſte thy time, in prating over a Pot with thy Companions?

Queſt. 4. §. 45. Queſt. 4. *Tell me, doſt thou believe that the Holy Scripture is true?* If thou do not, no wonder if thou be a *drunkard*. But if thou do, remember that then it is *true*, that *drunkards ſhall not inherit the Kingdom of God*, 1 Cor. 6. 10. And then mark what the Scripture ſaith, Iſa. 21. 1. *Woe to the Crown of Pride, to the drunkards of* Ephraim, Hab. 2. 15. *Woe to him that giveth his Neighbour drink, that putteſt thy bottle to him and makeſt him drunk alſo:* Iſa. 5. 11. *Woe to them that riſe up early in the morning that they may follow ſtrong drink, that continue till night till wine inflame them: And the Harp and the Viol and the Tabret and the Pipe and Wine are in their Feaſts, but they regard not the work of the Lord, nor conſider the operation of his hands,* v. 22. *Woe unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink:* Prov. 31. 4, 5, 6. *It is not for Kings to drink wine, nor for Princes ſtrong drink; leſt they drink and forget the Law, and pervert the judgement of any of the afflicted: Give ſtrong drink to him that is ready to periſh and wine to thoſe that be of heavy hearts.* See Amos 6. 6. Luke 21. 34. *Take heed to your ſelves, leſt at any time your hearts be over charged with ſurfeiting and drunkenneſs and cares of this life, and ſo that day come upon you unawares.* Rom. 13. 13, 14. *Not in gluttony and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to ſatisfie the luſts thereof.* Prov. 20. 1. *Wine is a mocker ſtrong drink is raging; and whoſoever is deceived thereby is not wiſe.* Prov. 23. 29, 30, 31, 32. *Who hath woe? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes? they that tarry long at the wine: they that go to ſeek mixt wine. Look not thou upon the wine when it is red; when it giveth his colour in the cup: When it moveth it ſelf aright: At laſt it biteth like a Serpent and ſtingeth like an Adder. Thine eyes ſhall behold ſtrange Women, and thy heart ſhall utter perverſe things: Yea thou ſhalt be as he that lyeth down in the midſt of the Sea, or as he that lyeth upon the top of a maſt.* Hoſ. 4. 11. *Whoredom and wine and new wine take away the heart.* Joel 1. 5. *Awake ye drunkards, and weep and howle all ye drinkers of wine,* &c. If thou do indeed believe the Word of God, why do not ſuch paſſages make thee tremble?

Id ſane magno Chriſtianis opprobrio eſt, Ingam Regem barbarum & idolis deditum ab ebrietate ſubditos ſibi populos cohibuiſſe; noſtros verò quos oportebat mores, quoque perditos emendare, temulentiæ incrementa tanta feciſſe. Acoſta l. 3. c. 21.

Queſt. 5. §. 46. Queſt. 5. *Doſt thou conſider into how dangerous a caſe thou putteſt thy ſelf when thou art drunk or joyneſt thy ſelf with drunkards?* What abundance of other ſins thou art lyable to? And in what peril thou art of ſome preſent judgement of God? Even thoſe examples in Scripture which encourage thee ſhould make thee tremble. To think that even

a *Noah* that was drunken but once, is recorded to his ſhame for a warning unto others: How horrid
2 Sam. 11. 13. a crime even *Lot* fell into by the temptation of drunkenneſs? How *Uriah* was made drunk by a *David*
2 Sam. 13. 28. to have hid his ſin? How *Davids* ſon *Amnon*, in Gods juſt revenge, was murdered by his brother *Abſoloms* command, when *his heart was merry with wine.* How *Nabal* was ſtrucken dead by God after his drunkenneſs, 1 *Sam.* 25. 36, 37, 38. How King *Ela* was murdered as he was drinking himſelf drunk, 1 *Sam.* 16. 9. And how the terrible hand appeared
Dan. 5. 1. 30. writing upon the Wall to King *Belſhazzar* in his carouſing, to ſignifie the loſs of his Kingdoms, and that very night he was alſo ſlain. Thou ſeeſt God ſpareth not Kings themſelves, that one would think might be allowed more pleaſure: And will he ſpare thee? Prov. 31. 4, 5. *It is not for Kings to drink wine, nor for Princes ſtrong drink*: And is it then *for thee*? mark the dreadful fruits of it, even to the greateſt, Hoſ. 7. 3, 4, 5. *They make the King glad with their wickedneſs, and the Princes with their lyes: They are all Adulterers as an Oven heated——In the day of our King the Princes have made him ſick with bottles of wine: He ſtretched out his hand with ſcorners.* Thou ſeeſt that be they great or ſmall, both *ſoul* and body is caſt by *tipling* and drunkenneſs into greater danger, than thou art in at Sea in a raging tempeſt. Thou putteſt thy ſelf in the way of the vengeance of God, and art not like to ſcape it long.

Queſt. 6. §. 47. Queſt. 6. *Didſt thou ever meaſure thy ſin by that ſtrange kind of puniſhment commanded by God againſt incorrigible gluttons and drunkards*, Deut. 21. 18, 19, 20, 21. *If a man have a ſtubborn and rebellious Son, which will not obey the voice of his Father, or the voice of his Mother, and that when they have chaſtened him will not hearken to them, Then ſhall his Father and his Mother lay hold on him, and bring him out to the Elders of his City, and to the gate of his place: And they ſhall ſay unto the Elders of his City, This our Son is ſtubborn and rebellious; he will not obey our voice, he is a Glutton and a Drunkard: And all the men of his City ſhall ſtone him with ſtones, that he dye: So ſhalt thou put away evil from among you, and all* Iſrael *ſhall hear and fear.* Surely *Gluttony* and *Drunkenneſs* are heynous crimes, when a mans *own Father and Mother* were bound to bring him to the Magiſtrate to be put to death, if he will not be reformed by their own correction? And you ſee here that *youth* is no excuſe for it, though *now* it is thought excuſable in them.

Queſt. 7. §. 48. Queſt. 7. *Doſt thou think thy drink is too good to leave at Gods command? Or doſt thou think that God doth grudge thee the ſweetneſs of it? or rather that he forbids it thee for thy good, that thou maiſt ſcape the hurt.* And tell me, *Doſt thou love God better than thy drink and pleaſure, or doſt thou not?* If *not*, thy own Conſcience muſt needs tell thee, (if thou have a Conſcience not quite ſeared) that there is no hope of thy ſalvation in that ſtate: But if thou ſay, thou doſt, will God, or any wiſe man believe thee, that thou loveſt him better, and wilt not be ſo far ruled by him, nor leave ſo ſmall a matter for his ſake? 1 Joh. 5. 3. *For this is the Love of God that we keep his commandments, and his commandments are not grievous.* So 2 *Joh.* 6.

Queſt. 8. §. 49. Queſt. 8. *Doſt thou remember that thy Carkaſs muſt lye rotting in the grave, and how loathſome a thing it muſt ſhortly be?* And canſt thou make ſo great a matter of the preſent ſatisfying of ſo vile a body, and dung the earth at ſo dear a rate?

Queſt. 9. §. 50. Queſt. 9. *Wouldſt thou have all thy friends and children do as thou doſt?* If ſo, what would become of thy eſtate? It would be a mad world if all were drunkards: Wouldſt thou have thy Wife a Drunkard? If ſhe were, thou wouldſt ſcarce be confident of her Chaſtity. Wouldſt thou have thy Servants Drunkards? If they were, they might ſet thy houſe on fire? and they would do thee little work, or do it ſo as it were better be undone. Thy houſe would be a *Bedlam* if all were Drunkards; and much worſe than *Bedlam*; for there are *ſome wiſe* men to govern and correct the mad ones. But if thou like it not in *Wife* and *Children* and *Servants*, why doſt thou continue it thy ſelf? Art thou not neareſt to thy ſelf? Doſt thou love any others better than thy ſelf? Hadſt thou rather thy own ſoul were damned than theirs? Or canſt thou more eaſily endure it? I have wondered ſometimes to obſerve ſome Drunkards very ſevere againſt the ſame ſin in their Children, and very deſirous to have them ſober! But the Reaſon is becauſe the *ſobriety* of their Children is no *trouble* to them, nor puts them to deny the pleaſure of their appetites, as their own ſobriety muſt do.

§. 51. Queſt. 10. *Wouldſt thou have thy Phyſician drunk when he ſhould cure thee of thy ſickneſs? or thy Lawyer drunk when he ſhould plead thy cauſe? or the Judge when he ſhould judge it?* If not, why wilt thou be drunken when thou ſhouldſt ſerve thy God, and mind the buſineſs of thy ſoul? If thou wouldſt not have thy *ſervant* be *potting* in an Ale-houſe when he ſhould be about *thy* work; wilt thou ſit *potting* and *prating* there, when thou haſt a thouſand fold *greater* work to do, for thy everlaſting happineſs? *Qu.* 10.

§. 52. Queſt. 11. *If one do but lame or ſpoil thy Beaſt and make him unfit for thy ſervice, wouldſt thou be pleaſed with it?* And wilt thou unfit thy ſelf for the ſervice of God, as if thy work were of leſs concernment than thy Beaſts? *Qu.* 11.

§. 53. Queſt. 12. *Would it pleaſe you if your ſervants poured all that drink in the Chanel?* If not, I have before proved to thee that it ſhould diſpleaſe thee more to pour it into thy belly: For thou wilt find at laſt, that it will hurt thee more? *Qu.* 12.

§. 54. Queſt. 13. *What reliſh hath thy pleaſant liquor the next day?* will it *then* be any ſweeter than wholeſome abſtinence? All the delight is ſuddenly gone: There is nothing left but the ſlime in thy guts, and the Ulcer in thy Conſcience, which cannot be cured by all thy Treaſure, nor palliated long by all thy pleaſure. And canſt thou value much ſo ſhort delights? As all thy ſweet and merry cups, are *now* no ſweeter than if they had been Wormwood; ſo all the reſt will quickly come to the ſame end and reliſh! As *Plato* ſaid of his ſlender ſupper compared to a Rich mans feaſt, Yours *ſeemeth better to night, but mine will be better to morrow*: So thy Conſcience telleth thee, that Temperance and holy obedience will be better *to morrow*, and better to Eternity, tho' gluttony and drunkenneſs ſeem better *Now.* *Qu.* 13.

§. 55. Queſt. 14. *Doſt thou conſider how dear thou payeſt for hell? and buyeſt damnation at a harder rate than ſalvation might be attained at.* What *ſhame* doth it coſt thee? what *ſickneſs* is it like to coſt thee? what painful vomitings or worſe doſt thou undergoe? How much doſt thou ſuffer in thy eſtate? And is *Hell* worth all this adoe? *Qu.* 14.

§. 56. Queſt. 15. *Doſt thou not think in thy heart, that ſober temperate Godly men do live a more quiet and comfortable life than thou?* (as well as an *honeſter* and *ſafer* life.) If thou do think ſo, why wilt thou not imitate them? It is as free for thee to chooſe as them. If thou think they do not, Conſider that as they have none of thy forbidden Cups, ſo they have none of thy *thirſt* or *deſire* after them? Abſtinence is *ſweeter* much to them. They have none of thy ſowre belchings or Vomitings, nor ſhame, nor danger, nor thy reckoning to pay: They have none of thy gripes of Conſcience, and terrors under the guilt of ſuch a ſin! They live in the Love of God and the forethoughts of Heaven, while thou *Qu.* 15.

He is happieſt that *needeth leſt* of any Creature, and not he that *hath moſt.*

Socrates ſaid it was proper to God only to need nothing, but thoſe that came neareſt to God in this were the happieſt men.

art

art in the Ale-houſe: And doſt thou not think in thy Conſcience, that to a heart that is ſuited and ſanctified thereto, it is not a ſweeter thing to live in the Love of God, than in the love of thy ſenſuality? Dareſt thou ſay (whatever thou thinkeſt) that God and Heaven and Holineſs are not ſo lovely and fit to be delighted in, as a Cup of Wine or Ale? ſure thou dareſt not ſay ſo! If it were for no more than the different Aſpects of *Death* and *Eternity* to *them* and to *thee*, I account thy life in the midſt of thy pleaſures incomparably more ſad than theirs. They look at Death as at the *time* of hope, and the day of their deliverance, as the Aſſizes are to the innocent or pardoned man: But thou lookeſt on *Death* with terror as the end of all thy mirth, as the Guilty Malefactor thinketh on the Aſſizes: (Or elſe with ſenſeleſneſs or preſumption which is worſe.) They look unto Eternity as their endleſs unſpeakable felicity: And thou *dareſt* ſcarce ſeriouſly think of it, without the deluſory eaſe of *unbelief* or of *falſe hopes*. Thou dareſt not ſeriouſly look beyond death, unleſs thro' the Devils cheating ſpectacles. I tell thee, a ſober Godly man would not have thy *merry life* (as thou accounteſt it) one day, for all thy wealth, or for any worldly gain? He had rather lye in Jail, or ſit in the Stocks that while, than Drink and Swagger with thee? Keep thy merriment to thy ſelf, for no wiſe man or good man will be thy partner. If thou wert their enemy they would not wiſh thee ſo much miſery as thou chooſeſt. As the ſtory goeth of a Confeſſor that hearing many confeſs the ſin of Drukenneſs, would needs try himſelf what pleaſure was in it: And having Vomited and ſlept it out, the next Drunkard that came to him in Confeſſion, he appointed him for Penance to be *drunk again*, and told him, he need no ſharper penance.

Qu. 16. 1 Theſ. 5. 7. They that are drunken, are drunken in the night.

§. 57. Queſt. 16. *How cometh it to paſs that thy very Pride doth not cure thy drunkenneſs?* Pride is ſo natural and deep rooted a ſin, that I dare ſay thou haſt not overcome *it*, if thou have not overcome the *ſenſuality*: And is thy *Credit* no more worth with thee? wilt thou for a Cup of *Drink* be made the talk of the Country, the ſcorn of the Town, the ſport and laughing game of Boys, and the pity of ſober perſons? If thou be a great man among them, and they dare not ſpeak it to thy face, and thou heareſt not what they ſay of thee, yet in private they make bold with thy name, to talk of thee as of a filthy Beaſt? Canſt thou think that ſober men do honour thee? What honour may *accidentally* be due to thee from thy *place*, is another matter; but thou takeſt a courſe to keep them from honouring thee for thy *worth*; and doſt thy worſt to bring thy rank and place into contempt. It's ſaid that in *Spain* a Drunkard is not allowed for a *witneſs* againſt any man: And ſure he is not a *credible* perſon. Regard thy *reputation*, if thou careſt not for thy ſoul.

Qu. 17.

§. 58. Queſt. 17. *Doſt thou not love the fleſh it ſelf which thou ſo much pampereſt?* If thou do, why wilt thou drown it, and choak it up with flegm and filth? Ask Phyſicians whether drunkenneſs be whol ſome. Mark how many drunkards live to be old: *Ennius podagricus* is a Proverb: The ſickneſs is longer than the ſweetneſs of the cup. If thou feareſt not Hell, fear the Conſumption, Gout or Dropſie.

Qu. 18.

§. 59. Queſt. 18 *Why ſhouldſt thou not take more pleaſure in the company of thy family, and in the company of people fearing God; that worſhip him in truth of heart, and will do their beſt to help to ſave thee?* Canſt thou give any reaſon for it, why ſuch company ſhould not be more pleaſant to thee, than thy pot-companions? and why it ſhould not be pleaſanter to talk of the way to Heaven, and the pardon of ſin, and the love of Chriſt, and of eternal happineſs, than to prate a deal of idle non-ſenſe in an Ale-houſe? There is no Reaſon for it but thy filthy mind, that is ſuitable to vanity and ſin, and unſuitable to all that's wiſe and holy.

§. 60. Queſt. 19. *What if thou ſhouldſt dye in a drunken fit?* Wouldſt thou not thy ſelf take thy caſe to be deſperate or dangerous? Why, it may be ſo for ought thou knoweſt: It hath been the caſe of many a one. But if it *be not ſo*, yet to *dye a drunkard* is as certain damnation, as to dye *in drunkenneſs*: If the *guilt* of the ſin be on thee, it is all one *when* it was committed, whether lately or long ago? For *unpardoned ſin* is moſt ſure damnation: And it is certainly *unpardoned*, till it be truly *Repented* of: And it is not *Repented* of if it be not *forſaken*: And *then* bethink thee how thou wilt review theſe days, and what thoughts thou wilt then have of thy Cups and Company! *Qu.* 19.

§. 61. Queſt. 20. *Art thou willing to part with thy ſin, or art thou not?* Speak man, *Art thou willing*? If thou be not *willing*, bear witneſs againſt thy ſelf that thou doſt *not Repent* of it, and that thou *art not forgiven* it, and therefore that thou art at preſent a ſlave of the Devil, and if thou dye ſo, as ſure to be damned as thou art alive. Bear witneſs, that thou waſt not kept from grace, and conſequently from Heaven, againſt thy will; but by thy *wilful refuſal* of it; and that it was not becauſe thou *couldſt* not be ſaved that thou goeſt to Hell, but becauſe thou wouldſt not? Sure even now thou canſt not have the face to deny any of this, if thou confeſs that thou art *not willing* to amend. *Take thy will in ſin*, if *Gods will muſt* be violated, which tendered thee mercy, and commanded thee to accept it; but be ſure that *God* will have *his* will in puniſhing thee. *Qu.* 10.

§. 62. But I ſuppoſe that thou wilt ſay thou art *willing* to amend and leave thy ſin, but thou *canſt* not do it, becauſe fleſh is frail, and company is tempting, and God giveth thee not grace: *Willing* thou art, but yet unable: But ſtay a little! God will not ſo let thee carry it, and ſmooth over thy wickedneſs with a lye. Thy meaning, if thou ſpeak out, is not that thou *art willing*, *preſently* and *heartily willing* to forſake thy ſin, but only that thou *wouldſt* be *willing*, if the *drink* and the *Devil* did not tempt thee? And ſo thou wilt *be willing* to *love* God and be ſaved, when nothing ſhall tempt thee to the contrary! And wouldſt thou thank thy Wife for ſuch a *willingneſs* to forſake *adultery* when *no body will tempt her to it?* or thy ſervant to do thy *work* when he hath nothing to tempt him to *idleneſs* or neglect? Judge by this what thanks thou deſerveſt of God for ſuch a willingneſs? But dally not with God, and mock not thy Conſcience but ſpeak to the queſtion, *Art thou willing to give over thy company, and tipling from this day forward or art thou not?* Take heed what thou ſaiſt: If thou ſay, No, God may ſay Nay to all thy cryes for mercy in the day of thy miſery and diſtreſs. But if ſtill thou ſay that thou art *willing*, but *not able*, I will convince thee of thy falſhood.

§. 63. Queſt. 1. *Tell me then, what force is uſed to make thee ſin againſt thy Will?* Waſt thou *carried* to the *Ale-houſe*, or didſt thou go thy ſelf? Waſt thou gagg'd and drencht? Was it poured down thy throat by violence? or didſt thou take the Cup and pour it down thy ſelf? Who was the man that held open thy mouth and poured it in? Nay if it had been thus, it had not been thy ſin; for *no will, no ſin*. Or did they ſet a Sword or Piſtol to thy breaſt and ſo force thee to it? If *they had*, that had not proved thee *unwilling*, but only that they forced thee to be *willing*. And their force is no excuſe. For *God* threatned *Hell*, and thou ſhoudſt have feared that moſt. *Queſt.* 1.

§. 64. Queſt. 2. *Didſt thou love the Drink, or loath it when thou waſt drinking it?* Didſt thou *Queſt.* 2.

Love

Love it againſt thy *will*, when *love* and *willingneſs* are all one?

Queſt. 3. §. 65. Queſt. 3. *Wilt thou forbear the next time till thou art carried to it, and till it is forcibly poured down with a horn?* If not, confeſs it is thy will.

Queſt. 4. §. 66. Queſt. 4. *Couldſt thou not forbear, if the Judge or the King ſtood by?* And canſt thou not *forbear* when *God* ſtands by? If thou *wilt*, thou *canſt*.

Queſt. 5. §. 67. Queſt. 5. *Couldſt thou not forbear, if thou wert ſure to be put to death for it?* If the Law hang'd all Drunkards, and the Hangman were at thy back? Surely thou couldſt. And *canſt* thou not then forbear if thou wilt, when God hath made it worſe than hanging, and when Death is coming to fetch thee to execution.

Queſt. 6. §. 68. Queſt. 6. *Couldſt thou not forbear it in ſickneſs, if thy Phyſician required it, and told thee if thou drink it will be thy death?* I doubt not but thou couldſt: If not, thou art very unworthy to live, that canſt not deny thy ſelf a Cup of drink for the ſaving of thy life: And thou art as unworthy to be ſaved, if thou wilt not do that to ſave thy ſoul, which thou wouldſt do to ſave thy preſent life.

Queſt. 7. §. 69. Queſt. 7. *Yea, couldſt thou not forbear if it were to ſave the life of thy Wife, or Child, or Friend, or Neighbour?* If thou kneweſt that forbearing thy forbidden Cup would ſave thy life of any one of them, *couldſt* thou not? Nay, *wouldſt* thou not do it? If not, thou telleſt the world what a Husband, what a Father, what a Friend, and what a Neighbour thou art, that wouldſt not forbear a Cup of Drink to ſave a Friend or Neighbours life: I ſhould think thee an unworthy friend, if thou wouldſt not do that much at thy friends *requeſt*, though there were no ſuch neceſſity lay upon it. If this *be ſo*, I'll never take a Drunkard for my Friend: for he *would* not forbear a Cup of Drink for my ſake, no not if it were to ſave my life. If thou ſay, God forbid, I would do more than that: Why then didſt thou ſay, *Thou canſt not forbear*? Mark how thy tongue reproves thy falſhood? And canſt thou not do that for thy *own ſoul*, which thou couldſt do for the life, or at the requeſt of a Friend or Neighbour.

Queſt. 8. §. 70. Queſt. 8. *Couldſt thou not forbear if it were to get a Lordſhip or a Kingdom? yea, to ſave thy own eſtate, if it were all in danger, and this would ſave it?* I doubt not but thou couldſt. Why then doſt thou ſay, thou *canſt not do it*?

Queſt. 9. §. 71. Queſt. 9. *If thou wert certain that thou wereſt to dye to morrow, wouldſt thou be drunk to night*? Or if thou wert ſure to dye within this Week or Month, wouldſt thou be drunk ere then? I do not believe thou wouldſt. *Fear* would *ſo long* ſhut thy mouth. Thou ſeeſt then that thou *canſt forbear* if thou wert but *willing*, and wert but awaked out of thy ſtupidity and folly.

Qu. 10. §. 72. Queſt. 10. *What if thou wert ſure that there were an ounce of Arſenick or other ſuch poyſon in the Cup? Couldſt thou not then forbear it?* Yes, no doubt of it: It is plain therefore that thou ſpeakeſt falſly, when thou ſaieſt that thou *canſt not*! And is not *Gods wrath* and *curſe* in thy Cup much worſe than poyſon?

Qu. 11. §. 73. Queſt. 11. *What if thou ſaweſt the Devil ſtanding by thee and offering thee the Cup, and perſwading thee to drink it, couldſt thou not then forbear?* Yes, no doubt of it. And is he not as certainly there tempting thee, as if thou *ſaweſt* him? Well the matter is proved againſt thee to thy own conſcience, that if thou *wilt* forbear, thou *canſt*.

Qu. 12. §. 74. Queſt. 12. *But yet if thou canſt not, be think thee, whether thou canſt better bear the pains of Hell?* For God is not in jeſt with thee in his threatnings. If thy thirſt be harder to bear than Hell, then chooſe that which is eaſieſt to thee? But remember hereafter that thou hadſt thy choice.

§. 75. Yet, art thou *willing* to let go thy ſin? (for I am ſure thou art *able* ſo far as thou art *willing*) I will take thy caſe to be as it is; that is, that thou haſt ſome half uneffectual *willingneſs*, or lazy wiſh which will not conquer a temptation, and that thou art ſometimes in a little better mood than at other times, and that thou loveſt thy ſin, and therefore wouldſt not leave it if thou couldſt chooſe, but thou loveſt not Hell, and therefore haſt ſome thoughts of parting with thy Cups againſt thy will, for fear of puniſhment. Theſe *wiſhes* and *purpoſes* will never ſave thee: It muſt be a *renewed Nature*, *Loving God*, and *hating* the ſin, that muſt make thee capable of ſalvation. But yet in the mean time it is neceſſary that thou *forbear* thy ſin, though it be but through *fear*; for thou canſt not *expect* elſe that the Holy Ghoſt ſhould renew thy *Nature*. Therefore I will give thee *Directions* how to *forbear* thy ſin moſt *ſurely* and *eaſily*, if thou be but *willing*, and withal to promote thy *willingneſs* it ſelf with the performance.

Practical Directions againſt Tipling and Drunkenneſs.

§. 76. Direct. 1. *Write over thy bed and thy chamber door where thou maiſt read it every morning before thou goeſt forth, ſome Text of holy Scripture that's fit to be thy Memorandum:* As 1 Cor. 6. 10. *Drunkards ſhall not inherit the Kingdom of God*, and Rom. 8. 13. *If ye live after the fleſh, ye ſhall dye: but if by the Spirit you mortifie the deeds of the body, you ſhall live.* And read it before thou goeſt out of thy doors. Dir. 1.

§. 77. Direct. 2. *Alſo fall down on thy knees to God, and earneſtly beg of him to keep thee that day from temptations, and ill company, and from all thy fleſhly deſires and exceſs: and eſpecially that he would renew thy nature, and give thee a hatred of the ſin.* Dir. 2.

§. 78. Direct. 3. *Keep thy ſelf in the conſtant employments of thy Calling; and ſpend not one quarter of an hour in idleneſs, and allow not leiſure to thy thoughts, ſo much as to think of thy drink and pleaſures; much leſs to thy body to follow it.* God hath commanded thee whoever thou art, to labour ſix days, and in the ſweat of thy brows to eat thy bread; and hath forbidden idleneſs and negligence in thy calling: Avoid this and it will help thee much. Dir. 3.

§. 79. Direct. 4. *Reckon not upon long life, but think how quickly death will come, and that for ought thou kneweſt thou maiſt dye that day*, and how dreadful a caſe it would prove to thee to be found among Tiplers, or to dye before thou art truly converted. Think of this before thou goeſt out of thy doors! and think of it as thou art going to the Ale-houſe: Look on the *Cup* and the *Grave* together: The duſt of thoſe bones will be wholſome Spice to thee. Remember when thou ſeeſt the *Wine* or *Ale*, how unlike it is to that black and loathſome liquor which thy blood and humours will be turned into, when thou art dead. Remember that the hand that taketh the Cup muſt ſhortly be ſcattered bones and duſt, and the *mouth* that *drinketh* it down, muſt ſhortly be an ugly hole: and the Pallate, and Stomach, and Brain that are delighted by it, muſt ſhortly be ſtinking puddle: and that the *Graves of Drunkards* are the *Field* or *Garden* of the *Devil*, where Corpſe are ſowed to riſe at the reſurrection to be fewel for Hell. Dir. 4.

§. 80. Direct. 5. *When thou are tempted to the Ale-houſe, call up thy Reaſon, and remember that there is a God that ſeeth thee, and will judge thee,* Dir. 5.

and

and that thou haſt an endleſs life of joy or torment ſhortly to poſſeſs, and that thou haſt ſinned thus too long already, and that without ſound Repentance thy caſe is deſperate, and that thou art far from true Repentance while thou goeſt on in ſin. Ask thy ſelf, Have I not ſinned long enough already? Have I not long enough abuſed mercy? Shall I make my caſe remedileſs, and caſt away all hope? Doth not God ſtand by, and ſee and hear all? Am I not ſtepping by death into an endleſs world? Think of theſe things, and *uſe* thy *Reaſon* if thou be a man, and haſt Reaſon to uſe.

Dir. 6. §. 81. Direct. 6. *Exerciſe thy ſelf daily in* Repenting *for what is paſt: and that will preſerve thee for the time to come.* Confeſs thy former ſin to God with ſorrow, and beg forgiveneſs of it with tears and groans: If thou make light of all that's paſt, thou art prepared to commit more: Think as thou goeſt about thy work, how grievouſly thou haſt ſinned, againſt thy knowledge and conſcience; in the ſight of God; againſt all his mercies, and how obſtinately thou haſt gone on, and how unthankfully thou haſt rejected mercy, and neglected Chriſt, and refuſed grace! Think what had become of thee if thou hadſt dyed in this caſe? and how exceedingly thou art beholden to the patience of God, that he cut thee not off, and caſt thee not into Hell; and that he hath provided and offered thee a Saviour, and is yet willing to pardon and accept thee through his Son, if thou wilt but reſolvedly return, and live in *faith* and *holineſs*. Theſe penitent thoughts and exerciſes will kill thy ſin and cure thee. *Faſt* and humble thy ſelf for what thou haſt done already: As the holy Apoſtle ſaith, 1 Pet. 4. 1, 2, 3, 4, 5. *Foraſmuch as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh hath ceaſed from ſin: That he no longer ſhould live the reſt of his time in the fleſh to the luſts of men, but to the will of God: For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetting, abominable idolatries, wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of you: who ſhall give account to him that is ready to judge the quick and the dead.*

Dir. 7. §. 82. Direct. 7. *Keep from the place and company*, Epheſ. 5 7, 11. *Be not partakers with them. Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.* Thou canſt not deny but thou art *able* no do *this* if thou *wilt*. Canſt thou not ſtay at home and come not near them? If thou be *willing* to eſcape, run not into the ſnare.

Dir. 8. §. 83. Direct. 8. *Stop at the firſt Cup:* be not drawn on by *little* and *little*: As the ſluggard ſaith, *Yet a little more ſleep*; ſo the *drunkard* ſaith, yet a *little more drink*: I will take but *one cup more*: Underſtand thy *due meaſure* that thou maiſt know what is exceſs: To an ordinary healthful body, that doth not very much labour and ſweat, a quart in a day is enough: To cold and flegmatick perſons it is too much: The old Rule was, *Prima ad ſitim, ſecunda ad hilaritatem, tertia ad voluptatem, quarta ad inſaniam. The firſt Cup is for thirſt, the ſecond for mirth, the third for ſenſual pleaſure, the fourth for madneſs.* Eſpecially you that have drunk too much ſo long, ſhould rather *drink leſs* than other men: Your *ſoul* requireth it for *penitence* and for *prevention*; Your *bodies* require it, to cure the *crudities* already heaped up.

Dir 9. §. 84. Direct. 9. *Avoid the tempting ceremonies of drunkards, ſuch as drinking healths, or urging others to pledge them, or drink more. Plutarch* ſaith, that when *Ageſilaus* was made the Maſter of a Feaſt, and was to preſcribe the Laws for drinking, his Law was; *If there be Wine enough give every one what he asketh for; if not enough, devide it equally*; By which means none were tempted or urged to drink, and the intemperate were aſhamed to ask for more than others. As among *Witches*, ſo among *Drunkards*, the Devil hath his Laws and Ceremonies, and it's dangerous to practiſe them.

§. 85. Direct. 10. *Go to thy ſinful companions to their houſes, and tell them plainly and ſeriouſly that thou repenteſt of what thou haſt done already, and that thou art aſhamed to remember it, and that now thou perceiveſt that there is a righteous God, and a day of judgment, and an endleſs puniſhment to be thought on, and that thou art reſolved thou wilt be voluntarily mad no more: and that thou wilt not ſell thy Soul and Saviour for a merry cup: And beſeech them for the ſake of Chriſt, and of their ſouls, to joyn with thee in repentance and reformation; but let them know, that if they will not, thou comeſt to take thy leave of them and art reſolved thou wilt no more be their companion in ſin, leſt thou be their companion in Hell.* If thou art *willing indeed* to *Repent* and be *ſaved*, do this preſently and plainly; and ſtick not at their diſpleaſure or reproach: If thou *wilt not*, ſay *thou wilt not*, and ſay no more thou *canſt not*; but ſay, *I will keep my ſin and be damned*: For that's the Engliſh of it. *Dir. 10.*

§. 86. Direct. 11. *Suppoſe when the Cup of exceſs is offered thee, that thou ſaweſt theſe words* [*Sin and Hell*] *written upon the Cup, and ſaweſt the Devil offering it thee, and urging thee to drink, and ſaweſt Chriſt bleeding on the Croſs, and calling to thee, O drink not that which coſteth ſo dear a price as my blood.* Strongly imprint this ſuppoſition on thy mind: And it is not unreaſonable: For certainly *ſin* is in thy *Cup*, and *Hell* is next to *ſin*; and it is the Devil that puts thee on, and it's Chriſt unſeen that would diſſwade thee. *Dir. 11*

§. 87. Direct. 12. *Suppoſe that there were mortal poyſon in the Cup that is offered thee:* Ask thy ſelf, *Would I drink it if there were poyſon in it?* If not, why ſhould I drink it when *ſin* is in it, and *Hell* is near it? And the ſuppoſition is not vain. It's written of *Cyrus*, that when *Aſtyages* obſerved that at a Feaſt he drank no Wine, and asked him the reaſon, he anſwered, becauſe he *thought there was poyſon in the cup: for he had obſerved ſome that drunk out of it, loſt their ſpeech or underſtanding, and ſome of them vomited*, and therefore he feared it would *poyſon him*: However it's *poyſon* to the ſoul. *Dir. 12.*

§. 88. Direct. 13. *Look ſoberly upon a drunken man, and think whether that be a deſirable plight for a wiſe man to put himſelf into.* See how ill-favouredly he looks, with heavy eyes, and a flabbering mouth, ſtinking with drink or vomit, ſtaggering, falling, ſpewing, bawling, talking like a mad man, pitied by wiſe men, hooted at by Boys; and madly reeling on towards Hell. And withal look upon ſome *wiſe* and *ſober* man, and ſee how compoſed and comely is his countenance and geſture; how wiſe his words, how regular his actions, how calm his mind; envied by the wicked, but reverenced by all that are impartial. And then bethink thee which of theſe it is better to be like. Saith *Baſil, Drunkenneſs makes men ſleep like the dead, and wake like the ſleeping.* It turneth a *man* into a uſeleſs, noyſome, filthy, hurtful, and devouring Beaſt. *Dir. 13.*

§. 89. Direct. 14. *If all this will not ſerve turn, if thou be but willing*, I can teach thee a cheap reſtraint, and tell thee of a medicine that is good againſt Drunkenneſs and Exceſs. *Reſolve that after every Cup of exceſs thou wilt drink a Cup of the juice* *Dir. 14.*

juyce of Wormwood, or of Carduus, or Centaury, or Germander; at leaſt, as ſoon as thou comeſt home and groweſt wiſer, that this ſhall be thy penance: And hold on this courſe but a little while, and thy appetite will rather chooſe to be without the *drink*, than to bear the penance. Do not ſtick at it; if thy Reaſon be not ſtrong enough for a *manly cure*, *drench* thy ſelf like a *Beaſt*, and uſe ſuch a cure as thou art capable of: And in time it may bring thee to be capable of a better. And I can aſſure thee, a *bitter draught* is a very cheap remedy to prevent a ſin.

Dir. 15. §. 90. Direct. 15. *If all this will not ſerve, I* have yet another remedy if thou be but *Willing: Confeſs thy ſelf unfit to govern thy ſelf, and give up thy ſelf to the government of ſome other: Thy Wife, thy Parents, or thy friend:* And here theſe things are to be done. 1. *Engage thy Wife, or Friend to watch over thee, and not to ſuffer thee to go to the Ale-houſe, nor to drink more than is profitable to thy health.* 2. *Deliver thy Purſe to them, and keep no money thy ſelf.* 3. *Drink no more at home but what they give thee, and leave it to them to judge what meaſure is beſt for thee.* 4. *When thou art tempted to go to the Ale-houſe, tell thy wife or friend that they may watch thee.* Even as thou wouldſt call for help if Thieves were robbing thee. 5. *Give leave to thy Wife or friend to charge the Ale-ſellers to give thee no drink: And go thy ſelf when thou art in thy right mind, and charge them thy ſelf to give thee none*; and tell them that thou art not thy ſelf, or in thy right wits when thou deſireſt it. If theſe means ſeem now too hard to thee, and thou wilt ſin on, and venture upon the wrath and curſe of God and upon Hell, rather than thou wilt uſe them, remember hereafter that thou waſt damned, becauſe thou *wouldſt be damned*, and that thou choſeſt the way to Hell to ſcape theſe troubles, and take that thou getteſt by it: But do not ſay, thou *couldſt not help it*, for I am ſure thou *canſt do this if thou wilt*. Thou wilt lock thy door againſt Thieves: Lock thy mouth alſo againſt a more dangerous Thief, that would rob thee of thy Reaſon and ſalvation. Saith *Baſil*, *If his Maſter do but box or beat his ſervant, he will run away from the ſtroaks; and wilt thou not run away from the drink that would break thy brains and underſtanding?*

Dir. 16. §. 91. Direct. 16. *But the ſaving remedy is this:* Read Eph. 5. 18. *Study the love of God in Chriſt, and the riches of Grace, and the eternal glory promiſed to holy ſouls, till thou be in Love with God, and Heaven, and Holineſs, and haſt found ſweeter pleaſure than thy exceſs, and then thou wilt need no more Directions.*

PART V.

Tit. 1. *Directions againſt Fornication and all Uncleanneſs.*

§. 1. THough as it is a ſin againſt *another*, *Adultery* and *Fornication* is forbidden in the ſeventh Commandment, and ſhould there be handled, yet as it is a *ſin againſt our own bodies*, which ſhould be *members* of *Chriſt*, and *Temples* of the *Holy Ghoſt*, as 1 *Cor.* 6. 15, 18, 19. ſo it is here to be handled among the reſt of the ſins of the *ſenſes:* And I the rather chooſe to take it up here, becauſe what I have ſaid in the two laſt Titles againſt *Gluttony* and *Drunkenneſs*, ſerve alſo for *this*. The ſame *arguments* and convincing queſtions, and directions, will almoſt all ſerve, if you do but change the name of the ſin: And as the Reader loveth not needleſs tediouſneſs, ſo I am glad of this means to avoid the too often naming of ſuch an odious filthy ſin, yet ſomething moſt proper to it muſt be ſpoken. And 1. I ſhall ſhew the Greatneſs of the ſin, and 2. give Directions for the cure.

§. 2. 1. There is no ſin ſo odious, but *Love* to it, and *frequent uſing* it, will do much to reconcile the very *judgment* to it: Either to think it *lawful* or *tolerable* and venial; to think it *no ſin*, or but a *little ſin* and eaſily forgiven. And ſo with ſome brutiſh perſons it doth in this. But 1. It is Reaſon enough againſt any ſin that it is *forbidden* by the moſt wiſe infallible univerſal King of all the world. The *Makers will* is enough to condemn it, and ſhall be enough to condemn thoſe that are ſervants of it. He that ſaid, *Thou ſhalt not commit adultery.* 1 Cor. 6. 9, 10. *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind —— ſhall inherit the Kingdom of God.* V. 15. 16, 17, 18, 19. *Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid. What, Know ye not that he which is joined to an harlot is one body: for two* (ſaith he) *ſhall be one fleſh: But he that is joyned to the Lord is one Spirit. Flee fornication: Every ſin that a man doth is without the body: but he that committeth fornication ſinneth againſt his own body. What! know ye not that your body is the Temple of the Holy Ghoſt which is in you ———* (Mark that he ſpeaketh not this to *fornicators:* for their bodies are not Temples of the Holy Ghoſt: But to them that by filthy Hereticks in thoſe times were tempted to think fornication no great ſin.) So Eph. 5. 3, 4, 5, 6. *But fornication, and all uncleanneſs, and covetouſneſs, let it not be once named among you as becometh Saints: Neither filthineſs, nor fooliſh talking, nor jeſting —— For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the Kingdom of God: Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience: Be not ye therefore partakers with them.* Gal. 5. 19. *Now the works of the fleſh are manifeſt, which are adultery, fornication, uncleanneſs, laſciouſneſs ——of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.* 1 Theſ. 4. 3. *For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour, not in the luſt of concupiſcence, as the Gentiles which know not God.* See alſo Col. 3. 5, 6. Heb. 13. 4. *Marriage is honourable, and the bed undefiled: But whoremongers and adulterers God will judge.* Rev. 21. 8. *The abominable —— and whoremongers —— ſhall have their part in the lake which burneth with fire and brimſtone.* Rev. 22. 15. *For without are dogs, and ſorcerers, and whoremongers, and murderers ——* Jude 7. *Even as* Sodom *and* Gomorrha *and the Cities about them in like manner, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet for an example ſuffering the vengeance of eternal fire.* I ſhall add no more leſt I be tedious.

Deut. 23. 27. Prov. 25. 27. Prov. 5. 3. 5. Prov. 7. 5. 6, 7. Prov. 9. 13. 14, 15. Prov. 22. 14. Eccleſ. 7. 27. Gen. 38. 24.

§. 3. 2. *Beſides Scripture God hath planted in nature a ſpecial pudor and modeſty to reſtrain this ſin: And they that commit it do violate the Law of Nature, and ſin againſt a witneſs and condemner that is within them.* And ſcarce any one of them ever committeth it boldly, quietly and fearleſly, till firſt they have hardened their hearts and ſeared their conſciences and overcome the light of nature, by *frequent wilful ſinning*. Nature hideth the obſcene parts, and teacheth man to bluſh at the mention of any thing that is beyond the bounds of modeſty. Say not that it is meer *cuſtom*; for the vitiated nature of man is not ſo over preciſe, nor the villany of the world ſo rare and modeſt, but before this day it had quite baniſhed all

Saith *Boniface* (alias *Wirfrid*) to the *Engliſh Mercian* King *Ethelbald* a fornicator, *Opprobrium genervs noſtri patimur, ſive ad Chriſtianis ſive Paganis deveniebus, quod gens Anglorum ſi preto more cæterarum gentium, &c. binnientium equorum conſuetudine, vel rudentium aſinorum more, luxuriando & adulterando, Omnia turpiter fœdet, & confundat.* Epiſt. Bonif. 10. ad Pereſrid. *Salvagius Sarzanenſis Epiſcopus —— Pauli 5. juſſu Viſitationem Eccleſiarum Stiriæ, Carinthiæ & Carnioliæ inſtituerat: Qua peracta, ſex omnino Sacerdotes qui non eſſent concubinarii, in tribus illis Provinciis invenit, cum tamen magna pars ex Jeſuitarum diſciplina prodiiſſet, &c.* Giraldi Apolog. pro Senatu Vener. p. 165. *Mœchum in adulterio deprehenſum necato:* Was a Roman Law, 12. *tab.*

reſtraints of this ſin, above moſt others, if they *could* have done it, and if God had not written the Law which condemneth it, very deep in nature, with almoſt indelible Characters. So that in deſpight of the horrid wickedneſs of the earth, though mankind be almoſt univerſally inclined to luſt, yet there be univerſally Laws and Cuſtoms reſtraining it, ſo that except a very few Savages and Cannibals like beaſts, there is no Nation on the earth where filthineſs is not a ſhame, and modeſty layeth not ſome rebukes upon uncleanneſs. Ask no further then for *a Law*, when *thy Nature* it ſelf is a *Law* againſt it. And the *better* any man is, the more doth he abhor the luſts of uncleanneſs. So that *among Saints*, ſaith the Apoſtle, it is *not to be named* (that is, not without need and deteſtation) Epheſ. 5. 3. & v. 12. *For it is a ſhame even to ſpeak of thoſe things that are done of them in ſecret.* And when drunkenneſs had uncovered the ſhame of *Noah*, his Son *Cham* is *curſed* for beholding it, and the other Sons bleſt for their modeſt and reverent coveriug him.

§. 4. 3. And that God hath not put this Law into mans nature without very great cauſe, albeit the Implicite belief and ſubmiſſion due to him, ſhould ſatisfie us, though we knew not the cauſes particularly, yet much of them is notorious to common obſervation: As that *if God had not reſtrained luſt by Laws, it would have made the female ſex moſt contemptible and miſerable, and uſed worſe by men than dogs are.* For firſt rapes and violence would deflowre them, becauſe they are too weak to make reſiſtance: And if that had been reſtrained, yet the luſt of men would have been unſatisfied; and moſt would have grown weary of the ſame woman whom they had abuſed, and taken another; at leaſt when ſhe grew old they would chooſe a younger, and ſo the aged woman would be the moſt calamitous creatures upon earth: Beſides that luſt is addicted to variety, and groweth weary of the ſame; the *fallings* out between men and women, and the ſickneſſes that make their perſons leſs pleaſing, and age and other accidents, would expoſe them almoſt all to utter miſery. And men would be Law-makers, and therefore would make no Laws for their relief, but what conſiſted with their luſts and ends. So that half the world would have been ruined, had it not been for the Laws of matrimony, and ſuch other as reſtrain the luſts of men.

§. 5. 4. *Alſo* there would be a confuſed mixture in procreation, and no men would well know what children are their own: which is worſe than not to know their Lands or Houſes.

§. 6. 5. Hereby all *natural affection* would be diminiſhed or extinguiſhed: As the love of Husband and Wife, ſo the Love between Fathers and Children would be diminiſhed.

§. 7. 6. And conſequently the due education of children would be hindered, or utterly overthrown: the mothers that ſhould firſt take care of them, would be diſabled and turned away, that freſh harlots might be received, who would hate the off-ſpring of the former: So that by this means the world and all ſocieries and civility would be ruined, and men would be made worſe than brutes, whom nature hath either better taught, or elſe made for them ſome other ſupply, Learning, Religion, and civility would be all in a manner extinct, as we ſee they are among thoſe few ſavage Cannibals that are under no reſtraint: For how much all theſe depend upon *education*, experience telleth us: In a word this confuſion in procreation, would introduce ſuch confuſion in mens hearts, and families and all ſocieties by corrupting and deſtroying neceſſary affection and education, that it would be the greateſt plague imaginable to mankind, and make the world ſo baſe and beaſtly that to deſtroy mankind from off the earth would ſee much more deſirable. Judge then whether God ſhould have left mens Luſts unreſtrained.

§. 8. Object. *But* (you'll ſay) *there might have been ſome moderate reſtraint to a certain number, as it is with the Mahometans, without ſo much ſtrictneſs as Chriſt doth uſe.* Object.

Anſw. That this ſtrictneſs is *neceſſary*, and is an excellency in Gods law, appeareth thus. 1. By the *greatneſs* of the miſchief which elſe would follow: To be remiſs in preventing ſuch a confuſion in the world, would be an enmity to the world. 2. In that mans nature is ſo violently inclined to break over, that if the hedge were not cloſe there were no ſufficient reſtraining them; they would quickly run out at a little gap. 3. The wiſer and the better any nation or perſons are, even among the Heathens, the more fully do they conſent to the ſtrictneſs of Gods Laws. 4. The cleaneſt ſort of brutes themſelves are taught by nature to be as ſtrict in their copulations: Tho' it be otherwiſe with the *meer terreſtial* beaſts and birds, yet the *aerial* go by couples: Thoſe that are called the fowles of the Heavens, that fly in the air, are commonly taught this chaſtity by nature; as if God would not have luſt come near to Heaven. 5. The families of the Mahometans that have more wives than one, do ſhew the miſchief of it in the effects, in the hatred and diſagreement of their wives, and the great ſlavery that women are kept in; making them like ſlaves that they may keep them quiet: And when *women* are thus enſlaved, who have ſo great a part in the education of children, by which all virtue and civility are maintained in the world, it muſt needs tend to the debaſing and brutifying of mankind. Anſw.

§. 9. 7. *Children being the preciouſeſt of all our treaſure, it is neceſſary that the ſtricteſt Laws be made for the ſecuring of their good education and their welfare.* If it ſhall be treaſon to debaſe or counterfeit the Kings coyn, and if men muſt be hanged for robbing you of your goods and money, and the Laws are not thought too ſtrict that are made to ſecure your eſtates; how much more is it neceſſary that the Laws be ſtrict againſt the vitiating of mankind, and againſt the debaſement of your image on your children, and againſt that which tendeth to the extirpation of all virtue; and the ruine of all ſocieties and ſouls.

§. 10. 8. *God will have a holy ſeed in the world, that ſhall bear his image of holineſs*, and therefore he will have all means fitted thereunto: Bruitiſh promiſcuous generation tendeth to the production of a bruitiſh ſeed: And tho' the *word preached* is the means of ſanctifying thoſe that remain unſanctified from their youth; yet a holy marriage and holy dedication of children to God, and holy education of them, are the *former means*, which God would not have neglected or corrupted, and to which he promiſeth his bleſſing: As you may ſee, 1 Cor. 7. 14. Mal. 2. 15. *Did not he make one? Yet had he the reſidue of the ſpirit: And wherefore one? That he might ſeek a godly ſeed: Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth: For the Lord hateth putting away.*

§. 11. 9. *Yea luſt corrupteth the mind of the perſon himſelf*, if it be not very much reſtrained and moderated. It turneth it from the only excellent pleaſure, by the force of that bruitiſh kind of pleaſure. It carrieth away the thoughts; and diſtempereth the paſſions, and corrupteth the fantaſie, and thereby doth eaſily corrupt the intellect and heart. *Solomon's wives turned away his heart after other Gods:* 1 Kings 11. 4. The wiſdom of *Solomon* preſerved him not from the power of luſt, and the deceit of women. 1 Pet. 2. 10. *Fleſhly luſts that fight againſt the ſoul.*

Pleaſure

Pleaſure is ſo much of the *End* of man, which his Nature leadeth him to deſire, that the chief thing in the world to make a man *Good* and *Happy* is to engage his heart to thoſe *Pleaſures* which are good, and make men *Happy*: And the chief thing to make him *Bad* and *Miſerable*, is to engage him in the *pleaſures* which make men *Bad* and end in *Miſery*. And the principal thing by which you may know your ſelves or others, what you are, is to know what your *pleaſures* are, or at leaſt, what you *chooſe* and *deſire* for your *pleaſure*. If the *Body* rule the *Soul* you are bruitiſh, and ſhall be deſtroyed: If the *Soul* rule the *Body*, you live according to true human nature and the ends of your creation. If the *Pleaſures* of the *Body* are the predominant Pleaſures which you are moſt addicted to, then the *body* ruleth the *Soul*, and you ſhall periſh as Traytors to God, that debaſe his Image, and turn man into *Beaſt*, *Rom.* 8. 13. If the *Pleaſures* of the *Soul* be your moſt predominant pleaſure, which you are *moſt addicted to* (tho' you attain as yet but little of it) then the *Soul* doth *rule* the *Body*, and you live like *men*: And this cannot well be till *Faith* ſhew the *Soul* thoſe *higher Pleaſures* in God and everlaſting Glory, which may carry it above all *fleſhly pleaſures*. By all this ſet together you may eaſily perceive, that the way of the Devil to *corrupt* and *damn* men, is to *keep* them from *faith*, that they may have no *Heavenly Spiritual pleaſure*, and to ſtrengthen *ſenſuality*, and give them their fill of *fleſhly pleaſures* to impriſon their minds that they may aſcend no higher: And that the way to *ſanctify* and *ſave men*, is to help them by *faith* to *Heavenly pleaſure*, and to abate and keep under that *fleſhly* pleaſure that would draw down their minds. And by this you may ſee how to underſtand the doctrine of mortification and taming the body, and abſtaining from the pleaſures of the fleſh: And you may now underſtand what perſonal miſchief Luſt doth to the Soul.

§. 12. 10. Your own Experience and conſciences will tell you, that if it be not exceedingly moderated, *it unfitteth you for every holy duty*! You are unfit to meditate on God, or to pray to him, or to receive his word, or ſacrament: And therefore nature teacheth thoſe that meddle with holy things to be more continent than others; which Scripture alſo ſecondeth: 1 *Sam.* 21. 4, 5. Such *ſenſual* things and *ſacred* things do not well agree too near.

Rev. 14. 4.

§. 13. 11. And as by all this you ſee ſufficient cauſe, why God ſhould make ſtricter Laws for the bridling of Luſt, than fleſhly luſtful Perſons like; ſo when his Laws *are broken* by the unclean, it is a ſin that Conſcience (till it be quite debauched) doth deeply accuſe the guilty for, and beareth a very clear teſtimony againſt: O the unquietneſs! the horrour! the deſpair that I have known many perſons in, even for the ſin of *ſelf-pollution* that never proceeded to fornication! And how many adulterers and fornicators have we known that have lived and died in deſpair, and ſome of them hanged themſelves! *Conſcience will* condemn this ſin with a heavy condemnation, till *cuſtom* or *infidelity* have utterly ſeared it.

Saith *Chryſoſtom*, The Adulterer even before damnation is moſt miſerable: ſtill in fear, trembling at a ſhadow, fearing, them that know, and them that know not: always in pain, even in the dark.

§. 14. 12. And it is alſo very obſervable, that when men have once maſtered Conſcience in this point, and reconciled it to this ſin of *fornication*, it's an hundred to one that they are utterly hardned in all abomination, and ſcarce make conſcience of any other villany whatſoever! If once *fornication* go for *nothing*, or a *ſmall matter* with them, uſually all other ſin is with them of the ſame account: If they have but an *equal temptation* to it, lying, and ſwearing, and perjury, and theft, yea and murder, and treaſon would ſeem ſmall too: I never knew any one of theſe but he was reconcileable and prepared for any villany that the Devil ſet him upon: And if I know ſuch a man, I would no more truſt him, than I would truſt a man that wants nothing but *Intereſt* and *Opportunity* to commit any heynous ſin that you can name. Though I confeſs I have known divers of the *former ſort*, that have committed this ſin under horrour and deſpair, that have retained ſome good in other points, and have been recovered; yet of this *latter ſort*, that have reconciled their *Conſciences* to fornication, I never knew one that was recovered, or that retained any thing of Conſcience or honeſty, but ſo much of the *ſhew* of it as their *Pride* and *worldly Intereſt* commanded them: and they were malignant enemies of goodneſs in others, and lived according to the *unclean Spirit* which poſſeſſed them. They are terrible Words, Prov. 2. 18, 19. *For her houſe inclineth unto death, and her paths unto the dead: None that go unto her return again, neither take they hold on the paths of life.* Age keepeth them from actual filthineſs and luſt (and ſo may Hell; for there is no fornication): but they retain their debauched ſeared Conſciences.

When an Adulterer asked *Ivo* whether he ſhould *make a Vow* againſt his ſin, he anſwered him, *Adultery is as bad as perjury: If thou dare be an adulterer*, thou dareſt forſwear thy ſelf. *Lacrt.* *Herod* durſt behead *John*, that durſt be inceſtuous.

§. 15. 13. And it is the greater ſin becauſe it is not committed alone; but the Devil taketh them by couples: Luſt enflameth luſt: And the fewel ſet together makes the greateſt flame: Thou art guilty of the ſin of thy wretched companion, as well as of thine own.

§. 16. 14. Laſtly the *miſerable effects* of it, and the *puniſhments* that in this *life* have attended it, do tell us how *God* accounteth of the ſin; It hath ruined perſons, families and Kingdoms: And God hath born his teſtimony againſt it, by many ſignal judgements, which all Hiſtories almoſt acquaint you with. As there is ſcarce any ſin that the New-teſtament more frequently and bitterly condemneth, (as you may ſee in *Pauls* Epiſtles, 2 *Pet.* 2. *Jude* &c.) ſo there are not many that Gods Providence more frequently purſueth with *ſhame* and miſery on earth: And in the latter end of the world, God hath added one concomitant Plague not known before, called commonly, the *Lues Venerea*, the *Venereous Pox*; ſo that many of the moſt bruitiſh ſort, go about ſtigmatized with a mark of Gods vengeance, the prognoſtick or warning of a heavier vengeance. And there is none of them all (that by great Repentance be not made new creatures) but leave an infamous name and memory, when they are dead, (if their ſin was publickly known.) Let them be never ſo great, and never ſo gallant, victorious, ſucceſsful, liberal, and flattered or applauded while they live, God ordereth it ſo, that Truth ſhall ordinarily prevail, with the Hiſtorians that write of them when they are dead; and with all ſober men, their names rot and ſtink, as well as their Bodies: Prov. 10. 7. *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.* So much of the *Greatneſs* of the *ſin*. *Boniface* Arch-Biſhop of *Mentz* writing to *Ethilbald* an Engliſh King that was a fornicator, Epiſt. 19. ſaith [Fornication is a reproach not only among Chriſtians, but Pagans——For in old *Saxony*, if a virgin had thus ſtained her Fathers houſe, or a married woman, breaking the marriage covenant had committed adultery, ſometime they force her to hang her ſelf with her own hand, and over her aſhes when ſhe is burnt, they hang the Fornicator. Sometimes they gather a band of women, they lead her about ſcourging her with rods; and cutting off her cloaths at the girdle, and with ſmall knives cutting and pricking all her body, they ſend her from Village to Village thus bloody and mangled with little wounds; And ſo more and more (incited by a zeal for chaſtity), do meet her and ſcourge her again, till they

Jud. 19. & 20. The tribe of *Benjamin* was almoſt cut off upon the occaſion of an Adultery or rape. See Num. 25. 8. Gen. 12. 17. 2 Sam. 12. 10. Luk. 3 19. 1 Cor. 5. 1. Joh. 8 2. *Aid. Æliam. fol.* 47?

1 Tim. 6. 9. *Hurtful luſts which drown men in deſtruction and perdition.*

leave her either dead, or ſcarce alive; that others may fear Adultery and Luxury: And the *Wineds* which is the filthieſt and worſt ſort of Men, do keep the love of Matrimony with ſo great a zeal, that the woman will refuſe to live when her husband is dead. And after ſome reproofs of the fornicating King, he addeth theſe further Stories [*Ceolred* your Highneſs predeceſſor, as they witneſs who were preſent, he being ſplendidly banquetting with his Earls, was by the evil ſpirit that drew him to violate Gods Law, ſuddenly diſtracted in his ſin; ſo that without repentance and confeſſion, being raging mad and talking with the Devil, and abominating Gods Prieſts, he departed out of this life, no doubt to the torments of Hell. And *Oſred* (King of the *Deiri* and *Bernicii*) the ſpirit of luxury carried in fornication and defiling the ſacred Virgins in the Monaſteries, till ſuch time as by a vile and baſe kind of death, he loſt his glorious Kingdom, together with his youthful and luxurious life. Wherefore moſt dear ſon, take heed of the Ditch into which thou haſt ſeen others fall before thee——] *Vid. Auct. Bib. Pat. To.* 2. *pag.* 55, 56.

And how great Sufferings was laid on Prieſts, Monks and Nuns that had committed fornication, by ſeveral years impriſonment and ſcourging, ſee *ib. pag.* 84. in an edict of *Carloman* by the advice of a Council of Biſhops.

And *Epiſt.* 85. *p.* 87. *Bonifac.* writteth to *Lulio*, that he was fain to ſuffer a Prieſt to officiate, Baptize, Pray, *&c.* that had long ago committed fornication, becauſe there was none but he alone to be had in all the country, and he thought it better to venture that one mans ſoul than let all the people periſh, and deſireth *Lullo*'s counſel in it. By all which we may ſee how heinous a ſin fornication was then judged.

Object. Object. *But* (ſay the *filthy* ones), *did not* David *commit the ſin of Adultery? Did not God permit them many Wives among the Jews? How many had* Solomon? *Therefore this is no ſuch great ſin as you pretend:* Thus every filthineſs a little while will plead for it ſelf.

Anſw. *Anſw. David* did ſin: And is the ſin ever the leſs for that? It's eaſier to forbear it, than undergo the tears and ſorrows which *David* did endure for his ſin! Beſides the bitterneſs of his Soul for it, his Son *Abſalom* rebelleth and driveth him out of his Kingdom, and his own Wives are openly defiled: And yet God leaveth it as a perpetual blot upon his name. *Solomon*'s ſin was ſo great that it almoſt ruined him and his Kingdom: Tho' experience cauſed him to ſay more againſt it, than is ſaid in the Old-Teſtament by any other, yet it is a controverſy among Divines whether he was ever recovered and ſaved: and ten tribes of the twelve were therefore taken from his line, and given to *Jeroboam*. And is this any Encouragement to you to imitate him? Chriſt telleth you in the caſe of divorcement, that God permitted (not *allowed*, but *forbore*) ſome ſuch ſins in the Jews becauſe of the *Hardneſs of their hearts*, Mat. 10. 5. but from the beginning it was not ſo; but *one man* and *one woman* were conjoyned in the primitive inſtitution. And the ſpecial reaſon why plurality was connived at among the Jews, was for the fuller peopling of the Nation; they being the only covenanted People of God; and being few among encompaſſing Enemies, and being ſeparated from the people of the earth, their ſtrength and ſafety and glory lay much on their increaſed number, and therefore ſome inordinancy was connived at for their multiplication, but never abſolutely *allowed* and *approved* of. And yet *fornication* is puniſhed ſeverely; and *Adultery* with *Death*.

II. *The Directions againſt Fornication.*

Dir. 1. §. 18. Direct. 1. *If you would avoid uncleanneſs, avoid the things that diſpoſe you to it*, as Gluttony, or fulneſs of diet, and pampering the *fleſh*; *Idleneſs*, and other things mentioned under the next *Title*, of *ſubduing luſt*. The abating of the filthy *Deſires* is the ſureſt way to prevent the filthy act: which may be done, if you are but willing.

Dir. 2. §. 19. Direct. 2. *Avoid the preſent Temptations*: Go not where the ſnare lieth without neceſſity: Abhor the Devils bellows that blow up the fire of luſt; ſuch as enticing apparel, filthy talk, and ſights, of which more alſo under the next Title.

Dir. 3. §. 20. Direct. 3. *Carefully avoid all opportunity of ſinning. Come not near the Door of her houſe*, ſaith *Solomon*, Prov. 5. 8. Avoid the company of the perſon thou art in danger of. Come not where ſhe is: This thou canſt do if thou art willing: None will force thee: If thou wilt go *ſeek* for a *thief*, no wonder if thou be robbed. If thou wilt go ſeek *fire* to put in the thatch, no wonder if thy houſe be burnt. The Devil will ſufficiently play the Tempter: Thou needeſt not help him: that's his part; leave it to himſelf; It's thy part to watch againſt him: And he will find thee work; If thou watch as narrowly and conſtantly as thou canſt, it's well if thou eſcape. As thou loveſt thy ſoul, avoid all *Opportunities* of ſinning: Make it *impoſſible* to thy ſelf; Much of thy ſafety lieth in this point. Never be in *ſecret company* with her thou art in danger of; but either not at all, or only in the ſight of others: Eſpecially *contrive not* ſuch *Opportunities*; as to be together in the *night*, in the *dark*, or on the Lords-day when others are at Church (one of the Devils Seaſons for ſuch works) or any ſuch opportunity, leiſure and ſecreſie: For *opportunity* it ſelf is a ſtrong temptation: as it is the way to make a Thief, to ſet money in his way, or ſo to truſt him as that he can eaſily deceive or rob you and never be diſcovered; ſo it is the way to make your ſelf unclean to get ſuch an *opportunity* of *ſinning*, that you may eaſily do it without any probability of impediment or diſcovery from men. The chief point in all the *art* or *watch* is, to *keep far enough off*. If you touch the pitch you will be defiled. *Whoſoever toucheth her ſhall not be innocent*, Prov. 6. 29. *Can a man take fire in his Boſom, and his Cloaths not be burnt? Can one go upon hot Coals and his feet not be burnt? ſo he that goeth in to his Neighbours wife*, verſ. 27, 28. Bring not the fire and the Gunpowder too near. If thou canſt not keep at a diſtance, nor forbear the *preſence* of the bait, thou art not like to forbear the ſin.

Dir. 4. §. 21. Direct. 4. *Reverence thy own Conſcience*: Mark what it ſpeaketh now, for it will ſhortly ſpeak it in a more terrible manner: Hear it voluntarily; for it is terrible to hear it when thou canſt not reſiſt: Treat with Conſcience in the way while it is reconcileable: for thou knoweſt not how terrible a Tormenter it is. I doubt not but it hath given thee ſome gripes for thy very *luſt*, before it ever came to *practice*: But the ſoreſt of its gripes now, are but like the playing of the Cat with the mouſe, before the killing gripe is given. Doth no man ſee thee? *Conſcience* ſeeth thee: And thou art a wretch indeed if thou reverence not Conſcience more than man: As *Chryſoſtom* ſaith, [*Suppoſe no man know the Crime but himſelf and the Woman with whom he did commit it! How will he bear the Rebukes of Conſcience; when he carrieth about with him ſo ſharp and bitter an accuſer? For no man can over-run himſelf; and no man can avoid the Sentence of this court within him: It is a tribunal not to be corrupted with money, nor perverted by flattery; for it is divine, being placed in the ſoul by God himſelf: The leſs the Adulterer now feeleth it, the more he haſteneth to the perdition of his Soul.*] Doſt thou not feel a ſentence paſt within thee! A terrible ſentence, telling thee of the wrath of a revenging God? Bleſs God that it is not yet an *irreverſible* ſentence; but ſue out thy pardon quickly leſt it come to that. Doſt thou not

feel,

feel, that thou art afraid and ashamed to pray or to addresse thy self to God? Much more afraid to think of dying, and appearing before him? If thy sin make thee ready to fly from him now, if thou knewest how, canst thou look him in the face at last; or canst thou hope to stand with comfort at his bar? Art thou fit to live in Heaven with him, that makest thy self unfit to *pray* to him? Even *lawful* procreation (as I said before) doth blush to come too near to holy Exercises: As *Chrysostom* saith, [*Die quo liberis operam dedisti legitime, quamvis crimen illud non sit, orare tamen non audes —— Quod si ab incontaminato lecto resurgens times ad orandum accedere; quum in Diaboli lecto sis, cur horribile Dei nomen audes invocare?*] Conscience is a better friend to thee than thou dost imagine when it would reclaim thee from thy sin: And will be a sharper enemy than thou canst now imagine, if thou obey it not.

Plutarchs Roman. Quest. 65. is, Why the Bridegroom is not to have any light when he first cometh to Bed to his Bride? and answereth

[Happily this was instituted to shew how sinful and damnable all unlawful company of Man and Woman together is, seeing that which is lawful and allowed, is not without some blemish and note of shame.]

Dir. 5. §. 22. Direct. 5. *Suppose thou sawest written upon the door of the house or chamber where thou entrest to sin, Whoremongers and Adulterers God will judge*: Heb. 13. 4. And *write that, or such sentences upon thy Chamber door, or at least upon thy heart.* Keep thy eye upon the terrible threatnings of the dreadful God. Darest thou sin, when vengeance is at thy back? Will not the thought of Hell-fire quench the fire of lust, or restrain thee from thy presumptuous sin? Dost thou not say with *Joseph, How shall I do* Gen. 39. 7. *this great wickedness and sin against God*? As it is written of a chast woman that being tempted by a Fornicator, wisht him first at her request to hold his finger in the fire: and when he refus'd, answer'd him, *why then should I burn in Hell to satisfy you*? So ask thy self, *can I easilier overcome the Flames* of *Hell*, than the *flames of lust*?

Dir. 6. §. 23. Direct. 6. *Remember man that God stands by*: If he were not there, thou could'st not be there: for *in him* thou *livest*, and *movest* and *art*: He that made the eye must see, and he that made the light and darkness, doth see as well in the dark as in the light: If thou imagine that he is *absent* or *ignorant*, thou believest not that he is *God*: For an *absent* and *ignorant God*, is *no God*. And *darest* thou, I say *darest thou*, commit such a villany and God behold thee? what! that which thou would'st be ashamed a Child should see? which thou would'st not do if a mortal man stood by? Dost thou think that thy locks, or secresie or darkness, have darkned or shut out God? Dost thou not know that he seeth not only within thy Curtains, but within thy heart? O what a hardned heart hast thou that in the sight of God, thy maker and thy judge, darest do such wickedness! Ask thy Conscience man, would I do this if I were to die to morrow, and go to God? would I do this if I saw God, yea or but an Angel in the room? If not, should'st thou do it, when God is as sure there as if thou sawest him? O remember man that he is a *Holy God*, and hateth uncleanness, and that he is a consuming fire? *Heb.* 12. 29.

Dir. 7. §. 24. Direct. 7. *Suppose all the while that thou sawest the Devil opening thee the door, and bringing thee thy mate, and driving on the match, and perswading thee to the sin*: What if he appeareth to thee openly to play his part, as sure as he now playeth it unseen? would not thy lust be cooled? and would not the Devil cure the disease which he hath excited in thee? why then dost thou obey him now, when he is as certainly the instigator as if thou sawest him? why man, hast thou so little Reason, that *seeing* and *not seeing* will make so great a difference with thee? what if thou wert blind, would'st thou play the Fornicator before all the company, because thou feel'st them not? when thou knowest they are there? If thou *know any thing*, thou knowest *God is there*: And thou mai'st *feel* by the *temptation* that *Satan* is in it. Wilt thou not be *ruled by the Laws*, unless thou *see the King*? wilt thou not fear the infection of the Plague unless thou see it? Use thy *Reason* for thy soul as well as for thy Body; and do in the case as thou would'st do if thou saw the *Devil tempting* thee, and Christ forbidding thee.

§. 25. Direct. 8. *If thou be unmarried, marry*, *Dir.* 8. if easier remedies will not serve. It is better to *marry* than to *burn*, 1 Cor. 7. 9. It is Gods Ordinance partly for this end. *Marriage is honourable and the bed undefiled*, Heb. 13. 4. It is a resemblance of Christs Union with his Church, and is sanctified to believers, *Eph.* 5. 1 *Cor.* 7. Perhaps it may call thee upon great troubles in the world, if thou be unready for that state (as it is with Apprentices): Forbear then thy sin at easier rates, or else the lawful means must be used though it undo thee. It's better thy Body be undone than thy Soul, if thou wilt needs have it to be one of them: But if thou be *married* already, thou art a *monster* and not a *man*, if the remedy prevail not with thee: But yet the other directions may be also serviceable to thee.

§. 26. Direct. 9. *If less means prevail not, open* *Dir.* 9. *thy case to some able faithful Friend, and engage them to watch over thee; and tell them when thou art most endangered by the temptation*: This will shame thee from the sin, and lay more engagements on thee to forbear it. If thou tell thy friend, Now I am tempted to the sin, and now *I am going* to it; he will quickly stop thee: Break thy *secresy*, and thou loosest thy *opportunity*. Thou *canst do this* if thou be willing: If *ever* thy Conscience prevail so far with thee, as to resolve against thy sin, or to be willing to escape, then take the *time* while Conscience is awake and go tell thy *friend*: and tell him who it is that is thy wicked companion, and let him know all thy haunts, that he may know the better how to help thee. Dost thou say, that this will *shame thee*? It *will* do so to him that it's *known* to: But that is the benefit of it, and that's the reason I advise thee to it, that *shame* may help to save thy soul. If thou go on, the *sin* will both *shame* and *damn* thee: and a greater shame than this is a gentle remedy in so foul and dangerous a disease.

§. 27. Direct. 10. Therefore, if yet all this will *Dir.* 10. not serve turn, *Tell it to many, yea rather tell it all the Town than not be cured*: And then the publick shame will do much more: Confess it to thy *Pastor*, and desire him *openly to beg the Prayers of the Congregation for thy pardon and recovery*. Begin thus to *crave* the fruit of *Church Discipline* thy self; so far should'st thou be from *flying* from it, and spurning against it as the desperate hardned sinners do. If thou say, This is a *hard lesson*, remember that the suffering of Hell is harder. Do not say that I wrong thee, by putting thee upon scandal and open shame: It is *thou* that putt'st thy self upon it, by making it *necessary*, and refusing all easier remedies. I put thee on it, but on supposition that thou *wilt not* be easilier cured: Almost as Christ puts thee upon *cutting off a right hand*, or *plucking out a right eye lest all the Body be cast into Hell*: This is not the way that he commandeth thee *first* to take: he would have thee avoid the need of it: but he tells thee that it's better to do so than worse; and that this is an easie suffering in comparison of Hell. And so I advise thee, if thou love thy *credit*, forbear thy *sin* in a cheaper way; but if thou wilt not do so, take this way rather than damn thy soul. If the shame of all the Town be upon thee, and the Boys should hoot after thee in the Streets, if it would drive thee from thy sin, how easie were thy suffering in comparison of what it is like to be? Conceal-

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ment is Satans great advantage It would be hard for thee to ſin thus if it were but opened.

Tit. 2. *Directions againſt inward filthy luſts.*

Dir. 1. §. 1. Direct. 1. BEcauſe with moſt the temperature of the *Body* hath a great hand in this ſin, *your firſt care muſt be about the body to reduce it unto a Temper leſs inclined to luſt*: And *here* the *chief remedy is faſting and much abſtinence.* And this may the better be born, becauſe for the moſt part it is perſons ſo ſtrong as to be able to endure it that are under this Temptation. If your Temptation be not ſtrong, the leſs *abſtinence* from meat and drink may ſerve turn. (For I would preſcribe you no ſtronger Phyſick than is needful to cure your diſeaſe.) But if it be *violent* and leſſer means will not prevail, it's better your Bodies be ſomewhat weakened, than your ſouls corrupted and undone. Therefore in this caſe, 1. Eat no Breakfaſt nor Suppers; but one meal a day, unleſs a bit or two of Bread and a ſup or two of Water in the morning, and yet not too full a Dinner, and nothing at night. 2. Drink no Wine or ſtrong Drink, but Water if the ſtomach can bear it without ſickneſs, (and uſually in ſuch hot Bodies it is healthfuller than Beer.) 3. Eat no hot Spices or ſtrong or heating or windy meats: Eat Lettice and ſuch cooling Herbs. 4. If need require it, be often let Blood, or purged with ſuch Purges as copiouſly evacuate ſerofity, and not only irritate. 5. And oft bath in cold Water. But the Phyſician ſhould be adviſed with, that they may be ſafely done.

§. 2. If you think this courſe too dear a cure, and had rather cheriſh your fleſh and luſt, you are not the perſons that I am now directing; for I ſpeak to ſuch only as are willing to be cured, and to uſe the neceſſary means that they may be cured? If you be not brought to this, your conſcience had need of better awakening. I am ſure Chriſt ſaith that when the Bridegroom was taken from them, his Diſciples ſhould *faſt*, Mar. 2. 19, 20. And even painful *Paul* was *in faſting often*, 2 Cor. 6. 5. & 11. 27. and *kept under his body, and brought it into ſubjection, leſt by any means when he had preached to others, himſelf ſhould become a caſt away*, 1 Cor. 9 27. Act. 10. 30. & 14. 23. And I am ſure that the ancient Chriſtians that lived in ſolitude and eat many of them nothing but bread and water, or meaner fare than bread, did not think this cure too dear. Yea, ſmaller neceſſities than this engaged them in *faſting*, 1 Cor. 7. 5. This unclean Devil will ſcarcely be caſt out but by *prayer and faſting*, Mar. 6. 29. Luk. 2. 37

§. 3. And I muſt tell you that *Fulneſs* doth naturally cheriſh Luſt, as fewel doth the fire. *Fulneſs* of *bread* prepared the Sodomites for their *filthy luſts*. It's no more wonder that a ſtuffed paunch hath a luſtful fury, than that the water runs into the Pipes when the Ciſtern is full, or than it is wonder to ſee a dunghil bear weeds, or a Carrion to be full of crawling Magots. *Plutarch* ſpeaks of a Spartan that being asked *why* Lycurgus *made no Law againſt Adultery*, anſwered, *There are no Adulterers with us*: But ſaith the other, *what if there ſhould be any?* ſaith the Spartan, *Then he is to pay an Ox ſo great, as ſhall ſtand on this ſide the River* Tayget *and drink of the River* Eurota: ſaith the other, *that is impoſſible*: And ſaith the Spartan, *Et quo pacto Spartæ exiſtat adulter in qua divitiæ, deliciæ, & Corporis adſcitius cultus probro habentur? & contra verecundia, modeſtiâ, ac obedientia Magiſtratibus debitæ obſervatio decori laudiq; dantur?* that is, *And how can there be an Adulterer at* Sparta, *where riches, delights and ſtrange attire or ornament are a diſgrace or reproach? and contrarily ſhamefacedneſs, modeſty and the obſervance of due obedience to Magiſtrates is an honour and praiſe?* And if Rich Men think it their priviledge to *fare ſumptuouſly* and ſatisfie their appetites, they muſt take it for their Priviledge to feed their luſt? But God giveth no man *plenty* for ſuch uſes; nor is it any excuſe for *eating* and *drinking much*, becauſe you *have much*, no more than it would be to your Cooks to put *much Salt* in your meat more than in poorer mens, becauſe you *have more*. He that obſerveth the *filthy* and *pernicious effects* of that Gluttony which is accounted rich mens honour and felicity, will never envy them that miſerable happineſs, but ſay rather as *Antiſthenes, Heſtiam filiis contingat in delicis vivere: Let it befal the Children of my enemies to live in delights*: but that the *curſe* is *too heavy* for a *Chriſtian* to uſe to any of his Enemies. But for himſelf he muſt remember that he is the Servant of a Holy God, and hath a Holy work to do, and Holy ſacrifices to offer to him, and therefore muſt not pamper his fleſh, as if he were preparing a ſacrifice for *Venus*. For as 1 Theſ. 4. 3, 4. *This is the will of God, even your ſanctification, that you abſtain from fornication, that every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and honour, not in the luſt of concupiſcence as the Gentiles that know not God.* As the Philoſopher anſwer'd *Antigonus* when he asked him whether he ſhould go to a merry feaſt that he was invited to, *Thou art the Son of a King*: ſo it is anſwer enough for a Chriſtian againſt Temptations to voluptuouſneſs, *I am the Son of the moſt Holy God.* If thou be invited to Feaſts where *urgency* or *allurement* is like to make thee break thy bounds, go not, or go back when thou ſeeſt the bait. As *Epaminondas* in *Plutarch* finding exceſs at a feaſt that he was invited to, went away when he ſaw it, ſaying, *Ego te ſacrificare, non laſcivire putaram*: ſo ſay thou, *I came to dine, and not to be wanton or luxurious*; to ſupport my body for duty, and not to pamper it for luſt. *Plutarch* marvelleth at the folly of thoſe men that dreſt the *charms of Witches leſt they hurt them, and fear not but love the charms of diſhes which hurt a thouſand where Witches hurt one.* Withdraw the fuel of exceſs, and the fire of luſt will of it ſelf go out: or at leaſt this enemy muſt be beſieged and *ſtarved out*, when it connot be conquered by *ſtorm*.

It's Zeno's compariſon in *Laert.* l. 7. c. 1. In *Laert.* l. 6. c. 1. *Laert.* l. 2. c. 38.

Dir. 2. §. 4. Direct. 2. *Take heed of Idleneſs, and be wholly taken up in diligent buſineſs, of your lawful callings, when you are not exerciſed in the more immediate ſervice of God. David* in his *idleneſs* or *vacancy* catch thoſe ſparks of luſt, which in his troubles and military life he was preſerved from. Idleneſs is the ſoil, the culture, and the opportunity of Luſt. The *idle* perſon goeth to School to the Devil: He ſets all other employment aſide, that the Devil may have time to teach him and treat with him and ſollicit him to evil: Do you wonder that he is thinking on luſtful objects, or that he is taken up in feaſting and drinking, in chambering and wantonneſs? why he hath nothing elſe to do. Whereas a laborious diligent perſon hath a *body ſubdued* and hardned againſt the *mollities*, the effeminateneſs of the wanton; and a *mind employed* and taken up with better things: Leave thy *Body* and *mind* no *leiſure* to think of tempting filthy objects, or to look after them. As *Hierom* ſaith, *Facito aliquid operis ut ſemper Diabolus inveniat te occupatum: Be ſtill doing ſome work that the Devil may always find thee buſie.* And do not for thy fleſhly eaſe remit thy *labours* and indulge thy fleſh. Riſe early and go late to bed, and put thy ſelf upon a *neceſſity* of *diligence* all the day: *undertake* and *engage* thy ſelf, in as much buſineſs as thou art able to go thro', that if thou *wouldſt*, thou maiſt not be able to give any indulgence to the fleſh: For if thou be not ſtill preſſed by *neceſſity*, Luſt will ſerve it ſelf by *idleneſs*, and the *fleſh will lye down* if it feel not the *ſpur*: Therefore are the Rich and idle more luſtful and filthy than the poor labouring people. The ſame *Bed* is the place of *ſloth* and *Luſt*. Hear a Heathen and refuſe not to imitate him. *Seneca* ſaith, [*No day paſſeth me*

In vacuo pectore regnant amor. Ovid. *Diogenes* Called Love, *Otiosorum negotium.*

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Nullus mihi per otium dies exit: partem noctium ſtudiis vendico: Non vaco ſomno ſed ſuccumbo, & oculos vigilia fatigatos, cadenteſque in opere detineo.—— Malè mihi eſſe malo quam molliter; ſi mollis es, paulatim effœminatur animus, atque in ſimilitudinem otii ſui: & pigritiæ in qua jacet ſolvitur: Dormio minimum & breviſſimo ſomno utor: ſatiùs eſt mihi vigilare deſiiſſe: Aliquando dormiſſe ſcio, aliquando ſuſpicor.

in idleneſs: Part of the night I reſerve for ſtudies, I do not purpoſely ſet my ſelf to ſleep, but yield to it when it overcometh me: and when my eyes are wearied with watching, and are falling, I hold them to their work: —— I had rather it went ill with me than delicately or tenderly. If thou be delicate or tender, the mind by little and little is effeminate, and is diſſolved into the ſimilitude of the idleneſs and ſloth in which it lyeth. I ſleep very little, and take but a ſhort nap: It ſufficeth me to have ceaſed watching: ſometimes I know that I ſlept, ſometime I do but ſuſpect it.] *Ariſtotle* ſaith, *Nature made nothing to be idle:* And *Plato* calls *Idleneſs* the *Plague of Mortals.* If thou be reſerved to ſerve and pleaſe thy fleſh, then never ask advice againſt thy luſt, for it's part of the pleaſure of it: and then no wonder if thou refuſe this Phyſick as too bitter, and the remedy as too dear: But if thou be reſolved to be cured and to be ſaved, ſtick not at the pains: give up thy ſelf totally to thy buſineſs, and luſt will dye for want of food.

§. 5. Direct. 3. *If thou wouldſt be free from luſt, keep far enough from the tempting object.* If poſſible dwell not in the houſe with any perſon that thou feeleſt thy ſelf endangered by: If that be not poſſible avoid their company, eſpecially in private: Abhor all laſcivious and immodeſt actions. Doſt thou give thy ſelf the liberty of wanton dalliance, and luſtful embracements, and yet think to be free from luſt? wilt thou put thy hand into the fire when thou art afraid of being burnt? Either thou haſt the *power* of thy own heart, or thou haſt not: If thou *haſt*, why doſt thou not quench thy luſt? If thou *haſt not*, why doſt thou caſt it upon greater temptations, and put it farther out of thy power than it is? Fly from a tempting object for thy ſafety, as thou wouldſt fly from an enemy for thy life. Theſe *Loving enemies* are more dangerous than *hating enemies*: They get the Key of our hearts, and come in and ſteal our treaſure with our conſent, or without reſiſtance, when an open enemy is ſuſpected and ſhut out.

Dir. 4. §. 6. Direct. 4. *Command thy Eyes, and as* Job 31. 1. *make a Covenant with them, that thou maieſt not think on tempting objects:* Shut theſe Windows and thou preſerveſt thy heart. Gaze not upon any alluring object. A *look* hath kindled that fire of luſt in many a heart, that hath ended in the fire of Hell. It's eaſier to ſtop luſt at theſe outward doors, than drive it out when it hath tainted the heart. If thou canſt not do this much, how canſt thou do more? An ungoverned eye fetcheth fire to burn the ſoul that ſhould have governed it.

Plutarch de Curioſitate, praiſeth *Cyrus* that would not ſee *Panthra*; and reproveth them that caſt a wanton eye at women in Coaches as they paſs by, and look out at Windows to have a full view of them, and yet think they commit no fault, ſuffering a curious eye and a wandring mind, to ſlide and run every way, *pag.* 142.

Dir. 5. §. 7. Direct. 5. *Linger not in the pleaſant ſnares of luſt, if thou feel but the leaſt beginnings of it: but quickly caſt water on the firſt diſcerned ſpark, before it break out into a flame.* The Amorous Poet can teach you this, *Ovid. de Rem. Am.* If ever delay be dangerous it is here. For delay will occaſion ſuch engagements to ſin, that you muſt come off at a far dearer rate. If the meat be undigeſtible, it's beſt not *look* on it: it's the next beſt, not to *touch* or *taſte* it; but if once it go down, it will coſt you ſickneſs and pain to get it up again; and if you do not, you periſh by it.

Dum licet, & modici tangunt præcordia motus,
Si piget in primo limine ſiſte pedem.
Opprime dum nova ſunt ſubiti mala ſemina morbi:
Et tuus incipiens ire reſiſtat equus.
Nam mora dat vires.——

Dum novus eſt cœpto potius pugnemus amori:
Flamma recens parva ſparſa reſedit aquâ.
Interea tacitæ ſerpunt in viſcera flammæ.
Et mala radices altius arbor agit.

§. 8. Direct. 6. *Abhor laſcivious immodeſt ſpeech:* As ſuch words come from either vain or filthy hearts, and ſhew the abſence of the fear of God, ſo they tend to make the hearer like the ſpeaker. And if thy ears grow but patient and receptive to ſuch diſcourſe, thou haſt loſt much of thy innocence already. Chriſtians muſt abhor the *mentioning* of ſuch filthy ſins, in any other manner, but ſuch as tends to bring the hearers to abhor them. Be not deceived; *evil words corrupt good manners,* 1 Cor. 15. 33. *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers, and grieve not the holy ſpirit of God. Corrupt communication* is rotten ſtinking communication: and none but Dogs and Crows love Carrion. But *fornication and all uncleanneſs* and (πλεονεξία) *inordinate luſt or luxury, let it not be once named among you, as becometh Saints; neither filthineſs nor fooliſh talking, nor jeſting,* &c. *Dir.* 6.

§. 9. Direct. 7. *Abhor the covering of filthy luſt with handſome names to make it the more acceptable.* Their diſcourſe is more dangerous that would thus dreſs up an ugly luſt, than theirs that ſpeak of it in naſty language. Thus among the bruitiſh party, it goeth under the names of *Love*, and *having a Miſtreſs*, and *Courting*, and ſuch like. But (as one ſaith that's cited in *Stobæus*): *It is doubled. Luſt that is commonly called Love, and doubled Love is ſtark madneſs.* If *filthineſs* will walk abroad, let it go *for filthineſs*, and appear as it is. *Dir.* 7.

§. 10. Direct. 8, *Avoid the Reading of Romances and Love ſtories:* which are the Library of *Venus*; or the Devils Books of the *Luſtful art*; to cover over *filthineſs* with cleanly names, and bewitch the fantaſies of fools with fine words: To make men conceive of the ready way to Hell, under the notions and images of Excellency, Beauty, Love, Gallantry: And by repreſenting ſtrong and amorous paſſions, to ſtir up the ſame paſſions in the Reader. As he that will needs read a Conjuring Book, is well enough ſerved if Devils come about his ears, ſo they that will needs read ſuch Romances and other Books of the *Burning art*, it is juſt with God to ſuffer an unclean Devil to poſſeſs them, and to ſuffer them to catch the *Feavor* of *Luſt*, which may not only *burn* up the *heart*, but cauſe that pernicious *deliriation* in the *brain*, which is the ordinary ſymptom of it. *Dir.* 8.

§. 11. Direct. 9. *Avoid all wanton Stage-plays and Dancings, which either cover the odiouſneſs of luſt, or produce temptations to it.* As God hath his *preachers* and *holy aſſemblies* and exerciſes, for the Communion of Saints and the ſtirring up of Love and holineſs; ſo theſe are Satans inſtruments and aſſemblies and exerciſes, for the communion of *ſinners*, and for the ſtirring up of luſt and filthineſs. They that will go to the Devils Church deſerve to be poſſeſſed with his Principles, and numbred with his Diſciples. The ancient Chriſtians were very ſevere againſt the ſeeing of theſe *ſpectacula, ſhews* or *plays*; eſpecially in any of the Clergy. *Dir.* 9. *Vide Petrarch. de ſpect. Dial.* 30.

§. 12. Direct. 10. *Avoid all tempting unneceſſary ornaments or attire, and the regarding or gazing on them upon others.* It is a procacious luſtful deſire to ſeem comely and amiable, which is the common cauſe of this exceſs. The *Folly* or *Luſt* or both of *faſhioniſts* and gawdy Gallants, is ſo conſpicuous to all in their affected dreſs, that never did *Pride* more croſs it ſelf, than in ſuch publications of ſuch diſgraceful *folly* or *luſt*. They that take on them to be adverſaries to luſt, and yet are careful when they preſent themſelves to fight, to appear in *luxurii conſpicuus turpiores videantur, Leſt being conſpicuous in luxury, they ſhould ſeem the more deformed.* *Dir.* 10. *Lyſander* forbad his daughters to wear the brave attire which *Dionyſius* ſent them, *Ne*

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the moſt adorned manner, and do all that Harlots can do to make themſelves a ſnare to fools, do put the charitable hard to it, whether to believe that it is their *tongues* or their *backs* that are the *lyar*. As *Hierome* ſaith, *Thou deſerveſt Hell though none be the worſe for thee: For thou broughteſt the poyſon if there had been any to drink it.* Let thy apparel be ſuited not only to thy *rank* but to thy *diſeaſe*. If thou be inclined to luſt, go the more meanly clad thy ſelf, and gaze not on the ornaments of others. It's folly indeed that will be enamoured on the Taylors work, yet this is ſo common, that it's frequently more the apparel than the perſon that enticeth firſt! and homely rags would have prevented the deceit. As the Poet ſaith [*Auferimur cultu: gemmis auroq; teguntur Omnia: pars minima eſt ipſa puella ſui.* Ovid. de Remed. Am.]

Dir. 11. §. 13. Direct. 11. *Think on thy tempting object as it is within, and as it ſhortly will appear without.* How ordinary is it for that which you call *Beauty* to be the portion of a *fool*; and a *fair skin* to cover a ſilly childiſh peeviſh mind; and a ſoul that is enſlaved to the Devil. And as *Solomon* ſaith, Prov. 11. 22. *As a jewel of Gold in a Swines ſnout, ſo is a fair woman without diſcretion.* And will you luſt after ſuch an adorned thing? Think alſo what a dunghil of filth is covered with all theſe ornaments that it would turn thy ſtomach if thou ſaweſt what is within them. And think what a face that would be if it were but covered with the Pox? and what a face it will be when ſickneſs or age hath conſumed or wrinkled it: And think what thy admired Carkaſs will be when it hath lain a few days in the grave; Then thou wouldſt have little mind of it? And how quickly will that be? O man, there is nothing truly amiable in the Creature, but the image of God; the *wiſdom* and *holineſs* and *righteouſneſs of the ſoul*. Love this then, if thou wilt Love with *wiſdom*, with *purity* and *ſafety*: For the Love of *Purity* is pure and ſafe.

Dir. 12. §. 14. Direct. 12. *Think on thy own death and how faſt thou haſteth to another world.* Is a luſtful heart a ſeemly temper for one that is ready to dye, and ready to ſee God, and come into that world where there is nothing but pure and holy doth abide.

Dir. 13. §. 15. Direct. 13. *Conſider well the tendency and fruits of luſt, that it may ſtill appear to your minds as ugly and terrible as it is indeed.* 1. Think what a *ſhame* it is to the ſoul; that can no better rule the body, and that it is ſo much defiled by its luſts. 2. Think what an unfit companion it is to lodge in the ſame heart with Jeſus Chriſt and the Holy Spirit, ſhall a member of Chriſt be thus polluted? ſhall the Temple of the *Holy Ghoſt* be thus turned into a Swine ſty? Is *luſt* fit to dwell with the Love of God? wilt thou entertain thy Lord with ſuch odious company? what an unkindneſs and injury is this to God, that when he that dwelleth in the higheſt Heavens condeſcendeth to take up a dwelling in thy heart, thou ſhouldſt bring theſe Toads and Snakes into the ſame room with him? Take heed leſt he take it unkindly and be gone: He hath ſaid he will dwell with the *humble* and *contrite heart*, but where ſaid he, *I will dwell in a luſtful heart?* 3. Think how unfit it makes thee for prayer, or any holy addreſs to God. What a ſhame and fear and deadneſs it caſts upon thy ſpirit? 4. And think how it tends to worſe. Luſt tendeth to actual filthineſs, and that to Hell: cheriſh not the Eggs if thou wouldſt have none of the Brood: It's an eaſie ſtep from a *Luſtful heart* to a *defiled body*, and a ſhorter ſtep thence to everlaſting horror than you imagine: As St. *James* ſaith [*Every man is tempted when he is drawn aſide of his own luſt and enticed; then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death*, Jam. 1. 13, 14. Gal. 6. 8. *If ye ſow to the fleſh, of the fleſh ye ſhall reap corruption.* Remember that *Luſt* is the ſpawn of ſin, and ſin is the way to Hell.

§. 16. Direct. 14. *Be ſure to keep up a holy conſtant Government over thy Thoughts.* Suffer them not to go after tempting, filthy, ſenſual things. As ſoon as ever a thought of Luſt comes into thy mind, abhor it and caſt it out. Abundance of the cure and of thy ſafety lyeth upon thy *Thoughts*. They that let their Thoughts run uncontrolled, and feed on filthineſs, are already *fornicators* in the heart; and are hatching the Cockatrice Eggs; and no wonder if from *Thoughts* they proceed to *deeds*. O what a deal of uncleanneſs is committed by the *Thoughts* which people are little aſhamed of, becauſe they are unſeen of men! If the thoughts of many were open to beholders, what wantonneſs and luſt would appear in many adorned Sepulchres: Even in the time of holy Worſhip; when once ſuch give the unclean ſpirit poſſeſſion of their thoughts, how hardly is he caſt out? they can ſcarce look a comely perſon in the face, without ſome vicious thought. If *Hierome* confeſs that in his Wilderneſs, his Thoughts were running among the Ladies at *Rome*, what may we think of them that *feed* ſuch filthy Phantaſies. Say not, *you cannot rule your Thoughts*. You can do *much* if you will, and more than you do: If *money* and *honour* can make an ungodly Preacher command his Thoughts to holy things, in the ſtudies of Divinity through much of his life, you may ſee that your *Thoughts* are much in your power (but of this before.)

Dir. 14.

Dir. 15. §. 17. Direct. 15. *If other means ſerve not, open thy caſe to ſome friend, and ſhame thy ſelf to him*, as I adviſed under the former Title. *Confeſſion* and *ſhame* and *advice* will help thee.

Dir. 16. §. 18. Direct. 16. *Above all go to Chriſt for help, and beg his ſpirit, and give up thy Heart to better things*: O if it were taken up with God and Heaven and the holy life that's neceſſary thereto, theſe things are ſo *Great* and *Holy* and *ſweet*, and of ſuch *concernment* to thee, that they would leave little room for Luſt within thee, and would make thee abhor it, as contrary to thoſe things which have thy heart. No ſuch cure for any carnal Love as the Love of God; nor for *fleſhly luſts* as a ſpiritual renewed Heavenly mind. Thou wouldſt then tell Satan that God hath taken up all the room, and thy narrow Heart is too little for him alone; and that there is no room for luſt or the thoughts that ſerve it. A true Converſion which turneth the heart to God, doth turn it from this with others ſins, though ſome ſparks may ſtill be unextinguiſhed: It was once noted that many turn from other ſects to the *Epicureans* but none from the Epicureans to any other ſect: The reaſon was becauſe nature is inclined to ſenſuality in all, and when it is confirmed by uſe and doctrine, Philoſophy is too weak to maſter it: But Chriſt calleth and ſaveth Epicures, and Publicans and Harlots, and hath cleanſed many ſuch by his grace, which teacheth men to *deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly in the world*. *Philoſtratus* tells us of a ſudden change upon one *Iſæus*, that turned him from Luxury to exceeding temperance: ſo that when one asked him, *Is not yonder a handſome woman?* he anſwered, *The diſeaſes of my eyes are cured*: when they askt him which diſh was the pleaſanteſt, he anſwered, *Deſii curare; I have done regarding ſuch things*: and told them the reaſon that marvelled at his change, *Becauſe he found that he did but gather fruits out of* Tantalus *garden*. They are *deceitful luſts*, Eph. 4. 22. And Satan himſelf will reproach thee for ever, if he can deceive thee by them. As *Alexander* when he had taken *Darius* his gallantry and ſumptuous Houſes and Furniture, reproaches him with it ſaying, *Hoccine erat imperare?* was this *to rule?* ſo Satan would

ſhew

shew thee thy lusts and say, was this to be a Christian and seek salvation.

PART VI.

Directions against sinful excess of Sleep.

§. 1. OF this something is said already, *Chap.* 5. *Part* 1. §. 51. and more afterwards in the Directions against *Idleness*. Therefore I shall say but little now. 1. I shall shew you, when *sleep* is *excessive*: 2. Wherein the sinfulness of it consisteth: 3. What to do for the cure of it.

§. 2. I. *Sleep* is given us for the necessary remission of the *animal operations*, and of the labour or motion of the *exteriour* parts, by the quieting of the *senses*, or shutting them up; that the *Natural* and *Vital operations* may have the less disturbance. It is necessary, 1. To *our Rest*: 2. To *Concoction*: Therefore *Weariness* and *want of Concoction* are the chief indications, to tell us *how much* is needful for us. *Sleep* is *sinfully excessive*, 1. When it is *Voluntarily more than is needful to our health*. 2. When it is *unseasonable*, at forbidden times.

§. 3. It is not *all weariness* or *sleepiness* that maketh sleep *lawful* or *needful*: for some is contracted by laziness, and some by many diseases, and some by other constant causes which makes men almost always weary. Nor is it *all* want of *concoction* that sleep is a remedy for, some may be caused by excess of eating which must be cured a better way, and many diseases may cause it which require other cure. Therefore none must indulge *excess* upon these pretences. Nor must a *present sense* of the *pleasure of sleeping*, or the *displeasure of waking*, be the judge: For *sluggards* may think they *feel* it do them good, and that early rising doth them hurt, but this good is but their present ease, and this hurt is but a little trouble to their *head*, and *eyes*, and *lazy* flesh, just at the time. But Reason and experience must judge what *Measure* is best for your *Health*, and that you must not exceed: To some five hours is enough: To the ordinary sort of healthful persons six hours is enough: To many weak valetudinary persons *seven* hours is needful: To sick persons I am not to give Directions.

§. 4. 2. *Sleep* is *excessive* at that particular *Time* when it is unseasonable: As 1. When we are asleep when we should be doing some necessary business which calls for present dispatch. 2. Or when we should be hearing the Sermon, or praying, in publick or private: In a word, when it puts by any greater duty which we should then perform. As when the Disciples slept when Christ was in his agony: *Could ye not watch with me one hour? watch and pray that ye enter not into temptation*, Matth. 26. 40, 41.

§. 5. It is a foppery and abuse of God and our selves, to think that the breaking of our sleep is a thing that of it self pleaseth God: or that rising to pray at midnight is more acceptable to God than at another hour: usually such rising to pray is sinful, 1. Because it is done in an erroneous conceit that God accepts it better than in the day time. 2. Because they waste time in dressing and undressing. 3. Or else hurt their health by cold in the Winter, and so lose more time than they redeem by shortning their lives. 4. And usually they are more drousie and unfit. But to rise in the night to prayer is meet, on some extraordinary occasion that calls for it (as to pray with, or for a dying person, or such like;) or when an extraordinary fervor and fitness prepareth us for it; and when we can stay up when we are up, and not lose time in going to bed again. But ordinarily that way is to be chosen that best *Redeemeth time*: and that is, to consider just how much sleep our *health* requireth, and to take it if we can together without interruption, and to rise then and go about our duties. But those that *cannot* sleep in the Night, must *redeem* that Time as discretion shall direct them.

§. 6. It is the *Voluntariness* of the *excess* that the *sinfulness* principally consisteth in: And therefore the *more voluntary* the *more sinful*. In a Lethargy or Caros it is no sin: And when long *watching*, or some bodily weakness or distemper make it almost unavoidable, the sin is the smaller: Therefore in case of long watching and heaviness, Christ *partly* excused his Disciples, saying, *The Spirit is willing, but the flesh is weak*, Matth. 26. 41. But when it cometh from a *flesh-pleasing sloth*, or from a *disregard* of any holy exercise that you are about, it is a *grievous sin*. And though it be *involuntary* just at the time, and you say, *I would fain forbear sleeping now if I could*, yet if it be *Voluntary remotely* and in its *Causes*, it is your sin: You would *now* forbear *sleeping*; but you would not forbear that pampering your body, and stuffing your Guts which causeth it: you would not deny the flesh its ease to avoid it.

§. 7. II. The sinfulness of *excess* of sleep lyeth in these particulars: 1. That it is a sinful wasting of every minute of that *time* which is consumed in it. And this is a very grievous thing to a heart that is sensible of the preciousness of time, when we think how short our lives are, and how great our work is, it should tell us how great a sin it is, to cast away any of this little time, in *needless sleep*. And yet what abundance of it with many is thus spent. Almost half their whole lives is spent in bed, by many drones, that think they may sleep because they are rich, and have not a necessity of labouring to supply their wants. I was never tempted, (that I remember) so much to grudge at God's natural ordering of man, in any thing, as that we are fain to waste so much of our little time in sleep, nor was I ever tempted to grudge at my weakness so much on any account as this, that it deprived me of so much precious time, which else might have been used in some profitable work. The *preciousness* of *Time* makes *excessive sleeping* to be a great sin, according to the measure of the excess.

Nil tempus tam pretiosum quam de vita naufragorum quod primo deputatur. Ber.

§. 8. 2. It is a neglect of all our *powers* and *parts* which should all that time be exercised. *Reason* is idle and buryed all that while: All your *wisdom* and *knowledge* is of no use to you: All the *learning* of the greatest *Scholar* in the world, is of no more service than if he were illiterate, nor all the prudence and policy of the wisest, than if they were meer Ideots: All the *strength* and health of the strongest is of no more service than if they were sick, nor the *skill* of the greatest *artist*, than if he had never learnt his art, nor any of your limbs or senses, than if you were lame, or blind, or deaf, or senseless. And I leave it to any mans consideration and judgment, whether if Drunkenness be so odious a sin, because it depriveth a man voluntarily of the use of his *Reason* and *parts*, it must not be a very great sin to do the same by sleeping, by frequent, voluntary, excessive sleeping. For no man I think is *Drunk* so often as the *sluggard* is dead in *sleep*: Sluggards quite kill their *Reason* when most Drunkards do but maim it, or make it sick. Sluggards bury their wits and parts, usually ten times as long in the year, as the filthiest drunkards do. And hath God given you Reason, and parts, and strength for no better use, than to bury it for so considerable a part of your lives?

Dormiens nemo ullius pretii est. Plato in Laert.

§. 9. 3. *Excess of sleep* is guilty of all the *omissions of those Duties*, which should *all that time* have been performed: Of the omission of every holy *thought*, and *word* and *deed* which should have been then exercised: And of the omission of all the duties of *your Callings*: Of the omission of every *prayer* you should have then prayed, and every *Chapter* you should have *read*, and all the *good* which you should

have *got* to *your ſelves*, or *done* to *others*; to Wife, Husband, Children, Parents, Servants, Neighbours. And you know that *omiſſions* are one *half* and the *greater half* of the ſins of the world; And that God will condemn the wicked at laſt for their *omiſſions* *Matth.* 25. for not *feeding* the poor, not *clothing* them, not viſiting: and that he requireth the improvement of all his talents; and that it is his terrible ſentence, Matth. 25. 26, 30. *Thou wicked and ſlothful ſervant*, &c. *Caſt ye the unprofitable ſervant into outer darkneſs; there ſhall be weeping and gnaſhing of teeth.* What then ſhall we think of the wilful omiſſion, not of *one* duty, but of *all duty* whatſoever, not now and then, but conſtantly for an hour or two or three once in four and twenty hours! No Love of God, no deſires towards him, no good is exerciſed all that time.

Queſt. Whether love of ſleep may be a mortal ſin?

§. 10. Queſt. *Can the Love of ſleep alone be the mortal reigning ſin in any one?* *The reaſon of the doubt is, becauſe that the mortal ſin is a ſin of miſtaken intereſt, that is, ſuch as hath a mans chiefeſt Love, and is preferred before God, which it ſeems ſo ſmall a thing as* ſleep *or eaſe cannot be, but it ſeems a meer neglect or remiſneſs in the way of duty, and not to be choſen as any mans felicity.*

Anſw. The ſin that is ſet up againſt the Love of God as a mans *ultimate end and happineſs*, is *fleſh-pleaſing* in the General, or Carnal *ſelf-love*: And he that is guilty of this can hardly be imagined to exerciſe his *ſenſual deſire* only in the way of ſloth and ſleep. It is certain that he preferreth the *greateſt Pleaſure* of his fleſh which he can attain before *the leſs*; and therefore as to the *Habit or Inclination*, he is as much addicted to *Covetouſneſs*, *Gluttony*, *Ambition*, or other ways of ſenſuality: And if they are within his reach, that he can hope to attain them, he will actually deſire ſuch greater pleaſures, more than this: For there is no man that is an unregenerate ſenſualiſt that hath mortified Covetouſneſs, Luxury and Pride, and yet is captivated only by *ſleep* or *ſloth*: The ſame grace which truly mortifieth the *Greater* would mortifie the leſs. But it is poſſible that a *Beggar* or ſome ſuch perſon that hath no other ſenſual pleaſure but *Idleneſs* in view or hope, may *exerciſe* his ſenſuality principally this way! Not but that *radically* he preferreth *riches* and *honour* before his beggarly ſloth and eaſe; but thoſe *deſires* having *no matter* to work upon, do not *ſtir* in him; becauſe he hath no *hope* of reaching ſuch a thing. The ſum is, 1. Carnal *ſelf-love* is the great oppoſite to the Love of God. 2. This *ſelf love* worketh towards *carnal* pleaſure, and to the *greateſt moſt*. 3. *Habitually* therefore the Love of *Riches*, *honour* and *voluptuouſneſs* is ſtronger than the Love of eaſe. 4. *Actually* the love of eaſe may be the ſtrongeſt in ſome. 5. But if thoſe perſons were as *capable* of the *higher fleſhly pleaſures* they *would* love them actually more. 6. It is not the *omitting* of ſome particular duties through the love of eaſe, which proveth ſuch a ſenſual unſanctified ſtate of ſoul; but the *preferring* of *mens eaſe* before a *Holy life* in the main: As when men ſo far love their *eaſe*, that they will not make it the *chief* of their *deſires* and *employments* to *ſeek the Kingdom of God and his righteouſneſs*, Matth. 6. 33.

The overcoming of *exceſſive ſleep* is eaſie, if you be but throughly willing.

Dir. 1. §. 11. Direct. 1. *The firſt thing to be done, is to correct that ſluggiſh flegmatick temper of body which inclineth you to it, which is chiefly to be done by ſuch an abſtinence or temperate dyet, as I gave directions for before.* A *full* belly is fit for nothing elſe but *ſleep* or *luſt*. Reduce your dyet to that meaſure which is needful to your health, and eat not any more to pleaſe your appetites. And let faſting cure you when you have exceeded.

Dir. 2. §. 12. Direct. 2. *Labour hard in your Callings that your ſleep may be ſweet while you are in it; or elſe you will lye in bed on pretence of neceſſity, becauſe you cannot ſleep well when you are there.* Then you will ſay, you muſt take it out in the morning, becauſe you ſleep not in the night. But ſee that this be not cauſed by *Idleneſs*: Weary your bodies in your daily labours: *For the ſleep of the labouring man is ſweet*, Eccleſ. 5. 12.

Dir. 3. §. 13. Direct. 3. *See that thou have a Calling which find thee imployment for all thy time which Gods immediate ſervice ſpareth.* Yea, which ſomewhat *urgeth* thee to diligence: Otherwiſe thou wilt lye in bed, and ſay, thou haſt time to ſpare, or nothing to do: You can riſe when you have a journey to be gone, or a buſineſs of preſſing neceſſity to be done: Keep your ſelves under ſome conſtant neceſſity, or urgency of buſineſs at the leaſt.

Dir. 4. §. 14. Direct. 4. *Take pleaſure in your Callings, and in the ſervice of God.* Sluggards themſelves can riſe to that which they take much pleaſure in: As to go to a Merriment, or Feaſt, or Play, or Game, or to a good bargain, or any thing which they *delight in*. If thou hadſt a *Delight* in thy *Calling*, and in *reading the Scripture*, and *praying*, and doing good, thou couldſt not lye contentedly in bed, but wouldſt long to be up and doing, as Children to their play: The wicked can *riſe early* to do wickedneſs, becauſe their hearts are ſet upon it: They can be *drunk*, or *ſteal*, or *whore*, or plot their ambitious and covetous deſigns, when they ſhould *ſleep*: And if thy heart were ſet as much on good, as theirs is on evil, wouldſt not thou be as wakeful and as readily up? Prov. 4. 16. 1 Theſſ. 5. 6, 7.

Dir. 5. §. 15. Direct. 5. *Remember the grand importance of the buſineſs of your ſouls which always lyeth on your hands, that the greatneſs of your work may rouze you up.* What, lye ſlugging in bed, when you are ſo far behind hand in knowledge and grace, and aſſurance of ſalvation; and have ſo much of the Scripture and other Books to read and underſtand? Haſt thou not grace to beg for a needy ſoul? Is not Prayer better work than *exceſs of ſleeping*? *Great buſineſs* in the *world* can make you riſe, and why not *Greater*?

Dir. 6. §. 16. Direct. 6. *Remember that thou muſt anſwer in Judgment for thy time:* And what comfort wilt thou have, to ſay I ſlugg'd away ſo many hours in a morning? And what comfort at death when time is gone, to review ſo much caſt away in ſleep?

Dir. 7. §. 17. Direct. 7. *Remember that God beholdeth thee, and is calling thee up to work.* If thou underſtoodſt his Word and Providence, thou wouldſt hear him as it were, ſaying as the Mariners to *Jonah*, *What meaneſt thou, O ſleeper? Ariſe, call upon thy God.* Wilt thou lye *ſleeping* inordinately when God ſtands over thee, and calls thee up? If the King, or any great perſon, or friend, did but knock at thy door, thou wouldſt riſe preſently to wait upon them. Why, God would ſpeak with thee by his *word*, or hear thee ſpeak to him by prayer; and wilt thou lye ſtill and deſpiſe his Call?

Dir. 8. §. 18. Direct. 8. *Remember how many are attending thee while thou ſleepeſt.* If it be Summer, the Sun is up before thee that hath gone ſo many thouſand miles while thou waſt aſleep: It hath given a days light to the other half of the world ſince thou laidſt down, and is come again to light thee to thy work, and wilt thou let it ſhine in *vain*? All the creatures are ready in their places to aſſiſt thee, and art thou aſleep?

Dir. 9. §. 19. Direct. 9. *Conſider whether thou wilt allow thy ſervants to do the like:* They muſt be up and at work, or you will be offended, and tell them that they are no ſervants for you, and that you hire them not to ſleep. And do you not owe God more ſervice than they owe you? Doth God *hire you* to ſleep?

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Is it any lawfuller for you than them to sleep one minute more than is needful to your health? No, not a minute: If you are sicklier than they, that's another matter; (But see that *sulness* and *idleness* cause it not.) But otherwise your Riches are no excuse to you: Will you *loyter* more than they, because you receive more? and do less service, because you have more to pay? Or is it your priviledge to be so miserable, as to *lose* that time which poor men *save*?

Dir. 10. §. 20. Direct. 10. *Remember that your morning hours are the chiefest part of all the day for any holy exercises or special employment of the mind.* The mind is fresh and clear and there is less interruption by worldly business; whereas when others are up and about their business you will have interpellations. Those that have tryed it can say by experience, that the morning hours are the flower of their time, for prayer or studies: And that *early rising* is a great part of the art of Redeeming Time.

Dir. 11. §. 21. Direct. 11. *Remember how many are condemning you by their diligence while you are slugging away your time*: How many holy persons are then at prayer in secret, wrestling fervently with God for their salvation: Or reading and meditating in his word? What do they get while you are sleeping! The blessed man doth delight in the Law of the Lord, and meditate in it day and night: And you love your ease, and are sleeping day and night: Will not all these be witnesses against you? So will the diligent in their Callings; and so will the worldlings and wicked that rise early to their sin! How many thousand are hard at work while you are *sleeping*? Have you not work to do as well as they?

Dir. 12. §. 22. Direct. 12. *Remember* that *sensuality* or *flesh-pleasing* is the great condemning sin that turns the heart from God: And if it be odious in a drunkard or fornicator, why is it not so in you? Mortifie the flesh, and learn to deny it its inordinate desires, and your sin is almost cured.

Dir. 13. §. 23. Direct. 13. For then the *executive* part is *easie* when you are *willing*: It is but agreeing with some one to awaken you, and a little cold water will wash away your drowsiness if you consent.

PART VII.

Directions against sinful Dreams.

§. 1. DReams are neither good nor *sinful* simply in themselves, because they are not rational and voluntary, nor in our power. But they are often *made sinful* by some other voluntary Act: They may be sinful by *participation* and *consequently*. And the acts that make them *sinful*, are either such as go *before*, or such as follow after.

§. 2. 1. The antecedent causes are any sinful act which distempereth the body, or any sin which inclineth the fantasie and mind thereto; or the omission of what was necessary to prevent them. 2. The causes which afterwards make them objectively sinful, are, the ill uses that men make of them: as when they take their dreams to be Divine Revelations, or trust to them, or are affrighted by them as ominous or as prophetical; and make them the ground of their actions, and seduce themselves by the phantasms of their own brains.

Dir. 1. §. 3. Direct. 1. *Avoid those bodily distempers as much as you can which cause sinful dreams, especially fulness of dyet*: A full stomach causeth troublesome dreams and lustful dreams: And hath its ill effects by night and by day.

Dir. 2. §. 4. Direct. 2. *Endeavour the cure of those sinful distempers of the mind which cause sinful dreams.* The cure of a worldly mind is the best way to cure worldly covetous dreams: And the cure of a *lustful heart* is the best way to cure lustful dreams: And so of the rest: Cleanse the fountain, and the waters will be sweeter day and night.

Dir. 3. §. 5. Direct. 3. *Suffer not your Thoughts, or tongue, or actions to run sinfully upon that in the day, which you would not dream sinfully of in the night.* Common experience telleth us, that our dreams are apt to follow our foregoing *thoughts* and *words*, and *deeds*. If you think most frequently and affectionately of that which is *good*, you will dream of that which is *good*. If you *think* of lustful filthy objects, or speak of them, or meddle with them, you will *dream* of them: And so of covetous and ambitious dreams, and they that make no conscience to sin waking, are not like much to scruple *sinning* in their sleep.

Cogitationes sanctiores sequuntur somnia blandiora & delectabiliora Greg. Moral.

Dir. 4. §. 6. Direct. 4. *Commend your selves to God by prayer before you take your rest, and beseech him to set a guard upon your fantasie when you cannot guard it.* Cast the cure upon him, and fly to him for help by *faith* and *prayer* in the sense of your insufficiency.

Dir. 5. §. 7. Direct. 5. *Let your last thoughts still before your sleep be holy, and yet quieting and consolatory thoughts.* The dreams are apt to follow our *last Thoughts*. If you betake your selves to sleep with worldliness or vanity in your minds, you cannot expect to be wiser or better when you are asleep, than when you are awake. But if you shut up your dayes thoughts with God, and sleep and then upon any *Holy* subject, it is like to use them as it finds them. Yet if it be distrustful, unbelieving, fearful thoughts which you condole with your dreams may favour of the same distemper. Frightful and often sinful dreams do follow sinful doubts and fears. But if you sweeten your last Thoughts with the Love of Christ: and the remembrance of your former mercies, or the foresight of eternal joyes, or can confidently cast them on your selves upon some *promise*, it will tend to the quietness of your sleep, and to the savouriness of your dreams: And if you should dye before morning will it not be most desirable that your last thoughts be holy?

Iturus in somnum aut quid tecum defert in memoria & cogitatione in quo bla cide conformatis, quæ eam jam niare jubet: sic tibi nox ut dies ille transitur, & in delitiis tuis placide ut decuit in pace quiescas, facilè excitabis, & surgens promptus eris ad redeundum in id, unde non totus discessisti.

Dir. 6. § 8. Direct. 6. *When you have found any corruption appearing in your dreams, make use of them for the renewing of your repentance, and exciting your endeavours to mortifie that corruption.* A corruption may be perceived in dreams, 1. When such dreams as discover it are *frequent*: 2. When they are *earnest* and *violent*: 3. When they are *pleasing* and *delightful* to your fantasies: Not that any *certain* knowledge can be fetcht from them, but some conjecture as added to other signs. As if you should *frequently*, *earnestly* and *delightfully* dream of *preferments* and *honours*, of the favours of great men, suspect ambition, and do the more to discover and mortifie it. If it be of riches, and gain, and money, suspect a covetous mind. If it be of revenge or hurt to any man that you dislaste, suspect some malice and quickly mortifie it: So if it be of lust, or feasting, or drinking, or vain recreations, sports and games, do the like.

Dir. 7. §. 9. Direct. 7. *Lay no greater stress upon your dreams, than there is just cause.* As 1. When you have searcht, and find no such sin prevailing in you as your dreams seem to intimate, do not conclude that you have more than your waking evidence discovers. Prefer not your *sleeping* signs before your *waking* signs and search. 2. When you are conscious that you indulge no corruption to occasion such a dream, suppose it not to be faulty of it self, and lay not the blame of your bodily temperament, or unknown causes, upon your soul; with too heavy and unjust

unjuſt a charge. 3. Abhor the preſumptuous folly of thoſe that uſe to prognoſticate by their dreams. and meaſure their Expectations by them, and caſt themſelves into *hopes* or *fears* by them. Saith *Diogenes*, *What folly is it to be careleſs of your waking thoughts and actions, and inquiſitive about your Dreams? A mans happineſs or miſery lieth upon what he doth when he is awake, and not upon what he ſuffereth in his ſleep.*

See the Directions for holy Conference, *To.* 2. *Ch.* 10.

CHAP. IX.

Directions for the Government of the Tongue.

Tit. 1. *The General Directions.*

Dir. 1. §. 1. Direct. 1. UNderſtand *in general of what Moment and Concernment it is that the Tongue be well governed and uſed.* For they think that *words* are inconſiderable, will uſe them inconſiderately. The Conceit that *Words* are of ſmall moment (as ſome ſay of *Thoughts*, that they are free) doth cauſe Men to uſe their *tongues* as if they were *free*, ſaying, *Our lips are our own: who is Lord over us?* Pſal. 12. 4.

The greatneſs of the ſins and duties of the Tongue. Pſal. 57. 8. Pſal. 16. 9. Pſal. 30. 12.

§. 2. 1. The tongue of man is his *Glory*: by which *expreſſively* he excelleth the Brutes: And a wonderful Work of God it is, that a Man's Tongue ſhould be able to articulate ſuch an exceeding number of Words: And God hath not given Man ſo admirable a Faculty for Vanity and ſin: The nobler and more excellent it is, the more to be regarded, and the greater is the Fault of them that do abuſe it. *Hilary* compareth them to an ill Barber that cuts a Mans Face, and ſo deformeth him, when his work was to have made him more neat and comely. So it is the *Office* of the tongue to be excellently ſerviceable to the good of others, and to be the Glory of Mankind: The ſhame therefore of its Faults is the more unexcuſable.

§. 3. 2. The tongue is made to be the *Index* or Expreſſer of the Mind: Therefore if the *Mind* be regardable, the *tongue* is regardable. And if the mind be not regardable, the *Man* is not regardable. For our Lord telleth us, that the Tree is known by its fruit: an evil Tree bringeth forth evil Fruits: and *out of the abundance of the heart the Mouth ſpeaketh.* And *Ariſtotle* ſaith, that [*Such as a man is, ſuch are his Speeches, ſuch his works, and ſuch his life.* Therefore by *vain* or *ſinful* words you tell men the *vanity* and *corruption* of your minds.

Matth 7. 16, 17, 18. Matth. 12. 33, 34.

Lingua index mentis. *Ariſtippus* being asked, *Quid differat ſapiens ab inſipiente? Mitte, inquit, ambos nudos ad ignotos, & diſces.* Laert. in Ariſtip.

§. 4. 3. *Mens works have a great dependance on their words*: Therefore if their *deeds* be regardable, their *words* are *regardable*. *Deeds* are ſtirred up, or cauſed by *words*. Daily Experience telleth us the power of ſpeech. A *ſpeech* hath ſaved a Kingdom, and a *ſpeech* hath loſt a Kingdom. Great Actions depend on them, and greater conſequents.

§. 5. 4. *If the men that we ſpeak to be regardable, words are regardable.* For words are powerful inſtruments of their *good* or *hurt*. God uſeth them by his Miniſters for Mens Converſion and ſalvation: And Satan uſeth them by his Miniſters for men's ſubverſion and damnation. How many thouſand Souls are hurt every Day by the words of others! Some deceived, ſome puffed up, ſome hardned, and ſome provoked to ſinful Paſſions! And how many thouſand are every day edified by words! either inſtructed, admoniſhed, quicked or comforted. *Paul* ſaith, *The weapons of our warfares are mighty through God*: And *Pythagoras* could ſay, that *Tongues cut deeper than Swords, becauſe they reach even to the ſoul*: Tongue-*ſins* and *duties* therefore muſt needs be *great*.

2 Cor. 10. 4.

§. 6. 5. *Our Tongues are the Inſtruments of our Creatour's praiſe*; purpoſely given us to ſpeak *good of his name*, and to *declare his works with rejoycing*. It is no ſmall part of that ſervice which God expects from Man, which is performed by the Tongue; nor a ſmall part of the end of our Creation: The *uſe* of all our higheſt *faculties*, *parts* and *Graces* are expreſſively by the Tongue. Our Wiſdom and Knowledge, our Love and Holineſs are much loſt as to the Honour of God, and the good of others, if not expreſſed. The tongue is the Lanthorn or Caſement of the ſoul, by which it looketh out, and ſhineth unto others. Therefore the ſin or duty of ſo noble an inſtrument are not to be made light of, by any that regard the honour of our Maker.

Pſal. 66. 2. & 96. 2. & 135. 3. & 148. 13. & 29. 2. & 100.

§. 7. 6. *Our words have a great reflection and operation upon our own hearts.* As they come from them, ſo they recoil to them, as in prayer and conference we daily obſerve. Therefore for our *own good* or *hurt*, our words are not to be made light of.

§. 8. 7. *Gods Law and Judgment will beſt teach you what regard you ſhould have to words.* Chriſt telleth you, that by *your words you ſhall be juſtified, and by your words you ſhall be condemned*, Matth. 12. 37. And it is *words* of *Blaſphemy againſt the Holy Ghoſt*, which are the unpardonable ſin, James 3. 2. *If any man offend not in word, the ſame is a perfect man, and able to bridle the whole body. V. 6. The Tongue is a fire; a world of Iniquity: ſo is the tongue amongſt our Members, that it defileth the whole Body; and ſetteth on fire the courſe of nature, and it is ſet on fire of Hell:* Jam. 1. 26. *If any Man among you ſeem to be Religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.* 1 Pet. 3. 10. *For he that will love life and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.* Matth. 12. 36. *But I ſay unto you, that every idle word that Men ſhall ſpeak, they ſhall give account thereof in the Day of judgement.* The third Commandment telleth us, that *God will not hold him guiltleſs that taketh his name in vain.* And Pſal. 15. 1, 2, 3. *Speaking the truth in his heart, and not backbiting with the tongue*, is the mark of him that ſhall abide in *Gods Tabernacle*, and *dwell in his Holy Hill.* And the very work of Heaven is ſaid to be the perpetual *praiſing of God*, Rev. 14. 11. Judge now how *God* judgeth of your words.

Matth. 12. 31. They who uſe but few words need not many Laws, ſaid *Chaylus*, when he was asked why *Lycurgus* made ſo few Laws. *Plut. Apophtheg.* p. 423.

§. 9. 8. And ſome conjecture may be made by the *Judgement* of all the world. Do you not care your ſelves what men ſpeak of you and to you? Do you not care what language, your children, or ſervants, or neighbours give you? Are not *words* againſt the King *treaſonable* and capital as well as deeds? The *wheel of Affairs, or courſe of nature is ſet on fire by words*, Jam. 3. 6. I may conclude then with Prov. 18. 21. *Death and life are in the power of the tongue*: and Prov. 21. 23. *Whoſo keepeth his mouth and his tongue, keepeth his ſoul from trouble.*

Dir. 2. The Duties of the Tongue.

§. 10. Direct. 2 *Underſtand well and remember the particular Duties of the Tongue*: For the meer reſtraint of it from evil is not enough: And they are theſe, 1. To glorify God by the magnifying of his Name: To ſpeak of the praiſes of his Attributes and Works. 2. To ſing Pſalms of Praiſe to him, and delight our Souls in the ſweet commemoration of his Excellencies. 3. To give him thanks for the Mercies already received, and declare to others what he hath done for our Souls and Bodies, for his Church and for the World.

4. To

4. To pray to him for what we want, and for our brethren, for the Church, and for the Converſion of his and our Enemies. 5. To appeal to him and ſwear by his name when we are called to it lawfully. 6. To make our neceſſary Covenants and Vows to him, and to make open profeſſion of our belief, ſubjection and obedience to him, before men. 7. To preach his word, or declare it in diſcourſe, and to teach thoſe that are committed to our care, and edifie the ignorant and erroneous as we have opportunity 8. To defend the truth of God by conference or diſputation; and confute the falſe Doctrine of deceivers. 9. To exhort men to their particular Duties, and to reprove their particular ſins; and endeavour to do them good as we are able. 10. To confeſs our own ſins to God and man as we have occaſion. 11. To crave the advice and help of others for our ſouls; and enquire after the will of God, and the way to ſalvation. 12. To praiſe that which is good in others, and ſpeak good of all men, ſuperiours, equals and inferiours, ſo far as there is juſt ground and cauſe. 13. To bear witneſs to the truth, when we are called to it. 14. To defend the cauſe of the juſt and innocent, and vindicate them againſt falſe accuſers; and excuſe thoſe cauſes and perſons that deſerve excuſe. 15. To communicate and convey to others the ſame good *impreſſions* and *affections* of mind, which God hath wrought on *us*, and not only the *bare truths* themſelves which we have received. 16. Laſtly, To be inſtruments of common converſe; of expreſſing our mutual affections and reſpects, and tranſacting all our worldly buſineſs: for learning, arts, manufactures, &c. Theſe are the Uſes and Duties of the Tongue.

Plato Recte dicere, *in quatuor ſcindit: 1. Quid dicere oportet: 2. Quam multa dicere: 3. Ad quos: 4. Quando ſit dicendum: Ea oportet dicere quæ ſint utilia & dicenti & auditori: Nec nimis multa nec pauciora quam ſatis eſt. Si ad peccantes ſeniores dicendum ſit, verba illi ætati congrua loquamur: ſin vero ad juniores dicendum ſit, majore auctoritate utamur in dicendo.* Laert. in Plat.

Dir. 3. The Sins of the Tongue.

§. 11. Direct. 3. *Underſtand and remember what are the ſins of the Tongue to be avoided.* And they are very *many*, and many of them very *great*: The moſt obſervable are theſe.

§. 12. 1. (Not to ſay any more of the Sins of omiſſion; becauſe it is eaſie to know them, when I have named the Duties, which are done or omitted,) among the Sins of *Commiſſion*, the firſt that I ſhall Name is *Blaſphemy*, as being the Greateſt; which is the *Reproaching* of God: to ſpeak contemptuouſly of God, or to vilifie him, or diſhonour him by the denying of his Perfections, and to debaſe him by falſe Titles, Doctrines, Images, Reſemblances, as likening him to man in any of our imperfections; any thing that is a reproaching of God is *Blaſphemy*. Such as *Rabſhekah* uſed when he threatned *Hezekiah*; and ſuch as Infidels and Hereticks uſe, when they deny his Omnipreſence, Omniſcience, Government, Juſtice, particular Providence or Goodneſs: and affirm any evil of him, as that he is the author of ſin, or falſe of his word, or that he governeth the world by meer deceit, or the like.

§. 13. 2. Another ſin of the Tongue is *falſe Doctrine*, or *teaching things falſe and dangerous* as from God: If any falſly ſay, he had ſuch or ſuch a point by Divine Inſpiration, Viſion or Revelation, that maketh him a *falſe Prophet*. But if he only ſay falſly, that this or that Doctrine is contained in the Scripture, or delivered by Tradition to the Church, this is but to be a *falſe Teacher*: which is a ſin greater or leſs according to the aggravations hereafter mentioned.

§. 14. 3. Another of the ſins of the Tongue is an *oppoſing of Godlineſs indirectly*, by *falſe application of true Doctrine*, and an oppoſing of *Godly perſons* for the ſake of *godlineſs*, and cavilling againſt particular truths and *Duties* of Religion: or indirectly oppoſing the Truth or *duty* under pretence of oppoſing only ſome controverted Mode or Imperfection in him that ſpeaketh or performeth it: A defending of thoſe points and practices which would ſubvert or undermine Religion: A great Endeavour to make all ſerious *godlineſs* ſeem a needleſs thing. There are many that ſeem Orthodox, that are impious and malicious oppoſers of that Truth in the Application, which themſelves do notionally hold, and poſitively profeſs.

§. 15. 4. Another great ſin of the Tongue, is the prophane *deriding of ſerious Godlineſs*, and the mocking, and jeſting, and ſcorning at Godly perſons as ſuch: or ſcorning at ſome of their real or ſuppoſed Imperfections, for their Piety ſake, to make *them odious*, that *Piety through them* might be made *odious*. When Men ſo ſpeak, that the drift and tendency of their ſpeech, is to draw Men to a diſlike of Truth or holineſs: and their mocks or ſcorns at ſome particular Opinion, or Practice, or Mode, doth tend to the contempt of Religion in the ſerious practice of it: When they mock at a Preacher of the Goſpel, for ſome expreſſions or Imperfections, or for truth itſelf, to bring him and his doctrine into contempt: or at the Prayers and Speeches of Religious perſons to the injury of Religion.

§. 16. 5. Another great ſin of the Tongue, is unjuſtly to forbid Chriſt's Miniſters to preach his Goſpel, or ſpeak in his Name; or to ſtand up againſt them and contradict, reſiſt and hinder them in the preaching of the truth: and as *Gamaliel* calls it, *to fight againſt God*, Acts 5. 39. Yet thus they did by the Apoſtles, v. 46. *When they had called the Apoſtles and beaten them, they commanded that they ſhould not ſpeak in the Name of Jeſus, and let them go.* So Acts 4. 18, 19. *And they called them and commanded them not to ſpeak at all, nor teach in the Name of Jeſus: but* Peter *and* John *anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye; for we cannot but ſpeak the things which we have ſeen and heard.* 1 Theſ. 2. 15, 16. *Who both killed the Lord Jeſus, and their own Prophets, and have perſecuted us: and they pleaſe not God and are contrary to all men: Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.* As Dr. *Hammond* Paraphraſeth it, [*And this generally is the ground of their quarrel to us, that in ſpight of their prohibition, we preach to the Gentiles*——].

§. 17. 6. Another ſin of the Tongue, is *Prophane Swearing* either by God or by Creatures: And alſo all light and unreverent uſe of the Name and Attributes of God, of which more afterwards.

§. 18. 7. Much more is *Perjury* or *Forſwearing* a moſt heinous ſin, it being an appealing to God, the Author and Defender of Truth, to bear witneſs to an untruth, and to judge the offender; and ſo a craving of Vengeance from God.

§. 19. 8. *Lying* alſo is a great and common ſin of the Tongue: of which more anon.

§. 20. 9. Another ſin of the Tongue, is *hypocritical diſſembling*, which is worſe than meer *lying*: when Mens Tongues agree not with their Hearts, but ſpeak good words in prayer to God, or conference with men, to cover evil Intentions or affections, and to repreſent themſelves to the hearers as better than they are.

§. 21. 10. Another is *Oſtentation* or *proud boaſting*, either of mens wit, and learning, or greatneſs, or riches, or honour, or ſtrength, or beauty, or parts, or piety, or any thing that men are proud of. As the faithful *do make their boaſt in God*, (Pſal. 34. 2. Pſal. 44. 8.) and in the *Croſs of Chriſt*, by which *they are crucified to the world*, (Gal. 6. 14.) So the covetous *boaſt themſelves in the*

Quod facere inutile eſt, ne diſcere quidem: nam ſi facere nequivero, videbo. Pittaci Sent. in Laert.

the mulitude of their riches, Pſal. 49. 6. and the *Workers of Iniquity boaſt themſelves againſt the righteous, and the proud do triumph and ſpeak hard things*, Pſal. 94. 2, 3, 4. *Even againſt the Lord* do they boaſt, in their *boaſting* againſt his people, *Ezek.* 35. 13. So far as Pride prevaileth with men, they are apt to *boaſt themſelves to be ſome body*, Acts 5. 36. Either *openly* as the more *fooliſh* do, or cunningly by the help of fair pretences, as the more ingenious proud ones do.

§. 22. 11. Another Sin of the Tongue, is *unſeaſonable ſpeaking of common things when holy things* ſhould be preferred; as on the Lords Day, or at the time of publick Worſhip, or when the Company, Occaſion, or Opportunity call for holy Speeches: Worldlings are talking as *Saul* of their Aſſes, when they ſhould talk of a Kingdom, 1 *Sam.* 9. & 10. To ſpeak about your Callings and Common Affairs is lawful, ſo it be moderately and in ſeaſon: But when you talk *all* of the World and Vanity, and never have done, and will ſcarce have any other talk in your mouths, and even on Gods day will *ſpeak your own words*, (Iſa. 58. 13.) this is prophane and ſinful ſpeaking.

§. 23. 12. Another common ſin of the Tongue, is a *tempting* and *perſwading* others to ſin, enticing them to gluttony, drunkenneſs, wantonneſs, fornication, or any other crime; as men that *not only do the ſame, but have pleaſure in them that do them*, Rom. 1. 32. This is to be the Inſtruments and ſervants of the Devil, and moſt *directly* to do his work in the world. The ſame I may ſay of unjuſt excuſing, extenuating or defending the ſins of others, or *commanding*, *alluring*, *affrighting*, or *encouraging* them thereto.

§. 24. 13. Another is, a *carnal manner* of *handling* the ſacred things of God, as when it is done with *lightneſs*, or with unſuitable *curioſity* of words, or in a ludicrous toyiſh manner, eſpecially by the Preachers of the Goſpel themſelves; and not with a ſtyle that's grave and ſerious, agreeable to the weight and majeſty of the truth.

Didymus Alex. on *Jam.* 3. of Bridling the Tongue, ſaith, *Non putandum eſt de peccato prolativi ſermonis, quæ ſolœciſmos & barbariſmos quidam vocant, hæc fuiſſe dicta.*

§. 25. 14. Another is an *imprudent*, *raſh* and *ſlovenly handling* of *holy things*: when they are ſpoken of ſo ignorantly, unskilfully, diſorderly or paſſionately, as tendeth to diſhonour them, and fruſtrate the deſired good ſucceſs.

§. 26. 15. Another ſin of the tongue is the *reviling* or *diſhonouring* of *ſuperiours*: When Children ſpeak unreverently and diſhonourably to, or of their Parents, or Subjects of their Governours, or Servants of their Maſters, either to their Faces, or behind their backs. 2 Pet. 2. 10. *They are not afraid to ſpeak evil of Dignities*, Jude 8.

§. 27. 16. Another is, the *imperious contempt of Inferiours*, inſulting over them, provoking and diſcouraging them; Epheſ. 6. 4. *Fathers provoke not your Children to wrath.*

§. 28. 17. Another ſin of the *Tongue* is *Idle talk*, and multitude of uſeleſs words: a babling loquacity, or unprofitableneſs of ſpeech: when it is ſpeech that tendeth to no edification, nor any good uſe for mind or body or affairs.

§. 29. 18. Another ſin is *Fooliſh talk*, or *jeaſting* in *levity* and *folly*, which tendeth to poſſeſs the minds of the hearers with a diſpoſition of *levity* and *folly*, like the ſpeakers: Epheſ. 5 4. *Fooliſh talking* and *jeaſting* are things not *convenient*. Honeſt mirth is lawful, and is the *Art* which is moſt ſanctified, as being from a holy principle, and about a holy matter, or to a holy end: as *Rejoycing in the Lord always*, Phil. 4. 4. *If any be merry let him ſing Pſalms*, Jam. 5. 13. But ſuch a light and frothy jeaſting as is but the vent of habitual levity by idle words is not allowable. But eſpecially thoſe perſons do moſt odiouſly abuſe their tongues and Reaſon, who counterfeit ideots or fools, and uſe their wit to cover their jeaſts with a ſeeming folly, to make them the more ridiculous, and make it their very profeſſion to be the Jeatters of great men. They make a trade of heinous ſin.

§. 30. 19. Another ſin is *Filthy ſpeaking*, Eph. 5. 4. Obſcene and ribbald talk; which the Apoſtle calls *corrupt* or *rotten communication*, Epheſ. 4. 29. when wanton filthy minds do make themſelves merry with wanton filthy ſpeeches: This is the Devils preparative to whoredom and all abominable uncleanneſs: For when the tongue is firſt taught to make a ſport of ſuch filthy ſins, and the Ear to be delighted in it, or be indifferent to it, there remaineth but a ſmall ſtep to actual filthineſs.

§. 31. 20. Another ſin of the tongue is *curſing*; when men wiſh ſome miſchief cauſleſly or unwarrantably to others: If you ſpeak but in paſſion or jeaſt, and deſire not to them in your hearts the hurt which you name, it is nevertheleſs a ſin of the *tongue*, as it is to ſpeak *blaſphemy* or *treaſon* in a paſſion or in jeaſt: The *Tongue* muſt be ruled as well as the heart. But if really you deſire the hurt which you wiſh them, it is ſo much the worſe: But it is worſt of all, when paſſionate factious men will turn their very *Prayers* into *Curſings*, calling for *fire from Heaven*, and praying for other mens deſtruction or hurt; and pretending Scripture Examples for it; as if they might do it unwarrantably, which others have done in other caſes in a warrantable manner.

§. 32. 21. *Slandering* is another ſin of the tongue when out of malice and ill-will, men ſpeak evil falſly of others to make them odious or do them hurt: Or elſe through uncharitable credulity, do eaſily believe a *falſe report*, and ſo report it again to others; or through raſhneſs and unruſineſs of tongue, divulge it, before they try it, or receive either juſt proof, or any warrantable call to mention it.

§. 33. 22. Another ſin is *Backbiting* and *venting ill reports* behind mens backs, without any warrant: Be the matter *true* or *falſe*, as long as you either know it not to be true, or if you do, yet vent it to make the perſon leſs reſpected, or at leaſt without a ſufficient cauſe, it is a ſin againſt God, and a wrong to men.

§. 34. 23. Another ſin is *raſh cenſuring*, when you ſpeak that *evil* of another, which you have but an uncharitable ſurmiſe of; and take that to be *probable* which is but *poſſible*, or that to be certain which is but *probable* againſt another.

Exiſtimant loquacitatem eſſe facundiam, & maledicere omnibus, bonæ conſcientiæ ſignum arbitrantur. Hieron. Cont. Helvid.

§. 35. 24. Another ſin is *Railing*, *reviling*, or paſſionate provoking words, which tend to the diminution of charity, and the breach of peace, and the ſtirring up of diſcord, and of a return of railing words from others, contrary to the Love and patience and meekneſs and gentleneſs which becometh Saints.

§. 36. 25. Another ſin is *cheating*, *deceiving*, *over reaching* words: when Men uſe their tongues to defraud their Neighbours in bargaining for their own gain.

§. 37. 26. Another ſin of the tongue is *falſe witneſs-bearing*, and *falſe accuſing*; a ſin which cries to God for vengeance, who is the Juſtifier of the Innocent.

§. 38. 27. Another ſin of the *tongue* is the *paſſing an unrighteous ſentence in judgment*: when Rulers abſolve the guilty or condemn the juſt, and call evil good and good evil, and ſay to the Righteous, *Thou*

§. 39.

§. 39. 28. Another sin of the Tongue is *Flattery*; which is the more heinous by how much more *hurtful*: And it is most *hurtful*, 1. When it tendeth to delude men in the *greatest things*, even the *state* of their *souls*; The flattery of a Preacher that deceiveth men as in the name of Christ, is of all other flattery the most pernicious: To make the unregenerate believe that they are regenerate, and the ungodly to believe that they are Godly, and the unjustified to believe that they are justified, and the Children of Satan to believe that without Conversion they may be saved; to make a worldling, a swearer, a glutton, a drunkard, a fornicator, a formal hypocrite, or a hater of holiness; believe that such as he may come to Heaven without the sanctifying renewing work of the Holy Ghost, this is the most eminent service of the Devil that the Tongue of any man can do him, except it be the very open oppossers of Religion: As the Devil useth more to flatter men to Hell, than to frighten them thither, so do his Ministers and instruments. And all doctrines of Libertinism and looseness, which warrant men to do evil and to neglect a holy life, are of the two a more dangerous way of flattery, than that which consisteth but in misapplication. Thus also carnal friends do use to flatter a sinner into presumption and false hopes, when they see him convinced of his sin and misery, and say, [Trouble not your self, God is merciful, and you have lived well, and been a good neighbour, and done no body *harm*, and if such as you be not saved, God help a great many.] Thus when a convinced sinner is striving to get out of the Devils snares, the servants of Satan rock him asleep again by false and flattering speeches and deceit.

Indignum hominem divitiarum gratiâ laudare noli. Bias in Laert.

2. Flattering is pernicious when it tendeth to the hurt of *many*: as when Rulers are deceived and perverted by it to the destruction of the people and themselves, Prov. 26. 28. *A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruine.* See 1 Thes. 2. 5. Ezek. 12. 24. Psal. 12. 2, 3.

§. 40. 29. Another sin is a *jearing, mocking, deriding* or *scorning* at others, either for their *infirmities of body or mind*, or for their *virtues*, or through *envy* and *malice* or *pride* or a *custome* of deriding scornful speech. *Scorners delight in scorning*, Prov. 1. 22. See Psal. 22. 7. & 44. 13. & 79. 4. especially when sinners *scorn* at the reproofs and counsels of the godly, and cast them all back into their faces with contempt: For he that *reproveth a scorner getteth himself a blot*, Prov. 9. 7, 8. *A scorner loveth not one that reproveth*, Prov. 15. 12.

§. 41. 30. Another *tongue-sin* is *Idolatry* or *false worship*: the *praise* of fools, or praying to them: or making songs or speeches or disputes for them: as also the false worship of the true God. These among others are the *sins of the Tongue* to be avoided. No wonder if there be yet more, for the *Tongue is* [ὁ κόσμος τῆς ἀδικίας] *a world of iniquity*, Jam. 3. 6.

Dir. 4. §. 42. Direct. 4. *When you have thus understood the duties and sins of the Tongue, and the greatness of them, the next thing which you must be most careful and diligent about is, that you keep all that upon the heart which should be upon the tongue, and keep the heart clean from that which the tongue must be kept clean from.* The principal work must be about the heart. For *out of the abundance of the heart the mouth speaketh.* 1. The tongue will be no other way effectually governed: If the heart be upon the world, the *tongue* will most commonly be upon the world: you may *force it* a little against your hearts, but it will be but to a very unconstant obedience: when you ever so little loose the reins it is gone. If the heart be proud, the *tongue* will speak *proudly*: If the *heart* be *lustful*, or *vain*, or *malicious*, the words will ordinarily be so too. 2. Or if you can force the *tongue* to go *against* the *heart*, it is but an *hypocritical* reformation. A *vain*, a proud, a worldly, a wanton, a malicious or ungodly heart will condemn you, though the tongue were forced to speak humbly, *chastely*, *patiently*, or *piously*. Therefore if you would overcome the *vanity*, or *worldliness*, or *wantonness*, or any other corruption of your speech, first set your selves to overcome the same corruption in your *hearts*, and to revive and actuate the contrary graces: And if you would use your tongues to the honour of God, and the edification of men, wind up the spring of those holy affections which must be as water to the mill. It is the use of the *tongue* to *express* the *mind*: And it is the *use of holy speech* to be the expression of a *holy mind*: And do you think to express that which you have not? Will you make a *duty* of a *lie*? If you would *speak* of *Christ*, or *Heaven* with *seriousness*, see that your *hearts* are *seriously* set upon *Christ* and *Heaven*. When you go into any company where you should speak for God, and for the hearers good, endeavour before hand to get a deep impression on your hearts, of those attributes or truths of God which you would express; and to revive the sense of that upon *your selves* which you would make others sensible of. Stir up within you the *Love of God*, and the *Love of holiness and truth*, and a *love of the souls* of them you speak to; and then you will be as a Conduit which runs as soon as the Cock is turned, because it's always full of water.

Loqui quæ sentis, & sentire quæ loqueris, ut Seneca. *Fidum nihil lingua loqui valet, dum cordi duplex altè insedit sensus*: Sent. Pittaci in Laertio. *Bias percontanti homini impio quid esset pietas, nihil respondet; cumque ille silentii causam scisceitaretur, Quia, inquit, de rebus nihil ad te pertinentibus quæris.* Laert.

§. 43. Direct. 5. *Labour for understanding in the matters on which you should discourse*: Ignorance denyeth provision for discourse, or furnisheth you only with chaff and vanity; and maketh you so speak as that it were better to say nothing. Knowledge and wisdom is a continual store-house of good and profitable talk; such as the *scribe instructed to the Kingdom of Heaven, that bringeth out of his treasure things new and old*, Matth. 13. 52. When a man *understandeth* the matter which he is to speak of, he is furnished to speak understandingly of it to others, and to defend it against gainsayers, Psal. 37. 30. 31. *The mouth of the righteous speaketh wisdom and his tongue talketh of judgment: The Law of his God is in his heart; none of his steps shall slide*, Prov. 10. 31, 32. *The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out: The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness. Wise men* are never unprovided for *wise speech*: But the *mouth* of *fools bewrayeth* their folly, Prov. 15. 2. *The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness*, Prov. 14. 3. *In the mouth of the foolish is a rod of pride; but the lips of the wise shall preserve them*, Prov. 18. 6, 7. *A fools lips enter into contention, and his mouth calleth for strokes. A fools mouth is his destruction, and his lips are the snare of his soul.* But you'll say, To tell us that we should *get wisdom* is a word soon spoken, but not a thing that's easily or quickly done: It's very true: And therefore it's as true that the tongue is not easily well used and governed; for men cannot express the wisdom which they have not, unless it be by rote: Therefore you must take *Solomons* counsel, Prov. 2. 1, 2, 3, 4, 5. *My son, if thou wilt receive my words, and hide my commandments with thee; so that thou encline thine ear to wisdom, and apply thy heart to understanding; yea,*

Dir. 5.

yea if thou cryeſt after knowledge and lifteſt up thy voice for underſtanding; If thou ſeekeſt her as ſilver and ſearcheſt for her as for hidden treaſures; Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God: For the Lord giveth wiſdom, &c.——

Dir. 6. Jam. 1. 19. Slow to ſpeak, ſlow to wrath. Prov. 17. 28.

§. 44. Direct. 6. *In the mean time learn to be ſilent till you have learnt to ſpeak. Let not your tongues run before your wits; ſpeak not of that which you do not well underſtand, unleſs as Learners to receive inſtruction: Rather of the two ſpeak too little than too much.* Thoſe that will needs talk of things which they underſtand not, do uſe either to *ſpeak evil* of them, (as *Jud.* 10.) when they are *good*, or to ſpeak *evilly* of them, be they *good* or *bad*. He that cannot hold his tongue well cannot ſpeak well. *There is a time to keep ſilence, and a time to ſpeak*, Eccleſ. 3. 9. Amos 5. 13. *There is a time ſo evil that the prudent ſhould keep ſilence.* At ſuch a time, *Nihil æquè proderit quam quieſcere, & minimum cum aliis loqui & plurimum ſecum*, Saith *Seneca*: *It's then the beſt way to be quiet, and to ſay little to others, and much to your ſelves.* You have *two ears* and *one tongue*: *Hear twice* and *ſpeak once*: we oftner repent of ſpeaking than of being ſilent. Few words are quickly anſwered for: To be wary and ſparing of your ſpeech doth not only avoid abundance of contention, danger and repentance, but alſo procureth you a reputation of wiſdom. *Plutarch* ſaith well, that *Pauca loquentibus paucis legibus opus eſt. There needs but few Laws for them that ſpeak but few words.* When one ſaid to the Cynick when he was much ſilent [*If thou art a wiſe man thou doſt fooliſhly; If thou be a fool thou doſt wiſely*:] He anſwered, *Nemo ſtultus tacere poteſt: A fool cannot hold his tongue*: And he that cannot hold his *tongue* cannot hold his *peace*. *Pythagoras* his council in this agreeth with Chriſts, *Aut ſile, aut aſſer ſilentio meliora: Either be ſilent, or ſay ſomething that is better than ſilence.* It was a wiſe anſwer of him that being asked *whom covetous Landlords, and whom covetous Lawyers hated moſt*, did anſwer to the firſt, *Thoſe that eat little and ſweat much* (For they uſually live long, and ſo their Leaſes are not ſoon expired:) and to the ſecond [*I hope that ſpeak little and love much.*] For ſuch ſeldom make any work for Lawyers. Two things are requiſite in the matter of your ſpeech, that it be ſomewhat *needful* to be ſpoken, and that it be a thing which you underſtand: Till then be ſilent.

Dir. 7. *Noli cito loqui: eſt enim infantiæ indicium.* Bias in Laert.

§. 45. Direct. 7. *Take heed of haſty raſhneſs in your ſpeech and uſe deliberation*, eſpecially in *great* or in *doubtful* things. *Think* before you *ſpeak*: It's better to try your words *before* you ſpeak them, than *after*: A *preventing trial* is better than a *repenting tryal*: But if both be omitted, *God* will try them to your greater coſt. I know in matters that are throughly underſtood a wiſe man can ſpeak without any further premeditation, than the immediate actuating of the knowledge which he doth expreſs: But when there is any fear of miſ-underſtanding, or a diſability to ſpeak fitly and ſafely without fore-thoughts, there haſty ſpeaking without deliberation (eſpecially in weighty things) muſt be avoided. Prov. 29. 20. *ſeeſt thou a man that is haſty in his words? there is more hope of a fool than of him*; eſpecially take heed in ſpeaking either *to God* in *prayer*, or in the *name of God* or as *from God* in *preaching* or *exhortation*; or about the holy matters of God in any of thy diſcourſe, Eccleſ. 5. 1, 2. *Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear than to offer the ſacrifice of fools; for they conſider not that they do evil* (that is, watch thy ſelf in publick worſhip, and be forwarder to learn of God and to obey him, as ſenſible of thy ignorance and ſubject to his will, than to offer him thy ſacrifice (as if he ſtood in need of thee) while thou neglecteſt or rejecteſt his commands.) *Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God: for God is in Heaven and thou upon earth, therefore let thy words be few: For a dream cometh through multitude of buſineſs, and a fools voice is known by multitude of words*: That is, Come to God as an obedient learner and a receiver, and not as a giver: and therefore be readier to hear what he hath to command thee, than to pour out many words before him, as if he would accept and hear thee for thy babling: If loquacity and forwardneſs to talk many undigeſted words be a ſign of folly among men, how much more when thou ſpeakeſt to God that is in Heaven.

Dir. 8.

§. 46. Direct. 8. *Keep a holy government over all your paſſions* (as aforeſaid) *and eſpecially try all thoſe words with ſuſpicion which any paſſion urgeth you to vent.* For Paſſion is ſo apt to blind the judgement, that even *holy paſſions* themſelves muſt be warily managed, and feared, as you carry fire among ſtraw or other combuſtible matter. As *grievous words ſtir up anger*, Prov. 15. 1. So *anger cauſed grievous words. Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſome of fools*, Eccleſ. 7 9. To govern the *tongue* when you are in any *Paſſion* (either *Love*, or *fear*, or grief, or anger) is like the governing of a Ship in ſtorms and Tempeſts, or the managing of a Horſe that is fierce and heated. Prov. 14. 16, 17. *The fool rageth and is confident: He that is ſoon angry dealeth fooliſhly.* Prov. 21. 19. *It is better to dwell in the Wilderneſs than with a contentious angry woman.* Prov. 29. 22. *An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.* There is no ruling the tongue if you cannot rule the *paſſions*: Therefore it's good council, Prov. 22 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go; leſt thou learn his way, and get a ſnare to thy ſoul.*

Dir. 9.

§ 47. Direct. 9. *Foreſee your opportunities of profitable diſcourſe, and your temptations to evil ſpeeches:* For we are ſeldom throughly prepared for ſudden unexpected accidents. Conſider when you go forth what company you are like to fall into, and what good you are like to be called to, or what evil you are likeſt to be tempted to: Eſpecially conſider the ordinary ſtated *duties* and *temptations* of your *daily* company and converſe.

Dir. 10.

§. 48. Direct. 10. *Accordingly (beſides your aforeſaid general preparations) be prepared particularly for thoſe duties and thoſe temptations: Carry ſtill about with you ſome ſpecial preſervatives againſt thoſe particular ſins of ſpeech which you are moſt in danger of, and ſome ſpecial proviſions and helps to thoſe duties of ſpeech which you may be called to.* As a Surgeon will carry about with him his Inſtruments and Salves which he is like to have uſe for, among the perſons that he hath to do with: And as a Traveller will carry ſuch neceſſaries ſtill with him as in his travel he cannot be without. If you are to converſe with angry men, be ſtill furniſhed with patience and firm reſolutions to give *place to wrath*, Rom. 12. 19. If you are to converſe with *ignorant ungodly men*, go furniſhed with powerful convincing reaſons, to humble them and change their minds: If you are to go amongſt the caviling or ſcorning enemies of *holineſs*, go furniſhed with well digeſted arguments for the defence of that which they are likeſt to oppoſe; that you may ſhame and ſtop the mouths of ſuch gainſayers. This muſt be done by *the word of the Spirit, which is the word of God*, Ephel. 6. 17. Therefore be well acquainted with the Scripture, and with particular plain Texts for each particular uſe: By them the *man of God is compleat, throughly furniſhed to every good work*, 2 Tim 3. 17.

§. 49.

Dir. 11. §. 49. Direct. 11. *Continually walk as in the pre-*
Pſal. 139. *ſence of God and as under his Government and Law,*
4. *and as thoſe that are paſſing on to Judgement.* Ask your ſelves whatever you ſay. 1. Whether it be fit for God to hear? 2. Whether it be agreeable to his holy Law? 3. Whether it be ſuch ſpeech as you would hear of at the day of judgement? If it be ſpeech unmeet for the hearing of a grave and reverend man, will you ſpeak it before God? will you ſpeak wantonly or filthily, or fooliſhly or maliciouſly, when God *forbiddeth* it, and when he is preſent and heareth every word, and when you muſt certainly give account to him of all?

Dir. 12. §. 50. Direct. 12. *Pray every morning to God for preſervation from the ſins of ſpeech that you are lyable to that day.* Commit the cuſtody of your tongues to him; Not ſo as to think your ſelves diſcharged of it, but ſo as to implore and truſt his grace. Pray as *David*, Pſal. 141. 3, 4. *Set a watch O Lord*
Pſal. 19. *before my mouth; keep the door of my lips; encline*
14. *not my heart to any evil thing; and that the words of your mouth and the meditations of your heart, may be acceptable to him.*

Dir. 13. §. 51. Direct. 13. *Make it part of your continual work to watch your tongues.* Careleſneſs and negligence will not ſerve turn in ſo difficult a work of government. *James* telleth you that to *tame* and *rule* the *tongue* is harder than to tame and *rule* wild *beaſts* and *birds* and *ſerpents*; and as the ruling of a *horſe* by the *bridle*, and of a *Ship* that's *driven by fierce winds*; and that the *tongue is an unruly evil; and that he that offendeth not in word is a perfect man, and able alſo to bridle the whole body*, Jam. 3 Make it therefore your *ſtudy and work*; and *watch* it continually.

Dir. 14 §. 52. Direct. 14. *Call your tongues daily to account; and ask your ſelves, what evil you have ſpoken and what good you have omitted every day: And be humbled before God in the penitent confeſſion of the ſin which you diſcover, and renew your reſolution for a ſtricter watch for the time to come.* If your ſervant be every day faulty, and never hear of it, he will take it as no fault, and be little careful to amend; Nay you will remember your very Ox of his fault when he goeth out of the Furrow by a prick or ſtroke, and your Horſe when he is faulty, by a ſpur or rod: And do you think if you let your *ſelves*, even your *tongues*, be faulty every day and never tell them of it, or call them to account, that they are ever like to be reformed, and not grow careleſs and accuſtomed to the ſin? Your firſt care muſt be for *preventing* the *ſin*, and doing the duty; ſaying as *David*, Pſalm 39. 1, 2, 3. *I ſaid I will take heed to my wayes that I offend not with my tongue: I will keep my mouth with a bridle while the wicked is before me: I was dumb with ſilence I held my peace.*——— Pſal. 35. 28. *My tongue ſhall ſpeak of thy righteouſneſs and of thy praiſe all the day long.* Pſal. 71. 24. Pſal. 119. 172. *My tongue ſhall ſpeak of thy word.* Pſalm 45. 1. *My tongue is as the pen of a ready writer.* But your next care muſt be to *repent* of the faults which you commit, and to judge your ſelves for them and reform: Remembring that *there is not a word in your tongues but it is altogether known to God.* Pſal. 139. 4.

Dir. 15. §. 53. Direct. 15. *Make uſe of a faithful moni-*
tor or reprover. We are apt through *cuſtom* and *partiality* to overlook the faults of our own ſpeech. A friend is here exceeding uſeful: Deſire your friend therefore to watch over you in this: And amend what he telleth you of: And be not ſo fooliſh as to take part with your *fault* againſt your *friend.*

Tit. 2. *Special Directions againſt prophane ſwearing, and uſing Gods name unreverently and in vain.*

§. 1. I. TO *ſwear* is *an affirming or denying of a thing with an appeal to ſome other thing or perſon as a witneſs of the truth or avenger of the untruth, who is not producible as Witneſs or Judge in humane courts.* An *affirmation* or *negation* is the *matter* of an *oath*: The *peculiar appellation* is the *form*: It is not *every appeal* or atteſtation that maketh an oath. To appeal to ſuch a *witneſs* as is *credible* and may be produced in the Court, from a *partial incredible witneſs*, is no oath. To appeal from an *incompetent Judge* or an *inferior Court*, to a *competent Judge* or *higher Court*, is no ſwearing. To ſay, [*I take the King for my witneſs*, or *I appeal to the King*,] is not to *ſwear by the King*: But to ſay, [*I take God to witneſs, or I appeal to God as the Judge of the truth of what I ſay*] is to *ſwear by God.* But to appeal to God as a righteous Judge againſt the injuſtice or cruelty of men, without relation to his *atteſting* or *judging* any *affirmation* or *negation* of our *own*, is no *ſwearing* by him, becauſe there wanteth the *Matter* of an *Oath*. An *Oath* is an appeal to ſome ſupernatural or *higher* and more *terrible power*, than that of the Court or perſon we ſwear to, to make our teſtimony the more credible, when other evidences of certainty or credibility are wanting. So that a *legal teſtimony or appeal* are not *ſwearing.* What an Oath is. Deut 6. 13. & 10. 20.

§. 2. *Swearing* is either *juſt* and *lawful*, or *ſinful* and *abuſive*. To a *juſt* and *lawful* oath it is neceſſary, 1. That it be *God alone ultimately* that we *ſwear* by: Becauſe no witneſs and avenging Judge above humane Courts can be appealed to but God: And therefore to ſwear by any creature properly and in the ſenſe as God is ſworn by, is to *idolize* it, and to aſcribe it to the properties of God. (Of which more anon.) 2. It is neceſſary to a *juſt oath*, that the *matter* be *true* as it is *aſſertory* or *negative*, and alſo if it be *promiſſory*, that the matter be, 1. Honeſt and lawful, 2. and poſſible: And where any one of theſe are wanting, it is unlawful. 3. It is needful that there be an *honeſt end*: For the *end* is a principal ingredient in all *moral good* and *evil*. 4. It is needful that it be done upon a ſufficient call and honeſt *motives*, and not unneceſſarily or without juſt reaſon. 5. And the manner and *circumſtances* muſt be lawful. What's a lawful Oath. Iſa. 48. 1. Jer. 4. 2.

§. 3. An *oath* is an *equivocal* word, taken ſometimes for that which is *formally* ſo, as before deſcribed; and ſometime for that which is but the *matter* and *expreſſive form* without any real intent of ſwearing. Or, *an Oath* is taken either for the whole humane act compleatly, containing the *word* ſignifying and the *purpoſe* ſignified; or elſe for the *outward ſign* or *words* alone. (As the word *Prayer* ſignifieth ſometime the bare *form* of words, and ſometime the *words* and *deſire* ſignified by them: And as the word *ſacrament* is ſometime taken for the external ſigns only, and ſometime for the ſigns with the *mutual* covenanting and *actions* ſignified.) Here it may be queſtioned.

§. 4. Queſt. *Whether it be ſwearing or not, which is frequently uſed by ignorant careleſs people, who uſe the words or form of an oath, in meer cuſtome, not knowing what an oath is, nor having any thought or purpoſe of appealing to God, or to the creature by which they ſwear. The reaſon of the doubt is, becauſe it ſeemeth to be but the matter or external part of an oath; and it is the form that ſpecifieth and denominateth: He that ſhould ignorantly ſpeak the words of an oath in Latine or Greek while he underſtandeth not the language and intendeth no ſuch thing, doth not ſwear.* Queſt.

Anſw. How far the *Intent* of the ſwearer (as of the Baptizer or Baptized to Baptiſm) is neceſſary to the Being of an Oath?

§. 5. *Anſw.* 1. In the full and propereſt ſenſe of the word, It is before God no *oath* if there be *no intent of confirming* your ſpeech by an *Appeal to God*, or to that which you *ſwear by*. As a ludicrous waſhing and uſing the words of Baptiſm, is no true Baptiſm, no more than a Corpſe is a man (And thus it is true which the Papiſts ſay, that the Intention of the Baptizer is neceſſary to the being of Baptiſm: That is, It is neceſſary to the Being of *ſacramental adminiſtration to the Baptizer himſelf: before God*, that he *really* intend to *Baptize*: And it is neceſſary to the *Being* of *Baptiſm* before God in the *perſon baptized* that *he himſelf* if at age, or thoſe that have power to dedicate him to God if he be an infant, do really intend it: And it is neceſſary to the *Being* of the *external ordinance in foro Eccleſiæ, before the Church*, that both the *Baptizer* and *Baptized* do *profeſs* or *ſeem to intend it*:) 2. But if you *uſe* ſuch *words* as are the ordinary form of an oath in a language which you underſtand, ſo as the hearers may juſtly ſuppoſe you to underſtand it, it is an *oath*, *coram hominibus*, *before men*, and in the *latter narrower ſenſe* of the word: And it ſhall be obligatory and pleadable againſt you in any Court of juſtice by thoſe you ſwear to: Yea and *God himſelf*, doth take you thereby to be obliged thus to men: And if it be a *prophane cauſeleſs ſwearing*, *men* muſt call it *an oath*; for they ſee not the heart; even as they muſt take him to be baptized that profeſſeth to intend it: And *in foro humano*, it is ſo indeed: And God himſelf will account you a *ſinner*, even one that uſe the *external form* of an *oath*, and that which *before men*, *is an oath*, to the wrong of his name and honour and to the ſcandal of others. And it will not excuſe you that you *knew not that it was an oath*, or that you *knew not the nature of an oath*, or that you raſhly uſed it, not conſidering that it was an oath: For you were *bound* to have *known* and to have *conſidered*: You *ſhould* have done it, and *might* have done it if you would. But if they were *words* which you *could not know* to have been the *form* or *expreſſions* of *an oath*, but the hearers might perceive that you meant no ſuch thing, but ſomething elſe, then you are excuſable, if you had juſt cauſe to uſe them.

How far ſwearing by Creatures is a ſin.

§. 6. II. As to the caſe of *ſwearing by Creatures*, how far it is ſinful; it is juſt like the caſe of *worſhipping Images*, or *by Images*: He that worſhippeth an *Image* or *any Creature as God*, and *ultimately terminateth* his worſhip in it, doth commit *direct and full Idolatry*: Which is ſo much the *greater* ſin, by how much the *baſer* the thing is which he *idolizeth*: But if he make the *Image* or *Creature* but his *medium* of that worſhip which ſhould be *immediately* offered to God, in whom it is *ultimately terminated*, then it is not *groſs Idolatry*, but it is *falſe* and *forbidden worſhip* of the *true God*: But if the Creature be made but the *medium* of *that worſhip which* God would have offered him *by a medium*, then it is *lawful* ſo to uſe or worſhip it; (As to honour and admire God as appearing in his works; to give that worſhip or honour to our *Parents* and *Rulers* as *his Officers*, which is *ultimately terminated* in *God*) juſt ſo is it in the caſe of *ſwearing*: For *ſwearing* is a part of the *worſhip of God*. He that *ſweareth* by any Creature as a God, or as the avenger of thoſe that by falſhood elude the judgement of *man*, doth commit Idolatry in it; As *Julian* did when he ſwore by the *Sun*; (which he praiſed by his Orations and worſhipped as God.) But he that only ſweareth ſo by *a Creature*, as to *intend God ultimately* as the *witneſs* and *avenger*, but yet ſo as that the *creature only* is named, or *ſo named* as hath an *appearance* of Idolatry or tendeth to entice the mind from God, or ſcandalouſly to obſcure his honour, or in any other forbidden way, doth ſwear by the *true God intentionally*, but in a *ſinful manner*. But he that directly ſweareth by God (upon a juſt call), and *by the creature* (or *nameth* the creature rather,) but in a juſt and clear and inoffenſive *ſubordination* to God, is excuſable. So we uſe to lay our hands on the Bible and thus to ſwear [*So help me God, and the Contents of this Book*]. Thus on great occaſions many good men in their writings to clear themſelves from ſome calumny have ſaid [*I call God, and Angels, and Men to witneſs*]. Many in naming *Creatures* intend rather a *Curſe* than a ſwearing by the Creature: As [*If it be not ſo, let God deſtroy me by this fire or this water*, &c.]

Deut. 10. 20. Iſa. 45. 23. Iſa. 65. 16. Jer. 4. 2. Amos 8. 14. Hoſ. 4. 15. Zeph. 1. 5. Jer. 12. 16. Iſa. 19. 18.

Queſt. *Is it lawful to lay hands on the book and kiſs it in ſwearing as is done in* England?

Reſp. To take an Oath as impoſed in *England* with laying the hand on the *Bible* and kiſſing it, is not unlawful.

Proved 1. That which is not forbidden by God is Lawful (before God) But ſo to take an Oath is not forbidden by God——Therefore, *&c.* The minor will be ſufficiently proved by diſproving all the pretenſes of a prohibition. The major needeth no proof.

2. If it be forbidden it is either, 1. As an Act in Worſhip *not commanded*, and ſo will-worſhip, 2. Or as a *ſignificant Ceremony* in worſhip not commanded. 3. Or as an uncommanded ſignificant Ceremony, which hath in it ſelf ſome forbidden matter or manner. But it is not forbidden in any of theſe reſpects: Therefore not at all.

I. Not as an Act not commanded in worſhip: For *à quatenus ad omne valet conſequentia*: Then all Acts in worſhip not commanded would be unlawful, which is falſe: For, 1. The Acts uſed in ſwearing, *Gen.* 24. 2. & 14. 22. *Apoc.* 10. 5. Were not commanded and yet lawful: Of which more anon. 2. God hath not commanded what Tune to ſing a Pſalm in, what diviſion to make of the Bible into Chapters and Verſes, whether to uſe a written or a printed Bible, what words, what method, what particular text to chooſe, what tranſlation to uſe, with many ſuch like.

II. Not as a *ſignificant Ceremony* not commanded: For then all ſuch ſhould be forbidden, which is not true. For, 1. *Abrahams* ſwearing by lifting up the hand (and ſo the Angels *Apoc.* 10) and *Abrahams* ſervant by putting his hand under the thigh, were ſignificant Ceremonies: And he that will ſay they were commanded muſt prove it: The contrary may well by us be ſuppoſed, 1. Becauſe no ſuch Law is notified in Scripture, and here *non apparere* and *non eſſe* are equal, becauſe of the perfection of Gods Laws. 2. Becauſe it is mentioned, as *Paræus* and other Commentators note, as ſome accuſtomed rite, and ſo dependeth not on any particular precept to *Abraham* alone as a Prophet. 3. Becauſe it is not one but ſeveral ſorts of ſwearing Rites that are mentioned, Lifting up the hand, and putting it under the thigh.

2. Almoſt all Chriſtians take ſome uncommanded ſignificant Ceremony in ſwearing to be lawful. The Ceremony mentioned by *Paræus ibid.* as uſed in the *Palatinate* is ſuch, of lifting up three fingers, *Hodie nos juramus, digitis tribus dextræ ſublatis invocantes vindicem S. Trinitatem.* The Engliſh Annotations tell you, that the cuſtoms of countrys are very various in this point, yet moſt agree in adding ſome outward atteſtation of Action or geſture to words in taking of an Oath to make it better remembred and more regarded, than bare words of affirmation, promiſe or imprecation. And *Joſephus* (cited by *Grotius*) tells us, 'twas then the cuſtom among the Jews to ſwear by this Ceremony of putting the hand under the thigh (whether in token of ſubjection, or becauſe it was the place of the ſword the inſtrument of revenge, as *Grotius* and others, or in expectation

pectation of the promiſed ſeed as the Fathers thought.) And the caſe of *Joſeph*'s adjuration ſhews it. *Vid. Perer.* in *Gen.* 14 & 24.

3. An Action of another part of the Body is no more forbidden to expreſs the mind by, than of the tongue. God never ſaid, you ſhall no way expreſs your minds in things ſacred or civil, but by the Tongue. A Change of the Countenance may expreſs it: a frown or a pleaſant look. (*Index animi Vultus.*) *Paul* did *lift up the hand* to the Jews when he would ſpeak for himſelf: Chriſt made as if he would have gone further, *Luke* 24. Words are not natural ſigns, but *invented* and *arbitrary* in particulars, though the Power of ſpeaking words ſo *invented and learned* be natural. If it be lawful to uſe *ſignificant words*, not commanded in worſhip, it is lawful to uſe *ſignificant Actions* (under due regulation.) Therefore all the antient Churches, without one contradicter that ever I read of, did uſe many ſuch. Though *Auguſtine Ep. ad Januar.* ſadly complaineth that then they were grown to an oppreſſive number; yet he never ſpeaketh againſt the thing it ſelf. To ſtand up at the Creed is a ſignificant expreſſion of conſent, which not only all the Churches elſe, but the old Non-conformiſts never ſcrupled, nor do the preſent as far as I can learn: Whether to ſit, ſtand, or kneel, at ſinging Pſalms, is left at liberty. To put off the Hat is a ſignificant ceremony or act in worſhip, not commanded in it ſelf, nor uſed of old for the ſame ſignification as now: And where the covering of the head doth ſignifie Reverence, it is better than to be bare. In one country cuſtom maketh ſtanding up, in another ſitting and hanging down the head, in another kneeling, in another proſtration, to be the ſign of Reverence, which accordingly may be uſed in God's Service. When covenants between God and the People, are renewed, conſent may lawfully be expreſſed either by ſtanding up or by holding up the hand (by which ſuffrages in things ſacred were uſed to be given) or by ſubſcribing or by voice. For God hath commanded us the expreſſing of conſent, reverence, *&c.* But left the word geſture or expreſſing ſign to liberty. He that affirmeth that God hath left no other ſignification of our minds in ſacred things to our liberty, but tied us to words alone, muſt prove what he ſaith (which he muſt do againſt Scripture, againſt nature, and againſt all the judgment and cuſtom of all Chriſts Churches and of the world.)

III. If laying the hand on the Book and Kiſſing it be unlawful for any ſpecial matter or manner forbidden more than other ſignificant acts, it is for ſome of the reaſons named by you: which now I will anſwer.

I. Object. *It ſavoureth of the Romiſh Superſtition.* *Anſw.* 1. Not at all: Prove that if you can: 2. Superſtition is the feigning of things to be Pleaſing or Diſpleaſing to God which are not, and uſing or diſuſing them accordingly: whatever be the Etymologie of the word (*Superſtitum Cultus*, or *ſupra Statutum*, &c) it is certain that the common uſe of it among Heathens (as *Plutarch* at large,) and Chriſtians was, for an erroneous undue fear of God, thinking this or that was *diſpleaſing* or *pleaſing* to him, to be done or to be avoided which was not ſo, but was the conceit of a frightned miſtaking mind. Therefore to ſay that God is diſpleaſed with this ſignification of the mind, when it is not ſo, nor can be proved, is ſuperſtition. And this is not the ſolitary inſtance, of Satans introducing ſuperſtition under pretence of avoiding ſuperſtition. 3. The ſenſe of the Law is to be judged of by the Law, and by the notorious doctrine and profeſſion of the Law-makers and of the Land: which here renounceth the ſuperſtitious uſe of it. But I confeſs I was more afraid that the Papiſts had too much derogated from the Scripture, than given too much to it. And they profeſs that they ſwear not by a creature; *Vid. Perer. ubi ſup.* in *Gen.* 24. 2.

Object. *But Paræus*, &c. in Gen. 24. 2. ſaith, *Non abſque ſuperſtitione fit cum ſuper crucifixum aut codicem Evangelii digitis impoſitis juratur, ut fit in Papatu.* *Anſw.* 1. But that ſame Act which *in Papatu* is ſuperſtitious becauſe of ſuperſtitious conceits and ends, is not ſo in all others that have none ſuch. 2. It is no new thing to be quick in accuſing our adverſaries: but *Paræus* addeth not a ſyllable of proof; And if he had, it muſt have been ſuch, as toucht not us, or elſe invalid.

Object. *Some good men have ſcrupled it.* *Anſw.* 1. Ten thouſand to one ſuch, have not ſcrupled it. 2. They are not our Gods nor Law. 3. The Quakers and the Old Anabaptiſts (and they ſay *Origen*) ſcrupled, yea, condemned all ſwearing, or all impoſed Oaths. And if we avoid all as ſin which ſome good men have ſcrupled, we ſhall make Superſtition a great part of our Religion: And when on the ſame Grounds we have but practiſed all as Duty, which ſome good men have taken for Duty, we ſhall quite out-go the Papiſts. He that readeth *Beda*, *Boniface*, and abundance ſuch pious Writers will ſoon ſee, that *Godly* or *Fanatical* Religious perſons Dreams, Viſions, ſtrict Opinions, confident Aſſertions, and credulous believing one another, with the hope of improving ſuch things againſt Pagans and Jews, for Chriſtianity, brought in almoſt all the Legends and ſuperſtitions of the Papiſts.

II. Object. 2. *Our Common-Law Commiſſions, that give authority to examine perſons, direct it to be done* ſupra ſacramenta ſua per ſancta Dei evangelia fideliter præſtanda: *And in the form of Adminiſtrations in Eccleſiaſtical Courts the words are* Ad ſancta Dei Evangelia rite & legitime jurati: *Whether theſe forms do not infer that in their firſt uſe, (at leaſt,) perſons either ſwore by the Evangeliſts or offended in that mode of Swearing: And our Common Law calls it a Corporal Oath, from touching the Book.* *Object.*

Anſw. 1. To know the ſenſe of our preſent Law it is not neceſſary that we know the ſenſe of the firſt uſers of the form. For the Law is not now the Kings Law that firſt made it: (He hath no Law that hath no Government,) but the Kings Law that now reigneth, and beareth *his* ſenſe. 2. To juſtify our obedience to a Law, it is not neceſſary that we prove every Phraſe in that Law to be fitly expreſſed. 3. But examine it well, and try whether it be not alſo fit and laudable. *Anſw.*

1. There are three things conjoined in the Oaths in queſtion; 1. A *teſtimony aſſertory* or a *promiſe*. 2. *An Oath*, 3. *An Imprecation.* The *Aſſertory Teſtimony* here is the *firſt thing intended*; and the *Oath* and *Imprecation* are but as a means to make that *Teſtimony* or *Promiſe* valid. 2. The publiſhed Doctrine of *England*, in the 39 Articles, the book of Ordination, *&c.* is, that the Holy Scriptures contain all things neceſſary to Salvation, as being Gods Law or Rule of our *Faith* and *Life*. All our Duty to God is there commanded: All the *Promiſes* on which we hope are there contained: All the puniſhments which the *perjured* or any *ſinner* muſt *feel*, and ſhould *fear*, are there threatned. Therefore 3. The Laying on the *hand* and *Kiſſing* the Book, is an *Action* directly related to the *Imprecation*, and not to the *Oath*, but only by conſequence, as the Imprecation is ſubſervient to the Oath, as the Oath is to the Aſſertion. So that this is the plain paraphraſe of the whole [*I do believe that God the Ruler of all the world, is the Judge of ſecrets which are above mans judgment, the Searcher of hearts*, and the *hater* and *avenger* of *perjury*, *according to this his holy word by which he governeth us*: And *to*

this God I appeal as to the truth of this my teſtimony, conſenting my ſelf, to loſe all the benefit of his promiſes to be juſt, and to bear all the puniſhment here threatned to the Perjured, if I lie.]

And what could be ſaid more fitly, 1. To own the Proteſtant doctrine that the Scripture is Gods perfect word: that the evil to be feared, and the good to be hoped for, is all there contained, and is all the fulfilling of that word? 2. And to put the word in its due ſubordination to God? And our ordinary form of ſwearing ſheweth this [*So help you God*, and *the Contents of this Book.*] Whether you will call this [*ſwearing upon or by the Goſpel*] or call it [*a corporal Oath*] or a *ſpiritual Oath*, is only *de nomine*, and is nothing to the *matter* thus truly deſcribed. *Sacramentum* ſignifieth the Oath it ſelf, and *Ad ſancta evangelia* is a fit phraſe: or if *ſuper ſacramenta* ſignifie the two Sacraments of the Goſpel, it can mean no more than [*As one that by the reception of the Sacrament doth profeſs to believe this Goſpel to be true, I do renounce the benefits of it, if I lie:*] And in this ſence it hath been ſome mens cuſtom to receive the Sacrament when they would ſolemnly ſwear.

Object. III. Object. *Some ſeem to object againſt kiſſing the Book, as having the greater appearance of giving too much to it, or putting ſome adoration on it; and becauſe this Ceremony of kiſſing is held to be of later date than laying on the hand.*

Anſw. *Anſw.* The Ceremony ſignifieth that I love and approve the Goſpel, and place the hope of my ſalvation in it. And the publick Doctrine of the Kingdom before cited, ſheweth us a full Expoſition what we aſcribe to it. But as ſome ſcrupulous Brethren in *Scotland* gratify the Papiſts by rejecting the Oath of Supremacy, which is the moſt thorny hedge againſt them, and this while they cry out againſt Popery; ſo others would gratify the Papiſts, by *ſuggeſting* that we give too much to the Bible, and adore it; when the very ſum of *Englands* Proteſtaniſm, is their juſt aſcribing to the Holy Scriptures its ſufficiency as to all things neceſſary to ſalvation. Thus Satan undoeth ſtill by overdoing.

Object. IV. Object. *Laying on the hand, and kiſſing the Book, ſeem of the ſame nature with the Croſs in Baptiſm, and other ſignificant Ceremonies: And an Oath is part of the Worſhip of God: Therefore not to be taken, with theſe Ceremonies, or elſe will ſeem to juſtify the other.*

Anſw. *Anſw.* 1. Significant words, geſtures, or actions are not therefore evil, becauſe they are ſignificant, (unleſs bruitiſhneſs be a Vertue): Nor becauſe any call them by the name of *Ceremonies* (elſe that *name* might be put on any thing by an enemy to deprive us of our liberty). Therefore I can judge of no Ceremony by that General name alone, till it be named it ſelf *in ſpecie*. 2. Of the Croſs in Baptiſm, ſee my *Diſputations of Church-Government* of *Ceremonies* written long ago. There are theſe notorious differences in the Caſe: 1. The *Croſs* is an *Image* uſed in Gods Worſhip; Though not a *Permanent*, yet a *Tranſient Image*, and uſed *as an Image* of the Croſs of Chriſt, though but in *Water* or *Oyl*. And God hath more ſpecially forbidden Images uſed in his Worſhip, than he hath done a Profeſſing ſignificant Word, Geſture or Action, which is no Image, nor uſed as ſuch. 2. The Croſs ſeemeth to be a third *Sacrament* of the Covenant of Grace, while it is uſed as a Symbol of Chriſtianity, and a *dedicating Sign* (as the Canon calleth it) by which before the Church, there is made a *ſolemn ſelf-obligation*, as *Sacramentally, to renounce the Devil, the World and the Fleſh, and manfully to fight under Chriſts banner as his faithful Servants and Souldiers to our lives end*: Implying our *truſt* and *hope* in Chriſt crucified for the benefits of his death. So that if it be not a compleat third Sacrament, it hath ſo much of that which is proper to a Sacrament (like the *Sacramentum Militare*, whence the Name came into the Church) that for my part, I dare not uſe it, tho' I preſume not to cenſure thoſe that do, nor to condemn all other uſes of the Croſs, which the Ancients abounded in, as ſudden particular profeſſing Signs, much below this ſolemn covenanting uſe. And I think the King would not take it well, when he hath made the *Star* the Badge of the *Knights* of the Garter, (if any Subject will preſume to make another *Symbolum Ordinis* (tho' yet many a ſignificant Geſture or Act may be uſed without offence). So I fear Chriſt would not take it well of me if I preſume to make or uſe another Symbol or *Teſſera* of Chriſtianity, Eſpecially with ſo much of a Covenanting Sacramental Nature. But what's this to things or Geſtures ſignificant of no ſuch kind? You ſee then the difference of theſe Caſes.

But if you were able to prove the Croſs as harmleſs as the Swearing Ceremony, I would be *for the Croſs*, and not againſt the laying the hand on the Book and kiſſing it: For 1. I am not of their mind that form their Judgment of other Particulars to ſuit with their preconceived Opinions of things of the ſame rank or quality: not make the Intereſt of my former Conceptions, to be the meaſure of my after judging. 2. Nor do I think it ſo great an Honour to be ſtrict in my Opinions, as diſhonour to be *ſuperſtitious*, and to *add to Gods Law*, by ſaying that he forbiddeth what he doth not, or to be affectedly ſingular in denying lawful things, with a *Touch not, taſte not, handle not*, &c. Nor do I eſteem him to be the wiſeſt, beſt or holieſt perſon, who is narroweſt or ſtricteſt in his opinions, but who is Righteſt; nor him that *maketh moſt* things to be ſins, but him that committeth leaſt ſin, which is ſuch indeed; nor him that maketh moſt Laws to himſelf and others, but him that beſt obeyeth Gods Laws.

Queſt. 1. *May one that ſcrupleth thus ſwearing himſelf, yet Commiſſioned, give an Oath thus to another that ſcrupleth it not?* *Queſt.*

Anſw. 1. If the thing be (as is proved) lawful, his Scruple will not make him innocent in neglecting the duty of his place. 2. If the Subſtance of the Oath were lawful, and only the *Mode* or *Ceremony* were ſinful (as ſuſpected), then. 1. If the Commiſſioner muſt himſelf *particularly Command that Mode*, it were unlawful for him to do it. 2. But if he only *command*, and give the Oath as an *Oath*, leaving the Mode without his Approbation or *Command*, to the Taker, and the Law, he may ſo give the Oath: And thus Chriſtians in all Ages have taken it for Lawful to make Covenants even with Infidels and Idolaters, and to take a *Turks* Oath by *Mahomet*, when it is only the *Oath* that we demand, and the *Mode* is his own, which we had rather be without, and give no approbation of. And if a King may thus demand an Infidels or Idolaters Oath (as God himſelf doth mens duty, when he knoweth that they will ſin in doing it) much more may one do ſo, in caſe of a doubtful Ceremony, which he is neither the author nor approver of. But I think this in queſtion, is lawful, fit and laudable. *Anſw.*

§. 7. III. As to the caſe of *Taking Gods Name in vain* (which for brevity I joyn with *ſwearing*) it is done, 1. Either in the *groſſeſt* and moſt hainous ſort; 2. Or in a *lower* ſort. 1. The groſſeſt ſort of taking Gods Name in vain, is by *Perjury*; or calling him in for witneſs to a lye. For among the Jews, *Vanity* and a *Lye*, were words frequently taken in the ſame ſignification. 2. But the *lower* ſort of taking *Gods name in vain*, is when it is uſed *lightly, unreverently, contemptuouſly, jeaſtingly*, or *without juſt cauſe*: And in theſe alſo there is *prophaneneſs* How God's Name is taken in vain? See Dr. *Hammond. Pract. Catech.* on the third commandment. Jer. 5. 2. Rev. 19. 12.

phaneneſs and a very great ſin, which is aggravated according to the Degree of the *contempt* or *prophanation.* It is a great ſin *unreverently* in common talk to make a *by-word*, of ſaying, [*O Lord*, or *O God*, or *O Jeſus*, or *God help us*; or *Lord have mercy on us*, or *God ſend this or that*] or any way to *take Gods Name in vain*: But to uſe it in jears and ſcorns at Religion, or make Play books, or Stage-playes with ſuch *prophane contemptuous jears*, is one of the greateſt villanies that mans tongue can be guilty of againſt his Maker. (Of which anon.)

Dir. 1. §. 8. IV. Direct. 1. *For the avoiding of all this prophaneneſs in ſwearing and taking the Name of God in vain, the firſt Direction muſt be this General one, to uſe all the Directions given in* Chap. 1. *for a wicked mans attaining true Converſion: and withal to obſerve how great an evidence this ſin is of a graceleſs ungodly miſerable ſoul.* For it is ſuppoſed to be an ordinary or frequent ſin, and therefore to have no effectual Principle in the heart which is againſt it; and therefore to have the principal room in the will; and therefore to be unrepented of, (as to any ſaving renewing repentance): If thou hadſt any *true grace*, it would teach thee to fear and honour God more: To make light of God is inconſiſtent with Godlineſs, if it be in a predominant degree: for they are directly contrary.

Dir. 2. §. 9 Direct. 2. *Get thy heart ſenſible of the intrinſick evil of thy ſin.* It would never be ſo eaſily and familiarly committed by thee, if thou didſt not think it ſmall. That thou maiſt know it, conſider of theſe following aggravations.

Saith *Fitz-Herbert. l.* 1. *c.* 23. *n.* 17. I cannot but lament,

that ſo great an impiety as Blaſphemy is, being ſo common, doth paſs unpuniſhed: whereas in other Countreys the leaſt Blaſphemies are ſeverely chaſtned: Inſomuch that in *Spain* I have known a Man ſet in the Market place the greateſt part of a day gaping with a Gagg in his Mouth for ſwearing only By the Life of God.

See Jer. 5. 21, 22. Job 42. 5, 6. & 38. 2, 3, *&c.* 10. 1. Conſider who that God is whom *thou abuſeſt*: Is he not the Great and terrible Majeſty: that made the world, and upholdeth it, and ordereth it by his will; the Governour and Judge of all the earth; infinitely excelling the Sun in glory: A God moſt Holy, and in *holineſs* to be mentioned: And wilt thou make a by-word of his *Dreadful Name!* Wilt thou prophanely ſwear by this *Holy Name?* and uſe the Name of thy God as thou wouldſt ſcarce uſe the Name of thy Father or thy King? Wilt thou unreverently and contemptuouſly toſs it like a foot-ball? Doſt thou know no more difference between *God* and *Man? Know God*, and thou wilt ſooner tremble at his Name, than thus unreverently abuſe it.

§. 11. 2. Conſider *who thou art* that thus venture ſt to prophane the *holy Name* of God? Art thou not his creature and his ſubject? bound to honour him? Art thou not a Worm, unable to reſiſt him? Can he not tread thee into Hell, or ruin thee, and be avenged on thee with a word or leſs? He need to ſay no more, but *Thus I will have it*, to execute his Vengeance on the greateſt of his Enemies: If he *will* it, it will be done. And art thou then a perſon fit to deſpiſe this God, and abuſe his Name? Is it not a wonder of condeſcenſion in him, that he will give leave to ſuch Worms as we to pray *to him*, and *to praiſe* and *worſhip him*, and that he will accept it at our hands! And yet canſt thou venture thus to *ſlight him* and *deſpiſe him*? I have oft heard the ſame impious tongue, reproach the *Prayers* of the *godly*, as if they were too *bold* and *familiar* with God, and pleading againſt long or often praying, becauſe man muſt not be ſo bold with God, and perſwading others that God accepts it not, which yet it ſelf was *bold familiarly* to *ſwear by* his Name, and uſe it lightly and in common talk. And indeed Gods Servants muſt take heed of rude and *unreverent boldneſs* even in *prayer*! How much more than is the *boldneſs* of thy prophaning Gods holy Name to be condemned? Muſt they take heed how they uſe it in *Prayer* and Praiſe, and dareſt thou abuſe it by Oaths, and Curſes, and vain ſpeech?

§. 12. 3. *Doſt thou not ſometime pray by that Name which thou prophanely ſweareſt by?* If *not*, thou ſeemeſt utterly to renounce God, and art a miſerable wretch indeed: But if thou do, what an Hypocrite doſt thou ſhew thy ſelf to be in all thy Prayers, that takeſt on thee to reverence that Name of God, which thou canſt toſs unreverently, and ſwear and curſe by when thou art off thy knees? It is part of Biſhop *Hall*'s Character of the *Hypocrite*, that he *boweth to the Name of Jeſus*, and *ſweareth by the Name of God*, and *prayeth to God at Church*, whom he forgets or ſweareth by, the reſt of the Week. Doth not thy conſcience gripe thee for this Hypocriſie, when in thy prayers thou thinkeſt of this abuſe of God?

§. 13. 4. Think Man, what uſe thou wilt have for that *Holy Name* in thy *diſtreſs*, which thou now abuſeſt? When ſickneſs and death cometh, then thou wilt cry, *Lord, Lord!* Then the name of God will be called on more reverently. And dareſt thou now make a foot-ball of it? Doſt thou not fear leſt it ſhould be then thy terrour, to remember on thy death-bed when thou art calling upon God, O this is the Name that I was wont to ſwear by, or to take in vain.

§. 14. 5. Remember that Millions of Glorious Angels are magnifying that great and holy Name, which thou art prophaning and taking in vain. And doſt thou not wonder that they do not ſome of them become the Executioners of the vengeance of God againſt thee? and that the Earth doth not open and ſwallow thee up? Shall a Worm on Earth be toſſing that holy name, or ſwearing by it prophanely, which a world of Glorious Angels are magnifying.

§. 15. 6. Conſider that thou art more impious than they that prophane things hallowed and conſecrated to God. Was *Belſhazzer* puniſhed with the loſs of Kingdom and Life for carouſing in the Veſſels of the Sanctuary? Wouldſt thou think him to be prophane, that ſhould make a Stable of the Church, and ſhould feed his Swine with the Communion Cup? and doſt thou not know that the *Name* of God himſelf hath a higher degree of Holineſs, than any place or Utenſils of his Worſhip have? and therefore that it is a greater prophaneneſs to abuſe his Name, than to abuſe any of theſe? Doth not thy Tongue then condemn thee of Hypocriſie, when thou wouldſt exclaim againſt any that ſhould thus prophane the Church, or Font, or Communion Cup, or Table, and yet thy ſelf doſt ordinarily prophane the very Holy Name of God, and uſe it as a common Name?

§. 16. 7. Conſider how unworthily thou requiteſt God, for giving thee thy tongue and ſpeech. He gave thee this noble faculty to honour him by: And is this thy thanks, to uſe it to diſhonour him, by ſwearing and taking his Name in vain?

§ 17. 8. Thy infectious breath corrupteth others: It tendeth to bring God into common contempt among his own Creatures, when they hear his name contemptuouſly ſpoken of.

§. 18. 9. Thou forgetteſt how tender and jealous God hath ſhewed himſelf to be, of the honour of his holy Name; and what terrible Threatnings he hath denounced againſt the Prophaners of it, and what judgments he hath executed on them, *Lev.* 19. 12. *Ye ſhall not ſwear by my Name falſly: neither ſhalt thou prophane the Name of thy God: I am the Lord.* So *Lev.* 18. 21. And of the Prieſts it is ſaid, Lev. 21. 6. *They ſhall be holy unto their God, and not prophane the Name of their God.*

Pſal. 29. 2. Pſal. 66. 2. & 68. 4. & 34. 3. & 96. 2. Iſa. 9. 6. & 12. 4. & 41. 25 Jer. 4 16. Ezek. 36. 22, 23.

So

1 King. 8. 16, 18, 19. 29, & 9 3. 7. 2 Sam. 7. 13. Deut. 14. 23. Pſal. 145. 1, 2. Iſa. 26. 8, 13. Pſal. 86. 9, 12. & 135. 13. Cant. 1. 3. Joh. 12. 28.

So Lev. 22. 2. & v. 31, 32. *Therefore ſhall ye keep my commandments, and do them: I am the Lord: Neither ſhall ye prophane my holy Name, but I will be hallowed among the children of* Iſrael: *I am the Lord which hallow you,* Deut. 28. 58, 59. *If thou wilt not obſerve to do all the words of this Law that are written in this Book, that thou maiſt fear this glorious and fearful name,* THE LORD THY GOD, *then the Lord will make thy plagues wonderful, and the plagues of thy ſeed: Great plagues and of long continuance; and ſore ſickneſſes and of long continuance.* Worſhipping God and truſting in him, is called, *A walking in his Name*; and *calling upon his Name.* See Mic. 4. 5. Pſal. 99. 6. The place of his publick Worſhip, is called, *The place where he putteth or recordeth his Name,* Exod. 20. 24. Deut. 12. 5, 11, 21. Iſa. 29. 23. *They ſhall ſanctifie my Name, and ſanctifie the holy One of* Jacob, *and ſhall fear the God of Iſrael.* Iſa. 48. 11. *For how ſhould my Name be polluted? and I will not give my glory to another.* God telleth *Moſes*, and *Moſes* telleth *Aaron* when his Sons were ſlain, *I will be ſanctified in them that come nigh unto me, and before all the people I will be glorified,* Lev. 10. 3. So Lev. 24. 10. 14. *A man that in ſtriving with another blaſphemed and curſed, was ſtoned to death.* And in the third Commandment, it is terrible enough that God ſaith, *The Lord will not hold him guiltleſs that taketh his Name in vain.*

Luke 11. 2

§. 19. 10. Doſt thou not uſe to ſay the Lords Prayer, and therein, *Hallowed be thy Name,* Matth. 6. 9. And wilt thou prophane that Name which thou prayeſt may be Hallowed? Is it *Hallowing it, to ſwear by it* and uſe it unreverently and vainly in thy common talk! Or will God endure ſuch Hypocriſie as this? or regard ſuch Hypocritical prayers?

§. 20. 11. Thy cuſtomary ſwearing is an uncharitable accuſation of the hearers, as if they were ſo incredulous, that they would not believe a man without an Oath, and ſo prophane, that they delight in the prophanation of the Name of God, which is the grief of every *honeſt* hearer.

§. 21. 12. Thou *accuſeſt thy ſelf* as a *perſon ſuſpected of lying*, and *not to be believed*: For among honeſt men a *word* is credible without an Oath: Therefore if thou were but *taken* for an honeſt man, thy *bare word* would be believed: And by *ſwearing* thou telleſt all that hear thee that thou ſuppoſeſt thy ſelf to be taken for a perſon whoſe word is not to be believed. And what need haſt thou to tell this ſo openly to others if it be ſo?

§. 22. 13. And by *ſwearing* thou declareſt the ſuſpicion to be true, and that indeed thou art not to be believed: ſo far art thou from making thy ſayings more credible by it. For he that hath ſo little conſcience and fear of God, as to ſwear prophanely, can hardly be thought a perſon that makes any conſcience of a lye. For it is the ſame God that is offended by the one as by the other. A ſwearer warranteth you to ſuſpect him for a lyar.

§. 23. 14. Both *ſwearing* and *taking Gods Name in vain* are the greater ſins, becauſe you have no ſtronger a Temptation to them. Commonly they bring *no honour*, but *ſhame*: They bring no *ſenſual pleaſure* to the ſenſes, as *gluttony*, and *drunkenneſs*, and *uncleanneſs* do: And uſually they are committed without any profit, to entice men to them: You get not the worth of a penny by your ſin: ſo that it is hard to find what draweth you to it; or *why* you do it, unleſs it be to *ſhew God* that you fear him not, and unleſs you intend to bid defiance to him, and do that which you think will offend him in meer deſpight. So that one would think a very little grace might ſerve to cure ſuch a fruitleſs ſin: And therefore it is a ſign of graceleſneſs.

§. 24. 15. How terribly doſt thou draw Gods vengeance upon thy ſelf? *Curſing thy ſelf* is a begging for vengeance: *Prophane ſwearing* is a *prophane* contemptuous appeal to the judgment of God: And dareſt thou, even in thy ſins, appeal to the *Judgment of God*? Doſt thou fear it no more? To this Judgment then thou ſhalt go! But thou wilt quickly have enough of it, and find what it was for ſtubble to appeal to the *conſuming fire*, Heb. 12. 29.

§. 25. Direct. 3. *Remember Gods preſence, and keep his fear upon thy heart, and remember his judgment to which thou art haſtening, and keep a tender conſcience, and a watch upon thy tongue,* and then thou wilt eaſily eſcape ſuch a ſin as this. Dareſt thou abuſe Gods Name before his face? Dir. 3.

§. 26. Direct. 4. *Write over thy doors or bed, where thou maiſt oft read it, the third Commandment, or ſome of theſe terrible paſſages of holy Scripture,* Matth. 5. 34, 35, 36, 37. *I ſay unto you, ſwear not at all: neither by Heaven——Nor by the Earth—— Nor by thy Head—— But let your communication be yea, yea, nay, nay: for whatſoever is more than theſe, cometh of evil,* Jam. 5. 12. *Above all things,* my brethren, *ſwear not, neither by the Heavens, neither by the earth, nor any other Oath; but let your yea be yea; and your nay, nay; leaſt ye fall into condemnation (or hypocriſie,* as Dr. *Hammond* thinks it ſhould be read) Zech. 5. 3. *Every one that ſweareth ſhall be cut off,* Jer. 23. 10. *Becauſe of ſwearing the Land mourneth,* Hoſ. 4. 2. Think well on ſuch Texts as theſe. Dir. 4.

§. 27. Direct. 5. *Love God and honour him as God,* and *thou* canſt not thus deſpiſe and abuſe his Name. Thou wilt reverence and honour the *name* of that *perſon* that thou *loveſt* and *reverenceſt* and *honoureſt*. It is *Atheiſm* and *want* of *Love* to God, that makes thee ſo prophane his Name. Dir. 5.

§. 28. Direct. 6. *Puniſh thy ſelf after every ſuch Crime with ſuch a voluntary mulct, or penalty as may help to quicken thy obſervation and remembrance.* If none execute the Law upon thee (which is twelve pence an Oath) lay more on thy ſelf, and give it to the poor. Though you are not bound to do juſtice on your ſelves, you may medicinally help to *cure* your ſelves, by that which hath a rational aptitude thereto. Dir. 6.

Tit. 3. *Special Directions againſt* Lying *and Diſſembling.*

§. 1. THat you may know what *Lying* is, we muſt firſt know what *Truth* is, and what is the Uſe of *Speech*. *Truth* is conſiderable, 1. As it is in the *things known* and *ſpoken* of. 2. As it is in the *conception* or *knowledge* of the *mind*; 3. As it is in the *expreſſions* of the tongue. 1. Truth in the *things known* is nothing but their *Reality*; that indeed *they are* that which their names import, or the mind apprehendeth them to be: This is that which is called both *Phyſical* and *Metaphyſical Truth*. 2. *Truth* in the *conception* or *knowledge* of the *mind*, is nothing elſe but the *agreement* or *conformity* of the *knowledge* to the *thing known*: To *conceive* of it *truly*, is to conceive of it *as it is*: *Miſtake* or *error* is contrary to *this Truth*. 3. *Truth* as it is in the *expreſſions* is indeed a two-fold *relation*. 1. The *primary relation* is of our *words* or *writings*, to the *matter expreſſed*: And ſo *Truth* of *ſpeech* is nothing but the *agreeableneſs* of our *words* to the *things expreſſed*: when we ſpeak of them as they are. 2. The *ſecondary relation* of our *words* is to the *mind* of the *Speaker*: For the *natural* uſe of the *tongue*, is to *expreſs* the *mind* What Truth is? *Vid. Auguſtin. de Veritat.*

mind as well as the *matter:* And thus *Truth* of *Speech* is nothing but the agreeableneſs of our words to our thoughts or judgments. *Truth* as it is the agreement of *Thoughts* or *words* to the *matter*, may be called *Logical Truth*: And this is but the common *Matter* of *Moral* or *Ethical Truth*, which may be found partly in a Clock, or Watch, or Weather-cock, or a Seamans Chart. The agreement of our *words* to our *minds*, is the more proper or *ſpecial matter* of *Moral Truth:* The *form* of it as a *Moral Virtue* is its *agreement* to the Law of the God of Truth: And as the *Terminus* entreth the definition of relations, ſo our *words* have reſpect to the *Mind* of the *hearer* or *reader*, as their proper *Terminus*; their *uſe* being to acquaint him, 1. With the *matter expreſſed*; 2. With our *minds* concerning it: Therefore it is neceſſary to the Logical *Truth* of ſpeech, that it have an aptitude rightly to inform the *hearer*, and to the *Ethical Truth*, that it be *intended* by the ſpeaker *really* to *inform him*, and not to deceive him. (Suppoſing that it is *another* that we ſpeak to.)

§. 2. You ſee then that to a *Moral Truth* all theſe things are neceſſary: 1. That it be an agreement of the words with the matter expreſſed (as far as we are obliged to know the matter.) 2. That it be an agreement of the *words*, with the ſpeakers mind or judgment. 3. That the expreſſions have an aptitude to inform the hearer of both the former truths. 4. That we really intend them to *inform* him of the truth, ſo far as we ſpeak it. 5. That it be agreeable to the Law of God; which is the Rule of *duty*, and diſcoverer of ſin.

§. 3. In ſome ſpeeches the *Truth* of our words as agreeing to the *Matter* and to the *Mind* is all one, *viz.* when our own conception or judgment of a thing is all that we aſſert: As when we ſay [*I think, or I believe, or I judge that ſuch a thing is ſo.*] Here it is no whit neceſſary to the Truth of my words, that the *Thing be ſo* as I think it to be. (For I affirm it not to be ſo) but that indeed I *think* as I ſay I *think*. But that our *words* and *minds* agree, is *always* and inſeparably neceſſary to all *Moral Truth.*

How far we are bound to ſpeak the truth.

§. 4. We are not bound to make known *all that is true* (for then no man muſt keep a ſecret) much leſs to *every man* that asketh us: Therefore we are not bound to endeavour the Cure of every mans *ignorance* or *error* in every matter: For we are not bound to *talk* at all to *every man*. And if I be not bound to make known the truth at all, or my *mind at all*, I am not bound to make known *all the truth*; or *all* that is in my *mind*; No, not to all thoſe to whom I am bound to make known *part* of both. If I find a man in an ignorance or error which I am not bound to cure, (nay, poſſibly it were my ſin to cure it; as to open the ſecrets of the Kings Counſels or Armies to his Enemies, *&c.*) I may and muſt ſo fit my ſpeech to that man, even about thoſe matters, as not to make him know what he *ſhould not know* either of the *matter* or of *my mind*: I may either be ſilent, or ſpeak darkly, or ſpeak words which he underſtandeth not, (through his own imperfection) or which I know his weakneſs will *miſunderſtand*: But I muſt ſpeak *no falſhood* to him. Alſo there is a great difference between ſpeaking ſo, as not to *cure* the *ignorance* or *error* of the hearer which I found him in; and ſo ſpeaking as to lead him into ſome *new error*: I may do the former in many caſes, in which I may not do the latter. And there is great difference between ſpeaking ſuch words as in the *common uſe of men* are apt to inform the hearers of the truth, though I may *know*, that through ſome *weakneſs of their own*, they will miſunderſtand them, and be deceived by them; and the ſpeaking of words which in *common uſe* of men have another ſignification than that which I uſe them to: By the former way, the hearer ſometime is the deceiver of himſelf, and not the ſpeaker, when the ſpeaker is not *bound* to reveal any more to him: But by the latter way, the *ſpeaker* is the *deceiver.* Alſo there is great difference to be made between my ſpeaking to one to whom it is my *duty* to reveal the truth, and my ſpeaking to a man to whom I am not bound to reveal it; yea, from whom my duty to God, and my King or Country, bind me to conceal it. By theſe grounds and diſtinctions you may know what a *Lye* is, and may reſolve the ordinary doubts that are uſed to be raiſed about our ſpeaking truth or falſhood. As,

§. 5. Queſt. 1. *Am I bound to ſpeak the Truth to every one that asketh me? Anſw.* You are not bound to ſpeak at all in every caſe to every one that asketh you: And he that is ſilent, ſpeaketh not the truth. *Queſt.* 1

§. 6. Queſt. 2. *Am I bound to ſpeak the Truth to every one that I anſwer to? Anſw.* Your Anſwer may ſometimes be ſuch as ſignifieth but a *denying to anſwer*, or to reveal what is demanded of you. *Queſt.* 2

§. 7. Queſt. 3. *Am I bound to ſpeak all the Truth, when ever I ſpeak part of it? Anſw.* No: It is Gods Word that muſt tell you *when*, and *how much* you muſt reveal to others: And if you go as far as God alloweth you, it followeth not, that therefore you muſt go further. A Soldier taken by the enemy may tell the truth when he is asked in things that will do no harm to his King and Country; but he muſt conceal the reſt, which would advantage the enemy againſt them. *Queſt.* 3. Matth. 26. 63. Mar. 14. 61. & 15. 5. Luk. 23. 9. Joh. 19. 9. Jer. 38. 26, 27.

§. 8. Queſt. 4. *Is it always a ſin to ſpeak a Logical falſhood; that is, to ſpeak diſagreeably to the thing which I ſpeak of? Anſw.* Not always: For you may ſometimes *believe* an *untruth* without ſin. For you are to *believe* things according to their *evidence* and *appearance:* Therefore if the deceit be unavoidably cauſed by a *falſe appearance* or *evidence*, without any fault of yours, it is not then your fault to *be miſtaken.* But then your expreſſions muſt ſignifie no more *certainty* than you have, nor no more *confidence*, than the *evidence* will warrant. When you ſay, *ſuch a thing is ſo*: the meaning muſt be but, *I am perſwaded it is ſo*: For if you ſay, *I am certain it is ſo*, when you are *not certain*, you offend. *Queſt.* 4.

§. 9. Queſt. 5. *Is it always a ſin to ſpeak falſly or diſagreeably to the matter, when I know it to be falſe?* that is, *Is it always a ſin to ſpeak contrary to my judgment or mind? Anſw.* Yes: for God hath forbidden it, and that upon great and weighty Reaſons, as you ſhall hear anon. *Queſt.* 5

§ 20. Queſt. 6. *Is it a ſin when I ſpeak not a known untruth, nor contrary to my opinion, nor with a purpoſe to deceive? Anſw.* Yes; it is oft a ſin when there is none of this. For if it be your *Duty to know* what you ſay, and to *deliberate* before you ſpeak, and your *duty* to be acquainted with the truth or falſhood which you are ignorant of, and your *duty* to take heed that you deceive not another negligently, and yet you *neglect* all theſe duties, and by a *culpable ignorance and negligence* deceive both *your ſelves* and *others*, then this is a ſin, as well as if you *knowingly* deceived them. *Queſt.* 6.

§. 11. Queſt. 7. *But though it be a ſin, it remaineth doubtful whether it be a lye? Anſw.* This is but *lis de nomine*, a Controverſie about the *Name* and not the *Thing.* As long as we are agreed that it is a ſin againſt God, and to be avoided, whether you call it a *Lye*, or by another name, is no great matter. But I think it is to be called a *Lye:* Though I know that moſt definers follow *Cicero*, and ſay that a *Lye* is, *A falſhood ſpoken with a purpoſe to deceive*; yet I think, that where the *Will* is *culpably neglective* of *Queſt.* 7.

not

not deceiving, an *untruth* ſo, negligently, uttered deſerveth the name of a *Lye*.

Queſt. 8. §. 12. Queſt. 8. *Muſt my words to free them from falſhood be always true in the proper literal ſenſe? Anſw.* No: *Auguſtin*'s determination in this caſe is clear truth, *Quod figuratè dicitur non eſt mendacium*, (i. e. *eo nomine.*) To ſpeak *Ironically*, *Metonymically*, *Metaphorically*, &c. is not therefore to *lye*. For the truth of words lying in that aptitude to expreſs the *thing* and *mind*, which is ſuited to the intellect of the hearers, they are *True words* that thus expreſs them, whether *properly* or figuratively: But if the words be uſed figuratively contrary to the *hearers* and the *common ſenſe* of them, with a purpoſe to deceive, then they are a lye, notwithſtanding you pretend a Figure to verifie them.

Queſt. 9. §. 13. Queſt. 9. *Muſt my words be uſed by me in the common ſenſe, or in the hearers ſenſe? Anſw.* No doubt but ſo far as you intend to *inform* the hearer, you are to ſpeak to him in his *own ſenſe*. If he have a peculiar ſenſe of ſome word, differing from the *common ſenſe*, and this be *known* to you, you muſt ſpeak in *his peculiar ſenſe*. But if it be in a caſe that you are *bound* to *conceal* from him, the queſtion is much harder: Some think it an *untruth* and *ſinful* to ſpeak to him in words which you know he will uſe to his own deceit: Others think that you are not bound to fit your ſelves to his infirmity, and ſpeak in his dialect contrary to *common ſenſe*: And that it is not *your fault* that he *miſunderſtandeth* you, though you *foreſee it*, where it will not *profit* him to underſtand you, nor your ſelves are obliged to *make him underſtand* you, but the *contrary*: The next will open this.

Qu. 10. §. 14. Queſt. 10. *Is it lawful by ſpeech to deceive another, yea, and to intend it? Suppoſing it be by truth? Anſw.* It is not a ſin in all caſes, to contribute towards another mans *error* or *miſtake*. For, Act. 23. 6, 7, 8, 9. 1. There are many caſes in which it is *no ſin in him* to miſtake, nor any *hurt* to him: Therefore to contribute to that which is neither *ſin* or *hurt* is of it ſelf *no ſin*: Yea, there are ſome caſes in which an *error* (though not as ſuch) may be a *duty*: As to think charitably and well of an *hypocrite* as long as he ſeemeth to be *ſincere*. Here if by charitable reports I contribute to his miſtake, it ſeemeth to be but *my duty*. For as he is bound to *believe*, ſo I am *bound* to *report* the *beſt* while it is probable. 2. There are many caſes in which a mans ignorance or miſtake may be his very great benefit: His life or eſtate may lie upon it: And I may know that if he underſtood ſuch or ſuch a thing, he would make uſe of it to his ruine. 3. There are many caſes in which a mans (innocent) error is neceſſary to the ſafety of others, or of the Common-wealth. 4. It is lawful in ſuch caſes to deceive ſuch men by *Actions* (as an Enemy by Military Stratagems, or a Traytor by ſigns which he will miſtake.) And *words of truth* which we foreknow he will miſtake (not by our fault, but by his own) do ſeem to be leſs queſtionable, than *actions* which have a proper tendency to deceive. 5. God himſelf hath *written* and *ſpoken* thoſe words which he fore-knew that wicked men would miſtake and deceive themſelves by: And he hath done thoſe works, and giveth thoſe mercies which he knoweth they will turn to a ſnare againſt themſelves. And his Dominion or Prerogative cannot here be pleaded to excuſe it, if it were unholy. And in this ſenſe (as to *Permitting* and *Occaſioning*) it is ſaid, Ezek. 14. 9. *And if the Prophet be deceived, I the Lord have deceived that Prophet.* Yet muſt we not think with *Plato*, that it is lawful *to lye* to an enemy to deceive him: For, 1. All deceit that is againſt Charity or Juſtice is ſinful. 2. And all deceit that is performed by a lye. As *Auguſtine* ſaith, *There are ſome lyes which are ſpoken for anothers ſafety or commodity, not in malice, but in benignity, as the Midwives to* Pharoah——*Theſe lies are not commended in themſelves, but in the deceit* (or *charity*) *of them: They that thus lye will deſerve* (that is, be in the way) *to be at laſt delivered from all lying: There is alſo a lying in jeaſt, which deceiveth not; becauſe he that is ſpoken to, knoweth it to be ſpoken in jeaſt: And theſe two ſorts are not faultleſs: But the fault is not great: A perfect man muſt not lye to ſave his life——But it is lawful to ſilence the truth though not ſpeak falſly.* In *Pſal.* And in *Enchirid.* he ſaith, [*Mihi non abſurdum*, &c.] *It ſeemeth not abſurd to me that every lye is a ſin: But it is a great matter or difference, with what mind, and in what matters a man lyeth.* Some think a Phyſician may *lye* to entice his Patient to take a Medicine to ſave his life: He may lawfully *deceive him* by hiding a Medicine, and by *true ſpeeches* and *dark*, which he thinketh will be miſunderſtood, but not by *falſhood*.

Qu. 11. §. 15. Queſt. 11. *Wherein lyeth the proper vice of lying? Is it in deceiving? or in ſpeaking falſly? or in ſpeaking contrary to the thoughts? Anſw.* It is the Aggravation of a *lye*, that it be an *injurious deceit*. But the *malignity* of the *ſin* doth not conſiſt in the *meer deceit* of another mans intellect: For, (as is ſaid) it may be a great benefit to many men to be *deceived*: A Patients life may be ſaved by it, when his Phyſician findeth it neceſſary to his taking a Medicine, which without deceit he will not take. And ſo children and weak-headed people muſt be uſed: Now ſuch a *charitable deceit as ſuch* can be no ſin. Therefore the *common* nature of a *lye* conſiſteth not, *only*, in the *purpoſe of deceiving*, but in the *ſpeaking falſly contrary to the mind*: Elſe it would follow either that all *deceit* is *ſin*, or that all *lying* or *falſe ſpeaking* is lawful, where the *deceit* of another is charitable or lawful: which are neither of them to be granted. Yet it is not *every* untruth that is *a lye*. Some Schoolmen diſtinguiſh between *mentiri* (as being *contra mentem ire*) and *mendacium dicere*, as if *to tell a lye* were not always to *lye*, becauſe not *contrary to the mind*. But then by *mendacium* they mean no more than *falſum*.

§. 16. I conclude then, that [*A Lye is the voluntary aſſerting of a falſhood*] And the more it tendeth to the *injury* of another, the more it is *aggravated*; but it is one thing to be *injurious*, and another thing to be *a lye*. When I name [*a falſhood*] I mean that which is *art to deceive the hearer*: So that it is neceſſary to the Being of a *lye*, that it be *deceitful*, tho' the *purpoſe of deceiving* be found only in the more explicite ſort of *lyes*: For *falſum diciter à fallendo*: It were not *falſe* if it were not *deceitful*, or *apt to deceive*. For an unapt or figurative expreſſion which hath a right ſenſe as uſed by the ſpeaker and hearer, is no falſhood: In one Language a double *negative affirmeth*; and in another a *double negative* is a more *vehement kind* of *denyal*: and yet neither is to be called by the others *an untruth*. By [*aſſerting*] I mean any expreſſion that maketh the *falſhood our own*, as diſtinct from a *hiſtorical narration*: For it is not lying to *repeat a lye*, as only telling what *another* ſaid. By [*Voluntary*] I mean not only that which is done *knowingly upon actual will and deliberate choice*, or *conſent*; but alſo that which is done *ex culpa voluntatis*, *by the fault of the will*, and is to be *imputed to the will*: For it is of *great neceſſity* to obſerve this about *every ſin*, that whereas we truly ſay, that *all ſin is Voluntary*, and *no further ſin than Voluntary*

What a Lye is?

How ſin is Voluntary?

Tolle voluntatem, nec erit diſcrimen in actu.

Licitum eſt aliquando ſalva veritate, illa verba proferre, ex quibus probabiliter novimus auditores aliquid concludere falſi. Hoc enim non eſt mentiri vel falſum teſtari, ſed tantum occaſionem alteri præbere errandi non ad peccatum committendum ſed potius vitandum. Ames. Caſ. Conſc. l. 5. c. 53. See Luke 24. 28. John 7. 8, 10.

Voluntary, yet by [*Voluntary*] here is not meant only that which is *actually willed*; but all that the *will* is *guilty of*. For it is true that *Auſtin* ſaith, *Ream linguam non facit niſi rea mens: The tongue is not made guilty but by a guilty mind.* But then it muſt be known, that the *Mind* or *Will* is *guilty* of *forbidden Omiſſions* as well as *Actions*: And ſo it is a lie or *Voluntary untruth*, when the mind and will do not reſtrain the tongue from it when they ought. As 1. When a man *erreth* or is *ignorant* thro' *wilful ſloth* or *neligence*, and ſo ſpeaketh *falſly* when he thinks it true; this is a *culpable falſhood* (and ſo a *lye*) becauſe he might have avoided it and did not: And this is the caſe of moſt *falſe Teachers* and *Hereticks*. So alſo if a man will thro' *Paſſion*, *Cuſtom*, or *Careleſneſs*, let his tongue run before his *wits*, and ſpeak falſly for want of conſidering or heeding what he ſaith, this is a *culpable untruth*, and a *lye*, and it is *Voluntary*, becauſe the *Will* ſhould have prevented it and did not: though yet there was no purpoſe to *deceive*.

§. 17. You ſee then that there are two degrees of *Lying*. 1. The groſſeſt is the *ſpeaking of a known falſhood with a purpoſe to deceive*. 2. The other is the *ſpeaking falſly thro' culpable ignorance, error or inconſiderateneſs*.

Dir. 1. §. 18. Direct. 1. *Be well informed of the Evil of the ſin of Lying*: For the common cauſe of it is, that men think that there is no great harm in it, unleſs ſome one be greatly wronged by it: But is it not forbidden by God only becauſe it *wrongeth others*, but it hath all this evil in it.

§. 19. 1. *Lying is the perverting of Mans noble faculties, and turning them clean contrary to their natural uſe.* God gave man a tongue to expreſs his mind, and reveal the Truth; and Lying doth monſtrouſly turn it to the hindring of the *mind* and *truth*, yea, to the venting of the contrary to both. And as it is the evil of *Drunkenneſs* to be a *voluntary madneſs* or corruption of ſo noble a faculty as Reaſon, ſo it is the fault of *Lying*, to be *corrupting*, *perverting* and *deforming* both of the *mind* and *Tongue*; and by confuſion a deſtroying of Gods work and creature as to its proper uſe.

Verba propterea inſtituta ſunt, non ut per ea ſe invicem homines fallant, ſed ut eis quiſque in alterius notitiam cogitationes ſuas proferat. Aug. Enchirid.

Verbis ergo uti ad fallaciam, non ad quod ſunt inſtituta, peccatum eſt.

§. 20. 2. *Lying is the Enemy and Deſtroyer of Truth*: And *Truth* is a thing Divine, of unſpeakable excellency and uſe. It is Gods inſtrument by which he maketh man *wiſe* and *good* and *happy*. Therefore if he ſhould not make ſtrict Laws for the preſervation of ſo excellent a thing as Truth, he ſhould not ſecure the happineſs of the world. As to the ſecuring of mens *lives* it is not enough to make a Law that *you ſhall not kill men without juſt cauſe*, (though that be all that the Law *intendeth* to attain): for then every man being left to judge, would think there were *juſt cauſe* whenever his *paſſion* or *intereſt* told him ſo: But the Law is, *You ſhall not kill at all without the judgment of the Magiſtrate*. So if the Law againſt *Lying* did intend no more than the ſecuring Men from the Injuries of Error and deceit, yet would it not have been a ſufficient means, to have ſaid only, *You ſhall not injure men by Lying*: for then men would have judged of the *Injury* by their own *Intereſts* and *Paſſions*: But much more is it needful to have a ſtricter Law, when *Truth* it ſelf is the thing that God intendeth to ſecure, as well as the Intereſt of men. In the eyes of *Chriſtians*, and Heathens, and all mankind that have not unman'd themſelves, there appeareth a ſingular Beauty and Excellency in Truth. *Ariſtotle* could ſay, that the *Nature of Man is made for Truth*. *Cicero* could ſay, that *Quod verum, ſimplex, ſinceriumque eſt, id naturæ hominis accommodatiſſimum eſt.* *Verity* and *Virtue* were ever taken as the inſeparable Perfections of man. *Pythagoras* could ſay, that to *Love Truth and do Good, were the two things that made man likeſt to God, and therefore were his two moſt excellent Gifts*. *Plato* could ſay, that *Truth was the beſt rhetorick and the ſweeteſt oration*. *Epictetus* could ſay, that *Truth is a thing immortal, eternal, of all things moſt precious; better than friendſhip as being leſs obnoxious to blind affections*. *Jamblichus* could ſay, that *as Light naturally and conſtantly accompanieth the Sun, ſo Truth accompanieth God and all that follow him*. *Epaminondas* is praiſed for that he would *not lye, no not in jeaſt*. *Pomponius Atticus* was ſo great a hater of a *lye*, that *all his friends were deſirous to truſt him with their buſineſs, and uſe him as their Counſellor*. He knoweth not what uſe mens *underſtanding* or his *tongue* were made for, that knoweth not the excellency of Truth. Let a *Pilate* only ask as a ſtranger *what is Truth?* Joh. 18. 38. as *Pharoah* asked, *who is the Lord? For this end Chriſt himſelf came into the world to bear witneſs to the Truth, and every one that is of the Truth will hear him*, John 18. 37. *He is the Truth* Joh. 14. 6. and *full of Grace* and *Truth*, Joh. 1. 14. *Grace* and *Truth came by him*, Joh. 1 17. His Spirit is given to *guide his* ſervants *into the Truth*, Joh. 16. 13. and to *ſanctify them by the truth*, Joh. 17 19. that *knowing the truth*, it might *make them free*, Joh. 8. 32. *The Fruit of the ſpirit is in all Truth*, Epheſ. 5. 9. His Miniſters can *do nothing againſt the Truth, but for the Truth*, 2 Cor. 13. 8. *Truth* is the *girdle* that muſt gird our Loyns, *Epheſ.* 6. 14. The *Church* is the *pillar* and *ground* of *Truth*, 1 Tim. 3. 15. The faithful are *they that believe* and *know the Truth*, 1 Tim. 4. 3. *Speaking the truth in Love*, is the way of the Churches Growth and Edification, *Epheſ.* 4. 15. *Repentance* is given men, *to the acknowledging of the Truth, that they may eſcape out of the power of the Devil*, 2 Tim. 2. 25, 26. The Dullards are they that are *never able to come to the knowledge of the truth*, 2 Tim. 3. 7. *They are men of perverſe Minds that reſiſt the Truth*, 2 Tim. 3. 8. *They that receive not the Truth in the Love of it cannot be ſaved*, 2 Theſſ. 2. 10. All they *are damned that believe not the Truth*, 2 Theſ. 2. 12, 13. You ſee what *Truth* is in the judgement of God and all the ſober world. Therefore a *lie* that is contrary to *Truth* as *darkneſs* to *Light*, muſt be equally odious as truth is amiable: No wonder therefore if it be abſolutely forbidden of God.

Every lye is evil and to be avoided, ſaith *Ariſtot. Ethic.* l. 4. See Pſal. 5. 7. Prov. 6. 17, 19. & 12. 22. & 19. 5, 9. & 21. 28. Rev. 21. 27. & 22. 15. Joh. 8. 44. Col. 3. 9.

§. 21. 3. You may the eaſilier perceive this by conſidering, that *other faults of the Tongue*, as *idle talk*, *ſwearing* and ſuch like, are forbidden, not only becauſe they are a *hurt to others*, but for the intrinſical evil in the thing it ſelf; Great reaſon therefore that it ſhould be ſo in this.

§. 22. 4. *Lying* is a vice which maketh us moſt unlike to God. For he is called the *God of truth*, Pſal. 31. 5. Deut. 32. 4. All his *Ways* are *mercy* and *truth*, Pſal. 25. 10. His *judgment is according to Truth*, Rom. 2. 2. *It is impoſſible for God to lie*, Heb. 6. 18. Tit. 1. 2. His word is the *word of truth*, Pſal. 119. 43. Col. 1. 5. 2 Tim. 2. 15. Jam. 1. 15. 2 Cor. 6. 7. And who ſhall *dwell in his Tabernacle*, but *thoſe* that *ſpeak the truth in their hearts*, Pſal. 15. 2. The diſconformity of the ſoul to God then, being its greateſt deformity, in things wherein it is made to be conform to him, it may hence appear that lying is an odious ſin. And this may the eaſilier appear, if you conſider, what a caſe the world were in if *God* could lie, and were not of undoubted truth: we ſhould then be *ſure of nothing*; and therefore could have no ſure Information by his *word*; no ſure *direction* and guidance by his *precepts*; and no ſure *Conſolation* in any of his *promiſes*. Therefore that which maketh

Numb. 23. 19. 1 Sam. 15. 29. 1 Joh. 5. 10.

us so unlike to the true God, must needs be odious.

§. 23. 5. *Lying* is the *Image* or *work* of the *Devil*, and *Lyars* are his Children in a special sort: For Christ telleth us that he *abode not in the truth, for there is no truth in him: When he speaketh a lye he speaketh of his own: For he is a lyar and the father of it*, Joh. 8. 44. The *Proud*, the *Malicious* and the *Lyars*, are in a special sort the Children of the Devil; for these three are in Scripture in a special manner made the Devils sins. Therefore sure there is an intrinsical evil and odiousness in a lye. It was Satan that filled the hearts of *Ananias* and *Sapphira* to Lye to the Holy Ghost, *Act.* 5. 3. To change the *Truth of God into a lye*, and *to make God a lyar* are therefore the most odious sins, *Rom.* 1. 25. 1 Joh. 5. 10. Because it is a feigning him to be like the Devil: And should we make our *selves* like him then by the same vice? If you love not the Devils sin and image, love not a lye.

1 King 22. 22, 23. I will be a lying spirit in the mouths of all his Prophets. 2 Chro. 18. 21, 22.

§. 24. 6. *Lying destroyeth humane converse*, and bringeth most pernicious confusion into the affairs of mankind. If *Truth* be excluded, men cannot buy and sell and trade and live together: It would be sufficient to destroy their rational converse if they had *no tongues*: But much more to have *false tongues*: *Silence* openeth not the mind at all: *Lying* openeth it not when it *pretendeth* to open it; and falsly representeth it to be what it is not. And therefore though you say, that *your Lyes do no such hurt*; yet seeing this is the nature and tendency of *Lying* as such, it is just and merciful in the Righteous God, to banish *all Lying* by the strictest Laws: As the *whole nature* of Serpents is so far at enmity with the nature of man, that we hate and kill them though they never did hurt us, because it is in their *nature* to hurt us: So God hath justly and mercifully condemned *all lying*, because its nature tendeth to the desolation and confusion of the World; and if any indulgence were given to it, all iniquity and injustice would presently like an inundation overwhelm us all.

It was one of the Roman Laws, tab. 12. *Qui falsum testimonium dixisse convictus erit, e saxo Tarpeio dejiciatur.*

§. 25. 7. *Lying tendeth directly to perjury it self.* It is the same God that forbiddeth them both: And when once the heart is hardened in the one, it is but a step further to the other. *Cicero* could observe that *He that is used to lye will easily be perjured.* A seared conscience that tolerateth one, will easily be brought to bear the other.

§. 26. 8. *There* is a *partiality* in the Lyar that condemneth, himself and the sin in another, which in himself he justifieth: For there is no man that would have another lye to him. As *Austin* saith, [*I have known many that would deceive, but never any that would be deceived.*] If it be *good*, why should not all *others lye* to thee? If it be bad, why wilt thou lye to others? Is not thy tongue under the same Law as theirs? Dost thou like it in thy Children and in thy Servants? If not, it should seem much worse to thee in thy self, as thou art most concerned in thy own actions.

Hic autem homines fallunt & falluntur: Miseriores sunt cum mentiendo fallunt, quam cum mentientibus credendo falluntur. usque adeo tamen rationalis natura refugit falsitatem, & quantum potest devitat errorem, ut falli nolint, etiam quicunque amant fallere. August. Enchirid. c. 17.

§. 27. 9. *Judge what lying is by thy own desire and expectation* to be *believed*: Wouldst thou not have men *believe* thee, whether thou speak truth or not? I know thou wouldst: For the Lyar loseth *his end* if he be known to lye, and be not believed. And it is a reasonable *desire* or *expectation* in thee to have men to believe a Lye? If thou wouldst be believed, speak that which is to be believed.

§. 28. 10. *Lying* maketh thee to *be always incredible* and so to be useless or dangerous to others: For he that will lye doth leave men uncertain whether ever he speak truth, unless there be better Evidence of it, than his credibility. As *Aristotle* saith, [*A Lyar gets this by lying that no body will believe him when he speaks the truth.*] How shall I know that he speaketh truth to day who lyed yesterday? unless open Repentance recover his credibility. Truth will defend it self, and credit him that owneth it at last: But *falshood* is indefensible, and will shame its Patrons. Saith Petrarch excellently, *As Truth is immortal, so fiction and lye endureth not long: Dissembled matters are quickly opened: As the hair that is combed and set with great diligence is ruffled with a little blast of wind: And the paint that is laid on the face with a deal of labour is washed off with a little sweat: The craftyest lye cannot stand before the truth; but is transparent to him that nearly looketh into it; every thing that is covered is soon uncovered: Shadows pass away; and the native colour of things remaineth: It is a great labour to keep hidden long. No man can live long under water: He must needs come forth, and shew the face which he concealed.* At the fartherst God in the day of judgment will lay open all.

Petrarch. l. 1. de vit. solet.

§. 29. Direct. 2. *If you would avoid lying take heed of guilt.* Unclean bodies need a cover; and are most ashamed to be seen. *Faultiness* causeth *Lying*; and *Lying* increaseth the *fault*. When men have done that which they are afraid or ashamed to make known, they think there is a necessity of using their *art* to keep it secret. But *wit* and *craft* is no good substitute for *honesty*: Such patches make the rent much worse. But because the corrupted heart of man will be thus working and flying to deceitful shifts, prevent the *cause* and *occasion* of your lying. Commit not the fault that *needs* a *lye*. *Avoiding* it is much better than *hiding* it, if you were sure to keep it never so close. As indeed you are not: For commonly truth will come to light. It is the best way in the World to avoid *lying*, to be *innocent*; and *do nothing* which doth fear the light: Truth and honesty do not blush, nor desire to be hid. *Children* and *Servants* are much addicted to this crime: When their folly, or wantonness, or appetites, or slothfulness, or carelessness hath made them faulty, they presently study a lye to hide it with: Which is to go to the Devil to intreat him to defend or cover his own works. But wise and obedient and careful and diligent and conscionable Children and Servants, have need of no such miserable shifts.

Dir. 2. Sæpe delinquentibus promptissimum est mentiri. Cier.

§. 30. Direct. 3. *Fear God more than man, if you would not be Lyars.* The excessive *fear* of man is a common cause of *Lying*: This maketh Children so apt to lye, to escape the rod: And most persons that are obnoxious to much hurt from others, are in danger of *Lying* to avoid their displeasure. But why *fear* you not *God* more whose displeasure is unspeakably more terrible? Your Parents or Master will be angry, and threaten to correct you: But God threatneth to damn you; and his wrath is a *consuming* fire: No mans displeasure can reach your souls, and extend to eternity: Will you run into Hell to escape punishment on Earth? Remember whenever you are tempted to escape any danger by a lye, that you run into a thousand fold greater danger, and that no hurt that you escape by it can possibly be half so great as the hurt it bringeth. It's as foolish a course as to cure the tooth-ach by cutting off the head.

Dir. 3. Ille veritatis Defensor esse debet, qui cum recte sentit, loqui non metuit, nec erubescit. Ambr.

Lyars are valiant against God, and cowards against men. *Montaign Ess.*

§. 31. Direct. 4. *Get down your Pride and over-much regard of the thoughts of men, if you would not be lyars.* *Pride* makes men so desirous of reputation, and so impatient of the hard opinions of others, that all the honest endeavours of the Proud are too little to procure the reputation they desire, and therefore *Lying* must make up the rest. *Shame* is so intolerable a suffering to them, that they make lies

Dir. 4.

the

the familiar cover of their nakedneſs. He that hath not *Riches*, hath Pride, and would be thought ſomebody, and therefore will ſet out his eſtate by a lye. He that hath not eminency of Parentage and Birth, if he have Pride will make himſelf a Gentleman by a lye. He that is a contemptible perſon at home, if he be Proud, will make himſelf *honourable* among ſtrangers by a lye. He that wanteth Learning, Degrees, or any thing that he would be proud of, will endeavour by a lye to ſupply his wants: Even as wanton Women by the actual *lye* of *Painting* would make themſelves Beautiful, through a proud deſire to be eſteemed. Eſpecially he that committeth a ſhameful crime, if he be *Proud* will rather venture on a lye than on the *ſhame*. But if your *Pride* be cured, your *temptation* to lying will be as nothing: You will be ſo indifferent in matters of honour or reputation, as not to venture your ſouls on Gods diſpleaſure for it: Not that any ſhould be impudent, or utterly regardleſs of their reputation: But none ſhould over-value it, nor prefer it before their ſouls, nor ſeek it by unlawful means. Avoid ſhame by *well-doing* and ſpare not: (Only ſee that you have a higher end.) *Seneca* ſaith, *There are more that abſtain from ſin through ſhame, than through virtue or a good will:* It's well when virtue is ſo much in credit, and vice in diſcredit, that thoſe that have not the *virtue* would fain have the *name*, and thoſe that will not leave the *vice* would ſcape the *ſhame*: And it's well that there are *humane motives* to reſtrain them that care not for *Divine* ones. But as *humane motives* cauſe no *ſaving virtues*; ſo *deviliſh* and *wicked means* are far from preventing any *pernicious hurt*, being the certain means to procure it.

Avoid both the extreams, which *Petrarch* mentioneth: *Nam ut multi qui ſe bonos, ſic aliqui qui ſe malos fingerent ſunt reperti; quod vel humani favoris peſtilentem auram; vel inviſam bonorum temporalium ſarcinam declinarent. Quod de* Ambroſio *lectum eſt. Quam ſimilis amicitiæ adulatio? non imitatur tantum illam ſed vincit: eo ipſo gratioſos facit quo lædit.* Senec.

Dir. 5. §. 32. Direct. 5. *Avoid Ambition and humane unneceſſary dependance if you would avoid lying.* For the ambitious give up themſelves to *men*; and therefore *flattering* muſt be their trade: And how much of lying is neceſſary to the compoſition of flattery I need not tell you. Truth is ſeldom taken for the fitteſt inſtrument of *flattery*. It's contrarily the common road to hatred: *Libere & ſine adulatione veritatem prædicantes, & geſta parvæ vitæ arguentes, gratiam non habent apud homines,* ſaith *Ambroſ.* *They that Preach Truth freely and without flattery, and reprove the deeds of a wicked life, find not favour with men: Veritatem ſemper inimicitiæ perſequuntur.* *Hatred* is the ſhadow of *Truth*, as *envy* is of *Happineſs*. When *Ariſtippus* was asked why *Dionyſius* ſpake ſo much againſt him, he anſwered, *for the ſame reaſon that all other men do*: Intimating that it was no wonder if the Tyrant was impatient of Truth and *plain dealing*, when it is ſo with almoſt all mankind: They are ſo culpable, that all but flatterers ſeem to handle them too hard, and hurt their ſores. And herein lyeth much of the miſery of *Great men*, that few or none deal truly with them, but they are flattered into perdition: Saith *Seneca*, *Divites cum omnia habent, unum illis deeſt; ſcilicet qui verum dicat: ſi enim in clientelam fœlicis hominis potentiumque perveneris, aut veritas aut amicitia perdende eſt*: *One thing Rich men want when they have all things, that is, a man to ſpeak the truth: For if thou become the dependant or client of proſperous or great men, thou muſt caſt away* (or *loſe*) either the *Truth* or *their friendſhip*. *Hierome* thought that therefore Chriſt had *not a houſe to put his head in*, becauſe he would *flatter no body and therefore no body would entertain him in the City*. And the worſt of all is, that where flattery reigneth, it is taken for a *duty*, and the neglect of it for a vice: As *Hieron.* (*ad Cel.*) ſaith, *Quodque graviſſimum eſt, quia humilitatis ac benevolentiæ loco ducitur, ita fit ut qui adulari neſcit, aut invidus aut ſuperbus reputetur*, i. e. *And, which is moſt grievous, becauſe it goes for humility and kindneſs, it comes to paſs that he that cannot flatter is taken to be envious or proud.* But the time will come that the flatterer will be hated even by him that his *fallacious praiſes* pleaſed. *Deceit* and *lyes* do pleaſe the *flattered* perſon but a while, even till he find the bitterneſs of the effects, and the fruit have told him that it was but a ſugered kind of enmity: And therefore he will not long be pleaſed with the *flatterer* himſelf. Flattery ever appeareth at laſt, to be but *perniciosa dulcedo* as *Auſtin* calls it. Saith the ſame *Auſtin* (in Pſal. 59.) *There are two ſorts of perſecutors; the oppoſer* (or *diſpraiſer*) and the *flatterer*: *But the tongue of the flatterer hurteth more than the hand of the perſecutor.* And think not that any mans greatneſs or favour will excuſe thee or five thee harmleſs in thy *lyes*; for God that avengeth them is greater than the greateſt. Saith *Auſtin* (li. de mendac.) *Quiſquis autem eſſe aliquod genus mendacii, quod peccatum non ſit putaverit, decipiet ſemetipſum turpiter, cum honeſtam ſe deceptorem arbitretur aliorum*, i. e. *whoever thinks that there is any kind of lye that is no ſin, he deceiveth himſelf foully, whileſt he thinks himſelf an honeſt deceiver of others. Be not the ſervants of men*, if you would be true, 1 *Cor.* 7. 23.

Prov. 12. 19.

Cujus aures claufæ veritati ſunt, ut ab amico verum audire nequeat, hujus ſalus deſperanda eſt. Cicer. Rhet. li. 1. *Nemo paraſitum canum amat. Materia quoque fingendi tempore caret neſcit.* Athænus.

§. 33. Direct. 6. *Love not Covetouſneſs if you would not be lyars.* A lye will ſeem to a *Covetous* man an eaſie means to procure his gain to get a good bargain, or put off a crackt commodity for more than it is worth. *Rupère fœdus, impius lucri furor, & ira præceps.* Sen. Hip. He that loveth money better than God and Conſcience, will for money diſpleaſe God and Conſcience, by this or any other ſin.

Dir. 6. Read Prov. 21. 6

§. 34. Direct. 7. *Learn to truſt God if you would not be lyars.* For *lying* is the practice of him that thinks he muſt provide and ſhift for himſelf. Even *Abraham*'s and *Iſaac*'s equivocation (ſaying their Wives were their Sifters) and *Davids* feigning himſelf mad, proceeded from ſome diſtruſt in God: They would not have thought it neceſſary ſo to ſhift for their lives if they had fully truſted God with their lives. *Gehezi*'s Covetouſneſs and lying did both proceed from a want of confidence in God. If a man were confident of Gods Protection, and that he had better ſtand to Gods choice in all things than his own, what uſe could he think he hath for *lying*, or for any ſinful ſhift?

Dir. 7. Jer. 7. 4, 8.

§. 35. Direct. 8. *Be not too credulous of bad reports if you would not be lyars.* Malice is ſo mad, and ſo unconſcionable a ſin, and the tongues of men are commonly ſo careleſs of what they ſay, that if you eaſily believe *evil*, you do but eaſily believe the Devil, and thereby make your ſelves his ſervants in divulging malicious lyes. You think becauſe they are ſpoken by *many*, and *ſpoken confidently*, you may lawfully believe or report what you hear! But this is but to think that the Commonneſs of Lyars, and their malice and impudence will warrant you to follow them, even becauſe they are ſo bad. Will you bark and bite becauſe that Dogs do ſo? If a man be ſtung with an Adder, you ſhould help to cure him, and not deſire your ſelves to ſting him: *Selfiſh* and *intereſſed* and *malicious* and *partial* factious perſons, are ſo commonly lyars, and *impudent* in their lyes, that it behoveth you if you would not be lyars your ſelves, to take heed of reporting any thing they ſay. Theſe Spi-

Dir. 8.

Malum hominem blandiloquentem agnoſce tuum laquum eſſe. Habet ſuum venenum blanda Oratio. Senec.

Temere affirmare de altero est peculiolum propter occultas hominum voluntates, multiplicesque naturas. Cicer. Prov. 17. 4. Hos. 7. 3. Nah. 3. 1.

ders will weave a Web of the Air, or out of their own bowels.

§. 36. Direct. 9. *Be not rash in speaking things before you have tryed them.* Consider what you say, and *know* before you speak. Is it not a shame when you have spoken fully to come off with saying, *I thought it had been true*? But why will you speak upon *thought*, and not stay till you better understood the case? If the matter requireth such haste in speaking, you should have said no more than, *I think it is so. Prove all things*, and then *hold that which is good*, and *assert* that which is true. Saith *Cicero*, (de Nat. Deor. l. 1.) *Nihil est temeritate turpius, nec quicquam tam indignum sapientis gravitate aut constantiâ, quam aut falsum sentire, aut quod non satis explorate perceptum sit & cognitum sine ulla dubitatione defendere.* *Nothing is more unseemly than temerity: nor any thing so unworthy the gravity or constancy of a wise man, than either to hold a falshood, or confidently to defend that which is not received and known upon sufficient tryal.*

Temeritas, cum aut falsa aut incognita res approbatio: Nec quicquam est turpius quam cognitione assertionem approbationemque præcurrere. Cicer. Acad. l. 1.

Dir. 10. §. 37. Direct. 10. *Foresee that which is like to intrap you in a lye that you may prevent it.* Let not the occasion and temptation surprize you unprepared. Foresight will make the temptation easie to be overcome, which unforeseen will be too strong for you.

Dir. 11. §. 38. Direct. 11. *Get a tender Conscience, and walk as in the sight and hearing of God, and as one that is passing to his Judgment.* A seared Conscience dare venture upon lyes or any thing: but the fear of God is the souls preservative. What makes men *lye*, but thinking they have to do with none but *men*? For they think by a *lye* to deceive a man, and hide the truth: But if they remembred that they have most to do with God, and that he is always present who cannot be deceived, and that his Judgment will bring all secret things to light, and detect all their lyes before all the world, they would not hire a torn and dirty Cloak at so dear a rate, for so short a time. No wonder if men are lyars, that fear not God, and believe not the day of Judgment.

Act. 5. 4. Isa. 59. 13. Ezek. 13. 5. 19.

Dir. 12. §. 39. Direct. 12. *To save others from lying as well as your selves, be sure to watch against it in your Children, and wisely help them to see the evil of it.* For Children are very prone to it; and *unwise correction* frightneth them into *lyes* to save themselves, as indulgence and connivance doth *encourage* them to it. Make them oft read such Texts as these: Lev. 19. 11. *Ye shall not steal, nor deal falsly, nor lye one to another*, Psal. 15. 2. *He that speaketh the truth from his heart*, &c. Isa. 36. 8. *He said, surely they are my people; Children that will not lye; so he was their Saviour.* Joh. 8. 44. The Devil *is a lyar and the father of it*: Rev. 21. 27. & 22. 15. *There shall in no wise enter into it any thing that defileth——— or maketh a lye——— For without are dogs——— and whoever loveth and maketh a lye.* Psal. 63. 11. *The mouth of him that speaketh lyes shall be stopped.* Psal. 101. 11. *He that speaketh lyes shall not tarry in my sight.* Prov. 19. 5, 9. *A false witness shall not be unpunished, and he that speaketh lyes shall not escape (shall perish, 9.)* Prov. 29. 12. *If a Ruler hearken to lyes all his servants are wicked.* So Psal. 31. 18. & 52. 3. Psal. 119. 163. *I hate and abhor lying, but thy Law do I love.* Prov. 13. 5. *A righteous man hateth lying.* Ephes. 4. 35. *Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another*: *q. d.* A man would not lye to deceive his own *members*: no more should we to deceive one another. In a word, where the *Love of God and man* prevaileth, there *truth* prevaileth: but where *self-love, partiality*, and *carnal self-interest* prevail, there lying is a houshold servant, and thought a necessary means to these ends.

Prov. 17. 7. Hos. 4. 8.

But because Lying is so common and so great a sin, and many cases occur about it daily, though I think what is said offereth matter enough to answer them, I shall mention some more of them distinctly, to help their satisfaction who cannot accomodate general answers to all their particular cases.

Quest. 1. *Is frequent known lying a certain sign of a graceless state, that is, a mortal sin, proving the sinner to be in a state of damnation?* Quest. 1.

Answ. The difficulty of this case doth no more concern Lying, than any other sin of equal malignity. Therefore I must refer you to those places where I have opened the difference between Mortal reigning sins and Infirmities. At present take this brief solution. 1. It is a thing of too great difficulty to determine just how many acts of a great sin, may consist with a present state of grace, (that is, of right by Covenant to Heaven.) 2. All sin which consisteth with an habitual predominant Love of God and Holiness, consisteth with a state of Life, and no other. 3. He that seldom or never committeth such external crimes, and yet Loveth not God and Heaven and Holiness above all the pleasures and interests of the flesh, is in a state of death. 4. It is certain that this Love to God and Holiness is not predominant, whose carnal Interest and lust hath ordinarily in the drift and tenor of his life, *more power* to draw him to the wilful committing of known sin, than the said Love of God and Heaven and Holiness have to keep him from it. For his servants men are whom they obey, whether it be sin unto death, or obedience unto righteousness. 5. Therefore the way to know whether sin be *mortified* or *mortal* is, 1. By feeling the true bent of the *will*, whether we *love* or *hate* it. 2. By observing the true bent and tenor of our lives, whether Gods Interest in us, or the contrary, be predominant when we are our selves, and are tempted to such sins. 6. He that will sin thus as oft as will stand with saving grace, shall never have the assurance of his sincerity; or the peace or comfort of a sound believer, till he repent and lead a better life. 7. He that in his sin retaineth the spirit of Adoption, or the Image of God, or habitual divine Love, hath also Habitual and Virtual Repentance for that very sin, before he actually Repenteth! Because he hath that Habitual Hatred of it, which will cause actual Repentance, when he is composed to act according to his predominant habits. 8. In the mean time the state of such a sinner is, neither to be unregenerate, Carnal, unholy as he was before Conversion, and so to lose all his Right to *Life*; nor yet to have so full a Right as if he had not sinned: But a bar is put in against his claim, which must be removed before his Right be full, and such as is ripe for present possession. 9. There are some sins which all men continue in while they live. As defect in the degrees of faith, hope, love, &c. vain thoughts, words, disorder, passions, &c. And these sins are not totally involuntary: Otherwise they were no sins, Yea, the Evil is prevalent in the will against the Good, so far as to commit those sins, though not so far as to vitiate the bent of heart or life. 10. There are some sins which none on earth do actually

Rom. 6. 16.

actually Repent of, *viz.* Thoſe that they *know not* to be ſins; and thoſe that they utterly *forget*, and thoſe faults which they are guilty of juſt at the time of dying. 11. In theſe caſes Virtual or Implicite or Habitual Repentance doth ſuffice to the preventing of damnation. As alſo a *Will* to have *lived perfectly* ſufficeth in the caſe (of continued imperfections.) 12. Things work not on the *Will* as they are in themſelves, but as they are *apprehended* by the underſtanding: And that which is apprehended to be either of *doubtful evil*, or but a *little ſin* and of *little danger*, will be much *leſs reſiſted*, and *ofter committed*, than ſins that are clearly apprehended to be great. Therefore where any ſort of *Lye* is apprehended thus as of *ſmall* or *doubtful evil*, it will be the *oftner committed*. 13. If this apprehenſion be *wrong* and come from the predominancy of a *carnal* or *ungodly heart*, which will not ſuffer the underſtanding to do its office, nor to take that to be evil which he would not leave, then both the *Judgment* and the *Lye* are *mortal* and not *mortified pardoned* ſins. 14. But if this miſapprehenſion of the underſtanding do come from *natural impotency*, or *unavoidable want* of *better information*, or only from the fault of a *vicious inclination*, which yet is *not predominant*, but is the remnant of a vice which is *mortified* in the main; then neither the errour nor the often lying, is a *mortal* but a *mortified* ſin. As for inſtance, If falſe Teachers (as the Jeſuits) ſhould perſwade a *juſtified perſon*, that a lye that hurteth no man, but is officious, is but a venial or no ſin, it is poſſible for ſuch a perſon often to commit it, though he err not altogether innocently. 15. Though it is true that all good Chriſtians ſhould not indulge the ſmalleſt ſin, and that true Grace will make a man willing to forſake the leaſt, yet certain experience telleth us, that ſome conſtant ſinning (afore-named) doth conſiſt with grace in all that have it upon earth; And therefore that *Leſſer ſins* (as *thoughts*, *paſſions*) are not reſiſted ſo much as *greater* be, and therefore that they are more *indulged* and *favoured*, or elſe they would not be *committed*. No good men riſe up with ſo great and conſtant watchfulneſs, againſt an idle thought or word, or a diſorder in prayer, *&c.* as they do againſt a heinous ſin.

Rom. 7. 20, 21, 22, 23.

He that would have this and all ſuch Caſes reſolved in a *word*, and not be put on trying the Caſe by all theſe *diſtinctions*, muſt take another Caſuiſt, or rather a Deceiver inſtead of a Reſolver; For I cannot otherwiſe reſolve him.

Queſt. 2. *Is it not contrary to the light of Nature, to ſuffer* e. g. *a Parent, a King, my Self, my Country, rather to be deſtroyed, than to ſave them by a harmleſs lie?*

Anſw. No: Becauſe, 1. Particular good muſt give place to common. And if once a Lie may paſs for Lawful in caſes where it ſeemeth to be good, it will overthrow humane converſe, and debauch mans nature and the world.

2. And if one *evil* may be made a means for good, it will infer that others may be ſo too, and ſo will confound good and evil, and leave vicious man to take all for good which he thinks will do good. That is not to be called a *harmleſs* Lie, which is ſimply evil, being againſt the Law of God, againſt the order of nature, the uſe of humane faculties, and the intereſt and converſe of the ſociable world.

3. The error of the objectors chiefly conſiſteth in thinking that nothing is further hurtful and morally evil than as it doth hurt to ſome men in corporal reſpects. Whereas that is evil, which is againſt the univerſal Rule of Rectitude, againſt the will of God, and againſt the nature and perfection of the agent, much more if it alſo tend to the hurt of other mens ſouls, by giving them an example of ſinning.

4. And though there may ſometimes be ſome humane probability of ſuch a thing, yet there is no certainty that ever it will ſo fall out, that a Lye ſhall ſave the Life of King, Parent or your ſelves. For God can open the eyes of that enemy whom you think to blind by a lye, and cauſe him to know all the truth, and ſo take away that Life which you thought thus to have ſaved.

5. And there are lawful means enough to ſave your lives when it is beſt for you to ſave them. That is, Obey God, and truſt him with your lives, and he can ſave them without a lye if it be beſt: And if it be not, it ſhould not be deſired.

6. And if men did not erroneouſly over-value life, they would not think that a Lye were neceſſary for it. When it is not *neceſſary* to *Live*, it is not neceſſary to *Lye for Life*. But thus one ſin brings on another: when carnal men over value *Life* it ſelf and ſet more by it than by the fruition of God in the Glory of Heaven, they muſt needs then over-value any means which ſeemeth neceſſary to preſerve it. See *Job* 13. 7, 8, 9, 10. *Prov.* 13. 17. *Rom.* 6. 15. & 3. 7, 8, 9. *Pſal.* 5. 7. *Hoſ.* 4. 2 *Joh.* 8. 44. *Rev.* 21. 27. & 22. 15. *Col.* 3. 9. 1 *Joh.* 2. 21.

7. Yet as to the degree of evil in the ſin I eaſily grant (with *Auguſtine Enchirid.*) that *Multum intereſt quo animo & de quibus quiſque mentiatur: Non enim ita peccat qui conſulendi, quomodo ille qui nocendi voluntate mentitur: nec tantum nocet qui viatorem mentiendo in adverſum iter mittit, quantum is qui viam vitæ mendacio fallente depravat.*

Object. *Are not the Midwives rewarded by God for ſaving the Iſraelitiſh children by a lie?* *Object.*

Anſw. I need not ſay with *Auſtin*, *The fact was rewarded, and the Lie pardoned*; For there is no ſuch thing as a lie found in them. Who can doubt but that God ſhould ſtrengthen the Iſraelitiſh women to be delivered without the Midwives: And who can doubt but when the Midwives had made known the Kings murderous command, that the women would delay to ſend for the Midwives till (by the help of each other) the Children were ſecured? Which yet is imputed to the Midwives, becauſe they confederated with them, and delayed to that end. So that here is a diſſembling and concealing part of the truth, but here is no lie that can be proved. *Anſw.*

Object. *But* Heb. 11. 31. & Jam. 2. Rahab *is ſaid to be juſtified by faith and works, when ſhe ſaved the Spies by a lie.* *Object.*

Anſw. It is uncertain whether it was a lie, or only an equivocation, and whether her words were not true of ſome other men that had been her gueſts. But ſuppoſe them a lie (as is moſt like) the Scripture no more juſtifieth her lie then her having been an harlot. It is her believing in the God of *Iſrael*, whoſe works ſhe mentioned, that ſhe is commended for, together with the ſaving of the Spies with the hazard of her own life. And it is no wonder if ſuch a woman in *Jericho* had not yet learned the ſinfulneſs of ſuch a lie as that. *Anſw.*

Object. *But at leaſt it could be no mortal ſin, becauſe,* Heb. 11. 31. & Jam. 2. *ſay ſhe was juſtified.* *Object.*

Anſw. It was no mortal ſin in her (that is, a ſin which proveth one in a ſtate of death) becauſe it had not thoſe evils that make ſin mortal: But a lie in one that doth it knowingly, for want of ſuch a predominancy of the authority and Love of God in the ſoul, as ſhould prevail againſt the contrary motives, habitual, is a mortal ſin, of an ungodly perſon. It is pernicious falſhood and ſoul deluſion in thoſe Teachers, that make poor ſinners think that it is the ſmalneſs of the outward act or hurt of ſin alone, that will prove it to be, as they call it, *Venial*, or mortified, and not mortal.

Queſt. 3. *Is deceit by Action Lawful, which ſeemeth* *Queſt.* 3.

eth a Practical lie? And how ſhall we interpret Chriſts making as if he would have gone farther. Luke 24. 28. *and* Davids *feigning himſelf mad, and common ſtratagems in war, and doing things purpoſely to deceive another?*

Anſw. *Anſw.* 1. I have before proved that *all Deceiving* another is not a ſin, but ſome may be a *duty*: As a Phyſician may deceive a Patient to get down a medicine to ſave his life, ſo he do it not by a lie.

2. Chriſts ſeeming to go farther was no other, than a lawful concealment or diſſimulation of his purpoſe, to occaſion their importunity: For *all diſſimulation* is not evil, though lying be. And the ſame may be ſaid of lawful ſtratagems as ſuch.

3. *David*'s caſe was not ſinful as it was meer *diſſimulation* to deceive others for his eſcape. But whether it was not a ſinful diſtruſt of God, and a diſſimulation by too unmanly a way, I am not able to ſay, unleſs I had known more of the circumſtances.

Queſt. 4. Queſt. 4. *Is it lawful to tempt a child or ſervant to lie, meerly to try them?*

Anſw. *Anſw.* It is not lawful to do it without ſufficient cauſe, nor at any time to do that which *inviteth* them to lie, or giveth any countenance to the ſin, as Satan and bad men uſe to tempt men to ſin by commending it, or extenuating it. But to lay an occaſion before them barely to try them (as to lay mony or wine or other things in their way, to know whether they are thieves or addicted to drink, that we may the better know how to cure them: and ſo to try their veracity) is not unlawful. For, 1. The ſin is virtually committed when there is a *Will* to commit it, though there ſhould be no temptation or opportunity. 2. We do nothing which is either a commendation of the ſin, or a perſwading to it, nor any true cauſe either Phyſical or Moral; but only an *occaſion*. 3. God himſelf who is more contrary to ſin than any creature, doth thus by tryal, adminiſter ſuch occaſions of ſin to men that are vitiouſly diſpoſed, as he knoweth they will take. And his common mercies are ſuch occaſions. 4. God hath no where forbidden this to us: We may not do evil that good may come by it: but we may do good when we know evil will come of it by mens vice. 5. It may be a needful means to the cure of that ſin, which we cannot know till it be thus detected.

Queſt. 5. Q. 5. *Is all equivocation unlawful?*

Anſw. *Anſw.* There is an *equivocating* which is really Lying; As when we forſake the uſual or juſt ſenſe of a word, and uſe it in an alien unuſual ſenſe, which we know will not be underſtood, and this to deceive ſuch as we are bound not to deceive.

But there is a uſe of equivocal words which is lawful and neceſſary: (For humane language hath few words which are not of divers ſignifications) As, 1. When our equivocal ſenſe is well underſtood by the hearers, and is not uſed to deceive them, but becauſe uſe hath made thoſe words to be fit; as all metaphors are equivocal, and yet may be uſed. 2. When the equivocal ſenſe is the moſt uſual or obvious, and if it be not underſtood, it is through the hearers fault or extraordinary dulneſs. 3. When a Robber, or uſurping Tyrant, or any cruel enemy that hath no authority to do it, ſhall ſeek to enſnare my life by queſtions, I may lawfully anſwer him in ſuch doubtful words as purpoſely are intended to deceive him, or leave him ignorant of my ſenſe, ſo be it they be not lies or falſe in the ordinary uſage of thoſe words. 4. And to ſuch a perſon I may anſwer doubtfully when it is apparent that it is a doubtful anſwer, and that I do it as profeſſing that I will anſwer him no more particularly nor plainly, but will conceal the reſt.

Queſt. 6. Queſt. 6. *Whether all mental reſervation be unlawful?*

Anſw. This needeth no other anſwer than the former. If the expreſſed words be a Lie, the mental reſervation will not make them juſtifiable as a truth. But if the expreſſed words of themſelves be true, then the mental reſervation may be lawful, when it is no more than a concealment of part of the truth in a caſe where we are not bound to reveal it. *Anſw.*

But of both theſe caſes I muſt refer the Reader to what I have ſaid about Vows, *Tom.* 3. *Chap.* 5. *Tit.* 2. without which he will not know my meaning.

Queſt. 7. *May Children, Servants or Subjects, in danger, uſe words which tend to hide their faults?* *Queſt.* 7.

Anſw. 1. When they are bound not to hide the fault, they may not: Which is, 1. When due obedience, or, 2. the greater good which will follow, require them to open it. *Anſw.*

2. When they are not bound to open it, they may hide it by juſt means, but not by Lies or any evil. In what caſes they may hide a fault by juſt means, I ſhall here ſay no more to.

Queſt. 8. *May I ſpeak that which I think is true, but am not ſure?* *Queſt.* 8.

Anſw. If you have a juſt call, you may ſay you think it is true; but not flatly that it is ſo. *Anſw.*

Queſt. 9. *May I believe and ſpeak that of another, by way of news, diſcourſe or character, which I hear reported by godly credible perſons, or by many?* *Queſt.* 9.

Anſw. 1. The main doubt is when you have a call to ſpeak it, which is anſwered after, *Tom.* 4. at large. *Anſw.*

2. You may not ſo eaſily believe and report *evil* of another as *good*.

3. You muſt not believe ill of an other any further than evidence doth conſtrain you: Yet you may believe it according to the degree of evidence or credibility, and make uſe of the report for juſt caution or for good; But not to defame another, upon uncertainty, or without a call.

4. The ſin of Receiving, and ſpreading falſe reports of others upon hearſay, is now ſo common among thoſe that do profeſs Sobriety and Religion, that all men ſhould take heed of it in all company, as they would do of the plague in an infectious time. And now it is ſo notorious that falſe news and ſlanders of others are ſo common, neither good mens words nor common fame, will allow you (or excuſe you) to *believe* or *report* any evil of another, till you are able to prove that it is your duty: But all Chriſtians ſhould joyn in Lamenting and reproving this common uncharitable ſin.

Tit. 4. *Special Directions againſt Idle talk, and Babling.*

§. 1. Direct. 1. *Underſtand well what is idle talk*: For many take that to be *vain* which is not, and many take not that to be vain which is. I ſhall therefore open this before I go any further. *Dir.* 1.

§. 2. The Judgment of infidels and impious men here are of little regard: 1. Some of them think *prayer* to be but *vain* words, becauſe God knoweth our wants and hearts, *Job* 22. 2, 3. and our ſervice is not profitable to him: As if he had bid us *ſeek him in vain*, Iſa. 45. 19. Theſe I have elſewhere confuted. 2. Others think frequent preaching vain, and ſay as the Infidels of *Paul*, Act. 17. 18. *What will this Babler ſay:* and as *Pharaoh*, Exod. 5. 9. *Let them not regard vain words:* But God ſaith, Deut. 32. 46, 47. *Set your hearts to all the words which I teſtifie among you ——— for it is not a vain thing for you, becauſe it is your life.* ——— 3. Some carnal wretches think all *vain* in Gods ſervice, which is ſpiritual, and which they underſtand not, or which is above the reach of a fleſhly mind. 4. And ſome think all vain in *Preaching, Conference, Writing* or *Prayer*, which is *long*. But Chriſt ſpake no vain words when he *prayed all night*, Luk. 6. 12. *What is not idle talk.* Job 21. 15. Mal. 3. 14. Job 34. 9. Heb. 13. 15.

Nor

Nor are we bid to pray in vain, when we are bid *pray continually*, *instantly* and *importunately*. 1 Thes. 5. 17. Act. 6. 4. Luk. 18. 1, 2. Nor did *Paul* speak idly when *he* preacht till *midnight*, Act. 20. Godliness is not vain *which is profitable to all things*, 1 Tim. 4. 8. Indeed as to their own salvation the wicked may make our *preaching vain*, but the word of God returneth not empty. The *oblations* of the disobedient are vain, *Isa.* 1. 13. and the *prayer of the wicked abominable to the Lord, but the prayer of the upright is his delight*, Prov. 15. 8. 4. Some think all preaching vain of that which they *know already*, whereas they have most need to hear of that, lest they condemn themselves by sinning against their knowledge. 2 *Pet.* 1. 12, 13. *Rom.* 14. 22. 6. Some think it vain if the same things be often preached on, or repeated (see *Phil.* 3. 1.) though yet they never received and obeyed them: Or if the same *words* be oft repeated in prayer, though it be not from emptiness or affectation but fervency: *Mark* 14. 39. *Psalm* 136. & 119. 7. Unbelivers think our boasting in God is vain, 2 *Kings* 18. 20. Isa. 49 4,5. 8. And some malicious adversaries charge it on Ministers as *Preaching* in vain, whenever the hearers are *not converted*: See *Heb.* 4. 2. *Gal.* 5. 2. & 3. 4. & 4. 11. *Isa.* 53. 1.

§. 3. On the other side many that are godly mistake in thinking, 1. That all talk is *vain* which is 1 King. 18. not of absolute necessity to some great use and end. 27. 2. And that all mirth and pleasant discourse is vain. Prov. 29. 9. Whereas the Holy Ghost saith, Prov. 17. 22. *A merry heart doth good like a medicine, but a broken spirit dryeth the bones*, Prov. 15. 13. *A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.* *Gen.* 26. 8. King *Abimelech* saw *Isaac* sporting with *Rebekah* his wife. *Laughing* (as the Hebrew is) or *playing* (as the Chaldee, and Samaritan, and Sept.) or *jesting* (as the Syriack, Arabick and Vulgar Latine.)

§. 4. Observe these qualifications, and your mirth and sporting talk will not be idle. 1. Let it be such and so much as is useful to maintain that *cheerfulness* of mind and alacrity of spirits, which is profitable to your *health* and *duty*: For if bodily *recreations* be lawful, then *tongue-recreations* are lawful when they are accommodate to their end. 2 Let your speech be Savoury, seasoned with Salt, and not corrupt and rotten Communication. Jest not with filthiness or sin. 3. Let it be harmless to others. Make not your selves merry with the Sins or Miseries of other Men. Jest not to their wrong. 4 Let it be *seasonable*, and not when another frame of mind is more convenient, nor when graver or weightier discourse should take place. 5. Let it be moderate and not excessive, either wasting time in vain, or tending to habituate the mind of the speakers or hearers to levity, or to estrange them from things that should be preferred. 6. See that all your mirth and speech be sanctified by a *holy end*; that your intent in all be to whet your spirits, and cheer up and fit your selves for the service of God, as you do in eating and drinking and all other things. 7. And mix (with cautelous reverence) some serious things, that the end and use be not forgotten, and your mirth may not be altogether as empty and fruitless as that of the unsanctified is. Sporting, pleasant, and recreating talk is *not vain* but lawful upon these conditions. 8. Still remembring that the most holy and profitaJam. 5. 13. ble discourse must be most pleasant to us, and we must Is any merry? Let him sing Psalms not through a weariness of it, divert to *carnal mirth*, as *more desirable*, but only use *natural honest mirth* as a necessary concomitant to exhilarate the spirits.

§. 5. *Idle* or *vain* words then, are such as are *unprofitable* and tend not to *do good*. I here forbear to speak of those *Idle words* which are also *worse* than *vain*, as mentioned before among the sins of the tongue. *Idle words* are, 1. Either *simply* such which tend to *no good* at all. 2. Or *comparatively such*; which are about some *small* or inconsiderable good; (or non quod juste non sufficit, aut utrest one the other) when you should be speaking of greater things. The litaris ca former sort are *always idle*, and therefore *always* vet. Gregor. Moral. *sinful*: The latter sort are sometimes lawful in themselves, that is, when great matters are not to be talked of: In its season it is lawful to speak about the saving of a penny, or a point, or a pin: But out of season, when greater matters are in hand, this is but idle sinful talk.

What is idle talk? The sorts of it.

§. 6. Also there is a great deal of difference between now and then an *Idle word*, and a *babling prating* custom, by which it becometh the daily practice of some loose tongued persons, so that the greater part of the words of all their lives are meerly vain.

§. 7. The particular kinds of *Idle talk* are scarce to be numbred. Some of them are these.

§. 7. 1. When the tongue is like a vagrant beggar or masterless dog that is never in the way, and never *out of the way*, being left to talk at random about any unprofitable matter that comes before it: And such will never want matter to talk of: every thing they see or hear is the subject of their chat: And one word begetteth occasion and matter for another, without end.

§. 8. 2. Another sort of *idle talk* is the *vain* 1 Cor. 3. 20. Rom. 1. 21. discourses (by word or writing) of some learned men, in which they bestow an excessive multitude of words about some small impertinent thing; not to edifie, but to shew their wit; which *Seneca* reprehends at large.

§. 9. 3. Another sort of *idle talk* is *vain* and immoderate Disputings, about the smaller circumstances of Religion, or frequent discourses about such unedifying things while greater matter should be talkt of, Tit. 3. 9. *But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the Law, for they are unprofitable and vain.* 1 Tim. 1. 5, 6, 7. *Now the end of the Commandment is charity, out of a pure heart, and of a good Conſcience, and of faith unfeigned; from which ſome having ſwerved, have turned aſide unto vain jangling, deſiring to be teachers of the Law, underſtanding neither what they ſay, nor whereof they affirm.* 1 Tim. 6. 20. *O* Timothy, *keep that which is committed to thy truſt, avoiding profane and vain babblings, and oppoſition of ſciences falſly ſo called, which ſome profeſſing have erred concerning the faith.* 2 Tim. 2. 16. *But ſhun prophane and vain babblings, for they will increaſe unto more ungodlineſs.* Tit. 1. 10, 11. *There are many unruly and vain talkers*——&c.

§. 10. 4. Another sort of *Idle talk*, is the using of a *needless multitude* of *words*, even *about* that which is *good* and *necessary* in it self, but might better be opened in a briefer manner. Even in *preaching* or *praying* words may be *vain*; which is when they are not suited to the *matter* and the *hearers*: For you must note that the same words are *necessary to one sort* of *hearers*, which are *vain* as to *another sort*. And therefore as Ministers must take heed that they suit their *manner* of speech to their auditors, so *hearers* must take heed lest they censoriously and rashly call that *vain* which is unnecessary to them, or such as they; There may be present many ignorant persons that the preacher is better acquainted with than you: And the ignorant lose that which is concisely uttered; They must have it at large, in many words, and oft repeated, or else they *understand* it not, or remember not that which they understand. But yet a real excess of words even about *holy things* must be avoided. Eccles. 5. 23. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in Heaven,*

Job 35. 16. Saith *Huge*, there is a time when *nothing*, and a time when *something* should be spoken; but never a time when *All* should be spoken.

ven, and thou upon earth; therefore let thy words be few: For a dream cometh through the multitude of business, and a fools voice is known by the multitude of words. Two causes of *idle words* in *prayer* must be avoided: 1. *Emptiness* and *rashness*. 2. *Affectation*: That is, 1. *Affectation* to *words*, as if you should be heard for saying so many words over and over, (as the Papists in their *Jesus Psalter* say over the name *Jesu* nine times together, and those nine times, fifteen times over, besides all their repetitions of it, in the petitions themselves between. So in the Titles of the B. Virgin, in her Litany, *p.* 525.) *Hypocrites* in all ages and Religions have the same trifling way of devotion; as Christ sheweth of the very Heathen that used this way: Matth. 6. 7. *But when ye pray use not vain repetitions, as the Heathens do, for they think they shall be heard for their much speaking: Be ye not therefore like unto them.* 2. There is an *Affectation* of *length* that causeth *idle words* in *prayer*: When men think that it is for the honour of their parts to spend so *much time*, and speak so *long* together, or when their superstitious consciences in secret tye them to hold on so *long*, and have not *matter* or *affection* answerable to fill up the time, no marvel if it be filled up with words that are too much guilty of vanity.

The *Spartans* banished an Orator for saying, He could speak all day of any *subject*. *Erasm.*

See the Manuel of Prayers Printed at *Antwerp.* 1658. *pag.* 507.

§. 11. 5. Another kind of *Idle talk* is that which is purposely contrived to humour idle fancies, and recreate vitious minds, and pass away mens precious time: Such are abundance of Love-books, Romances, Plays and Play-books; volumes of Vanity, and hours full of studied vanity (and worse): And such is much of the talk of feigned fools and jesters: Vices which I can hardly express so odious as I apprehend them.

§. 12. 6. Another sort is a custom of *inordinate jesting*: This vein or disposition is so strong in some, that when they have a list to vent a jest, they cannot hold, but out it must come whatever it cost, and be it never so frivolous and vain. *Eph.* 5. 4.

§. 13. 7. Another sort is *foolish talk*, that hath not wit enough to make it edifying. *Eph.* 5. 4. And among *Idle talkers* how much of it is *foolish!* How weary would it make a man to hear the talk of many babblers? How insipid is it? How sottish? Like the talk of a mad man, or a drunken man, or a man in his sleep: It's far pleasanter not only to hear a bird chirp, but a swine grunt, than to hear much of their discourse. See *Prov.* 10. 14. & 12. 11. & 28. 19 1 *Pet.* 2. 15. *Prov.* 15 2, 14.

Use 2. The Aggravations of it.

§. 14. Direct. 2. *Understand also the aggravations of idle words, which of them are the greatest sins, that they may be most carefully avoided.* Tho' all *idle words* are sins, yet all are not equally sinful: The worst are such as these that follow.

Megabyzus a great Persian Lord, was told by *Anell.* that while he was silent they reverenced him for his gold and rich attire, but when he talkt of what he understood not, the boys in the shop laughed at him. *Plutarch de Tranquil. Ani. pag.* 154.

§. 15. 1. When *Idle words are frequent*, multiplied, and made their common talk and custom: which is the case of *some men*, but of *abundance* of *loquacious women*, whose natural disposition inclineth them thereto. One that hath but little wit, and much self conceitedness, and passion, will have a *torrent* of *words* for a *drop* of *sense*: If they meet but with a person so patient and idle as to give them the hearing: they will fit a whole hour together with you, yea many hours, to tell you first how the affairs go between them and their husbands or children or servants; and then talk of their cattle, house, or land; and then tell you of news, and enter into a long discourse of other matters when they understand not, nor have any thing to do with: and next they talk of the weather; and then of the market, what's cheap and what's dear; and then they tell you what *this body* said to them, and what the *other body* said, and then they tell you a story of the old times, and how the world is changed, and how much better the former times were than these: then they tell you what wrong such a one did them, and what he said of them, and how bad this or that man is, and what they said or did amiss; and what the report of the country is of such and such; then they tell you what cloaths such a one wears, and how fine and gallant such a one is, and who keepeth a good house, and who is niggardly and sparing: Then they tell you what meat was at such and such a table or feast; and if they be at meat, they have something to say about every dish, and every sort of meat or drink; especially news takes up much of their discourse: And it's well if in all this, the Sermon of the Preacher or his Prayer, or his Life, be not brought in to fill up the empty places of the discourse; and it may be the *KING* and his Council, and his Laws, and his doings shall be defiled by these Parrots unreverent prattlings, as well as meaner things and persons: So that as *Theophrastus* saith, *He that would not fall in to a feavor, let him run from them in all the haste he can:* I should rather think it would cast one into the *scurvy*, if *wearisness* be so great a symptom of it as they say. He that hath nothing to do *in this world*, nor nothing to do *for the world to come*; and that hath no use for his *time*, or *wit*, or *tongue*, or *hands*, but waketh as he sleepeth, and liveth as he must lye when he is dead; he that hath neither master, work, nor wages, but thinks he is made to see leaves wag or hear flies buzze, let him choose such a companion, and let him sit and hear such people chat. For my part, I can easilier endure to have them call me *morose*, or *proud*, or *uncivil*, or *any thing*; nay I had rather be digging, or plowing, or ridding chanels, than endure the tediousness of their discourses. *Dionysius* sent one to be put to death, for finding fault with his poetry; but called him again to try him once more: and the man rose up in the midst of his recitation, saying, *Come, let me go to the Gibbet*, as choosing to dye rather than to be so wearied: I am not *so impatient*; but I should be glad if I could *sleep well* while I am tyed to such company. And if I had one to send to schoole that were sick of the *talking evil*, the *morbus loquendi*, I would give (as *Isocrates* required) a double pay to the Schoolmaster willingly, one part for teaching him *to hold his tongue*, and the other half for teaching him to *speak*. I should think many such men and women *half cured*, if they were *half as weary of speaking*, as I am of *hearing* them. He that lets such twarling Swallows build in his chimney, may look to have his pottage savor of their dung. Nay though they may have some learning and goodness to season their discourse, their *too much* loquacity will make ones stomach turn against it; and the surfeit may make some queazy stomachs distaste even the more *wholesome* food. *Pompey* was so weary of *Tully*'s talkativeness that he wisht he had been on *Cæsars* side, *for then he would have feared me* (saith he) *whereas now his familiarity wearieth me.*

See Ezek. 33. 30. *Sollius Apollinar. Sidon.* in his discription of K. *Theodoricus* saith that at his feasts, *Maximum tunc pondus in verbis est: quippe quum illic aut nulla narrantur aut seria.*

Difficile est cum *iis durare qui neque otii neque negotii tempora distinguere norunt.* Theophrastus.

Omne supervacuum pleno de pectore manat.

§. 16. 2. It is an aggravation of the sin of *loquacity* and *idle talk*, when it is done in a proud self-conceitedness of your own wit, with an unmannerly contempt of others. This is the case of abundance that have not the manners or patience to stay till another man hath done his speech: They think others *so long* that their *list* will not hold till they come to end: Yea many pretended learned men and disputants have this disease, that without any shame, or respect to order, or their own reputation, they are in such *haste* to answer, and talk themselves, that they cut off the speech of others in the midst, as if they should say, *Hold your tongue*, and *let me speak that am wiser*; and their excuse is *You are so long that I shall forget half before you come to the end.* But if it be in a Disputation or about great matters, it is usually much more to the advantage of the truth and hearers, to speak all that necessarily must be considered together, in a

continued ſpeech: For the parts of truth have ſuch a dependance one upon another, like the members of a body, or the wheels of a watch, that they are not underſtood diſjunctly, half the ſenſe of them being reſpective to the other parts: Therefore to deliver it (in ſuch caſes) by fragments, and chopping of words, and frequent interruptions one of another, is to chat or contend and not to open the truth with the clearneſs and gravity as it requireth. Theſe therefore that accuſe others of ſpeaking too long, to excuſe their uncivil interruptions; may take their anſwer from *Auguſtine*, *Abſit ut multiloquium deputem quando neceſſaria dicuntur, quantalibet ſermonum multitudine ars prolixitate dicantur.* The huge volumes of *Auguſtine*, *Chryſoſtom*, *Suarez*, *Calvin*, yea *Toſtatus* himſelf, are ſeldom accuſed of *idle words*. If you depute to each their equal ſhare of time, a compoſed diſcourſe is fitter and ſpareth time better, than interrupting altercations and exchange of words: And if your memory cannot hold all that's ſaid, either take notes, or crave the help of ſome repetition, or anſwer the part which you do remember.

§. 17. 3. *Idle talk* is worſt when it is about *Holy things*, and tendeth to profane them: When men unreverently babble about the Scriptures, or controverſies of Religion: Or when by fluent tongues men deſign the increaſe of ſome faction, or propogating ſome error, or the ſetting forth their parts. Saith *Hierom (ad Nepot.) Verba volvere & apud imperitum vulgus admirationem ſui facere, indoctorum hominum eſt: Nihil tam facile quam vilem plebem & indoctam, volubilitate linguæ decipere, quæ quicquid non intelligit, plus miratur. Profane* loquacity is the worſt kind of loquacity.

§. 18. 4. *Idle words* are the greater ſin when they are *magnified* and *juſtified*, and taken to be *lawful*, if not ſome *excellent* thing. As ſome unhappy Scholars that ſpend whole days and months about ſome trival unneceſſary ſtudies, while *Chriſt* the *wiſdom of God*, (or the ſubject of Divine Philoſophy) is neglected: He that heareth ſome of their ſuppoſed critical curioſities, would ſay with *Paul*, 1 Cor. 3. 20. *The Lord knoweth the thoughts of the wiſe that they are vain*: And if he compare their *lives* with their *ſtudies*, perhaps he will remember Rom. 1. 21. *They became vain in their imaginations: Their fooliſh hearts were darkened, and profeſſing themſelves wiſe, they became fools.* Col. 2. 8.

§. 19. 5. *Idle words* are an *aggravated ſin*, when they are *ſtudied*, and *pompouſly* ſet forth at great labour and coſt, as a matter to be gloried in: As in Plays and Romances: Worſe than Tobaco-houſes where men *ſell ſmoak*. The pleaſure, the love, the labour, the coſt, the time, the deceit, the temptation, the impenitency are the great aggravations of this ſin.

Dir. 3. The ſinfulneſs of much idle talk.

§ 20. Direct. 3. *Underſtand* and *conſider* the *miſchief* of the *ſin* of *babling idle talk*. For the common cauſe of it is, that men take it to be ſo ſmall a ſin, that they think there is no danger in it; and therefore they fear it no more than a ſcratcht finger.

§. 21. 1. (Beſides the *general evil* mentioned *Tit.* 1. *Direct.* 1.) conſider that *much idle talk* is a *multitude of ſins*. Though *one idle word* were never ſo ſmall a ſin, yet when it cometh to hundreds and thouſands, and is your daily hourly cuſtom, all ſet together cannot be ſmall. Many thouſand pence, is more than *one ſhilling* or *pound*. And your frequent cuſtome of idle talk, may amount to a greater ſinfulneſs, than *Noah's* once drunkenneſs, or *David's* once adultery, or *Peter's* once denying Chriſt. If a ſwearer ſhould ſwear as oft, or a lyar lye as oft, or a Thief ſteal as oft, as many women (and men too) ſpeak idly, what Monſters ſhould we take them for?

§. 22. 2. *Idle talk excludeth all the good diſcourſe*, and *edifying ſpeech* that ſhould have been uſed all that time: we have many greater uſes for our tongues: You have your buſineſs to talk of, and your God, and your ſouls, and your duties, and your ſins, and the life to come to talk of! O how many great and neceſſary things! And will you ſhut out all this edifying ſpeech, by your idle chat? Will you hinder others as well as your ſelves? Col. 3. 16. Ephes. 4. 29. Pſ. 119. 1.

§. 23. 3. *Idle talk is a ſinful conſumer of time*: You have greater buſineſs to ſpend your hours in: If you ſaw what a world you are ready to go to, and ſaw how near you are to it, you would think your ſelves that you had greater buſineſs than idle chat, to ſpend your time in. Do you know what you loſe in loſing all thoſe hours?

§. 24. 4. *Idle talk corrupts the hearers minds, and tendeth to make them light, and vain, and empty*, even as *good diſcourſe* doth tend to make them good. Why do you talk to others, but to communicate your *ſenſe* and *affections* to them by your *words*? And for all that many take it for a *little ſin*, I am ſure it is not a *little hurt* that it doth. If men were not uſed to be entertained with ſo much vain diſcourſe, they could not tell how to keep better things from their minds or mouths: nor would their *thoughts* be ſo habituated to vanity; nor would they make ſuch *returns* of idle words; whereas one vain diſcourſe begets another, and it is a multiplying and very infectious ſin.

§. 25. 5. As your *tongues* are miſ-employed, ſo your *wits* and *minds* are *diſhonoured* by *vain talk*. Even *good words* will grow contemptible when they are too cheap and common. A Fidler at the door goes but for a Rogue, though Muſick and Muſicians be honoured: Whoever took a talkative Babler for a wiſe man? He that is *Logophilus* is ſeldome *Philologus* much leſs *Philoſophus*. As *Demoſthenes* ſaid to a Prater, *If thou kneweſt more, thou would ſay leſs*. They ſeldome go for men of *action* and virtue that talk much: They that *ſay* much, uſually *do little*: Women, and Children, and old folks, are commonly the greateſt talkers: (I may add, *mad folks*). *Livy* noteth, that Souldiers that prate and brag much ſeldom fight well: And *Eraſmus* noteth, that *Children that quickly learn to ſpeak, are long in learning to go*. It is not the barking Cur that biteth. Let it be the honour of a Parrot to *ſpeak much*, but of a *man to ſpeak wiſely*. The mobility of their *tongues* (an honour common to an Aſpen leaf) is all their honour, that can *multis verbis pauca dicere*, ſay a little in a great many words; but *multa paucis, much in few words*, is the character of the wiſe, unleſs when the quality of the auditors prohibiteth it: And *qui ſunt in dicendo breviſſimi*, if the auditors can bear it, ſhall be accounted the beſt ſpeakers. I am not of his mind that ſaid, *He oft repented ſpeaking*, but *never repented ſilence*: But, except they be Miniſters, few men have *ſo much* cauſe to repent of ſilence as of ſpeech. *Non quam multa, ſed non bene*, muſt be the Chriſtians care. As one ſaid of Philoſophy, I may much more ſay of Religion, that *tho' an Orators excellency appeareth only in ſpeaking, yet the Philoſophers (*and the *Chriſtians appeareth as much in ſilence.)* Eccleſ. 5. 3, 7. Eccleſ. 10. 12, 13. Eccleſ 10. 14. Pſal. 37. 30. Prov. 17. 27, 28. & 10. 20. & 12. 18. & 10. 19. & 18. 4, 5. 6. & 21. 23.

§. 26. 6. *Where there is much idle talk, there will be much ſinful talk*, Prov. 10. 19. *In the multitude of words there wants not ſin; but he that refraineth his lips is wiſe.* There are lyes, or backbitings, or medling with other folks matters, or ſcurrilous jeaſts, if not many ſuch ſins that go along with a courſe of idle talk: It is the *vehicle* in which the Devil giveth his moſt *poyſonous* draughts. Saith *Lipſius, It is given to Praters, Non multa tantum ſed male; to ſpeak ill, as well as to ſpeak much.*

§. 27. 7. *Vain words hinder your own edification*: Who knoweth if you would hold your tongues, but Prov. 24. 8, 9.

some one would speak wiselier, that might do you good?

§. 28. 8. And *you weary the hearers* (unless they are strangely patient) when you intend to please them (or else you might as well talk all that by your self): It is scarce manners for them, unless you be much their inferiors, to *tell you* they are aweary to hear you, and to intreat you to hold your tongues: But you little know how oft they *think* so: I judge of others by my self: I flye from a talkative person, as from a Bed that hath Fleas or Lice: I would shut my doors against them, as I stop my Windows against the Wind and Cold in Winter? How glad am I when they have done? and gladder when they are gone? Make not your selves a burden to your company or friends, by the troublesome noise of an unwearied tongue.

§. 29. 9. *Many words are the common causes of contention*: Some word or other will fall that offendeth those that hear it; or else will be carried to those that are absent, and made the occasion of heart-burnings, rehearsals, brawls, or Law suits. There is no keeping quietness, peace and love, with talkative prattlers; at least not long.

§. 30. 10. Are you not sensible what *Pride* and *impudency* is in it, when you think your selves worthiest to speak? As if you should say, you are all children to me: Hold your tongues, and hear me speak? If you had Christian *Humility* and *Modesty*, you would *in honour prefer others before your selves*, Rom. 12. 10. You would think your selves *unworthiest* to speak (unless the contrary be very evident) and desire rather to hear and learn. As *Heroclitus* being asked, *Why he alone was silent* in the company, answered, *That you may talk*: So when you *talk* above your *parts*, it is as if you told the company, *I talk that all you may be silent*.

§. 31. 11. It is a *voluntary sin* and not *repented of*: For you may easily forbear it if you will; and you wilfully continue in it: And therefore impenitency is your danger.

§. 32. 12. Lastly, Consider how *unprofitable* a sin it is: And how little you have to hire you to commit it: What get you by it? Will you daily sin against God for nothing?

Dir. 4. Isa. 32. 4, 5, 6. Matth. 12. 34, 39. 2 Cor. 4. 13. Joh. 3. 11. 1 Joh. 4. 5. Prov. 16. 23. Psal. 40. 5. Cant. 7. 9.

§. 33. Direct. 4. *If you would not be idle talkers, see that your hearts be taken up with something that is good: And that your tongues be acquainted with, and accustomed to their proper work and duty*: An *empty head* and *heart* are the causes of empty, frothy, vain discourse. Conscience may tell you when your tongues run upon vanity, that at that time there is no sense of *sin* or *duty*, or the *presence of God* upon your hearts: No holy *Love*; no *Zeal* for God; but you are *asleep* to God and all that is good; and in this *sleep* you *moither* and *talk idly* of any that cometh into your mind. Also you make not conscience of *speaking* of that which is good, or else it would keep out vanity and evil. Remember what abundance of greater matters you have to talk of! You have the evil of sin, the multitude and subtilty of temptations, and the way of resisting them, to talk of: You have your faults to lament, your evidences to enquire after, your mercies thankfully to open, the *greatness* and *goodness* and all the attributes of God to praise: You have all the works of God to admire: Even all the creatures in the world to contemplate, and all Gods admirable Providences, and Government to observe: You have the mysterie of Redemption, the person, and office, and life, and miracles, and sufferings, and glory, and intercession, and reign of Christ to talk of: And all the secret sanctifying operations of the Holy Ghost; and all the Ordinances of God, and all the means of Grace, and all our duties to God and man, and all the holy Scripture; besides death and judgment, and Heaven, and Hell, and the concernments of the Church of God and the case of the persons you speak to, who may need your instruction, exhortation, admonition, reproof or comfort: And is not here work enough to employ your tongues, and keep them from idle talk? Make conscience of those duties commanded, Ephes. 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the use, of edifying, and may minister grace to the hearers, and grieve not the holy Spirit of God.* Ephes. 5. 18, 19. *Be not drunk with Wine wherein is excess, but be filled with the Spirit, speaking to your selves in Psalms and Hymns, and Spiritual Songs, singing and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.* 1 Pet. 4. 11. *If any man speak, let him speak as the Oracles of God.* Sinful *omission* of good discourse, is the cause of sinful *commission* of vanity. Specially when the heart it self is vain: For as a man *is*, so is he apt to speak. 1 John 4. 5. *They are of the world, therefore speak they of the world.* Isa. 32. 6. *For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisie, and to utter error against the Lord.*

Prov. 23. 16. Psal. 145. 6, 11, 12, 13, 21. Psal. 119 172. Psal. 49. 3. & 35. 28.

§. 34. Direct. 5. *Walk always with God as in his presence, and in the awe of his Laws and judgment, that conscience may be kept awake and tender.* You will be restrained from vain talk, if you perceive that God is hearing you, and if you remember that your tongue is under a Law, and that *for every idle word men shall give account in the day of judgment.* Mat. 12. 36, 37. and that by your *words you shall be justified or condemned*: If the Law of God were in your hearts, *Psal.* 40. 8. and *hidden* there, *Ps.* 119. 11. Your *heart* would be *fixed*, *Ps.* 57. 7. His word then would be the *rejoycing* of your *heart*, *Ps.* 119. 111. And your tongues would then be talking of judgment, *Ps.* 37. 30. A *tender conscience* will smart more with an *idle word*, than a *seared* senseless conscience with an Oath, or lye, or slander. For the *Fear of God is clean*, Psal. 19. 9. and by it *men depart from evil*, Prov. 16. 6. *Be thou therefore in the fear of the Lord all the day long*, Prov. 23. 17.

Dir. 5. Jer. 8. 6. Prov 6. 22, Psal 77. 12. & 105. 114. 149. 11.

§. 35. Direct. 6. *Avoid idleness, if you would avoid idle talk*: The drones of the Common-wealth that have nothing else to do, but visit, and compliment, and prate of other mens matters; and that can have while to sit whole hours together, upon no business, are they that are most guilty of idle chat. Idle *Gentlemen*, and *Beggars*, and idle *gossiping Women*, and *Old men* that are void of the fear of God, and *Children* that have no business to do, are they that can sit talking away their time to as little purpose, as if they had been all the time asleep. All idle persons swarm with the Vermine of idle *thoughts* and *words*.

Dir. 6. 1 Tim. 6. 13. 1 Pet. 4. 15.

§. 36. Direct. 7. *If you would avoid idle talk, avoid idle talkative companions: Or if you cannot avoid them, answer them not, but let them talk alone,* unless it be to reprehend them, or turn them to more profitable talk. For when you *hear vanity*, it will incline you to speak vanity: And these ungodly persons *speak every one vanity to his neighbour*, as if their *tongues* were so their own, that no Lord *might* control them, Psal. 12. 1, 2, 3, 5, 6. The Philosopher could say, *That which you would not hear, do not speak; and that which you would not speak, do not hear.* Most are like Parrots that will *oftest* speak the words which they *oftest hear*. How hard is it to avoid *idle talk* amongst *idle talkers*? One vain word draws on another, and there is no end.

Dir. 7. Garrulo non respondere convitium est.

§. 37. Direct. 8. *Avoid vain works, if you would avoid vain words.* For a man that engageth himself in vain employment, doth lose all the words as vain,

Dir. 8.

vain, which he uſeth about that employment. What a life then do they live, that have an unlawful *Calling*? When their very *buſineſs* and Trade is ſin, the adjuncts, the words about it, muſt be ſin, and ſo all their lives are a continued ſin: I had rather therefore be the baſeſt drudge, than one of theſe men: Eſpecially Stage-players ſhould think of this: And thoſe that ſpend whole hours, yea, half days, if not nights, in *gaming*, or vain, and ſinful ſports, what abundance of idle words do they uſe about them: Every caſt of the Dice, and every Card they play, hath an idle word; ſo that a ſober man would be a weary and aſhamed to hear them.

Dir. 9. §. 38. Direct. 9. *Plunge not your ſelves into exceſs of worldly buſineſs, as ſome do, that undertake more without neceſſity, than they can diſcharge:* For ſuch neceſſitate a variety of thoughts and words: And all that are ſpent in ſerving them in thoſe their vain employments, are vain; though the work for the matter of it be not vain.

Dir. 10. §. 39. Direct. 10. *Let not a vicious mind make that ſeem neceſſary or convenient which is vain.* Carnal hearts that are acquainted with no better things, think nothing vain, that pleaſeth their ſenſual inclinations, or which their carnal intereſt doth require. A man-pleaſer thinketh Civility obligeth him to obſerve his unneceſſary viſits and complements, and to anſwer idle talkers, and not ſit ſilent by them, nor contradict them: And ſo it muſt be a point of good manners to break the Law of God: And as they think it uncivil not to pledge every drinker in his healths, ſo not to anſwer every twatler in his talk.

Dir. 11. §. 40. Direct. 11. *Take heed of a Proud ſelf-conceited mind that thinks too well of your own diſcourſe:* Get but *Humility*, and you will rather chooſe to *hear*, than to ſpeak. But when all your fancies and impertinences ſeem ſome excellent matters to you, then you are with Child till you are delivered of them, and then all muſt reverence and ſilently attend your *pride* and *folly*; or be taken as neglecters of you for diſregarding it.

Dir. 12. §. 41. Direct. 12. *Avoid Paſſion and paſſionate companions*: For *paſſion* is *talkative*, and will not be chekct, but reſiſteth the reſtraint of reaſon, and multiplieth *words* that are worſe than vain?

Prov. 14. 17. 15. 18. Eccleſ. 7. 8, 9.

Dir. 13. §. 42. Direct. 13. *Take heed of an inordinate jeaſting vein:* For it habituateth the mind to fooliſh levity, and knows no bounds, and breeds idle words, as thick as putrified fleſh breeds Vermine: And it is the greater ſin, becauſe it is *ordinary*, and with a certain pleaſure and pride, and glorying in vanity, and ſinful levity and folly.

Eccl. 2. 2. Eccl. 7. 6. Eph. 5. 4.

Dir. 14. §. 43. Direct. 14. *Underſtand particularly what ſervice you have to do for God or men in every company you come in, and ſo fit your words to the preſent duty and company.* For thoſe words are *vain* and inconvenient in *one company* that are *neceſſary* or *convenient* in another. If you be to converſe with the ignorant and ungodly, turn your diſcourſe into a compaſſionate way of inſtruction or exhortation. If with men wiſer and better than your ſelves, enquire and learn of them, and draw that from them which may edifie you.

Prov. 22. 17. Pr. 12. 18. & 13. 20. & 15. 2, 7, 31.

Dir. 15. §. 44. Direct. 15. *Affect not an unneceſſary curioſity of ſpeech, but take thoſe for the fitteſt words, which are ſuited to the Matter, and to thy Heart, and to the Hearers?* Otherwiſe your ſpeech will be *ſtudiedly and affectedly* vain: And you will *glory* in that as *elegant*, which is your *ſhame*: *Hypocritical words* that come not from the heart, are *dead* and corrupt, and are but the *Image* of true ſpeech, as wanting that verity and ſignificancy of the *mind* which is their life. *Words are* like *Laws*, that are valued by the *Authority*, and *Matter*, and *End*, more than by the curioſity and elegancy: Or like *money*, that is valued by the *Anthority*, *Metal* and *Weight*, and not by the curioſity of its Sculpture, Imagery, or matter. All that is *counterfeit*, tho' *curious, is vain.*

You will elſe be but *ingenioſi nugatores*, as one called him that wrote a great Book on a little matter.

§. 45. Direct. 16. *Suppoſe you had written down the idle words of a day* (your *own* or any other prattlers,) *and read them over all at night!* Would you not be aſhamed of ſuch a Volume of *Vanity* and *Confuſion*? O what a Book it would be, that one ſhould thus write from the mouth of *idle talkers*? What a ſhame would it be to humane nature? It would tempt ſome to queſtion, whether *man* be a *reaſonable creature*, or whether *all be ſo*, at leaſt? Remember then, that all is recorded by *God* and *Conſcience*: And all this hodgepodge of vanity muſt be reviewed and anſwered for.

Dir. 16.

§. 46. The reſt that is neceſſary for Direction againſt *Idle words*, you may find *Chap.* 5. *Part.* 2. in the *Government of the Thoughts* (and in my Book of *Self denyal.*) In a word, (for I muſt not commit the fault which I am reproving) account not a courſe of idle talk for a ſmall ſin. Never ſuffer ſo looſe and ſlippery a member as your tongue to be *unguarded*; and never ſpeak that, of which you dare not ſay, as Pſal. 19. 14. *Let the words of my mouth, and the meditations of my heart, be now and always acceptable in thy ſight, O Lord my ſtrength and my Redeemer.*

§. 47. But eſpecially above others, theſe perſons ſhould watch againſt *vain words*: 1. *Preachers* who are doubly ſanctified perſons, and whoſe tongues being conſecrated to God, muſt not be ſacrilegiouſly alienated to vanity: Which is worſe than ſacrilegious alienation of the places, or utenſils, or revenews of the Church: hate it therefore more than theſe.

Who ſhould be moſt watchful here?

2. *Ancient people*, whoſe words ſhould be grave and wiſe, and full of inſtruction to ſuppreſs the levity of youth: *Childhood*, and *Youth* is *Vanity*: but *Age* ſhould not be ſo.

3. *Parents* and *Maſters* who ſhould be examples of gravity and ſtayedneſs to their families; and by their reproofs and chaſtiſements ſhould repreſs ſuch faults in their inferiors.

1 Tim. [illegible] Job 12. 12. Eccleſ. 11. 10.

4. Thoſe that are better qualified than others with knowledge and utterance, to uſe their tongues to edification. Vain ſpeech is a double ſin in them.

5. Thoſe that are noted for perſons of holineſs and Religion: For it is ſuppoſed, that they pray and ſpeak much againſt idle talk, and therefore muſt not themſelves be guilty of it. *If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.* Jam. 1. 26. (See my Sermon on that Text.)

6. Thoſe that are *ignorant*, and *need* much the edifying ſpeech of others.

7. Thoſe that live among wiſe and holy perſons by whom they may be much edified.

8. Thoſe that are among twatlers, where they know they have more need to watch their tongues, than their Purſes among Cut purſes.

9. Thoſe (women eſpecially) that are naturally addicted to overmuch talk, who therefore ſhould be the more watchful, as knowing their diſeaſe and danger.

10. Both *empty* and *angry* perſons, who carry a continual temptation about them. All theſe ſhould be ſpecially watchful againſt *idle* talk.

And for the *Time*, 1. Specially when they are among thoſe that may receive moſt hurt by it. 2. And when you are going to holy duty, or newly come from it, *&c.*

Tit. 5. *Special Directions againſt filthy, ribbald, ſcurrilous Talk.*

Dir. 1. §. 1. Direct. 1. THe chief Direction againſt this filthy ſin, is *General*; *to get out of a Graceleſs ſtate, and get a heart that feareth God*, and *then* you *dare* not be guilty of ſuch impudency: God is not ſo deſpiſed by thoſe that fear him.

Dir. 2. §. 2. Direct. 2. *Ceaſe not your holy Communion with God in his Worſhip, eſpecially in ſecret, and be not ſtrange to him, and ſeldom with him.* And then you dare not ſo pollute thoſe lips, that uſe to ſpeak ſeriouſly to God. What! talk of luſt and filthineſs with that tongue that ſpake but even now to the moſt Holy God? Gods Name and preſence will awe you, and cleanſe you, and ſhew you that his Temple ſhould not be ſo defiled, and that he *hath not called you to uncleanneſs but to holineſs*; and that a filthy tongue is unſuitable to the holy praiſe of God: But while the reſt of your life is nothing but a ſerving the Devil and the fleſh, no wonder if ribaldry ſeem a fit language for you.

Dir. 3. §. 3. Direct. 3. *Cleanſe your hearts of vanity and filthineſs; and then your tongues will be more clean.* It is a vain or unchaſt heart that makes an unchaſte tongue.

Dir. 4. §. 4. Direct. 4. *Remember what a ſhame it is to open and proclaim that filthineſs of thy heart which thou mighteſt have concealed.* Chriſt telleth us how Luk. 6. 45. to expound thy words, *that out of the abundance of thy heart*, thy *mouth ſpeaketh.* And what needeſt thou tell people that it is the rutting-moon with thee? and that luſt and filthineſs are the Inhabitants of thy mind? If thou be not ſo far paſt all ſhame as to *commit fornication* in the open Streets, why wilt thou there talk of it?

Dir. 5. §. 5. Direct. 5. *Remember that filthy talk* is but the approach to *filthy acts.* It is but thy breaking the ſhell of *modeſty*, that thou maiſt eat the kernel of the Vomiting Nut. This is the *tendency* of it, whether thou intend it, or not. Canſt thou be offended with him, that believeth thou *doſt* that villany in ſecret, which thou talkeſt of openly? or that taketh thee to be *preparing* thy ſelf for a Whore? If the *deed* be bad, thy making a jeaſt of it cannot be good.

Dir. 6. §. 6. Direct. 6. *Remember that thou bidſt defi-* Ephes. 4. *ance to Godlineſs and Honeſty: Corrupt communi-* 29. *cation grieveth the Spirit of God*, Epheſ. 4. 29, 30. Epheſ. 5. 4 Canſt thou expect that the Holy Ghoſt ſhould dwell and work in ſo filthy a room, and with ſuch filthy company? Dareſt thou go pray or read the Scripture, or ſpeak of any holy thing, with thoſe lips that talk of filthy ribaldry? Doſt thou find thy ſelf fit to go to prayer, after ſuch diſcourſe? Or rather doſt thou not allow all that hear thee to think, that thou renounceſt God and Godlineſs, and never uſeſt any ſerious Worſhip of God at all? And if thou do pretend to Worſhip him with that filthy tongue, what canſt thou expect in anſwer to thy prayers, but a vengeance worſe than *Nadab* and *Abihu*'s, Lev. 10. 1, 2, 3. *Shall ſweet Water, and Bitter come from the ſame Fountain?* Jam. 3. 11. Doſt thou bleſs God and talk filthily with the ſame tongue? and think he will not be avenged on thy hypocriſie?

Dir. 7. §. 7. Direct. 7. *Conſider how thou bidſt defiance alſo to common civility:* Thou doſt that which civil *Heathens* would be aſhamed of: As if thou hadſt a deſign to reduce *England* to the Cuſtoms of Cannibals and Savages in *America*, that go naked, and are paſt ſhame.

Dir. 8. §. 8. Direct. 8. *Obſerve what Service thou doſt* 1 Cor. 15. *the Devil, for the corrupting of others*; as if he 33. had hired thee to be a Tutor in his Academy, or one of his Preachers, to draw the minds of the hearers from Modeſty, and prepare them for the Stews. Eſpecially *people* can ſcarce have more dangerous Wild-fire caſt into their Fantaſies, than by hearing rotten filthy talk. And wilt thou be one of *Venus*'s Prieſts?

Dir. 9. §. 9. Direct. 9. *Remember how little need there is of thy Endeavour.* Is not luſt and filthineſs ſo natural, and the Minds of all unſanctified and uncleanſed ones ſo prone to it, that they need no Tutor nor Inſtigator, nor pander to their luſts? This fire is eaſily kindled: The Bellows of thy ſcurrility are needleſs to make ſuch Gunpowder burn.

§. 10. Direct. 10. *Preſently lament before God* *Dir.* 10. *and Man the filthineſs that thy tongue hath been guilty of, and waſh heart and tongue in the Blood of Chriſt; and fly from the company and converſe of the obſcene, as thou wouldſt do from a Peſt-houſe* or *any infectious peſtilential Air.* And if thou hear ſuch *rotten talk* reprove it, or be gone, and let them ſee that thou hateſt it, and feareſt God.

§. 11. Obj. *But*, ſaith the filthy Mouth, *I think* *Object.* *no harm: may we not jeaſt and be merry?*

Anſw. What! haſt thou nothing to jeaſt with but *Anſw.* dung and filth and ſin and the defilement of Souls, and the offending of God? Wouldſt thou be unclean before the King, or caſt dung in mens faces, and ſay, I think no harm, but am in jeaſt?

§. 12. Obj. *But*, ſaith he, *thoſe that are ſo de-* *Object.* *mure, are as bad in ſecret, and worſe than we.*

Anſw. What! is a chaſte tongue a ſign of an un- *Anſw.* chaſte life? Then thou maiſt as equally take a meek and quiet tongue to be a ſign of an angry Man: or a lying tongue to be a ſign of a true man: Would the King take that Excuſe from thee, if thou talk Treaſon openly, and ſay, Thoſe that do not, are yet in ſecret as bad as I? I trow he would not take that for an Excuſe.

Tit. 6. *Directions againſt Prophane Deriding, Scorning, or oppoſing Godlineſs.*

§. 1. TO prevent the Replyes or Excuſes of the ſcorner, I muſt here tell you, 1. That by *Godlineſs* I mean nothing but *an entire Devotedneſs to God and living to him: The Doctrine and Practice which is agreeable to the holy Scripture*: I mean no fanſies of miſtaken men, nor the private Opinions of any *ſect*; *but the practice of Chriſtianity it ſelf.* The Explication.

§. 2. 2. And yet I muſt tell you, that it is the common practice of theſe Scorners to faſten more upon the *concrete* than the *abſtract*, the *perſon*, than the bare *doctrine*, and to oppoſe *Godly Perſons* as ſuch, when yet they ſay that they oppoſe not *Godlineſs.* The Reaſons of this are theſe: 1. Becauſe they dare be *bolder* with the *perſon*, than with the *Rule* and *doctrine* of God himſelf. If they ſcorn at the *Bible*, or at *Godlineſs directly* as ſuch, they ſhould ſo openly ſcorn at God himſelf, that the world would cry ſhame on them, and Conſcience would worry them: But as *Godlineſs* is in ſuch a *neighbour*, or ſuch a *Preacher*, or ſuch a *man*, ſo they think they may reverence it leſs, and that what they do is againſt the *perſon* and not the *thing.*

2. In men they have ſomething elſe to *pretend*, to be the matter of their ſcorn: *Godlineſs* in men is *latent*, *inviſible*, *unproveable* as to the ſincerity of it; and obſcure as to the exerciſe: If he that ſcorneth a Godly man, ſay [He is not Godly, but an Hypocrite;] in *this world* there is no perfect Juſtification to be had, againſt ſuch a calumny; but the probable evidence of *Profeſſion* and a *Godly life* is all that can be brought. But *Godlineſs* as it is in Scripture lieth open to the view of all, and cannot be denied there, but by denying the Scriptures themſelves.

3 *Godlineſs* as in the *Rule* or *holy* Scripture is *perfect*, without any blemiſh that may give a ſcorner a pretence: But *Godlineſs in men* is very *imperfect*, and mixt with ſins, with faults which the world may oft diſcern, and the Godly themſelves are forwardeſt to confeſs: And therefore in them a ſcorner may find ſome plauſible pretence: And when he derideth theſe *Profeſſours* of *Godlineſs* as being *all Hypocrites*, he will not inſtance in their vertues, but in their *faults*; as in *Noah*'s drunkenneſs, and *Lots* inceſt, and *David*'s Adultery and Murder, and *Peter*'s denying Chriſt:

Chriſt: Yet ſo as the dart ſhall be caſt at Piety it ſelf; and the Concluſion ſhall not be, to drive men *from drunkenneſs, adultery* or any *ſin*, but *from ſerious Godlineſs it ſelf*.

4. *Godlineſs* as in the *Rule* is to them a more unobſerved dormant thing, and doth not ſo much annoy them: (for they can ſhut their Bibles, or make nothing of it, but as a few good words): But *Godlineſs* in the *Godly*, exiſtent in their *Teachers* and *Neighbours* is more diſcernable to them, and more active, and more troubleſome to them, and ſo more hated by them. In a *dead letter*, or *dead Saint*, that troubleth them not, they can commend it: but in the *living* they are moleſted by it: And the nearer it is to them, the more they are exaſperated againſt it. The *word* is the *ſeed* of *Godlineſs*; which leaſt offendeth them, till it ſpring up and bring forth the fruit which condemneth their wicked lives.

§. 3. 3. And as Oppoſers and Scorners do uſually ſtrike at Godlineſs through the *Perſon* and *his Faults*, ſo they uſe to ſtrike at the Particular parts of Gods Worſhip, through ſome *Modes* or circumſtances, or imperfections of men in the performance. It is not *Preaching* or *Praying* that they ſcorn if you believe them, but this or that *manner* or *Imperfection* in Preaching and Praying. But the drift of all is, not to help any man to *do it better*, but to make them odious that are moſt *ſerious* in doing it *at all*, and thereby to perſwade men that it is a needleſs thing.

Socrates inter loquendum ſæpe, agente id orationis vehementiâ, jactare digitos ſolebat, ita ut à pleriſque rideretur, & deſpectui haberetur: quæ tamen omnia æquo animo ferebat. Laert. in Socrat.

§. 4. 4. Note alſo that it is not the Image or *dead* part of Religion that theſe men are moſt offended at, and oppoſe; but it is the *Life* and *zeal* and *diligence* of the *Godly*. So that if they differ not from themſelves in profeſſion about any Doctrine or Ceremony, yet they hate and ſcorn them for *doing ſeriouſly* the ſame which themſelves hypocritically profeſs.

§. 5. 5. Laſtly note alſo, that this is not a difference of one Sect or Party or Church againſt another, upon differing Opinions; but it is that which is among all Parties within *themſelves*, when there is any thing of *ſerious Religion* to be found. Even among the Papiſts there are ſome ſpiritual ſerious holy perſons, who are derided and oppoſed by the *prophane* that are of their own Church. Yea among the Heathens, *Seneca* and others tell us that *ſtrictneſs in moral Vertue* was made the ſcorn of the rude and ſenſual ſort of men: But tho' the quarrel be but that which was taken up from the beginning between the Womans and the Serpents ſeed, yet in all Countries where Church-differences cauſe contention, this Serpentine Enmity doth with Serpentine Subtilty creep in and make advantage of them, and take up the Nick-names, or ſharper Weapons which differing Chriſtians form againſt each other, to ſtrike at the heart of Chriſtianity it ſelf.

Si quis vero eorum mitior, & veritati aliquatenus propior, videretur, in hunc quaſi Britaniæ ſubverſorem omnia odia telaque ſine reſpectu contorquebantur, & omnia quæ diſplicuerint, deoque placuerint, æquali ſaltem lance pendebantur, ſi non gratiora fuiſſent diſplicentia. Gildas. *Quod autem quædam de illo inhoneſta & maligna jactantur, nolo mireris: cum ſcias hoc eſſe opus ſemper diaboli, ut ſervos Dei mendacio laceret, & opinionibus falſis glorioſum nomen infamet; ut qui Conſcientiæ ſuæ luce clareſcunt, alienis rumoribus ſordidentur.* Cyprian. de Cornel. Epiſt. ad Antonian. *Hæc & nos viſimus aliquando.* Tertul.

Dir. 1. §. 6. Direct. 1. For the cure of thoſe that are already infected with ſo heinous a ſin, the chief Direction is, to *Underſtand the greatneſs of it, and the miſerable conſequents*: as followeth.

§. 7. 1. Conſider *what it is that thou derideſt*: Doſt thou know againſt what thou openeſt thy mouth? 1. Thou *derideſt* or *oppoſeſt* men for *Loving God with all their heart* and *ſoul* and *might*: And doſt thou not confeſs that this is the duty of all men living, and that he is not worthy to be called a Chriſtian that loveth not God above all? Thou canſt not deny this. And yet wilt thou oppoſe it? Deny it not, for *this* is the *very thing* that thou oppoſeſt: either mens *Loving God*, or *ſhewing* their Love to him? If thou didſt but Love him as much as they, thou wouldſt *ſeek* and *ſerve* him as diligently as they. Doſt thou not know this thy ſelf, that if thou didſt Love him with all thy *Heart* and *ſoul* and *ſtrength*, thou wouldſt *ſeek* and *ſerve* and *obey him with all thy Heart* and *ſoul* and *ſtrength*? If the Godly do more than this, deride them and ſpare not. If they Love God and *ſerve* him with *more than all the heart* and *ſoul* and *might*, then call them *Righteous overmuch*. If thou know any one that Loveth God or ſerveth him more than he *deſerveth*, blame and oppoſe that man and ſpare not. Thou knoweſt that what thou *Loveſt* moſt, thou art diligent thy ſelf in ſeeking and remembring: Thou laboureſt for money becauſe thou *loveſt* it: And they labour in ſeeking and ſerving God becauſe they love him: And is it a work for any but a Devil, to oppoſe or ſcorn men for? for Loving or ſhewing their Love to God?

§. 8. 2. Thou derideſt men for *delighting* in that which is *moſt Delectable*: For *Delighting* in high and heavenly *Knowledge*, and in a *Holy* ſtate of ſoul and life, and for Delighting in *the Law of God* and *meditating* in it *day and night*, Pſal. 1. 2. and for delighting in holy Prayer, and the Praiſes of their Maker: and for delighting in the ſore thoughts and mention of eternal joys, and making their Calling and Election ſure. What is it but the exerciſe of theſe holy deſires and *delights* which thou derideſt? and would thou not be as *ſerious* in Religion and *holineſs* as they, if thou hadſt as much of theſe Delights as they? Canſt thou ſit at thy Pots, or follow thy game or ſports, or talk of vanity many hours together, becauſe thou *Delighteſt* in them? and yet doſt thou deride thoſe that Pray or hear Gods word opened to them many hours becauſe it is *their delight*? O poor ſouls! how quickly and how terribly will God acquaint thee, whether *their delights* or *thine* were the more rational and juſt? and whether *their work* or *thine* was fitter to be derided?

§. 9. 3. Thou *ſcorneſt men for paying but what they owe to* the God that *Created* and *Redeemed* them. Are they not his *own*? and did he not give them all their parts and powers? And are not all their abilities and poſſeſſions *his*? What have they which they received not of him? And is this thy *juſtice* and *honeſty* to deride men for offering to pay *their debts*? and to give God his own? If thou know any one that giveth him *more* than he *oweth him*, deride that ſuperſtitious over-righteous man, and ſpare not. But if men ſhould not be derided for paying their *debts to thee*, deride not men for paying their *debt to God*, and giving him that which is his own. As we muſt give to *Cæſar* that which is *Cæſars*, ſo we muſt give that to *God* alſo which is Gods.

§. 10. 4. Thou derideſt *ſervants* for obeying diligently their *higheſt maſter*? and for doing diligently the greateſt, beſt and needfulleſt work in all the world? And is this a good example for thy own ſervants? Sure if a man ſhould be mocked for ſerving God, he ſhould be mocked *more* for ſerving ſuch a one as *thee*? Doſt thou know where we may find a *better maſter*, whom we may ſerve with better encouragement than God? He hath made us his *Stewards*, and truſted us with his goods, and doſt thou ſcorn us for being *faithful* in our Stewardſhip? Thou derideſt his *ſubjects* for obeying the *King* of all the world?: And is this a good example to the *Kings ſubjects*? ſhould it be a matter of

ſcorn

ſcorn to obey the King? or doſt thou think that Gods Authority is leſs: or obedience to him leſs commendable?

§. 11. 5. Nay thou derideſt men for doing but *ſome part* of their *duty*, and diſcharging but a *little* of their debt. For the holieſt man whom thou derideſt for doing too much, doth leſs than what he ought to do. Thou knoweſt that the beſt of men do love God and ſerve him leſs than he deſerveth; and that the carefulleſt come ſhort of the perfect keeping of his Laws, and yet wilt thou ſcorn men for doing ſo much, when they know, and thou confeſſeſt that they do too little? could they do all, they *did but their duty*, Luk. 17. 10.

§. 12. 6. Thou ſcorneſt men becauſe they will not ſet up *themſelves*, their *own wit*, and *will*, againſt *their maker*. God hath commanded them to *give all diligence to make their calling and election ſure*: 2 Pet. 1. 10. and to *ſtrive to enter in at the ſtrait gate*? and *day* and *night to meditate* in his *Law*? and to love him with all their heart and might? and to *pray continually*: And thou derideſt men for obeying theſe commands? Why, what wouldſt thou have us do man? ſhould we tell God that we are *wiſer* than *he*? and that he ſhall not have *his will*, but we will have *our own*? and that we know a better way than he hath appointed us? and that he is miſtaken, and would deceive us by his Laws? Wouldſt thou have men thus to be voluntarily mad, and profeſs themſelves open Rebels againſt God?

Mat. 7. 13. Pſal. 1, 2. 1 Theſ. 5. 17.

§. 13. 7. Thou ſcorneſt men becauſe they *truſt him* that is *Truth* and *Goodneſs* it ſelf. We cannot imagine that he can deceive us by his word, or that he maketh any Law for us that is not good, or requireth any duty of us that ſhall be to our hurt, or that we ſhall be loſers by. And therefore we reſolve to obey him as carefully as we can, becauſe we are confident that Goodneſs it ſelf will not abuſe us, and Truth it ſelf will not deceive us: And this is a matter to be ſcorned for? ſhould not Children truſt their Father?

Malignity is blinded the underſtanding that it maketh men aſcribe all the evil that befalleth them, to that which is the only way to happineſs: every bad ſucceſs that the Heathen Romans had, they imputed to the Chriſtians ſaith *Paul. Diaconus lib.* 3. when *Radagaſus* the *Goth* invaded the *Romans*. *Pavor injuſtus Romam invadit; Declamatur à cunctis, ſe hac ideo perpeti, quod neglecta fuerunt magnorum ſacra Deorum: Magnis querelis ubiq; agere: & continuo de repetendis ſacris celebrandiſque inſtitutis: Fere in tota urbe blaſphemis ad nomen Chriſti, tanquam lues aliqua probris ingravantur, conaucuntur à Romanis adverſus Radagaſum duo Pagani dices*, &c.

§. 14. 8. Thou derideſt men for not ſinning againſt their certain *knowledge* and *experience*. They *know* that a Holy life is beſt, though thou doſt not: They know the Reaſonableneſs of it: They know the *ſweetneſs* of it: They know the *Neceſſity* of it. And muſt they renounce their own underſtandings? muſt they be *ignorant* becauſe thou art *ignorant*? and put out their eyes becauſe thou art blind? Is it a crime for men to be *wiſer* than thou? and that in the *matters* of God and their ſalvation? They have *tryed* what a *Holy life* is, and ſo haſt not thou? They have *tryed* what a life of faith and obedience is: And muſt they renounce their own *experience*? Muſt they that *have taſted* it ſay *Honey is bitter*, becauſe thou that never didſt taſte it ſaith ſo? Alas, what unreaſonable men have we to deal with?

Saith *Obſervat.* of thoſe that run or act in publick Games, beſides the Prize which they hope for, do much increaſe their ſtrength and health by preparing their bodies for it: So beſides the hopes of Heaven, it is no ſmall comfort and advantage here in the way, which Chriſtians get by their holy lives.

§. 15. 9. Thou oppoſeſt and ſcorneſt men *for Loving themſelves*; yea for *Loving their ſouls*, and *taking* care of its health and welfare. For how can a man truly *Love himſelf*, and not *Love* his *ſoul* which *is himſelf*? And how can a man *Love* his *ſoul*, and not prefer it before the low concernments of his fleſh? and not take the greateſt care of its greateſt everlaſting Happineſs? Can a man truly *Love himſelf*, and yet *damn himſelf*, or loſe the little time in which he muſt (if ever) work out his ſalvation? You will not ſcorn him that is careful of your Children, or your very Cattle? You Love them, and therefore are careful of them your ſelves. And ſhall not he that Loveth his ſoul be careful of it. To Love our ſelves is natural to us as men: And how ſhall he Love his Neighbour that Loveth not himſelf?

§. 16. 10. Thou ſcorneſt men becauſe they *Love Heaven above earth*, and becauſe they are deſirous to live for ever with God and all the holy Hoſts of Heaven. For what is it that theſe men do ſo diligently, but *ſeek to be ſaved*? What do they but *ſeek firſt the Kingdom of God, and his Righteouſneſs? and labour for the meat* that periſheth not, *Joh.* 6 27. and lay up *their treaſure in Heaven*, Mat. 6. 20. and ſet their *hearts there*, Mat. 6. 21. *and ſeek the things that are above, and have their converſation in Heaven*, Col. 3. 1, 2, 3. Phil. 3. 19, 20. And if it be ſo ſcornful a matter to *ſeek for Heaven*, ſure thou never thinkeſt of coming to Heaven thy ſelf: Unleſs thou think to come thither by ſcorning at the ſeekers of it.

§. 17. 11. Thou derideſt men becauſe they are *unwilling to be damned*; and *unwilling* to do that which they *know would damn* them; or to neglect that without which there is no hope of eſcaping Hell. *They believe* the threatnings of God, and therefore they think no pains too great to eſcape his wrath. *They think* a *Holy Life* is both a neceſſary and an eaſie way to prevent everlaſting torment: But if *thou think* otherwiſe keep thy opinion till Grace or Hell ſhall make thee wiſer; and mock at a man that will not play with his own damnation, and leap into Hell as deſperately as thy ſelf.

§. 18. 12. Thou derideſt men becauſe they will not be the voluntary deſtroyers of themſelves: Were it not enough for thee to betray them unto others? or to murder any of thy neighbours thy ſelf? but thou muſt wiſh them to do it with their *own hands*? and deride them if they will not! O cruel Monſter! that wouldſt with a man to lye in the fire of Hell for evermore? and to go thither wilfully of his own accord? which is ten thouſand times worſe than to wiſh him to cut his own throat. Doſt thou ſay, [God forbid! I deſire no ſuch thing.] Why man, doſt thou do thou knoweſt not what? Doth not he tempt a man to be hanged, that tempteth him to kill and ſteal? When the righteous God hath unchangeably determined in his Law, that *without Holineſs none ſhall ſee God*, and that *Chriſt ſhall come in flaming fire to render vengeance to them that obey not his Goſpel*, and that *all they ſhall be damned that obey not the truth, but have pleaſure in unrighteouſneſs*; when God hath reſolved that *Hell* ſhall be the wages of *ungodlineſs*, doſt thou not deſire them to damn themſelves, when thou deſireſt them to be *ungodly*? If thou believe that there is any Hell at all, then tell me what it's poſſible for any man to do, to murder his ſoul and damn himſelf, but only to be *ungodly*? If this way do it not, there is no danger of any other. Tell me, doſt thou think that the *Devil* deſerveth to be called a Murderer of ſouls? If not, it ſeems thou wilt openly take *the Devils* part: But if he do deſerve it, then the Reaſon of all the World be judge, whether that man deſerve it not much more, that will do much more againſt himſelf, than the *Devil* ever did or can do? The *Devil* can but *tempt*, but *thou* wouldſt have men *do* the thing that he *tempts* them to, and actually to ſin, and neglect a holy life? And which is the worſe? he that *doth* the evil? or he that only *perſwadeth* them to it? If the *Devil* be called, *Our Adverſary that like a roaring Lyon*

Heb. 12. 14. 2 Theſ. 1. 8, 9. 10. 2 Theſ. 2. 12.

1 Pet. 5. 8.

Lyon goeth about night and day ſeeking whom he may devour: what ſhould that man be called that doth far more *againſt himſelf*, than all the *Devils* in Hell do againſt him? Sure he is a devourer or deſtroyer of himſelf. Tell me, thou diſtracted ſcorner! Is the Devils work thinkeſt thou *Good* or *Bad*? If it be *Good*, take thy part of it and boaſt of it when thou ſeeſt the end: If it be Bad (to deceive ſouls and entice them to ſin and Hell) why wouldſt thou have men do worſe by themſelves? He that *ſinneth* doth worſe than he that tempteth. Tell me, what way doth the Devil take to do men hurt, and damn their ſouls, but only by drawing them to ſin? He hath no other way in the World to undo any man, but by tempting him to that which *thou* tempteſt men to; even to ſin againſt God and to neglect a Holy life. So that it's plain that thou ſcorneſt and oppoſeſt men becauſe they will not be worſe than Devils to themſelves.

§. 19. 13. Moreover thou oppoſeſt men for *not forſaking God*! What is it to forſake God, but to refuſe to Love and honour and obey him as God? He hath told us himſelf that *He that cometh to God muſt believe that God is, and that he is the Rewarder of them that diligently ſeek him*, Heb. 11. 6. And is it not *this diligent ſeeking him* that thou derideſt? It's plain then that thou wouldſt ſcorn men away from God, and have them forſake him as thou haſt done.

§. 20. 14. Thou ſcorneſt men for *not being Hypocrites*: Becauſe they will be that in good earneſt which thou hypocritically calleſt thy ſelf, and wouldſt be thought: Thou calleſt thy ſelf a Chriſtian, and what is it but for being *ſerious Chriſtians* that thou derideſt them? Thou takeſt on thee to believe in God; and what is it but for obeying and ſerving God that thou derideſt them? Thou takeſt on thee to believe the Scripture to be the Word of God? And what is it but for following the holy Scriptures that thou derideſt them? Thou ſaidſt thou believeſt the Communion of Saints? and derideſt them that hold the *Communion* of *Saints* in practice: Thou ſaiſt thou believeſt that *Chriſt ſhall judge the world*? and yet ſcorneſt them that are ſerious in preparing for *his judgment*. Thou *prayeſt* that *Gods name may be hallowed, and his Kingdom come, and his will be done, on Earth as it is in Heaven*. And yet thou derideſt them that *Hallow his name*, and are *Subjects* of his *Kingdom*, and endeavour to do his *will*? O wretched *Hypocrite!* And yet that tongue of *thine* pretendeth that it is *their Hypocriſie* for which thou hateſt and derideſt them, when thou doſt it becauſe they be not ſuch blind and ſenſleſs Hypocrites as thy ſelf? Can there be groſſer Hypocriſie in the World, than to hate and ſcorn the *ſerious practice* of thy own *profeſſion*? and the *diligent living* according to that which thy own tongue profeſſeth to believe? If thou ſay that it is *for doing too much*, and *being too ſtrict*, I anſwer thee, If it be *not the will of God* that they do, though I would *not deride* them, I would ſeek to *change* them as well as thou! But if it be the *will of God*, then tell me, doſt thou think they do more than thoſe that *are in Heaven* do? or do they live more ſtrictly than thoſe in Heaven? If they do, then oppoſe them and ſpare not. If not, why prayeſt thou that *Gods will* may *be done on Earth as it is in Heaven*?

§. 21. 15. Thou derideſt men for doing that which they were *made for*: and that which they have their Reaſon and will and all their faculties for: Take them off this, and they are good for nothing: A Beaſt is good to ſerve Man, and the Plants to feed him: But what is Man good for, or what was he made for but to ſerve his Maker? And doſt thou ſcorn him for that which he came into the World for? Thou maiſt as well hate a Knife becauſe it can cut, or a Sythe for Mowing, or a Clock for telling the hour of the day, when it was made for nothing elſe.

§. 22. 16. Thou derideſt men for being ſaved by Chriſt, and for imitating his example: What came Chriſt for into the World but to deſtroy the works of the Devil? and to ſave *his people from their ſins*: and to *redeem us from all iniquity*, and *purifie to himſelf a peculiar people zealous of good works*. And hath Chriſt, to the aſtoniſhment of men and Angels, come down into fleſh, and lived among men, and given them his holy doctrine and example, and ſuffered death for them, and all this but to bring men to *zealous Purity*, and dareſt thou make a ſcorn of it after this? What is this but to ſcorn thy Saviour, and ſcorn all the work of Redemption, and *tread* under *foot the Son of God*, and deſpiſe his blood, his life and precepts? 1 Joh. 3. Mat. 1. 21. Tit. 2. 12.

§. 23. 17. Thou ſcorneſt men for being renewed and *ſanctified* by the *Holy Ghoſt*: What is the work of the Holy Ghoſt on *us*, but to *ſanctifie* us? And what is it to *ſanctifie* us? but to cleanſe us from ſin, and cauſe us *entirely* to *devote* our *ſouls* and *lives to God*? Doſt thou *believe in the Holy Ghoſt or not*? If thou do, what is that but to *Believe* in him as the *ſanctifier of Gods Elect*. And what didſt thou take Sanctification to be, but this purity and holineſs of heart and life: And yet dareſt thou deride it?

§. 24. 18. Thou derideſt men for *imitating* thoſe *ancient Saints*, whoſe names thou ſeemeſt thy ſelf to honour, and in honour of whom thou keepeſt Holydays. Thou takeſt on thee to honour the names of *Peter*, and *Paul*, and *Stephen*, and *John*, of *Auguſtin*, *Hierom*, *Chryſoſtom* and other ſuch ſaints of God: And yet wilt thou make a ſcorn of thoſe that ſtrive to imitate them? Search and ſee, if any of theſe men did (after their converſion) live in luxury, carding, dicing, prophaneneſs, and if any of them was againſt a Holy life, againſt much Praying, Hearing, Reading the Scriptures, meditating, exact obedience to God; then let not the ſhame be *thine*, but *mine*? He that is moſt *unlike them*, let *him* have the ſcorn.

§. 25. 19. Thou derideſt men for *Repenting* of their former ſin, and for accepting that mercy which Chriſt hath purchaſed, and God hath offered them, and ſent his meſſengers, to intreat them to accept? Can they Repent of their former ungodlineſs, and not turn from it and amend? If thou kneweſt what they *know*, thou wouldſt repent thy ſelf, and not deride men for repenting: If thou kneweſt the gift of God, thou wouldſt beg it and gladly accept of it thy ſelf, and not deride them that accept it.

§. 26. 20. Thou ſcorneſt men for *keeping that Covenant*, which *thou* alſo madeſt with God in thy Baptiſm thy ſelf. At the ſame time thou ſpeakeſt againſt the *Anabaptiſts*, that will not have their children *baptized*, and derideſt thoſe that *keep their Covenant*, which in Baptiſm they made: What a monſter of contradictions is an *ungodly Hypocrite!* Didſt thou not in Baptiſm renounce the fleſh, the world and the Devil, and give up thy ſelf in Covenant to God the Father, Son and Holy Ghoſt? And doſt thou not yet know what thou didſt? But ſcorn them that perform it? What is it to be given up to *God* in Baptiſm, but to take him for thy *God*, thy *Saviour* and *Sanctifier*, whom thou muſt *Love*, and *ſeek*, and *obey* in Holineſs, with all thy Heart, and Soul, and Might? He is a Covenant breaker indeed, that hates the keeping of it.

I have hitherto been ſhewing thee *what it is that thou oppoſeſt and derideſt*: I ſhall now tell thee further *what thou doſt*, in ſhewing thee the *Aggravations* of the ſin, and its importance.

§. 27.

§. 27. 2. Consider in all this, what an *open enemy* thou art to God, and an *open Souldier* for the Devil: What canst thou do *more against God* and do thy worst, than make a scorn of all his work and servants? He feareth not thy *power* or rage, thou canst not *hurt* him. How many millions of such worms as thou can he tread to Hell, or destroy in a moment? It *is in his servants* and *service* that he is *honoured* or *opposed* here, and that mortals shew their *Love* or *hatred* to him. And how canst thou devise, if thou wouldst do thy worst, to serve the Devil more notoriously, than by opposing and deriding the service of God? If such be not Satans Servants he hath none.

§. 28. 3. Consider what a terrible *badge* of *misery*, thou carriest about thee? thou beareſt the mark of Satan, Death and Hell in thy forehead as it were. If there *were* any doubt whether a Swearer, or drunkard, or Fornicator may be in a state of Grace, yet it is *past all doubt*, that a *Scorner* of *Godliness* is not: It were strange indeed for *that* man to be *Holy* that derideth Holiness: There is scarce any sort of men in the world, that are more undoubtedly in a state of damnation than thou art. It is dark to us what God will do with Infidels, and Heathens that never had the means of salvation: But what he will do with all the unbelieving and ungodly that *have had* the means, we know past doubt: much more what he will do with those, that are not only void of Holiness, but *deride* it. I deny not but yet if thou be *converted* thou maist be saved: And O that God would *give thee repentance to the acknowledging of the truth*, that *thou mightest escape out of the* Devils *snares*, who leads thee captive at his will, 2 *Tim.* 2. 25, 26. It is written of *Basil*, that by his prayers he caused the Devil to give back a writing, by which a wretched man had sold his soul to him, that he might enjoy his Masters daughter, and that the man repented and was delivered: If thou maist be so recovered it will be a happy day for thee. But till then it is as sure as the Scripture is sure, that thou art a miserable creature, and an undone man if thou die in that condition that thou art in. O with what fear shouldst thou *rise* and *lie down*, if thou hadst thy wits about thee, lest thou shouldst die before thou art converted?

Cyrillus Ariano-rem Episcopus, Hunnericum Regem persuasit, non posse peccatum atque longævum obtinere regnum, nisi nomen perderet innocentum. Qui tamen Dei judicio post non multos dies tum ſima morte præventus, fœtens vermibus exſpiravit, Victor. Utic. p. 369.

§. 29. 4. To *scorn at Holiness* is a *defiance* of grace, as if thou didst renounce Gods mercy: Thou dost thy worst to drive away all *hope*, and make thy case uncurable and desparate. For if ever thou be saved, it must be by this grace and holy life which thou derideſt: And is *scorning grace* the way to get it? And is it likely that the Holy Ghost will come and dwell in the man that scorneth his sanctifying works?

§. 30. 5. To *scorn* at *Godliness*, is a *daring of God* to give over his patience, and *presently* to execute his *vengeance* on thee? Canst thou wonder if he should make thee a monument of his Justice, and set thee up for all others to take warning by! Who is fitter for this, than the scornful oppoſers of his grace and service? Hasten not vengeance, man; it will come time enough. Will a worm defie the God of Heaven?

§. 31. 6. How little dost thou *understand* of all that thou oppoſest? Didst thou ever *try a holy life*? If thou hadst, thou wouldst not speak against it: If thou hast not, art thou not ashamed, to speak evil of that which thou dost not understand? It is a thing that none can throughly know, without experience: Try it a while, and then speak thy mind.

§. 32. 7. Didst thou ever consider how many Judgments are against thee, and whom thou dost contradict and scorn? 1. If thou scorn at *serious Godliness*, at Preaching, hearing, reading, Praying, Meditating, and strict avoiding sin; thou contradictest God himself; for none in all the world is so Holy, or so much for Holiness as he: And therefore ultimately it is *him* that all thy malice is against, even God the Father, and the Redeemer, and the Sanctifier. 2. Thou settest thy self against all the evidence of Scripture. 3. And against all the *works* of God: For all conspire to call the world to Holiness and strict obedience to God. 4. And thou contradictest all the Prophets and Apostles, and all the ancient Fathers of the Church; and all the Martyrs and Saints of God that were ever in the world, and all the learned faithful Ministers and Pastors of the Church that are or have been; and all the Godly throughout the world, and all that ever had experience of a holy life: And what *art thou*, that thou shouldst scorn all these? Art thou wiser than all the Ministers and godly persons in the world? than all the Apostles and holy Martyrs of Christ, that ever were? yea, than God himself?

§. 33. 8. Didst thou ever mark how unlike the speech of Christ and his Apostles was to thine? Did they deride men for being too diligent, for the pleasing of God and saving of their souls? Read but these places following and judge. *Matth.* 5. 8, 11, 20. *&* 6. 33, 21. *&* 7. 13, 14. 1 *Pet.* 4. 18. *&* 2 *Pet.* 3. 11. *&* 1. 10. *Heb.* 11. 6. *Matth.* 5. *Rom.* 8. 1, 5, 6, 7, 8, 9, 13. *Phil.* 3. 18, 19. *Heb.* 12. 28, 29.

§. 34. 9. Dost thou not thy self do as much for the *world*, as those that thou oppoſest do for Heaven? Art thou offended that they preach and pray so long? Art not thou longer about thy worldly business? And are not Gallants longer at a feast, or visit, or games and recreations? Art thou offended that they talk so much of Heaven? And dost not *thou* talk more of *earth*? And which of these dost thou think in thy Conscience, doth better deserve to be sought and talked of? Which will prove better at the last? And whose labour will be more worthy of derision?

§. 35. 10. What *gain* would it be to thee if thou hadst thy will, and Praying, and Preaching, and Holiness were as much banished from the world, as thou wouldst have it? And if men to please thee should displease God, and cast away their souls for ever? Would it do thee good for Earth to be so like to Hell? It is the grief of godly men already, to think how little Holiness is in the world: There is scarce a sadder thought that ever came into my heart than to survey all the Nations of the earth; and to think how ignorance and ungodliness abound, and how few there be that are truly holy? And what an inhumane creature is that who yet would have them fewer; and scorn out of the world, the little wisdom and piety that is left? Rom. 11. 1, 2.

And would it be any pleasure to thee in Hell, if men should accompany thee thither to humour thee? Nay, it would be thy everlasting torment, to see there so many for ever undone, by hearkning to thy wicked counsel. Say not, that thou art not so cruel, and it is not their damnation that thou desirest: No more it is not *thy own* that thou desirest: But all's one as to the effect, if thou desire the *way* to it. Thou maist as well give one man poison, and deride at another for eating and drinking, and yet say, it is not your death that I desire. *But die they must*, if they are ruled by thee?

§. 36. 11. Were not he a cruel man that would not do *as much* for the saving of his *neighbours soul*, as that which thou derideſt them for in the *saving of their own*? If thou were sick, should I refuse to pray for thy life? Or if I knew that I might save anothers soul, should I think any means or pains too much? If not, methinks I may be allowed to do

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as much for *my ſelf*, as charity bids me do for *another*.

§. 37. 12. Is it a *ſeaſon* to mock at Holineſs, when at the ſame time, there are ſo many millions of ſouls in *Heaven* that all came thither by the *way of Holineſs*? And ſo many millions of ſouls *in Hell* that all came thither for *want of Holineſs*? And while thou art prating againſt it, they are crying out in deſpair of the folly of their neglecting it? Would one of the ſouls in Heaven regard thy mocks if he were to live on earth again? Or would one of the ſouls in Hell be mocked thither, if they were but tryed with another life? If thou ſaweſt at this hour, what unholy ſouls in Hell are ſuffering, and what holy ſouls in Heaven enjoy, wouldſt thou ever mock again at Holineſs? For ſhame conſider what thou doſt; and ſee by faith the things that mortal eyes behold not.

§. 38. 13. What if men ſhould *yield* unto thy deriſions, and forſake a holy life to pleaſe thee? Wouldſt thou undertake to juſtifie them, or be anſwerable for them before that God, that required Holineſs, and will condemn all the unholy? Wouldſt thou bring them off, and ſave them from damnation! Alas, poor ſoul, how unable wilt thou be to ſave thy ſelf? And wilt thou take them for wiſe men, if they diſpleaſe the Lord, and go to Hell to humour ſuch a one as thou?

§. 39. 14. Thou wilt not thy ſelf be mockt out of thy Houſe, or Land, or Right, nor from thy meat, or drink, or reſt: wouldſt thou caſt theſe away, if another ſhould mock but thee for uſing them? I think thou wouldſt not. And wouldſt thou have wiſe men be mockt out of their Salvation?

§. 40. 15. Thou wouldſt not think it reaſonable that thy Children or Servants be derided for loving or obeying thee? Or thy very horſe diſpraiſed for ſerving thee? And do they owe *thee* more, than we all owe *God*?

§. 41. 16. God highly honoureth them and dearly loveth them, *for that very thing that thou hateſt* and *derideſt* them for. Joh. 16. 27. & 14. 21. *He that hath my commandments and keepeth them, he it is that Loveth me: and he that loveth me ſhall be loved of my Father: and I will love him, and will manifeſt my ſelf to him.* Pſal. 11. 7. *The righteous Lord loveth righteouſneſs, his countenance doth behold the upright.* Pſal. 146. 8. *The Lord loveth the righteous.* 2 Cor. 6. *For ye are the temple of the living God: as God hath ſaid, I will dwell in them, and walk in them, and I will be their God and they ſhall be my people: wherefore come out from among them, and be ye ſeparate ſaith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord, and Almighty.* And dareſt thou ſcorn the *ſons* and *daughters of the Almighty*? Even for that very thing for which he hath promiſed to *receive them*, and to *be* a *Father to them*? How contrary then art thou to God, Mal. 3. 16, 17, 18. *A Book of remembrance was written for them that feared the Lord and thought upon his name: and they ſhall be mine ſaith the Lord of Hoſts, in that day when I make up my Jewels: and I will ſpare them as a man ſpareth his own ſon that ſerveth him:* And dareſt thou ſcorn Gods *Jewels*, and thoſe that are thus precious to him? 1 Sam. 2. 30. *For them that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed:* And wilt thou be one of his deſpiſers, oppoſing that in others, for which God himſelf hath promiſed to honour them?

§. 42. 17. To hate and ſcorn at *Holineſs* is to hate and ſcorn at *Gods own Image*; and the cleareſt image of God that is under Heaven; even that which *Chriſt* came down from Heaven to give us the *firſt draught* of; even that *copy* of the holy *life of Chriſt*, which by the ſpirit of God is drawn upon the heart. And he that *ſcorneth* at *this image of God* doth ſcorn at the *Holy Ghoſt* that made it, and ſcorn at *Chriſt* who gave us the firſt *pattern*, and ſcorn at *God* himſelf whoſe *image* it is: Saith *Chryſoſtome*, *God is loved and hated in his ſervants as a King is honoured or deſpiſed in his image.* And he that dare *ſcorn God*, and *ſcorn Jeſus Chriſt*, and *ſcorn the Holy Ghoſt*, in the *Image* of God upon his children, methinks ſhould never have the face once to expect to be ſaved by the God that he doth ſcorn.

Luke 19. 27.

§. 43. 18. Thou art the ſhame of *humane nature*; and makeſt man ſo like a Devil, that it is hard to prove that the Devils can do much worſe than thou. Can there be a greater ſin, than for a creature to ſcorn and deride the Image and Laws of his Creator? And hate and oppoſe or perſecute men for obeying him, and ſeeking to pleaſe him and to ſave their ſouls? What *couldſt* thou do worſe if thou wouldſt ſtudy to be as bad as thou canſt? What a ſhame is it to thy *underſtanding* to be ſo *blind*? And to thy *heart* to be ſo *wicked*? It were not half ſo great a ſhame to ſcorn the Sun for ſhining, or the earth for bearing fruit? For though theſe are Gods creatures, yet they bear not the *Image* of his *Holineſs* as his *children* do. When he will condemn men at laſt it will be upon this account, Matth. 25. 40, 45. *Verily I ſay unto you, in as much as you did it not* (or *did it*) *to one of the leaſt of theſe* (*my brethren*) ye *did it not* (or *did it*) *unto me.* O wonderful, that the nature of man can ever come to this, to hate, and oppoſe, and ſcorn the *Image and obedience* of his Maker, and make a mock of the *Holineſs* of God! It is a great queſtion whether the very *tempting men* to ſuch ſins as theſe be not the Devils greateſt ſin: And to *commit it* is worſe than to tempt thee to commit it (*cæteris paribus*) And for a *man* that hath a *Saviour offered him*, thus to ſcorn his *Saviours Grace*, and mock his *ſervants*, muſt needs be far worſe than for the *Devil* to do it who hath no Saviour, no pardon offered, and no hope, but is ſhut up under endleſs deſparation. As it is worſe for a *child* to curſe his Father, or ſcorn him, than for an *enemy* to do it. Think and tremble, how near this deriding or oppoſing the work of the Holy Ghoſt, doth come to the unpardonable Blaſphemy againſt him.

Quid homini inimiciſſimum? Homo inquit, Martin. Dumienſ. de Moribus.

Mat. 12.

§. 44. 19. What villany may not be expected from *thee*, that canſt commit ſuch a ſin as this? May not thy neighbour look for any miſchief that thy carnal intereſt ſhall lead thee to do againſt him? Is it any wrong to thee to think that thou art a thief, a murderer, a whoremonger, a deceiver, unleſs it be for want of a temptation to commit them? Or that thou wouldſt be a Traytor againſt thy King and Country? Or perfidious to thy trueſt friend, if thou wert tempted to it? When thou ſcorneſt men for *obeying God himſelf*? Can that man ſtick at any wickedneſs that he is equally tempted to, who dare ſcorn his *Maker*, the *Redeemer* and the *Sanctifier*? and ſpit contempt upon *Holineſs* it ſelf, the Image of his Judge? For my part if ever I truſt thee or any ſuch man as thou, with life or liberty, or with the worth of a groat, it ſhall be thy *Intereſt* and not thy *honeſty* and *conſcience* that I'll truſt? I'll truſt thee little further than I would truſt the Devil himſelf that governs thee.

Pſal. 123. 4.

§. 45. 20. Laſtly, conſider what thou wilt think of thy ſelf for this at death and judgment? Will it comfort thee when thou art going to be judged of God, to think that thou art now going into the preſence of that God whom thou waſt wont to ſcorn? When thou ſeeſt Chriſt come with thouſands of his holy Angels to judge the world, will it comfort thee to think, This is he whoſe holy life, and precepts, and ſervants I mockt or perſecuted on earth? Now I muſt be judged by him that I derided. O dreadful caſe! For a ſcorner or perſecutor of Godlineſs, to go

Read well Jud. 14, 15. & Pſal. 1.

Prov. 9. 12. Prov. 20. 8. to be judged by that holy God whose ways he scorned and persecuted? If you say, It was not *Christ* but a *man* that you derided, See Mat. 25. 40, 45. Luke 10. 28. 14. 19. 27. Act. 9. 4. *Saul, Saul, why persecutest thou me?* If thou scorn a child for that in which he *resembleth, imitateth* or *obeyeth his* Father, thou wilt find in the day of judgment to thy woe, that it was the Father himself that was the utmost and principal object of thy scorn. *Then* I had rather be the vilest Toad than such a Man? *Then* wilt thou stand to what thou saidst? Wilt thou then maintain thy slanders and reproach? Wilt thou then condemn or scorn the godly, when thou seest them justified at Christs right hand, or glorified with him in Heaven? No! as *Mal.* 3. 18. When God makes up his jewels, *Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.* Then how gladly would you eat all the words of reproach and scorn, that ever you uttered against a Saint? And wish that you had never spoken them? I tell you it is an unseemly thing for the same man now to scorn at godliness, who will so speedily tremble before the righteous God in the remembrance of it?

§. 46. I have thought these discoveries of the horridness of this sin, to be the best Directions against it: For as it is a sin thou *gettest* nothing by it, so it is a sin that thou maist easily leave if thou be willing. But for those that are yet but in the *way* to it, or in danger of it. I shall add these further Directions to keep them from so desperate a wickedness.

Dir. 1. §. 47. Direct. 1. *Avoid the company of those distracted men, that dare revile the servants and ways of God.* There is that in your corrupted natures, which will incline you to imitate the most horrid blasphemies if you often hear them. We have seen it in our days, that in imitation of others, men have been drawn to sins not to be named? To drink healths to the Devil, to make [*God damn me*] an ordinary by-word. Be not therefore companions of them.

Dir. 2. §. 48 Direct. 2. *Take heed of sinning your selves into blindness of mind and hardness of heart.* Forsake not God lest you be forsaken by him. It is men *forsaken* of God that ordinarily come to this desperate degree of sin: Insomuch that the Book of Homilies thus describing them saith, [*The third sort he calleth scorners, that is, a sort of men whose hearts are so stuffed with malice, that they are not contented to dwell in sin, and to lead their lives in all kind of wickedness, but also they do contemn and scorn in others, all Godliness, true Religion, all honesty and virtue: Of the two first sorts of men, I will not say but they may take repentance and be converted unto God: Of the third sort, I think I may without danger of Gods judgment pronounce, that never any yet were converted unto God by Repentance, but continued still in their abominable wickedness, heaping up to themselves damnation against the day of Gods inevitable judgment.*] Though I take this to be too severe, yet it's the judgment of the Church of *England*, and terrible to scorners that profess their assent to it.

Homil. 10. *Part* 2. *Tom.* 9. *pag.* 150. cited before in my *Now or Never*, p. 125.

Dir. 3. §. 49. Direct 3. *Take heed of scorning at the very circumstances, or modes of worship which you dislike:* For such scorns come so near to the worship it self, that the minds of the hearers may easily be hence drawn, to dishonour the substance for the sake of the derided mode or circumstance; and it plainly savoureth of a bold prophaneness which grave and sober Christians do abhor. In the case of *Idolatry*, or where the very substance of the worship is impious and forbidden, I deny not but *Elias* may (sometime and with wariness) be imitated, who derided *Baals Priests*: But to do thus upon smaller differences in the *Manner* or *circumstances* of worship, is the way to teach men to turn all Religion into matter of derision and contempt. If you see about the King some circumstance of clothing ornament or attendance of his followers, which you dislike or judge ridiculous, if you look towards him with a scornful laughter, it will not excuse you to say I laughed not at the King, but at such or such a thing about him: For his presence should have restrained you from that which *seemeth* to be a *deriding* of him: So here, I know you will say, it is not at Gods worship, but at such words or gestures of the *Minister* that I scorn: But take heed of dallying with holy things: Play not so near the consuming fire! Give not others occasion to deride the *thing it self* by your deriding the circumstances, though they were unapt: Have we not seen, while factious Christians raise jeasts and nicknames, and scorns against each other, how the prophane and common enemies of Religion, do take them up, and turn them against all *serious godliness*, to the trouble of others and their own damnation? And we have had experience in these contentious times, that it is the *Sectaries* and the *Prophane* that are apt to use these scoffs and scorns against the things and persons that they mislike; and that *sober, peaceable, judicious* men of all sides do abhor it. How unsavoury and prophane have all sober men thought it, when they heard some young and hot-brain'd persons mocking at the *Common-prayer* by the name of [*Pottage*] and at the *Surplice* by the name of [the Whore of *Babylons* Smock:] And from hence the same spirit led them as proudly and bitterly to deride at Ministers, Universities, Learning, Temples, Tythes, and all the appurtenances of worship! Yea at the Lords Day, and singing Psalms, and Preaching, and almost all the duties of Religion: For when once men will pretend to strive for God, with the spirit and weapons of Satan and the world, and flesh, there is no stop till they come to the bottom of impiety, and do *Satans work* in Satans way: And so on the other side, while some have too reproachfully scorned such, as Precisians or Puritans, who differed from them about the form of Church Government and Ceremonies, the rabble of the prophane soon got advantage by it, and turned these words to so common and bitter reproaches of the godly, sober, peaceable people of the Land, that Mr. *Rob. Bolton* saith, [*I am perswaded there was never poor persecuted Word since malice against God first seized on the damned Angels, and the graces of Heaven dwelt in the heart of man, that passed thro' the mouths of all sorts of unregenerate men, with more distastfulness and gnashing of teeth, than the name of Puritan doth at this day: Which notwithstanding as it is now commonly meant, and ordinarily proceeds from the spleen and spirit of prophaneness and good fellowship, is an honourable nickname, that I may so speak, of Christianity and grace:*] See more cited out of him, and Bishop *Downam*, Bishop *Abbot*, &c. in my *Formal Hypocrite*, pag. 210, 212, &c.

Nicknames themselves are the great engines of the Devil, and to be avoided: It was well with the Church when there was no other name but *Christians* put by Christs Disciples on each other; though by the enemies they were scornfully called *Nazarenes*, and a Sect and Heresie.

Disc. of Happiness. p. 193.

Dir. 4. §. 50. Direct. 4. *Be very fearful of making the persons of the Godly contemptible, though for their real faults, lest the ungodly easily step thence to the contempt of Godliness it self.* For it is easie to observe how commonly the vulgar judge of the *Doctrine and Religion* by the *Person* that professeth it. If a *Papist* or a *Sectary* live a holy life, take heed of making a scorn at their persons, notwithstanding thou takest the rise of thy derision from their mistakes: For even *a mistaking Saint* is dearly beloved and honoured of God: And where ever Holiness is, it is the most great resplendent & predominant thing in him that hath it: And therefore puts a greater honour on him, than any mistake or infirmity can dishonour him: As the *person* of a *King* must not be

Pliny saith that as Pearls though they lye in the bottom of the sea, are yet much nearer kin to Heaven, as their splendor and excellency, sheweth; so a godly and generous soul hath dependance on Heaven whence it comes, than on earth where it abideth. A good saying for a Heathen.

dishonoured

diſhonoured by a reproachful mention of his infirmities, leſt it reflect upon his office: So neither muſt the perſon of a *holy man*, leſt it reflect on his *Religion*. Not that any mans perſon ſhould credit or ſecure his Faults, nor that we ſhould judge of the *faults* or manners by the *men*, inſtead of judging of the *Men* by their *manners*: But you muſt judge of them by that which is *predominant*: and ſo blame their *faults*, as to preſerve the honour of their *Virtues* and *Religion*, and of their *Perſons* for their *Virtues* ſake. So blame the falls of *Noah*, and *Lot*, and *David*, and *Peter*, as may make the *ſin more odious*, but not ſo as may make their *perſons contemptible*, leſt it make their *Religion* next to be contemned. Mark here the difference between the mentioning of good mens falls by the *Godly* and by the *Ungodly*. The *Godly* mention them to make ſin appear a thing more to be feared and watcht againſt, and *Holineſs* to appear more excellent and neceſſary. But the *ungodly* mention them (and read them in Scripture.) to make themſelves believe that ſin is not ſo bad and dangerous a thing as Preachers tell them; and that *Holineſs* doth but little differ from a fleſhly life.

Dir. 5. §. 51. Direct. 5. *Judge not of Gods Servants barely by report, without ſome conſiderable acquaintance with them.* I cannot remember one of a multitude of the Enemies, *Scorners* and Perſecutors of Godlineſs, great or ſmall, high or low, but ſuch as never had the happineſs to be well acquainted with them, by any familiarity, or obſervation of the ſecret paſſages of their lives: But uſually they are ſuch as know them but by report, or by ſight, or ſmall acquaintance: And if they did but live with them in the ſame houſes, or were of their familiarity, it were the likelieſt way to change their minds and ſpeeches, (unleſs their acquaintance were only with ſome of the more ignorant, paſſionate or diſtempered ſort of Chriſtians.)

Dir. 6. §. 52. Direct. 6. *Take heed of uncharitableneſs and malice, againſt any; but eſpecially the ſervants of Chriſt.* For this blinds the judgement, and mads men with a venemous kind of paſſion, and will make them ſcorn and rage againſt the moſt holy ſervants of the Lord. The leaſt true Love to a Chriſtian as a Chriſtian, would do much to the cure of all this ſin.

Dir. 7. §. 53. Direct. 7. *Take heed of being engaged in a ſect or faction, and take heed of the carnal zeal or ſchiſm, and of the ſpirit of faction, which ordinarily makes men think it lawful, if not neceſſary, to ſcorn the perſons that ſeem againſt them, that ſo they may diſable them from hindring the intereſt of their cauſe or party.* Thus Papiſts, and thus———the factious ones of every *party*, think that their revilings are but the neceſſary diſarming of the enemies of God (for ſuch all muſt ſeem that differ from them:) And a ſtripping them of that honour by which they might do hurt. Thus good is pretended for the moſt odious evil, and *God* is ſet up againſt that *love* which is the fulfilling of his Law; and made the Patron of the *ſcorners* of his *children*: But ſurely he *ſcorneth* the *ſcorners*, Prov. 3. 34.

Prov. 1. 22, 27.

Dir. 8. §. 54. Direct. 8. *Take heed of errour and infidelity*: For if the underſtanding be once deluded, and take Religion it ſelf to be but a deceit or fanſie, and Godlineſs to be but conceit and hypocriſie, no wonder if it be made a ſcorn by ſuch. And ſuch ſcorners will juſtify themſelves in it, and think they do no harm: ſo great a plague is a blinded mind.

I have ſaid leſs againſt this Deviliſh ſin, than the nature of it requireth, becauſe I have already ſaid ſo much, eſpecially in three Treatiſes, viz. *The Vain Religion of the formal Hypocrite*: That called *Now or Never*; and a *Saint or a Bruit*.

I conclude with theſe earneſt requeſts to the Godly: 1. Give men no occaſion of ſcorn by your imprudence, ſcandal, ſelfiſhneſs or paſſions, as you tender the honour of God and mens Salvation. As *Chryſoſtom* ſaith, *As he that beareth the Kings Standard in fight had need to be well guarded, ſo he that carryeth the Name and profeſſion of God and Godlineſs*, [illegible] *a quodam calce per capillos, & illius tolerantiam dixit, Quid ſi me aſinus calce impetiſſet? Num illi diem dixiſſem?*

CHAP. X.

Directions for the Government of the body.

PART I.

Directions about our Labour and Callings.

Tit. 1. *Directions for the Right choice of our Calling and ordinary Labour.*

I Have already ſpoken of *Chriſtian Works*, and the Duty of our Callings, *Chap. 3. Gr. Dir.* 10. And am now only to ſubjoin theſe few Directions, for the right *chooſing* of your Callings? (For of the *Uſing* of them I muſt ſpeak more anon.)

Dir. 1. §. 1. Direct. 1. *Underſtand how neceſſary a life of labour is, and the reaſons of the neceſſity.*

Queſt. 1. Queſt. 1. *Is labour neceſſary to all? Or to whom if not to all?* *Anſw.* It is neceſſary (as a *duty*) to all that are able to perform it: But to the *unable* it is not neceſſary: As to Infants, and ſick perſons, or diſtracted perſons that cannot do it, or to priſoners, or any that are reſtrained or hindred unavoidably by others, or to people that are diſabled by age, or by any thing that maketh it naturally impoſſible.

Is labour neceſſary to all?

Queſt. 2. §. 2. Queſt. 2. *What Labour is it that is neceſſary?* *Anſw.* Some labour that ſhall employ the faculties of the ſoul and body, and be profitable (as far as may be) to others and our ſelves. But the *ſame kind* of *Labour* is not neceſſary for all.

What labour is neceſſary.

In ſome *labours* the *mind* is more employed than the *body*: As in the labours of a Magiſtrate, a Miniſter, a Phyſician, a Lawyer, *&c.* Though ſome in theſe may have much bodily labour alſo.

The Labour of ſome is almoſt *only* of the *mind*: As, 1. Of *Students* in Divinity, Philoſophy, Law, Phyſick, *&c.* who are but preparing themſelves for a *Calling*: 2. Of ſome Miniſters, or other Godly perſons, who by the iniquity of the *place* or *times* where they live, may for a ſeaſon be diſabled from appearing among men, and labouring for any except by the mind: being impriſoned, or driven into *ſolitude*, or otherwiſe made uncapable. 3. Of Men that have ſome extraordinary neceſſity for a ſeaſon, to converſe with God and themſelves alone: As men that are near death, and have need to lay by all other labours to prepare themſelves. Tho' *uſually* even they that are near death ſhould labour the good of others to the laſt; and in ſo doing they profit and prepare themſelves.

The Labour of ſome others is more of the *Body*, than the *mind*: As moſt Tradeſmen and day-labourers.

See 1 Cor. 9. 6. 2 Cor. 6. 1. 1 Cor. 16. 10. 2 Tim. 2. 15.

And the labour of ſome is equally of the *body* and *mind*, as ſome *painful Miniſters* and *Phyſicians*, Scribes, and Artificers of more ingenious profeſſions, as Watchmakers, Printers, Builders, *&c.* Some of theſe are fitteſt for one man, and ſome for another.

Queſt. 3. §. 3. Queſt. 3. *May not Religion excuſe men from all other labour, ſave Prayer and contemplation?* *Anſw. Religion* is our obligation to *obey God*: God bindeth us to do all the good we can to others: Some men that have *ability*, *opportunity* and a *Call* may be excuſed by *Religion* from *worldly labours*, (as *Miniſters*;) but not from ſuch *ſpiritual labours* for *others* which they can perform: He that under pretence of Religion, withdraweth from converſe, and forbeareth to do good to others, and only liveth to him-

Will Religion excuſe from labour? See before *Chap. 6. Tit. 4.* of this. And in my Treat. of *Divine Life. Part 3.*

himself,and his own soul, doth make Religion a pretence against Charity, and the Works of Charity, which are a great part of Religion: For *pure religion* and *undefiled before God* and *the Father is this, to visit the fatherless* and *widows in their affliction, and to keep himself unspotted of the world*. Jam. 1. 27. Even when sickness,imprisonment or persecution disableth to do any more for others, we must *pray for them*. But while we can do more, we must.

Quest. 4. Will not Riches excuse?

§. 4. Quest. 4. *Will not Riches excuse one from labouring in a Calling? Answ.* No: but rather bind them to it the more: For he that hath most *Wages* from God, should do him most work. Tho' they have no outward want to urge them, they have as great a necessity of obeying God, and doing good to others, as any other men have that are poor.

Quest. 5. Why Labour is necessary?

§. 5. Quest. 5. *Why is labour thus necessary to all that are able? Answ.* 1. God hath strictly *commanded* it to all: And his Command is Reason enough to us, 2 Thess. 3. 10, 11, 12. *For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busie-bodies: Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.* See vers. 6. 14. 1 Thess. 4. 11. *We beseech you brethren——that ye study to be quiet, and to do your own business, and work with your hands* Ezek. 46. 1. Deut. 16. 15. Deut. 2. 7. Exod. 34. 21. *as we commanded you, that ye may walk honestly* (or *decently*) *towards them that are without, and that ye may have lack of nothing.* Gen. 3. 19. *In the sweat of thy face shalt thou eat bread, till thou return unto the ground.* And in the *fourth Commandment*; *Six days shalt thou labour.* So Ephes. 4. 28. Prov. 31. 32, 33.

§. 6. 2. *Naturally Action* is the end of all our *Powers*; and the *Power* were *vain*, but in respect to the *act*: To be *able* to *understand*, to *read*, to *write*, to *go*, &c. were little worth, if it were not that we may *Do* the things that we are *enabled* to.

§. 7. 3. It is for *Action* that God *maintaineth us* and our *abilities*: *work* is the *moral* as well as the *natural* End of *power*. It is the *act by the power* that is commanded us.

§. 8. 4. It is *Action* that God is most served and honoured by: not so much by our being able to do good, but by our doing it: who will keep a servant that is able to work,and will not? Will his *meer ability* answer your Expectation?

§. 9. 5. The *publick welfare*, or the good of many, is to be valued above our own. Every Man therefore is bound to do all the good he can to others, especially for the Church and Commonwealth: and this is not done by *Idleness*, but by *Labour!* As the *Bees labour* to replenish their hive, so Man being a sociable creature,must labour for the good of the society which he belongs to, in which his own is contained as a part.

§. 10. 6. *Labour* is necessary for the *preservation* of the *Faculties* of the *mind*: 1. The labour of the Mind is necessary hereto, because unexercised *Abilities* will decay; as Iron not used, will consume with rust. Idleness makes men fools and dullards, and spoileth that little Ability which they have. 2. And the exercise of the Body is ordinarily necessary, because of the minds dependance on the Body, and acting according to its temperature and disposition: It is exceedingly helped or hindered by the Body.

Socrates was right-ly ad-dicted to the exer-

§. 11. 7. Labour is needful to our *health* and *life*: The Body it self will quickly fall into mortal diseases without it: except in some very few persons of extraordinary soundness.) Next to *abstinence*, *labour* is the chief Preserver of health. It stirreth up the natural heat and spirits, which perform the chief Offices for the life of Man: It is the proper Bellows for this vital fire: It helpeth all the concoctions of nature: It attenuateth that which is too gross: it purifieth that which beginneth to corrupt: it openeth obstructions: it keepeth the mass of blood and other nutritious humours in their proper temperament,fit for motion, circulation and nutrition; it helpeth them all in the discharge of their natural offices: It helpeth the parts to attract each one its proper nutriment,and promoteth every fermentation and assimulation by which Nature maintaineth the transitory still consuming oil and mass: It excelleth art in the preparation, alteration and expulsion of all the excrementitious matter,which being retained would be the matter of manifold Diseases: and powerfully fighteth against all the enemies of health: In a word, it doth incomparably excel the help of the most skilful Physicians and excellent Medicines in the world, for the preventing of most diseases incident to man: (and consequently to the Benefit of the soul it self, which cheerfully useth a cheerful and well tempered body; and useth a languishing sickly body, as the Rider useth a tired Horse,or as we use a sick or lazie servant, or a blunted Knife, or a Clock or Watch that is out of order.) I speak all this, of *Bodily labour*,which is necessary to the body, and consequently to the mind: For want of which abundance grow *melancholy*, and abundance grow sluggish and good for nothing;and abundance cherish filthy lusts, and millions yearly turn to earth before their time: For want of bodily labour, a multitude of the idle Gentry,and rich people, and young people that are slothful,do heap up in the secret receptacles of the body a dunghil of uncocted and excrementitious filth, and vitiate all the mass of humours which should be the fuel and oil of life,and die by thousands of untimely deaths(of Fevers,Palsies,Convulsions,Apoplexies,Dropsies, Consumptions, Gout, &c.) more miserably than if Thieves had murdered them by the Highway, because it is their own doing, and by their sloth they kill themselves. For want of bodily exercise and labour interposed, abundunce of Students and sedentary persons fill themselves with diseases, and hasten their death,and causelesly blame their *hard studies* for that which was caused by their bodily *sloth*: The *hardest studies* will do little harm to most men, if they do but by convenient interposed bodily labour, keep all the humours in their just temperament: when by a sluggish walk now and then, instead of *labour* and *sweat*, they defraud themselves. If the World knew but the Benefit of TEMPERANCE and LABOUR to the maintaining of mans health and life,and the mischiefs of EXCESS of meat and drink, and IDLENESS, the love of health and life would do that with them, which Gods authority will not do.

§. 12. 8. *Labour* and *diligence* do keep the *mind* upon a *lawful employment*, and therefore keep out many *dangerous temptations*, and keep the *thoughts* from *vanity* and *sin*: And also keepeth out vain words,and preserveth the soul from many sins,which a life of idleness and sloth doth cherish: It helpeth even unlearned persons more effectually to restrain their *thoughts* and words from sin, than the greatest knowledge and diligent watchfulness can do in an idle kind of life.

§. 13. 9. *Diligent labour* mortifieth the flesh, and keepeth under its luxurious inclinations, and subdueth that pride, and lust,and brutish sensuality which is cherished by an idle life.

§. 14. 10. Lastly, It is Gods appointed means for the getting of our daily bread: And as it is a more *real honour* to *get our bread* our selves, than to receive it by the gift of our friends or Parents, so is it more

cise of his Body, as necessary to the health of Body and Mind. *Laert. Plut.* and out of *Plato* saith, that Soul and Body should be equally exercised together, and driven on as two Horses in a Coach, and not either of them overgo the other. *Prec. of Health.*

more *comfortable* to a well-inform'd mind. We may beſt believe that we have our food and proviſions in mercy, and that they ſhall be bleſt to us, when we have them in Gods appointed way: who hath ſaid, *If any man will not work, neither ſhould he eat.* 2 Theſſ. 3.

Dir. 2. §. 15. Direct. 2. *As labour is thus neceſſary, ſo underſtand how needful a ſtated Calling is, for the right performance of your Labours.* A *Calling* is a *ſtated ordinary courſe of labour.* This is very needful for theſe Reaſons. 1. Out of a *Calling* a Mans *labours* are but *occaſional*, or unconſtant, and ſo more time is ſpent in idleneſs than in labour. 2. A man is beſt skilled in that which he is uſed to. 3. And he will be beſt *provided* for it, with inſtruments and neceſſaries. 4. Therefore he doth it *better* than he could do another work, and ſo wrongeth not others, but attaineth more the ends of his labour. 5. And he doth it more eaſily; when a man *unuſed*, and *unskilled*, and *unfurniſhed*, toileth himſelf much in doing little. 6. And he will do his work more *orderly*, when another is in continual confuſion, and his buſineſs knoweth not its time and place, but one part contradicts another. Therefore ſome *certain Calling* or Trade of life is beſt for every man.

Queſt. 1. §. 16. Queſt. 1. *May not a Man have a Calling conſiſting of occaſional uncertain works? Anſw.* He that can have no better, may do thus: ſo be it they are *conſiſtent works* which he is able for: As a Footman may go of various Errands, and a Day-labourer may do many ſorts of works: But great variety will be a great inconvenience to him.

Queſt. 2. §. 17. Queſt. 2. *May a man have divers Trades or Callings at once? Anſw.* Yes no doubt, if it be for the common good, or for his own, and no Injury to any other; nor ſo inconſiſtent, as that one ſhall make him unfaithful in the other: Then God forbids it not.

The Queſtion, *Whether a man may change his Calling*, I anſwered before, *Chap.* 3. *Direct.* 10.

Dir. 3. §. 13. Direct. 3. *Think not that a Calling can be lawful, when the work of it is ſin; nor that you or your labour, or your Gain in an unlawful Calling, ſhall be bleſt.* An *unlawful act* is bad enough: But an *unlawful Calling* is a *life of ſin:* To make ſin a mans *Trade*, and *Work*, and *Living*, is a moſt horrid deſperate courſe of life. As mercenary Souldiers, that for their pay will fight againſt authority, right or innocency, and murder men for half a Crown a day: and thoſe that live by cheating, ſtealing, oppreſſing, whoring, or by reſetting ſuch; or upon the ſin of ſuch; or of Drunkards, Gameſters, or other ſenſual Vices, which they knowingly and willingly maintain.

Dir. 4. §. 19. Direct. 4. *Think not that becauſe a Work is lawful, that therefore it is lawful to make a Calling of it.* It is lawful to *jeaſt* in time and meaſure, but not lawful to be a *Jeaſter* as a Trade of life. If in ſome caſes it ſhould prove lawful to act a Comedy or Tragedy, it will not follow, that therefore it is lawful to be by Trade a *Stage-player:* If a Game at Cards or Dice may be in ſome caſes lawful, it follows not, that it is lawful to be a *Gameſter* by *Trade.* The like I may ſay of many others.

Dir. 5. §. 20. Direct. 5. *It is not enough that the work of your Calling be lawful, nor that it be neceſſary, but you muſt take ſpecial Care alſo that it be ſafe, and not very dangerous to your ſouls.* The *Calling* of a *Vintner* and *Ale ſeller* is *lawful* and *needful*: and yet it is ſo very dangerous that (unleſs it be in an extraordinary place or caſe) a man that loveth his ſoul, ſhould be loth to meddle with it, if he can have a *ſafer* to get his *bread* by. They get ſo little by ſober people, and their gain dependeth ſo much upon mens ſin, that it is a conſtant temptation to them to be the maintainers of it: And frail men that can ſo hardly ſtand on firm ground, ſhould be loth for a little money to walk ſtill upon the Ice, and to venture his ſoul in a life of ſuch temptations: For it's twenty to one but they will prevail.

Dir. 6. §. 21. Direct. 6. *The firſt and principal thing to be intended in the choice of a Trade or Calling for your ſelves or Children, is the Service of God, and the publick good: And therefore* (cæteris paribus) *that Calling which moſt conduceth to the publick good is to be preferred.* The Callings moſt uſeful to the *publick good*, are the *Magiſtrates*, the *Paſtors* and *Teachers* of the *Church*, Schoolmaſters, Phyſicyans, Lawyers, &c. Husbandmen, (Plowmen, Graziers, and Shepherds): and next to them are Mariners, Clothiers, Bookſellers, Taylors, and ſuch other that are employed about things moſt neceſſary to mankind: And ſome Callings are employ'd about matters of ſo little uſe (as Tobacco ſellers, Lace-ſellers, Feather-Makers, Periwig-makers, and many more ſuch) that he that may chooſe better, ſhould be loth to take up with one of theſe, tho' poſſibly in it it ſelf it may be lawful. It is a great ſatisfaction to an honeſt mind, to ſpend his life in doing the greateſt *good* he can; and a priſon and conſtant calamity to be tyed to ſpend ones life in doing little good at all to others, though he ſhould grow rich by it himſelf.

Dir. 7. §. 22. Direct. 7. *When two Callings equally conduce to the publick good, and one of them hath the advantage of riches, and the other is more advantagious to your ſouls, the later muſt be preferred: And next to the publick good, the ſouls advantage muſt guide your choice:* As ſuppoſe that a *Lawyer* were as profitable to the *publick good* as a *Divine*, and that it is the way to far more wealth and honour; yet the *Sacred Calling* is much more deſirable for the benefit of your ſouls: Becauſe it is an exceeding great help, to be engaged by our Callings to have the Word and Doctrine of Chriſt ſtill before us, and in our minds and mouths; when others muſt be glad to be now and then exerciſed in it, when their Hearts are cooled by the frequent and long diverſions of their worldly buſineſs: So that our *Calling* and *work* is to an honeſt heart a continual recreation, and preſerving, and edifying help to Grace. So a Schoolmaſters Calling is uſually but *poor* and very *painful*, requiring much cloſe attendance, but yet it is of ſo great uſe to the common good, and alloweth the mind ſo much leiſure and advantage to improve it ſelf in honeſt ſtudies, that it is fitter to be choſen and delighted in by a well tempered mind, than richer and more honoured employments. It's ſweet to be all day doing ſo much good.

Dir. 8. §. 23. Direct. 8. *If it be poſſible chooſe a Calling which ſo exerciſeth the body, as not to overwhelm you with cares and labour, and deprive you of all leiſure for the holy and noble Employments of the mind: and which ſo exerciſeth your mind, as to allow you ſome exerciſe for the Body alſo.* 1. That Calling which ſo taketh up *body* and *mind*, as neither to allow you *commixed thoughts* of greater things, nor convenient *intermiſſions* for them, is a conſtant ſnare and priſon to the ſoul: which is the caſe of many who plunge themſelves into more and greater buſineſs than they can otherwiſe diſpatch: and yet are contented to be thus continually alienated in their minds from God and Heaven, to get more of the World. Many poor Labourers (as Clothiers, Taylors, and other ſuch) can work with their hands, and meditate or diſcourſe of heavenly things without any hindrance of their work: when many men of richer Callings have ſcarce room for a thought or word of God or Heaven all day. 2. On the contrary, if the *Body* have not alſo its *labour* as well as the mind, it will ruine your *health*; and *body*, and *mind* will both grow *uſeleſs*.

Dir. 9. §. 24. Direct. 9. *It is lawful and meet to look at the commodity of your Calling in the third place,* (that

(that is, *after the publick good, and after your perſonal good of ſoul and bodily health.*) Though it is ſaid, Prov. 23. 4. *Labour not to be rich:* The meaning is, that you make not Riches your chief end: Riches for our fleſhly ends muſt not ultimately be intended or ſought. But in ſubordination to higher things they may: That is, you may labour in that manner as tendeth moſt to your ſucceſs and lawful gain: You are bound to improve all your Maſters Talents: But then your *end* muſt be, that you may be the better provided to do God ſervice, and may do the more good with what you have. If God ſhew you a way in which you may lawfully get more than in another way, (without wrong to your ſoul, or to any other) if you refuſe this, and chooſe the leſs gainful way, you croſs one of the ends of your Calling, and you refuſe to be Gods Steward, and to accept his gifts, and uſe them for him when he requireth it: You may labour to be *Rich for God*, tho' not for the *fleſh* and ſin.

Dir. 10. §. 25. Direct. 10. *It is not enough that you conſider what Calling and labour is moſt deſirable, but you muſt alſo conſider what you or your children are fitteſt for, both in mind and body.* For that Calling may be one mans *bleſſing*, which would be anothers *miſery* and undoing. A weak *body* cannot undergo thoſe labours which require *ſtrength*: And a *dull* and *heavy mind* and *wit*, cannot do the works which require *great judgment* and *ingenuity*. It hath been the calamity of the Church, and undoing of many Miniſters themſelves, that well meaning Parents out of love to the ſacred work of God, have ſet their Children to be Miniſters that were unfit for it: And many ſelf-conceited perſons themſelves are ready to thruſt themſelves into that holy Office, when they have ſome inconſiderable ſmattering knowledge, and ſome poor meaſure of gifts, overvalued by themſelves, that know not what is required to ſo great a work. Be ſure that you *firſt* look to the *natural ingenuity* of your children (or your ſelves) and then to their Grace and Piety: And ſee that none be devoted to the Miniſtry that hath not *naturally a quickneſs of underſtanding*, and a *freedom of expreſſion*, unleſs you would have him live upon the ruine of ſouls, and wrong of the Church and work of God; and turn an enemy to the beſt of his flock, when he ſeeth that they value him but as he deſerves: And let none be ſo unwiſe as to become a Preacher of that *Faith*, and *Love* and *Holineſs* which he never had himſelf. And even to the Calling of a Phyſician none ſhould be deſigned that have not a ſpecial *ingenuity*, and *ſagacity*, and *natural quickneſs of apprehenſion*; unleſs he ſhould make a Trade of killing men: For it is a Calling that requireth a *quick* and *ſtrong conjecturing ability*, which no ſtudy will bring a man that hath not a natural acuteneſs and aptitude thereto. Thus alſo as to all other Callings, you muſt conſider, not only the *Will* of the *Child* or *Parents*, but their natural fitneſs of *body* and *mind*.

Omnes qui ſunt, quique erunt, aut fuerunt, virtutibus aut doctrinis clari, non poſſunt unum ingenium accendere, niſi aliquæ intus in animo ſcintillæ ſint, quæ præceptoris ſpiritu excitatæ & adjutæ, ad virtutem ſe ipſæ erigant. Petrarch. Dial. 41. li. 2.

Dir. 11. §. 26. Direct. 11. *Chooſe no Calling (eſpecially if it be of publick conſequence) without the advice of ſome judicious faithful perſons of that Calling.* For they are beſt able to judge in their own profeſſion. Never reſolve on the *Sacred Miniſtry* without the advice of *able Miniſters*: Reſolve not to be a *Phyſician*, but by the counſel of *Phyſicians*; and ſo of the reſt: For abundance of perſons ignorantly conceit themſelves ſufficient, that are utterly inſufficient, and ſo live all their days, as wrongs and burthens unto others, and in ſin and miſery to themſelves.

Dir. 12. §. 27. Direct. 12. *If thou be called to the pooreſt laborious Calling do not carnally murmur at it, becauſe it is wearieſome to the fleſh, nor imagine that God accepteth the leſs of thy work and thee: But chearfully follow it, and make it the matter of thy pleaſure and joy, that thou art ſtill in thy heavenly Maſters ſervice, though it be about the loweſt things. And that he that knoweth what is beſt for thee, hath choſen this for thy good, and tryeth and valueth thy obedience to him the more, by how much the meaner work thou ſtoopeſt to at his Command.* But ſee that thou do it all in obedience to God, and not meerly for thy own neceſſity: Thus *every Servant* muſt *ſerve the Lord* in ſerving their Maſters, and from God expect their chief reward. *Col.* 3. 22, 23, 24. *Epheſ.* 6. 6, 7.

Tit. 2. *Directions againſt Idleneſs and Sloth.*

§. 1. HEre I muſt ſhew you what *Idleneſs* and *Sloth* is, and what are the ſigns of it: And then give you Directions how to conquer it. *Sloth* ſignifieth chiefly the *indiſpoſition* of the *mind* and body; and *Idleneſs* ſignifieth the *actual neglect* or omiſſion of our duties. *Sloth* is an *averſneſs to labour, through a carnal love of eaſe, or indulgence to the fleſh.* This *averſneſs* to labour is *ſinful, when it is a voluntary backwardneſs to that labour which is our duty: Sloth* theweth it ſelf, 1. In *keeping us from our duty*, and cauſing us to *delay* it, or omit it: And 2. In making us to do it *ſlowly* and by the *halves*: And both theſe effects are called *Idleneſs*, which is the *omiſſion or negligent performance of our duties through a fleſh pleaſing backwardneſs to labour.* What Sloth and Idleneſs is.

§. 2. By this you may ſee, 1. That it is not *ſloth* or ſinful *Idleneſs* to omit a labour which we are *unable* to perform: As for the *ſick*, and *aged*, and *weak* to be averſe to labour through the power of an *unreſiſtable diſeaſe* or *weakneſs*: Or when *Nature* is already wearied by as much labour as it can bear. 2. Or when Reaſon alloweth and requireth us to forbear our uſual labour for our health, or for ſome other ſufficient cauſe. 3. Or when we are unwillingly reſtrained and hindered by others: As by impriſonment, or denyal of opportunity: As if the Magiſtrate forcibly hinder a Preacher, or Phyſician, or Lawyer from that which otherwiſe he ſhould do. 4. Or if a miſtake or ſinful error only keep a man from his labour, it is *a ſin*, but not *this ſin of ſloth*: So alſo if any ſenſual vice or pleaſure beſides this love of eaſe take him off. 5. If it be a backwardneſs only to ſuch labour as is *no duty to us*, it is but a *Natural* and not a *vitious ſloth*. But *involuntary averſeneſs to the labour of our duty thro' indulgence of fleſhly eaſe*, is the *ſinful ſloth* or *Lazineſs* which we ſpeak of. What it is not.

§. 3. *Sloth* and *Idleneſs* thus deſcribed is *a ſin* in all: But a far greater ſin in ſome than in others. And you may thus know what *ſloth* it is that is the moſt ſinful. 1. The more ſloth is *ſubjected* in the *mind it ſelf*, and the leſs it is ſubjected in the *Body*, the greater is the ſin. For the *mind* is the nobler part, and immediate ſeat of ſin. 2. The ſmaller the *bodily diſtempers* or *temptations* are which ſeduce the *mind*, the greater is the ſin: For it ſhews the *mind* to be the more corrupted and tainted with the diſeaſe of *ſloth*. He that is under an *unreſiſtible indiſpoſition* of *body*, ſinneth not at all (unleſs as he voluntarily contracted that diſeaſe:) But if the *bodys indiſpoſition* to labour be *great*, but yet not *unreſiſtible*, it is a *ſin* to yield to it: But ſo much the ſmaller *ſin* (*cæteris paribus*) as the bodily *diſeaſe* is greater. He that hath ſome *ſcorbutical laſſitude*, or *flegmatick heavineſs* and *dulneſs*, doth ſin if he ſtrive not againſt it as much as he can, and as in reaſon he ſhould: It is not every bodily *indiſpoſition* that will excuſe a man from all labour, as long as he is able to labour notwithſtanding that diſeaſe: But if the diſeaſe be *great*, ſo that he reſiſteth his laſſitude with a great deal of labour, the ſin is the leſs: But he that hath a *body* ſound and able, that hath no *diſeaſe* to indiſpoſe him, ſinneth moſt The aggravations of it.

It was one of Solons Laws: Is qui ſectatutum otium, omnibus accuſare volentibus obnoxius eſto. Ut Laert. in Sol. *Num ſolum aquas hauriturus inquit Cleanthes? nonne & fodio & rigo & omnia facio philoſophiæ cauſa?* when they asked him why he would draw water.

of

of all if he be *ſlothful*, as ſhewing the moſt corrupted mind. 3. He is moſt *ſinfully ſlothful* who is moſt voluntarily *ſlothful*. As he that *endeavoureth* leaſt againſt it; and he that moſt *loveth* it, and would not leave it: And he that is leaſt troubled at it, and leaſt repenteth and lamenteth it, and *contriveth to accomodate* his ſloth. 4. The ſloth is *(cæteris paribus)* the worſt, which *moſt prevaileth* to the omiſſion or negligent performance of our duty: But that *ſloth* which doth but *indiſpoſe* us, but is ſo far conquered by our reſiſtance, as not to keep us from *our duty*, or not *much* and *often*, is the ſmaller ſin. 5. That it is the moſt ſinful ſloth *(cæteris paribus)* which is againſt the *greateſt duties*: To be backward to the moſt holy duties (as praying, and hearing, or reading the Word of God, *&c.*) or to *duties* of publick conſequence, is a greater ſin than to be lazily backward to a common toilſome work. 6. That is the moſt ſinful *ſloth* and *idleneſs* which is committed againſt the *greateſt motives* to labour and diligence: Therefore (in that reſpect) a *poor mans* ſloth is more ſinful than *a rich mans*, becauſe he is under the preſſure of *Neceſſity*: And in another *reſpect* the *rich* mans ſloth is worſt, becauſe he buryeth the greateſt Talents, and is *idle* when he hath the greateſt *wages*. A man that hath many children ſinneth more than another by his *idleneſs*, becauſe he wrongeth them all whom he muſt provide for: A Magiſtrate or Paſtor of the Church, doth ſin more incomparably than common people, if they be ſlothful; becauſe they betray the ſouls of men, or ſin againſt the good of *many*: As it is a greater ſin to be lazy in quenching a fire in the City, than in a common needleſs buſineſs: So it is a greater ſin to be ſlothful in the *working out our Salvation, and making our calling and election ſure*, when *God*, and *Chriſt*, and *Heaven*, and *Hell* are the *motives* to rowze us up to duty, and when the *time* is ſo *ſhort*, in which all our work to eternity muſt be done, I ſay, it is a far greater ſin, than to be ſlothful when only corporal *wants* or *benefits* are the motives which we reſiſt. Yet indeed the will of God is reſiſted in all, who forbiddeth us to be *ſlothful in buſineſs*, Rom. 12. 11.

The ſigns of Sloth.

§. 4. *Sloth* is a thing that is eaſily diſcerned: The ſigns of it are, 1. When the very *thought* of *labour* is troubleſome and unpleaſing, and *eaſe* ſeems ſweet. 2. When duty is omitted hereby and left undone. 3. When the eaſie part of duty is culled out, and the harder part is caſt aſide. 4. When the *judgement* will not believe, that laborious duty is a duty at all. 5 When that which you do, is done with an ill will, and with a conſtant wearineſs of mind, and there is no alacrity or pleaſure in your work. 6. When you do no more in much time, than you might do in leſs, if you had a willing ready mind. 7. When the backward mind is ſhifting it off with excuſes, or finding ſomething elſe to do, or at leaſt delaying it. 8. When you chooſe a condition of greater eaſe and ſmaller labour, before a laborious condition of life which in other reſpects is better for you. As when a Servant had rather live in an ungodly family where there is more *eaſe* (and *fulneſs*) to be had, than in a place of greateſt advantage for the ſoul, where there is more labour (and want.) 9. When little impediments diſcourage or ſtop you: *The ſlothful ſaith, there is a Lyon in the way*, Prov. 22. 13. His way is an *hedge of thorns*, Prov. 15. 19. *He will not plow by reaſon of cold*, Prov 20. 4. 10. When you make a *great matter of a little buſineſs*: It cannot be done but with ſuch preparation, and ſo much ado, that ſhews a ſlothful mind in the doer. Even the *putting his hand to his mouth*, and *pulling it out of his boſome* is a buſineſs with the ſluggard: That is, he maketh a *great matter* of a little one, *Prov.* 26. 15. & 19. 24. 11. Laſtly, The *fruits* of *ſlothfulneſs* uſe to detect it, in ſoul, and body, and eſtate: For it corrupteth, impoveriſheth and ruineth all. The weeds of *Field* or *Garden*, the *vices* of his ſoul, the ſins of his life, the duties omitted, or ſleepily performed, the diſorders of his family or charge, and uſually, or oft, his poverty, do detect him, *Prov.* 24. 30. & 12. 24, 27.

Prov. 26. 13.

How little have ſome men (ſcil. Miniſters themſelves) to ſhew of all the good they might have done thro' all their lives! The work they have done calls them idle.

§. 5. By this much it is eaſie to diſcern the impudent folly of the Quakers and ſome ignorant Ruſticks that rail againſt Magiſtrates and Miniſters for *living idly*, becauſe they do not plow or threſh, or uſe ſome mechanick Trade or Labour: As if the *labour* of their *higheſt* Callings were no labour, but meer idleneſs: Thus proud men ſpeak evil of that which they underſtand not! Had they tryed it, they would have found that the work of a faithful Miniſter is further diſtant from idleneſs, than a Threſher is: Doth not *Chriſt* and the Holy Ghoſt oft call them *labourers*, *fellow-labourers with Chriſt*, and *workmen*, and their *work a labour*? Luk. 10. 27. 1 Cor. 3. 9. 1 Tim. 5. 17, 18. 2 Tim. 2. 15 Mat. 10. 10. 1 Cor. 3. 13, 14, 15. & 9. 1. Epheſ. 4. 12. Phil. 2. 30.

§. 6. Hence alſo you may ſee, 1. That though all that can muſt *labour*, yet there is *great diverſity* of labours; and all men are not to do the ſame work. Magiſtrates, and Paſtors, and Lawyers, and Phyſicians muſt *labour diligently*: But they are not all bound to plow, and threſh, and uſe the more ſervile labours of their inferiours. 2. That every man muſt labour in the works of his *own Calling, and do his own buſineſs*, as 1 *Theſſ.* 4. 11. 2 *Theſſ.* 3. 11. And take that for the beſt employment for *him*, which God doth call *him to*, and not preſume to ſtep out of his place, and take the work of other mens Callings out of their hands. 3. That a man that is *paid* for his labour by another, (as Lawyers, Phyſicians, Schoolemaſters, Servants) do *rob* them by their idleneſs, when they withhold them from any part of that which they are paid for.

§. 7. Direct. 1. *The firſt help againſt ſloth, is to be well acquainted with the greatneſs of the ſin.* For no wonder if it be committed by them that think it ſmall: Firſt therefore I ſhall tell you what it is. Dir. 1.

§. 8. 1. God himſelf reckoneth it with heinous ſins, Ezek. 16. 49. *Pride, fulneſs of bread*, and *abundance of idleneſs* (the very character of the debauched part of the Gentry) is ſaid to have been *Sodoms* ſin, that was conſumed with fire from Heaven. And the *Theſſalonians* were forbidden to *keep company* with ſuch as lived diſorderly and did not work.

1 Theſ. 5. 12, 13. Pr. 18. 9. & 21. 25. 2 Theſ. 3. Prov. 12. 24 & 12. 15. Eccleſ. 10. 18

§. 9. 2. *Idleneſs is a temporary deſtruction (as to their uſe) of all the faculties of mind and body which ſhould be exerciſed.* It is contrary *to Nature*: For *Nature* made our *faculties* for *uſe*: You bury your ſelves alive: If it be a ſin to hide Gods leſſer Talents, what is it to bury our ſelves and all our powers? If it be pity to ſee a *dead man*, becauſe he is *unuſeful* to the world; Is it not *pity* and *ſhame* to ſee one voluntarily *dead*, that maketh himſelf *uſeleſs* by his *ſloth*? Should not the *Church yard* be the dwelling of the *ſlothful*, that he may be neareſt them in place, that he is neareſt to in quality.

§. 10. 3. *Idleneſs and ſloth are conſumers of all the mercies of God*: You are the barren ground where he ſoweth his ſeed, and none comes up. You return him but a crop of thorns and *bryars*, and ſuch ground is *nigh to curſing (the final curſe,) whoſe end is to be burnt*: Doth God daily feed, and cloth, and keep you, and protect and ſupport you, and teach and warn you, and all for nothing? Is *Idleneſs* that for which he hired you? Will you excuſe

Heb. 6. 8

accuſe your Maker of ſo great impudence, and your Redeemer of more, as if he created and redeemed you to do nothing, or that which is as bad or worſe than nothing? He calleth to you, *Why ſtand you idle?* Matth. 20 3, 6. And it is a terrible ſentence that ſuch ſhall receive, Matth. 25. 26. *Thou wicked and ſlothful Servant; Caſt the unprofitable Servant into outer darkneſs,* &c.

§. 11. 4. *Idleneſs is a robbing God, who is the Lord of us and all our faculties, and all our ſervice is his due*: You rob him of the honour and ſervice that you might have done him by your diligence.

Prov. 10. 26. Pr. 18. 9. §. 12. 5. And it is a *robbing your ſelves* of all the *good* to ſoul or body, which by your labour and induſtry you might have got: The *ſlothful* man *lyeth wiſhing* till he periſh: Prov. 21. 25.

§. 13. 6. And it is a robbing of the Common-wealth, and of all thoſe to whom your labours, or the fruit of them was due. You are burdens to the Common-wealth; like Drones in the Hive, *Col.* 3. 22.

§ 14. 7. *Slothfulneſs* is a great conſumer of *Time*, (as is ſhewed *Chap.* 5.) You loſe not only all the *Time* when duty is omitted, but *much* of the *time* in which you perform it; while you rid no work, and do it as if you did it not. He that goeth but a mile an hour, loſeth his Time, though he be ſtill going, even as much as he that goeth two mile one hour, and ſits ſtill the next. O what abundance of their lives do idle perſons loſe? When time is gone, they will better underſtand the greatneſs of their ſin and loſs, that now make light of it.

§. 15. 8. *Idleneſs* is not a *ſingle ſin, but a continued courſe of ſinning*: An *idle* perſon is ſinning all the while he is idle: And that's with ſome a great part of their lives: And therefore it is the greater, becauſe the continuance ſheweth that it is not effectually Repented of.

§. 16. 9. *Idleneſs* is a deſtroyer of *grace*, and *gifts*, and natural parts: They will ruſt for want of uſe: *The ſlothful is brother to him that waſter*: Prov. 18. 9. Weeds will grow up and choak the fruit.

§. 17. 10. *Idleneſs* and *ſloth* is a fruit of *fleſh-pleaſing*; and ſo cometh from the moſt pernicious vice: It is but to *pleaſe the fleſh*, that one is *drunk*, and another *gluttonous*, and another a *fornicator*, and another *covetous*: And your *Idleneſs* and *ſloth* is but *pleaſing* the *ſame fleſh* in *another* way, which is forbidden as well as thoſe. *And if ye live after the fleſh ye ſhall dye*: Rom. 8. 13.

§. 18. 11. It is a *ſtrengthening* the fleſh againſt the Spirit, by indulging it in its eaſe and ſloth: and maketh it not only unruly and unſerviceable, but matterly and earneſt for its own deſires.

§. 19. 12. *Idleneſs* is, the Mother and Nurſe of many heinous ſins: 1. It cheriſheth luſt, and draweth people to fornication; which hard labour would have much prevented. 2. It is the time for fooliſh ſports, and vanity, and wantonneſs and exceſs of ryot, and all the miſchiefs which uſe to follow it. 3. It is the time for idle talk and medling with other folks matters: And therefore *Paul* reprehendeth the *Idle* as *buſie bodies*, or medlers with matters that concern them not, and twatlers and tale-carriers: 2 *Theſ.* 3. Prov. 26. 18 11. 1 *Tim.* 5. 13. 1 *Theſſ.* 4. 11. They that do not what they *ſhould*, will be doing what they *ſhould not*. 4. It is the time for gluttony and drunkenneſs, Prov. 24. 30. and gaming and all other ſenſuality. 5. Yea, it is the time for ſeditions and rebellions; as in Armies it is the time for Mutinies.

§. 20. 13. *Idleneſs* is the ſeaſon of *Temptations*: It is Satans *ſeed time*. It is then that he hath opportunity to tempt men to malice, revenge and all other villany that is committed.

§. 21. 14. *Idleneſs* is a *diſorderly walking*, 2 Theſſ. 3. 10, 11. Out of the way that God hath appointed us to eat our bread in, and receive his bleſſing in. The large deſcription of a virtuous woman, *Prov.* 31. 10. to the end is worthy to be ſtudied by the ſlothful. *She ſeeketh Wooll and Flax, and worketh willingly with her hands: She is like the Merchants Ships: She bringeth her food from afar: She riſeth alſo while it is yet night and giveth meat to her houſhold, and a portion to her maidens: She conſidereth a field and buyeth it: With the fruit of her hands planteth a vineyard. She girdeth her loyns with ſtrength, and ſtrengtheneth her arms: She perceiveth that her merchandize is good; her candle goeth not out by night: She layeth her hands to the ſpindle, and her hands hold the diſtaff: She ſtretcheth out her hand to the poor, yea, ſhe reacheth forth her hand to the needy: She is not afraid of the Snow for her houſhold: For all her houſhold are clothed with ſcarlet ——— She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs*: I deſire our Ladies and Gentlewomen, that take this pattern to be below them, remember that it was not a Plowman but a *King*: And that the greateſt that ever *Iſrael* had, that gave this counſel as received from his Mother: Who concludeth, v. 30, 31. *Favour is deceitful, and beauty is vain: But a woman that feareth the Lord, ſhe ſhall be praiſed: Give her of the fruit of her hands, and let her own works praiſe her in the gates.* But if our Gallants ſhould have no *meat* or *clothing* but what were the *fruit of their hands*, it would make a foul change in their garb and dyet! And if *their own works* muſt be the matter of their praiſe, inſtead of the Names of their Anceſtors, Arms, Lands and Titles, it would alſo make a foul change in their *Honours*.

See Pſal. 128. 2. *Thou ſhalt eat the labour of thy hands.* Prov. 14. 23. & 13 11.

Cleanthes coactum aliquando ſtipem in medium familiarium intulit, dicens, Cleanthes alium Cleanthem poſſet nutrire ſi vellet. And when he was queſtioned in judgement, how he lived, *Adeo robuſtus, & tam boni habitûs,* the Gardiner that he work't for, and the Woman that baked his Meal, were the witneſſes that acquit him: Hard labour and hard fare enabled him for hard ſtudy. *Laert. in Cleanth.*

§. 22. 15. *Idleneſs* uſually bringeth *Poverty*: And it is a juſt and merciful chaſtiſement of God to cure the ſin: But ſuch can have little comfort in their wants; nor expect that others ſhould pity them as they would do the diligent. Yea, many when by *idleneſs* they are brought to poverty, by poverty are brought to murmuring and ſtealing, to the ruine both of ſoul, and body, and family, and reputation.

§. 23. 16. *Idleneſs* is a *murderer* of the body: *Gluttony* and *Idleneſs* kill moſt of the world before their *Time*: No two ſins more conſtantly bring this Curſe along with them.

§. 24. 17. *Idleneſs* maketh thee the ſhame of the Creation: Seeſt thou not how all the world is in action? How the Sun runneth his courſe for thee; the Waters flow, the ground bringeth forth: Thy Cattle labour for thee: and all things that are moſt excellent, are moſt active; and all things that are moſt *unactive*, are moſt vile, and dead, and droſſie: The Scripture ſendeth the ſlothful, even to the Ant to learn to labour, *Prov.* 6. 6. And ſhall the Ant, the Bee, and every creature be a witneſs againſt thee to condemn thy ſloth?

§. 25. 18. Laſtly, *Idleneſs* diſableth you from doing good to others. You ſhould *work with your own hands, that you may have to give to him that needeth*, Epheſ. 4 28. Or if you give out of your *ſuperfluity* that which coſt you no labour, it is not ſo much to your *honour* or *comfort*, as if you were purpoſely *thrifty* and *laborious* to do good: He that pleaſeth his fleſh with *eaſe* and *fulneſs*, and *giveth* his leavings (how much ſoever) to the poor, will never have that comfort and evidences of Gods acceptance and grace in it, as he that pampereth not his fleſh by his abundance, but giveth that to the poor which he getteth with his diligence, and which he denyeth to his inordinate deſires.

§. 26.

§. 26. Direct. 2. *Thoſe perſons muſt be extraordinary watchful againſt this ſin of Idleneſs whoſe conſtitutions, unhappy educations, condition of life or company do moſt ſtrongly tempt them to it.* It is a ſin that ſome have but little temptation to in compariſon of others: And ſome have need of a great deal of care and reſolution to eſcape it. 1. Thoſe are moſt ſubject to this ſin who have a *flegmatick conſtitution, or dulneſs of ſpirits*; or other bodily indiſpoſition to cheriſh it: Such therefore ſhould ſtrive the more againſt it, and not give way to any ſloth which they are able to reſiſt. Though their *bodies* are like a dull or tired Horſe, they muſt uſe the rod and ſpur the more. Such heavy perſons are more given to *ſleep* than others are; and yet they *may* reſiſt it and riſe early if they *will*, though they have a greater ſluggiſhneſs than others to overcome. So though they are more undiſpoſed to labour than more active perſons are, yet if they will do their beſt they may go as far as their ſtrength of body will enable them. And this they ſhould the rather ſtrive to do (unleſs they have a diſeaſe that labour is hurtful to) becauſe that *cuſtome* doth much to the encreaſing or decreaſing their *bodily* undiſpoſedneſs, and labour is the moſt effectual means to cure them of that fleſhly heavineſs which unfitteth them for their labour.

Platonem tradunt cum vidiſſet quendam aleis ludentem increpaſſe: & cum ille; Quam me in parvis reprehendis? diceret, reſpondiſſe, At eſt conſuetudo non parva res. Laert. in Plat.

§. 27. 2. Thoſe that have been *unhappily bred up in Idleneſs* have great cauſe to *Repent* of their ſinful life that's paſt, and be *doubly* diligent to Overcome this ſin: If their Parents have ſo far been their enemies, they ſhould not continue enemies to themſelves: Tho' uſually the Children of the *Rich* and *Proud* have this for their *peculiar original ſin*, and are very unhappy in their Parentage and Education in compariſon of the Children of *wiſe* and *humble* and *induſtrious* Parents, yet their *own underſtanding* and *willingneſs*, by the help of grace, may overcome it. If your Parents had trained you up to live by *ſtealing*, could not you leave it *if you will*, when you come to know that God forbiddeth it? ſo though they have bred you up in *idleneſs*, and done their part to undo you both in *ſoul* and *body*, to make your *ſouls* a ſty for *ſin*, and your *bodies* a *skin full* of *diſeaſes*, yet if you will do your part you may be recovered, at leaſt as to your *ſouls*; and *cuſtom* may conquer the *fruits* of *cuſtome*. You *cannot do worſe* than to go on, and ſpend the reſt of your life in ſin. If you had been ſtill-born or murdered in your Infancy, it had been *no ſin* for you to have lain *idle* in the common Earth: But to teach a *living ſoul* to be *idle*, and to *train* up the *living* to a Conformity to the *dead*, (ſave only that they *eat*, and *ſpend* and *ſin*, and carry their Ornaments on their backs, when the dead have *theirs* for a ſtanding Monument,) this was great *cruelty* and *treachery* in your Parents: But you muſt not therefore be as *cruel* and *treacherous* againſt your ſelves.

Callimachus in *Attila* reporteth that when certain Players came before *Attila*, to ſhew the agility of their Bodies in their Exerciſes, he was offended to ſee ſuch able active bodies no better employed, and commanded them to be exerciſed in ſhooting and other military acts: Which when they could not do, he commanded that they ſhould have no meat but what they got by hunting at a great diſtance, and ſo exerciſed them till they became excellent Soldiers. *p.* 353.

§. 28. 3. Thoſe that *abound in wealth*; and *have no need to labour* for any bodily proviſions, ſhould be eſpecially watchful againſt this ſin: Neceſſity is a conſtant ſpur to the poor (except thoſe that live upon begging, who are the *ſecond* rank of *Idle* perſons in the Land.) But the *Rich* and *Proud* are under a continual temptation to live *idly*. For they *need* not riſe early to labour for their bread: They *need* not work hard for Food or Rayment: They have not the crys of their hungry Children to rowze them up: They have plenty for themſelves and family *without labour*, and therefore they think they may take their eaſe. But it is a ſad caſe with poor Souls, when the Commands of God do go for nothing with them: Or cannot do as much to make them diligent as *poverty* or *want* could do: And when *Gods Service* ſeemeth to them unworthy of their labour, in compariſon of their own: It may be God may bring you unto a *neceſſity* of labouring for your daily bread; if you ſo ill requite him for your plenty. But it's better that your *idleneſs* were cured by *grace*, than by *neceſſity*: For when you labour only for your own ſupplies, your *own ſupplies* are your *reward*: But when you labour in true obedience to God, it's God that will reward you, *Col.* 3. 23, 24. I do with very much love and honour think of the *induſtrious lives* of *ſome Lords* and *Ladies* that I know, who hate *idleneſs* and *vanity*, and ſpend their time in *diligent labours* ſuitable to their places: But it is matter of very great ſhame and ſorrow, to think and ſpeak of the lives of too great a number of our gallants! To how little purpoſe they live in the World! If they take a true account of their lives (as God will make them wiſh they had done, when he calls them to account), how many hours, think you, will be found, to have been ſpent in any honeſt labour, or diligent work that is worthy of a Chriſtian, or a member of the Common-wealth? in compariſon of all the reſt of their time, which is ſpent in bed, in dreſſing, in ornaments, in idle talk, in playing, in eating, in idle wandrings and viſits, and in doing nothing, or much worſe. How much of the *day* doth *idleneſs* conſume in compariſon of any *profitable work*? O that God would make ſuch know in time, how dreadful a thing it is thus to *imitate Sodom* that was puniſhed with the *vengeance of eternal fire*, (Ezek. 16. 49. Jud. 7.) inſtead of imitating Chriſt. As for *idle beggars* they read not Books, and there fore I ſhall not write for them: They are in this more happy than the idle Gentry, that the *Law* *compelleth* them to work, and leaveth them not to themſelves.

Ne ſis bonus aleator, probus chartarius, ſcortator improbus, potator ſtrenuus, profuſor audax, decorator & conflator aeris alieni, deinde ſcabie ornatus. See more

Gallica, vix quiſquam te credet Equitem. Eraſm. Colloq. p. 483. of this *Chap.* 5. and read Luke 16. and Jam. 5.

§. 29. 4. Thoſe perſons that live in *idle company* have ſpecial cauſe to fear this ſin: For ſuch will entangle you in *idleneſs*, and greatly hinder you from conſcionable diligence.

§. 30 5. Thoſe *Servants* that live in great mens houſes, and are kept more for pomp and ſtate than ſervice, having little to do, ſhould ſpecially take heed of the ſin of *idleneſs*. Many ſuch take it for their *happineſs* to live *idly*, and take that for the beſt Service where they have leaſt work: But have you nothing to do for your *ſelves*, for ſoul nor body? If you have leiſure from your *Maſters* ſervice, you ſhould thankfully improve it in *Gods* ſervice and your own.

§. 31. Direct. 3. *Settle your ſelves in a lawful Calling, which will keep you under a neceſſity of ordinary and orderly employment.* As we cannot ſo eaſily bring our minds to a cloſe attendance upon God, in the Week days when we have out common buſineſſes to divert us, as we can do on the Lords Day which is purpoſely ſet apart for it, and in which we have the uſe of his ſtated Ordinances to aſſiſt us; even ſo a man that is out of a ſtated courſe of labour cannot avoid *idleneſs* ſo well as he that hath his ordinary time and courſe of buſineſs to keep him ſtill at work. It is a dangerous life to live out of a Calling. *Dir.* 3.

§. 32. Direct. 4. *Take heed of exceſs of meat and drink and ſleep*: For theſe drown the ſenſes, and dull the ſpirits, and load you with a burden of *fleſh* *Dir.* 4.

or *humours*, and greatly undiſpoſe the body to all diligent uſeful labours. A full Belly and drowſie Brain are unfit for work. It will ſeem work enough to ſuch to carry the load of *fleſh* or *flegm*, which they have gathered. A pampered body is more diſpoſed to *luſt* and wantonneſs than to work.

Dir. 5. §. 33. Direct. 5. *A man-like Reſolution is, an effectual courſe againſt ſloth.* Reſolve and it will be done. *Give not way* to a ſlothful diſpoſition. Be up and doing: You can do it if you do but *reſolve*: To this end, be never without Gods quickening motives (before mentioned) on your minds: Think what a ſin and ſhame it is to waſte your Time; to live like the dead; to bury a rational ſoul in fleſh; to be a ſlave to ſo baſe a thing as ſloth; to neglect all Gods work while he ſupporteth and maintaineth you, and looketh on; to live in ſloth, with ſuch miſerable ſouls, ſo near to judgment and Eternity. Such thoughts well ſet home will make you ſtir! when a *drowſie Soul* makes an *idle body*.

Dir. 6. §. 34. Direct. 6. *Take pleaſure in your work and then you will not be ſlothful in it.* Your very Horſe will go *heavily* where he goeth *unwillingly*, and will go *freely* when he goeth thither where he would be. Either your work is *Good* or *bad*: If it be *bad* avoid it, if it be *good* why ſhould you not take *pleaſure* in it? It ſhould be pleaſant to *do good?*

Dir. 7. §. 35. Direct. 7. *To this end be ſure to do all your work as that which God requireth of you, and that which he hath promiſed to reward; and believe his acceptance of your meaneſt labours which are done in obedience to his will!* Is it not a *delightful* thing to ſerve ſo great and good a Maſter, and to do that which God accepteth and promiſeth to reward? This intereſt of God in your loweſt and hardeſt and vileſt labour, doth make it honourable, and ſhould make it ſweet.

Dir. 8. §. 36. Direct. 8. *Suffer not your fancies to run after ſenſual vain delights; for theſe will make you weary of your callings.* No wonder if *fooliſh youths* be *idle*, whoſe minds are ſet upon their *ſports*? nor is it wonder that *ſenſual Gentlemen* live *idly*, who glut themſelves with corrupting pleaſures. The *idleneſs* of ſuch ſenſualiſts is more *unexcuſable* than other mens, becauſe it is not the *labour* it ſelf that they are againſt, but only *ſuch labour* as is *honeſt* and profitable: For they can beſtow *more* labour in play, or dancing, or running or hunting or any vanity, than their work required: And it is the folly and ſickneſs of their *minds* that is the cauſe, and not any diſability in their bodies: The *buſieſt* in evil, are *ſlothfuleſt* to *good*.

Dir. 9. §. 37. Direct. 9. *Mortifie the fleſh, and keep it in an obedient dependance on the Soul, and you will not be captivated by ſloth.* For *idleneſs* is but one way of *fleſh-pleaſing*: He that is a ſenſual ſlave to his *fleſh*, will pleaſe it in the way that it moſt deſireth! One man in Fornication, and another in Ambition, and another in Eaſe: But he that hath overcome and mortified the *fleſh*, hath maſtered *this* with the reſt of its Concupiſcence.

Dir. 10. §. 38. Direct. 10. *Remember ſtill that Time is ſhort, and Death makes haſte, and judgment will be juſt, and that all muſt be judged according to what they have done in the body; and that your Souls are precious, and Heaven is Glorious, and Hell is terrible, and work is various and great, and hinderances are many; and that it is not idleneſs, but labour that [illegible] in the intervals of time*; and this will powerfully expel your ſloth.

Dir. 11. §. 39. Direct. 11. *Call your ſelves daily or frequently to account how you ſpend your time, and what work you do, and how you do it.* Suffer not one hour or [illegible] you cannot give your Conſciences a juſt account of it.

12. §. 40. Direct. 12. *Laſtly, Watch againſt the ſlothfulneſs of thoſe that are under your charges as well as againſt your own*: Some perſons of *honour* and *greatneſs* are diligent themſelves, and beſtow their time for the Service of God, their King and Countrey, and their Souls and Families: (And I would we had more ſuch:) But if in the mean time, their Wives and Children and many of their Servants ſpend moſt of the day and year in *idleneſs*, and they are guilty of it, for want of a thro' endeavour to reform it, their burden will be found greater at laſt than thy imagined. In a word, though the labour and diligence of a believing *Saint*, and not that of a *Covetous* Worldling, is it that tends to ſave the Soul, and *diligence* in doing evil is but a making haſte to Hell; yet ſloth in it ſelf is ſo great a nouriſher of vice, and deadly an enemy to all that's good; and *idleneſs* is ſuch a *courſe* and *ſwarm* of ſin, that all your underſtandings, reſolution and authority, ſhould be uſed to cure it in your ſelves and others.

Tit. 3. *Directions againſt Sloth and Lazineſs in things ſpiritual: And for zeal and Diligence.*

§. 1. ZEal in things ſpiritual is contrary to *ſloth* and *coldneſs* and *remiſneſs*; and *Diligence* is contrary to *Idleneſs*. *Zeal* is the fervour, or earneſtneſs of the ſoul: Its firſt ſubject is the *will* and *affections*, excited by the *judgment*; and thence it appeareth in the Practice. It is not a *diſtinct Grace* or Affection; but the vigor and livelineſs of every grace, and their fervent operations. Rev. 3. 15, 19.

§. 2. Direct. 1. *Be ſure that you underſtand the nature and uſe of zeal and diligence, and miſtake not a carnal degenerate ſort of zeal, for that which is ſpiritual and genuine.* 1. There is a zeal and activity meerly *Natural*, which is the effect of an *active* temperature of body. 2. There is an *affected zeal*, which is hypocritical, about things that are good: When men *ſpeak* and make an outward ſtir, as if they were truly zealous, when it is not ſo. 3. There is a *ſelfiſh zeal*: When a proud and ſelfiſh perſon is *fervent* in any matter that concerneth himſelf; for his *own opinions*, his *own honour*, his *own eſtate*, or *friends* or intereſt: Or any thing that is his *own*. 4. There is a *partial factious zeal*: When *error* or pride or *worldlineſs* hath engaged men in a party, and they think it is their *duty* or *intereſt* at leaſt, to ſide with the Sect or Faction which they have choſen, they will be zealous for all the Opinions and ways of their eſpouſed Party. 5. There is a ſuperſtitious Childiſh carnal zeal, for ſmall, indifferent, inconſiderable things: Like that of the Phariſees (and all ſuch hypocrites) for their waſhings and faſtings, and other ceremonious Obſervances. 6. There is an envious malicious zeal, againſt thoſe that have the precedency, and croſs your deſires, or cloud your honour in the World, or that contradict you in your conceits and ways: Such is that at large deſcribed, *Jam.* 3. 7. There is a peeviſh contentious wrangling zeal, that is aſſaulting every man who is not ſquared juſt to your conceits. 8. There is a *malignant zeal*, againſt the Cauſe and Servants of the Lord, which carryeth men to perſecute them. See that you take not any of theſe, or any ſuch like for holy zeal.

Dir. 1. The kinds of falſe Zeal.

Mat. 23. 15.

§. 3. If you ſhould ſo miſtake, theſe miſchiefs would enſue: 1. *Sinful zeal* doth make men doubly *ſinful*: As holy *zeal* is the *fervency* of our *grace*, ſo *ſinful zeal* is the *intention* and *fervency* of *ſin*. 2. It is an *honouring* of *ſin* and *Satan*: As if *ſin* were a *work*, and *Satan a Maſter* worthy to be *fervently* and *diligently* followed. 3. It is the moſt effectual violent way of ſinning, making men do much evil in a little time; and making them more miſchievous and hurtful to others, than other ſinners are. 4. It blindeth the judgment, and maketh men take truth for falſhood, and good for evil, and diſableth Reaſon to do its office. 5. It is the violent reſiſter

The miſchiefs of falſe zeal.

resister of all Gods means; and teacheth men to rage against the truth that should convince them: It stops mens Ears, and turns away their hearts from the Counsel which would do them good. 6. It is the most furious and bloody persecutor of the Saints, and Church of Jesus Christ: It made *Paul* once *exceeding* mad against them, *Act.* 26. 10, 11. and *shut them up in Prison*, and *punish them in the Synagogues*, and *compel them to blaspheme*, and *persecute them even unto strange Cities*, and *vote for their death*: Thus *concerning Zeal* he *persecuted the Church*, Phil. 4. 6. 7. It is the turbulent disquieter of all Societies: A destroyer of Love: a breeder and fomenter of contention; and an enemy to order, peace and quietness. 8. It highly dishonoureth God, by presuming to put his Name to sin and errour, and to entitle him to all the Wickedness it doth. Such *zealous* Sinners commit their sin as in the Name of God, and fight against him ignorantly by his own (pretended or abused) authority. 9. It is an impenitent way of sinning: The zealous sinner justifieth his sin, and pleadeth reason, or Scripture for it, and thinketh that he doth well, yea that he is serving God when he is murdering his Servants, *Joh.* 16. 2. 10. It is a multiplying sin, and maketh men exceeding desirous to have all others of the sinners mind: The *zealous* sinner doth make as many sin with him as he can.

See Jam. 3. Rom. 10. 2. Act. 21. 20, 22.

Yea if it be but a *zeal* for *small* and *useless* things, or about small Controversies or Opinions in Religion. 1. It sheweth a mind that is lamentably strange to the tenour of the Gospel, and the mind of Christ, and the practice of the great substantial things. 2. It destroyeth Charity and peace, and breedeth censuring and abusing others. 3. It dishonoureth *holy zeal* by accident, making the prophane think that all zeal is no better than the foolish Passion of deceived Men. 4. And it disableth the persons that have it to do good: even when they are *zealous* for *holy truth* and *duty*, the people will think it is but of the same nature with their erroneous zeal, and so will disregard them.

The signs of holy zeal.

§. 4. The Signs of *holy zeal* are these. 1. It is guided by a right Judgment: It is a Zeal for Truth and Good, and not for Falshood and Evil, *Rom.* 10. 2. 2. It is *for God* and his Church or Cause, and not only for *our selves*. It consisteth with meekness and self-denial and patience as to our own Concernments, and causeth us to prefer the Interest of God before our own, *Numb.* 12. 3. *Exod.* 32. 19. *Gal.* 4. 12. *Act.* 13. 9, 12. 3. It is always more careful of the *Substance* than the *Circumstances*: It preferreth *great things* before *small*: It contendeth not for small Controversies to the loss or wrong of greater truths: It extendeth to every known *truth* and *duty*; but in due proportion; being hottest in the greatest things, and coolest in the least. It maketh men rather *zealous of good works*, than of their controverted Opinions.

Mat. 23. 22, 23. Tit. 2. 14.

4. *Holy* Zeal is always charitable: It is not cruel and bloody nor of a hurting disposition, *Luk.* 9. 55. but is tender and merciful, and maketh men burn with a desire to win and save mens souls, rather than to hurt their bodies, 1 *Cor.* 13. Zeal against the sin is conjunct with Love and pity to the sinner, 2 *Cor.* 12. 21. 5. Yet it excludeth that foolish pity which cherisheth the sin, *Rev.* 2. 2, 1 *King.* 15. 13. 6. True Zeal is tender of the Churches Unity and Peace: It is not a dividing tearing zeal: It is first *pure* and *then peaceable, gentle and easie to be intreated, full of mercy, and good fruits*, Jam. 3. 17. 7. True zeal is *impartial*, and is as hot against our *own sins*, and our Childrens and other relations sins, as against anothers, *Mat.* 7. 4. 8. *True zeal* respecteth all Gods Commandments, and is not hot for one and contemptuous of another: It aimeth at *perfection*; and stinteth not our

2 Pet 2. 7, 8. Ezek. 9. 4. 1 Cor. 5. Gen. 38. 24. 2 Sam. 12. 5.

desires to any lower degree: It maketh a man desirous to be like to God, even Holy as he is Holy: It consisteth principally in the *fervour of our Love to God*: when *false Zeal* consisteth principally in censorious Wranglings against other Mens Actions or opinions: It first worketh towards good, and then riseth up against the hindering evil. 9. It maketh a Man laborious in holy duty to God, and diligent in all his work; and lieth not only in the heat of the brain, or rigid opinions, or heat of speech. 10. It is not a sudden flash, but a constant resolution of the soul: Like the *natural* heat, and not like a Fever (Tho' the *feeling part* is not still of one degree) Therefore it concocteth and strengtheneth, when false zeal only vexeth and consumeth.

2 Cor. 8. 3. Act. 18. 25. Exod. 36. 6. Gal. 4. 15, 18.

§ 5. Direct 2. *When you are thus acquainted with the nature of true zeal, consider next of its excellency and singular benefits, that there may be a love to it, and an honour of it in your hearts.* To that end consider of these following commendations of it. Dir. 2.

§. 6. 1. *Zeal* being nothing but the *fervour* and *vigour* of every grace, hath in it all the beauty and excellency of that Grace, and that in a high and excellent degree. If Love to God be excellent, then *zealous fervent Love is most excellent.* The excellency of zeal and diligence.

§. 7. 2. The *nature* of *holy Objects* are such, so great and excellent, so transcendent and of unspeakable consequence, that we cannot be *sincere* in our estimation and seeking of them, without zeal. If it were about riches or honours, a cold desire and a dull pursuit might serve the turn, and well beseem us: But about God and Christ and Grace and Heaven, such cold Desires and Endeavours are but a contempt. To love God without zeal, is *not to love him*, because it is not a loving him as God. To seek Heaven without zeal and diligence is not to seek it, but contemn it. To pray for salvation without any zeal, is but hypocritically to bable, instead of praying: For no desire of Christ and Holiness and Heaven is saving, but that which preferreth them before all the Treasures and Pleasures of the World: And that which doth so, hath sure some zeal in it: so that some Zeal is essential to every Grace, as *life* and heat is to a man.

Ps. 69. 10. Joh. 2. 17. Gal. 4. 18. 2 Cor. 7. 11. Tit. 2. 14. Rev. 3. 15. 16, 19.

§ 8. 3. The *Integrity* and *honesty of the Heart* to God consisteth much in zeal. As he is true to his friend that is zealous for him, and not he that is indifferent and cold: To do his service with zeal is to do it *willingly* and *heartily* and entirely: To do it without zeal is to do it heartlesly and by the halves, and to leave out the life and kernel of the duty: It is the Heart that God doth first require.

Jam. 5. 16. Rom. 12. 11.

§. 9. 4. *Zeal* is much of the *strength* of duty and maketh it likeliest to attain its end. The Prayer of the faithful that's effectual must be *fervent*, Jam. 5. 16. Zeal must make us importunate suiters that will take no denial if we will speed, Luk. 18. 1, 8, &c. *The Kingdom of Heaven suffereth violence, and the violent take it by force.* We must *strive to enter in at the strait gate, for many shall seek to enter and not be able.* Not every one that *striveth* is *crowned*, nor *every* one that *runneth* wins the prize; but he that doth it *effectually* so as *to attain.* No wonder if we be commanded to *Love God with all our heart and soul and might*, which is a *Zealous Love*: For this is it that *overcometh* all *other love*, and will *constrain* to dutiful obedience. As experience telleth us, it is the *zealous* and *diligent Preacher* that doth good, when the *cold* and *negligent* do but little: so is it in all other duties: The *diligent hand maketh rich*, and God blesseth those that serve him *heartily* with all their might.

Mat. 11. 12. Rom. 15. 30. Luk. 13. 24. 2 Tim. 2. 5. 1 Cor. 9. 24, 25, 26. Heb. 12. 1. Deut. 6. 5. Mat. 22. 37. 2 Cor. 5. 14. Prov. 10 4.

§. 10. 5. *Zeal* and *diligence* take the *opportunity*, which *sloth* and *negligence* let slip. They are up with the Sun; and *work while it is day*: They *seek the Lord while he may be found, and call upon him while he is near*: They know the Day of their Visitation

Joh. 9. 4. Isa. 55. 6. Luk. 19. 42.

Heb. 3. 7, 15. Mat. 25. fitation and Salvation: They delay not, but take the *accepted time*. When the *slothful* are still delaying and trifling, and hear not Gods voice while it is *called to day*, but *harden their hearts*, and *sleep* with their *lamps unfurnished*, and knock not till the *door be shut*. They stand and look upon their work while they should do it: they are never in readiness, when Christ and Mercy are to be entertained: They are still *putting off* their duty till some other time: till time be done, and their work undone, and *they* are undone for ever.

§. 11. 6. *Zeal* and *diligence* are the best *improvers* of *time* and *mercy*: As they *delay* not but take the *present time*, so they *loyter not*, but do their work to purpose. As a speedy Traveller goeth farther in a day, than a slothful one in many: so a zealous diligent Christian will do more for God and his soul in a *little time*, than a negligent dullard in all his life. It is a wonder to think what *Augustine* and *Chrysostom* did among the Ancients! what *Calvin* and *Perkins*: and *Whittaker*, and *Reignolds*, and *Chamier*, and many other Reformed Divines have done in a very little time! And what *Suarez* and *Vasquez* and *Jansenius* and *Tostatus* and *Cajetan* and *Aquinas* and many other Papists have performed by *Diligence!* when Millions of men that have longer time, go out of the World as unknown as they came into it; having never attained to *so much knowledge* as might preserve them from the reproach of bruitish ignorance, nor so much as might save their Souls from Hell: And when many that had diligence enough to *get* some *laudable* abilities, had never *diligence* enough to *use them* to any great benefit of others or themselves. *Zeal* and *diligence* are that fruitful well-manured soil, where God *soweth his seed* with best succes; and which returns him for his mercies *an hundred fold*; and at his coming gives him his *own with usury*, Mat. 25. 27, 28. But sloth and negligence are the grave of mercies, where they are buried till they rise up in judgement against the despisers and consumers of them. *Aristotle* and *Plato*, *Galen* and *Hippocrates*, improvers of nature, shall condemn these *slothful* neglecters and abusers of nature and grace: yea their *Oxen* and *Horses* shall be witnesses against many that served not God with any such diligence, as these beasts served them; yea many gallants of great estates never did so much *service* for the *common good* in all their lives as their very beasts have done. Their *parts*, their *life* and all is lost by them.

Mat. 13. 8, 23. Prov. 26. 18.

§. 12. 7. *Zeal* and *diligence* are the victorious enemies of *sin* and *Satan*. They beat not with sin: They are to it as a consuming fire is to the thorns and Briars. Zeal burneth up lust, and Covetousness and Pride and sensuality: It maketh such work among our sins, as *diligent weeders* do in your Gardens: It pulleth up the Tares, and burneth them: *It* stands not dallying with sin; nor *tasting* or *looking* on the bait, or disputing with, and hearkening to the Tempter; but casteth away the motion with abhorrence, and abstaineth from the very Appearance of evil, and hateth the garment spotted by the flesh, and presently quencheth the sparks of Concupiscence: It chargeth home, and so *resisteth the Devil* that he *flyeth*. When sloth and negligence cherish the sin, and encourage the tempter, and *invite* him by a *cold* resistance. The Vineyard of the Sluggard is overgrown with Nettles: his heart swarmeth with noisom thoughts and lusts, and he resisteth them not, but easily beareth them. If he feel sinful thoughts possessing his mind, he riseth not up with zeal against them: He hath not the heart to cast them out; nor make any effectual resistance: He famisheth his soul with *fruitless wishes*, because *his hands refuse to labour*. *Negligence* is the Nurse of sin.

1 Sam. 2. 23, 29. Rev. 3. 19. 1 Thes. 5. 22. Jude 23. Jam. 4. 7. 1 Pet. 5. 9. Eccl. 10. 18. Prov. 24. 30. Prov. 21. 15. Prov. 13. 4.

§. 13. 8. *Zeal* and *Diligence*, bear down all opposition against duty with power and success. Those impediments which *stop* a *sluggard*, are as *nothing* before them. As the Cart wheels which go slowly are easily stopt by a little stone or any thing in their way; when those that are in a swifter motion easily get over all. The *Lyon* that is in the *sluggards* way, is not so much as a barking Whelp in the way of a diligent zealous Christian. The cold doth not hinder him from plowing. A very *scorn* or *mock*, or *threatning* of a mortal man, will dismay and stop a heartless hypocrite; which do but serve as oyl to the fire, to inflame the courage of the zealous so much more. The difficulties which seem *insuperable* to the slothful, are *small matters* to the *zealous*: He goeth through that which the slothful calls *impossible*: And when the slothful sits still and saith, *I cannot do this or that*, the *zealous diligent* Christian *doth* it.

Prov. 22. 13. & 26. 13. Prov. 20. 4

§. 14. 9. *Zeal* and *diligence* take off the *toyl* and *irksomness* of duty, and make it easie: As a quick-spirited diligent servant maketh but a pleasure of his work, which a lazy servant doth with pain and weariness: And as a mettlesome Horse makes a pleasure of a journey, which a heavy jade goeth through with pain: so Reading and Hearing, and Prayer are easie to a zealous soul, which to another is an unwelcome task and toil.

§. 15. 10. *Zeal* is faithful, and constant, and valiant, and therefore greatly pleaseth God: It sticks to him thro' persecution: The fire consumeth it not: many Waters quench it not. But others are false hearted; and those that have but a *cold* Religion, will easily be drawn or driven from their Religion: They are so indifferent, that a little more of the World put into the ballance, will weigh down Christ in their esteem: The *Hopes* or *Fears* of temporal things, prevail with them against the *hopes* and *fears* of things eternal. No wonder therefore if God disown such treacherous Servants, and turn them away as unworthy of his Family.

Num. 25. 11, 13. Cant. 8. 6, 7. Heb. 11. 34. Dan. 3. & 6. Mat. 13. 20, 21. Rev. 2. 5. Rev. 3. 16. 2 Thes. 2. 10.

§. 16. Direct. 3. *Let the great Motives of holy Zeal and Diligence be set home and printed on your hearts*: And often *read them over* in some quickning Books, that you may remember them and be affected with them. I have given you so many of these *Moving exciting* Considerations, in the third Part of my *Saints Rest*, and my [*Saint or Bruit*] and [*Now or Never*] and in my Sermon against *Making Light of Christ*, that I shall be but very brief in them at present.

Dir. 3. Read before Chap. 5. the cont. Dir. for Redeeming time.

§. 17. 1. When you grow *cold* and *slothful* remember how *Great* a Master you serve? should any thing be done negligently for *God?* And remember how Good a Master you serve. For whom you are certain that you can never do too much; nor so much as he deserveth of you; nor will he ever suffer you to be losers by him.

Motives of Zeal.

§. 18. 2. Remember that he is always present. In your converse with others, in your Prayers, your Reading and all your Duties: and will you loiter in his sight? when a very eye-servant will work while his master standeth by.

§. 19. 3. One serious thought of the end and *consequence* of all thy work, one would think, should put life into the dullest soul! say to thy sleepy frozen heart, Is it not Heaven that I am seeking? Is it not Hell that I am avoiding? And can I be cold and slothful about Heaven and Hell? Must it not go with me for ever according as I now behave my self? And is this the best that I can do for my salvation? Is it not God that I have to please and honour; and shall I do it slothfully?

§. 20. 4. One thought of the exceeding *Greatness of our work*, one would think should make us be *zealous* and *diligent!* To think what abundance of knowledge we have to get? and how much of every grace we want? and how much *means* we have to use?

uſe? and how much oppoſition and temptations to overcome? The humble ſenſe of the weakneſs of our ſouls, and the greatneſs of our ſins ſhould make us ſay, that whatever the Rich in grace may do, its *labour* that becomes the poor.

§. 21. 5. To remember how ſhort our time of *working* is, and alſo how uncertain; How faſt it flyeth away, how ſoon it will be at an end: and that all the time that ever we ſhall have to prepare for Eternity is now; and that ſhortly there will be no Praying, no Hearing, no Working any more on Earth. To look into the Grave, to go to the Houſe of Mourning; to conſider that this Heart hath but a little more time to think, and this *tongue* but a little more time to ſpeak, and all will end in the endleſs recompence; methinks this ſhould quicken the coldeſt heart.

1 Cor. 7. 29, 30. 1 Pet. 3. 11. Rev. 12. 12.

§. 22. 6. To remember how many millions are undone already by their *ſloth* and negligence: how many are in Hell lamenting their ſlothfulneſs on earth, while I am hearing, or reading, or praying to prevent it, one would think ſhould waken me from my ſloth: what if I ſaw them, and heard their cries! would it not make me ſerious? What if one of them had time and leave and hope again as I have? would he be *cold* and *careleſs*?

§. 23. 7. To think how many millions are now in Heaven, that all came thither by holy *zeal* and *diligence*, and are now enjoying the fruit of all their labour and ſuffering! To think of the bleſſed end of all their pains and patience, and how far they are now from repenting of it! methinks ſhould ſtir us up to *zeal* and diligence.

§. 24. 8. To foreſee what thoughts all the world will have of *holy diligence* at laſt! how the beſt will wiſh they had been better, and had done much more for God and their ſalvation! and how the worſt will wiſh when it is too late that they had been as zealous and diligent as the beſt! How earneſtly they will then knock and cry, *Lord open to us*, when it is all in vain! and ſay to the *watchful diligent ſouls*, *Give us of your Oyl, for our Lamps are gone out*, Matth. 25. To think how glad the moſt ungodly would then be if they might but have *died the death of the righteous, and their latter end might be as his!* And what heart-tearing grief will ſeize upon them for ever, to think how madly they loſt their ſouls, and ſluggiſhly went to Hell to ſpare their pains of that ſweet and holy work that ſhould have prevented it; Will not ſuch forethoughts awaken the moſt ſluggiſh ſtupid ſouls, that will but follow them till they can do their work?

Numb. 23. 10.

§. 25. 9. Remember that thou muſt be *zealous* and *diligent* in this or *nothing*: For there is nothing elſe that is worth thy *ſeriouſneſs* in compariſon of this: To be earneſt and laborious for periſhing vanities, is the *diſgrace* of thy mind, and will prove thy diſappointment, and leave thee at laſt in ſhame and ſorrow: when *holy diligence* will recompence all thy pains.

§. 26. 10. Remember alſo that thou haſt been ſlothful and negligent too long! And how doſt thou repent of thy former ſloth, if thou wilt be as ſlothful ſtill? Art thou grieved to think how many duties ſlothfulneſs hath put by, and how many it hath murdered and fruſtrated and made nothing of, and how much Grace and Mercy and Comfort it hath already deprived thee of? and how much better thy caſe were, if thou hadſt lived in as much *holy diligence* as the beſt thou knoweſt! And yet wilt thou be ſlothful ſtill?

§. 27. 11. Remember that thou haſt thy life and health and wit and parts, for nothing elſe but by thy preſent duty to prepare for everlaſting joys: that all Gods Mercies bind thee to be diligent; and every ordinance, and all his helps and means of grace, are given to further thee in the work! and Sun and Moon and Air and Earth, and all attend thee with their help: And yet wilt thou be *cold* and *ſlothful*, and fruſtrate all theſe means and mercies?

§. 28. 12. Remember how diligent thy *Enemy* is: Satan *goeth about even Night and Day like a roaring Lyon ſeeking to devour!* And wilt thou be leſs diligent to reſiſt him?

1 Pet. 5. 8

§. 29. 13. Think what an Example of diligence Chriſt himſelf hath left thee? And how laboriouſly bleſſed *Paul* and all the holy Servants of Chriſt did follow their Maſters work? did they pray and watch and work as ſlothfully as thou doſt?

§. 30. 14. Remember how *hot* and *earneſt* thou waſt formerly in thy ſin? and wilt thou now be *cold* and *negligent* in thy duty, when God hath ſet thee in a better way?

§. 31. 15. Obſerve how *eager* and *diligent worldlings* are for the world, and fleſh-pleaſers for their ſports and pleaſures; and proud perſons for their greatneſs and honour, and malignant perſons to oppoſe the Goſpel of Chriſt, and their own and other mens ſalvations: Look on them, and think what a ſhame it is to thee, to be more cold and remiſs for God.

§. 32. 16. Obſerve how an awakening pang of Conſcience, or the ſight of death when it ſeems to be at hand, can waken the very wicked to ſome kind of ſerious diligence at the preſent; ſo that by their confeſſions, and cries and promiſes and amendments while the fit was on them, they ſeemed more zealous than many that were ſincere. And ſhall not ſaving grace do more with you, than a fit of fear can do with the *ungodly*?

§. 33. 17. Remember of how ſad importance it is, and what it ſignifieth to be cold and ſlothful! If it be predominant ſo as to keep thee from a *holy life* it is damnable. The *ſpirit of ſlumber* is a moſt dreadful judgement. But if it do not ſo prevail, yet though thou be a child of God, it ſignifieth a great debility of Soul, and foretelleth ſome ſharp affliction to befal thee, if God mean to do thee good by a recovery. The decay of natural heat is a ſign of old age, and is accompanied with the decay of all the powers. And Sickneſſes and Pains do follow ſuch decays of Life. And as you will make your Horſe feel the rod or ſpur when he grows dull and heavy, expect when you grow cold and dull to feel the ſpur of ſome affliction, to make you ſtir and mend your pace.

§. 34. 18. Remember that thy *ſloth* is a ſinning againſt thy *knowledge*, and againſt thy *experience*, and againſt thy own Covenants, promiſes and profeſſion; and therefore an aggravated ſin. Theſe and ſuch like ſerious thoughts, will do much to *ſtir* up a ſlothful ſoul, to Zeal and Diligence.

§. 35. Direct. 4. *Drown not your hearts in worldly Buſineſs or Delights: for theſe breed a loathing, and averſeneſs and wearineſs of holy things.* They are ſo contrary one to the other, that the mind will not be eagerly ſet on both at once; but as it reliſheth the one, it more and more diſreliſheth the other. There is no heart left for God, when other things have carried it away.

Dir. 4. Luk. 8. 14.

§ 36. Direct. 5. *Do all you can to raiſe your hearts to the Love of God, and a Delight in holy things, and then you will not be ſlothful, nor weary, nor negligent.* Love and Delight are the moſt excellent remedy againſt a ſlow unwilling kind of duty. Know but how good it is to walk with God, and do his work, and thou wilt do it chearfully.

Dir. 5.

§. 37. Direct. 6. *A ſecret root of unbelief is the mortal enemy of Zeal and diligence: Labour for a well-grounded belief of the word of God and the world to come, and ſtir up that belief into exerciſe, when you would have your ſlothful hearts ſtirred up.*

Dir. 6.

When

When there is a secret questioning in the heart, *What if there should be no life to come? What if the grounds of Religion are unsound?* This blasteth the vigour of all endeavours, and inclineth men to serve God only with hypocritical halving and reserves; and maketh men resolve to be no further Religious, than stands with present fleshly happiness.

Dir. 7. Rom. 14. 21, 22. 1 Cor. 5. 6. Eph. 4. 29, 30.

§. 38. Direct. 7. *Take heed of debauching Conscience by venturing upon doubtful things, much more, by known and wilful sin*: For when once Conscience is taught to comply with sin, and is mastered in one thing, it will do its duty well in nothing, and zeal will quickly be extinct: Diligence will die when Conscience is corrupted or fallen asleep.

Dir. 8.

§. 39. Direct. 8. *Live in a constant expectation of death*: Do not foolishly flatter your self with groundless Conceits, that you shall live long. There is a great power in *Death* to rouze up a drowsy Soul, when it is taken to be *near*. And a great force in the conceit of living long, to make even good men grow more negligent and secure.

Dir. 9. Prov. 22. 24, 25. & 27. 17. Heb. 3. 13. & 10. 24, 25. Rom. 15. 14.

§. 40. Direct. 9. *Live among warm and serious Christians; especially as to your intimate familiarity*. There is a very great power in the Zeal of one to kindle zeal in others; as there is in fire to kindle fire: *Serious, hearty, diligent* Christians, are excellent helps to make *us serious* and *diligent*. He that travelleth with speedy travellers, will be willing to keep pace with them; and tired sluggards are drawn on by others: when he that travelleth with the slothful will go slowly as they do.

Dir. 10.

§. 41. Direct. 10. *Lastly, Be oft in the use of quickning Means: Live, if you can attain it, under a quickning zealous Minister*: There is Life in the word of God, which when it's opened and applied *livelily* will put life into the hearers: Read the holy Scriptures, and such lively writings as help you to understand and practice them. As going to the fire is our way when we are cold, to cure our benummedness, so reading over some part of a warm and quickning book, will do much to warm and quicken a benummed soul: And it is not the smallest help to roze us up to prayer or Meditation, and put life into us before we address our selves more nearly unto God. I have found it my self a great help in my studies, and to my preaching; when studying my own heart would not serve the turn, to awake me to serious fervency, but all hath been cold and dull that I have done, because all was cold and dull within, I have taken up a book that was much more warm and serious than I, and the reading of it hath recovered my heat, and my warmed heart hath been fitter for my work. Christians, take heed of a cold, and dull, and heartless kind of Religion: and think no pains too much to cure it: Death is cold, and life is warm; and Labour it self doth best excite it.

PART. II.

Directions about Sports and Recreations, and against Excess and Sin therein.

Dir. 1

§. 1. Direct. 1. IF *you would escape the sin and danger, which men commonly run into by unlawful sporting, under pretence of lawful recreations; you must understand what lawful recreation is, and what is its proper end and use.* No wonder else if you sin, when you know not what you do?

What lawful recreation is.

§. 2. No doubt but some *sport* and *recreation* is *lawful*, yea *needful*, and therefore a *duty* to some men. *Lawful Sport or Recreation is the use of some Natural thing or Action, not forbidden us, for the exhilerating of the natural Spirits by the Fantasie, and due exercise of the natural parts, thereby to fit the body and mind for ordinary duty to God.* It is some *delightful exercise.*

§. 3. 1. We do not call *unpleasing Labour* by the name of *sport* or *recreation*; though it may be *better* and more *necessary*. 2. We call not every *Delight* by the name of *sport* or *recreation*: For *eating* and *drinking* may be *delightful*, and *holy things* and *duties* may be delightful; and yet not properly *sports* or *recreations*. But it is the *Fantasy* that is chiefly delighted by *sports*.

§. 4. *Qual.* 1. All these things following are necessary to the *Lawfulness* of a *sport* or *recreation*, and the want of any one of them will *make* and *prove* it to be *unlawful*. 1. The *end* which you really intend in using it, must be to fit you for your *service to God*; that is, either for your *Callings*, or for his *worship*, or some work of obedience in which you may *please* and *Glorify* him. 1 Cor. 10. 31. *Whether ye eat or drink, or whatever you do, do all to the Glory of God.* It is just to your *Duty*, as the Mowers *whetting* to his *Sithe*, to make it for to do *his work*.

§. 5. *Qual.* 2. Therefore the person that useth it, must be one that is heartily *devoted to God*, and his *Service*, and really liveth to do his work, and please and glorifie him in the world: which none but the Godly truly do! And therefore no *carnal ungodly person*, that hath no such *Holy end*, can use any recreation lawfully: because he useth it not to a due *end*: For the *end* is *essential* to the *moral good* of any action: and an evil end must needs make it evil. Tit. 1. 15. *Unto the Pure all things are Pure* (that is, all things not forbidden); *but unto them that are defiled and unbelieving is nothing pure, but even their mind and Conscience is defiled.*

Quest.

§. 6. *Quest. But must all wicked Men therefore forbear recreation? Answ.* 1. Wicked men are such as will not *obey* Gods law if they know it; and therefore they enquire not what they *should do*, with any purpose sincerely to obey. But if they would *obey*; that which God commandeth them is immediately to forsake their wickedness, and to become the servants of God, and then there will be no room for the question. 2. But if they will continue in a sinful ungodly state, it is in vain to contrive how they may *sport themselves without sin*. But yet we may tell them that if the *sport* be *materially* lawful, it is not the *matter*, that they are bound to forsake, but it is the sinful *end and manner*? And till this be reformed they cannot but sin.

§. 7. *Qual.* 3. *A lawful recreation must be a means fitly chosen and used to this end*: If it have no *aptitude* to fit us for *Gods service* in our ordinary *Callings* and *duty*, it can be to us no *lawful recreation*. Tho' it be lawful to another that it is a real help to, it is unlawful to us.

§. 8. *Qual.* 4. 4. Therefore all Recreations are *unlawful*, which are themselves preferred before our *Callings*, or which are used by a Man that liveth idly, or in no Calling, and hath no *ordinary work* to make him *need* them. For these are no *fit means*, which exclude our end, instead of furthering it.

§. 9. *Qual.* 5. 5. Therefore all those are unlawful sports, which are used *only* to *delight* a *carnal fantasie*, and have *no higher end*, than to *please* the fickly mind that *loveth* them.

§. 10. *Qual.* 6. 6. And therefore all those are *unlawful sports*, which really unfit us for the *duties* of our *Callings* and the service of God: which, laying the *benefit* and *hurt* together, do hinder us as much or more than they help us! which is the case of all voluptuous wantons.

§. 11. *Qual.* 7. 7. All *sports* are *unlawful* which take up any part of the *Time*, which we should spend in greater works: such are all those that are *unseasonable*: (as on the *Lords-Day* without *necessity*, or when we should be at prayer, or any other duty): And all those that take up *more time* than the

the *end* of a recreation doth neceſſarily require (which is too common.)

§. 12. *Qual.* 8. 8. If a Recreation be *Prophane*, as making *ſport* of *holy things*, it is a mocking of God, and a villany unbeſeeming any of his creatures, and laying them open to his heavieſt vengeance. The children that made ſport with calling the Prophet *Bald-head* were ſlain by Bears. 2 King 2. 23.

§. 13. *Qual.* 9. 9. They are *unlawful ſports* which are uſed to the *wrong* of others: As Players that defame and reproach other men: And Hunters and Hawkers that tread down poor mens corn and hedges.

§. 14. *Qual.* 10. 10. It is ſinful to make ſport of *other mens ſinning*, or to *act* it our ſelves ſo as to become partakers of it: Which is too common with Comedians, and other prophane wits.

§. 15. *Qual.* 11. 11. Unclean obſcene recreations are unlawful! When filthineſs or wantonneſs is repreſented without a due expreſſion of its odiouſneſs; or with obſcene words or actions. Eph. 5. 3. *But fornication and all uncleanneſs, or covetouſneſs, let it not be once named among you as becometh Saints, neither filthineſs, nor fooliſh talking, nor jeaſting*, &c.

§. 16. *Qual.* 12. 12. Thoſe ſports are unlawful, which occaſion the multiplying of idle *words* about them; and engage the Players in fooliſh, needleſs, unprofitable prating.

§. 17. *Qual.* 13. 13. And thoſe ſports are ſinful, which plainly tend to provoke our ſelves or others to ſin: As to luſt, to ſwearing, and curſing, and railing, and fighting or the like.

§. 18. *Qual.* 14. 14. Thoſe alſo are ſinful, which are the exerciſe of *Covetouſneſs*, to win other mens mony of them: Or that tend to ſtir up covetouſneſs in thoſe you play with.

§. 19. *Qual.* 15. 15. Cruel recreations alſo are unlawful: As taking pleaſure in the beholding of *Duellers*, *Fighters*, or any that abuſe each other; or any other Creatures that needleſly torment each other.

§. 20. *Qual.* 16. 16. Too coſtly recreation alſo is unlawful: When you are but Gods ſtewards and muſt be accountable to him for all you have, it's ſinful to expend it needleſly on ſports.

§. 21. *Qual.* 17. 17. *Unneceſſary* recreations forbidden by our *lawful Governors* are unlawful: If they were before lawful to thee, yet *now* they are not; becauſe your King, your Paſtor, your Parents, your Maſters have power to rule and reſtrain you in ſuch things; and you muſt obey them.

§. 22. *Qual.* 18. 18. Laſtly, if you have the choice of divers recreations before you, you muſt chooſe the fitteſt: And if you chooſe one that is leſs fit and profitable, when a fitter might be choſen, it is your ſin: Tho' that which you chooſe were lawful, if you had no other.

§. 23. By all this it is eaſie to judge of our common *Stage-Plays*, gaming, Cards, Dice, and divers other ſuch kind of ſports. If they have but any *one* of theſe evil qualifications they are ſinful: And when are they uſed without very many of them? 1. They are too commonly uſed by men that never intended to fit themſelves for their work and duty by them: Yea by men that live not at all to the Pleaſing and Glorifying of God, and know not what it is to be obediently addicted to his ſervice: Yea by men that live not in any conſtant honeſt labour, but make a very trade of their recreations, and uſe them as the chief buſineſs of the day.

Qu. What to think of common Stage-plays, Gaming, Cards, Dice, &c.

§. 24. 2. They are ſports *unfit* for the *ends* of a lawful recreation, as will eaſily appear to the impartial. For it is either your *Bodys* or your *Minds* that need moſt the recreations: Either you are *ſedentary perſons*, or have a Calling of *Bodily Labour*: If you are *ſedentary perſons* (as Students, Scribes, and divers others) then it is your *Bodys* that have moſt need of *exerciſe and recreation*, and *Labour* is fitter for you than *ſport*; or at leaſt a *ſtirring labouring ſport*: And in this caſe to ſit at Cards, or Dice, or a Stage-play, is, inſtead of *exerciſing* your *bodies*, to increaſe the *need* of *exerciſing* them: It ſtirreth not your parts; it warmeth not your blood, it helpeth not concoction, attraction, aſſimilation, &c. It doth you much more harm than good, as to your very health. But if you are *hard Labourers*, and need *Reſt* for your *Bodys* and recreation for your *minds*; or are lame or ſickly that you cannot uſe bodily exerciſe, then ſurely a hundred profitable exerciſes are at hand which are more ſuitable to your caſe. You have books of *neceſſity* to read (as the word of God:) And books of profit to your ſouls, and Books that tend to increaſe your knowledge in common things; as Hiſtory, Geography, and Arts and Sciences! And ſhould not theſe be any of them pleaſanter than your Dice, and Cards, and Plays?

Tanto cum ſtrepitu ludi ſpectantur & artes. Hor.

§. 25. 3. At leaſt it is plain that they are not the *fitteſt recreations* for any man that intends a lawful end. If you are Students, or idle Gentlemen, is not walking, or riding, or ſhooting, or ſome honeſt bodily labour rather, that joyneth pleaſure and profit together, a fitter kind of *exerciſe* for you? Or if you are Labouring perſons, and need only *pleaſure for your minds*, ſhould you not take pleaſure in God, in Scripture, in holy conference, meditation, or good books? Or if indeed you need a relaxation from both theſe, have you not profitable Hiſtory or Geography to read? Have you not Herbs, and Flowers, and Trees, and Beaſts, and Birds and other Creatures to behold? Have you not *Fields*, or *Gardens*, or *Medows*, or *Woods* to walk into? Have you not your near Relations to delight in; your Wives, or Children, or Friends, or Servants? May you not talk with good, and wiſe, and chearful men, about things that are both pleaſing and edifying to you? Hath God given you ſuch a *world* of *lawful pleaſures*, and will none of them, nor all of them ſerve your turns, without *unlawful* ones; or at leaſt *unfit* ones (which therefore are unlawful): All theſe are undoubtedly *lawful*: But Cards, and Dice, and Stage-plays are at beſt, very queſtionable: Among *wiſe* and *learned* men, and good men, and no ſmall number of theſe, they are condemned as unlawful. And ſhould one that feareth God and loveth his ſalvation, chooſe ſo *doubtful* a ſport, before ſuch aburdance of undoubtedly lawful ones? If you be ſo proud or raſh as to reply, why ſhould I leave my ſport for another mans conceits or judgment? I will tell thee that which ſhall ſhame thy reply, and thee if thou canſt bluſh. 1. It is not ſome humorous odd fanatick that I alledge againſt thee, nor a ſingular Divine, but it is the judgment of the ancient Church it ſelf: The Fathers and Counſels condemn Chriſtians and Miniſters eſpecially, that uſe *ſpectacula* [*ſpectacles*], or behold Stage-plays and Dicing. 2. Even the oldeſt Canons of our own Church of *England* forbid Dicing to the Clergy, which is becauſe they reputed it evil, or of ill report. 3. Many Laws of Religious Princes do condemn them. 4. Abundance of the moſt learned holy Divines condemn them. 5. The ſobereſt and learnedeſt of the Papiſts condemn them. 6. And how great a number of the moſt Religious Miniſters and people are againſt them, of the age and place in which you live, you are not ignorant. And is the judgment of the ancient Church, and of Counſels, and Fathers, and of the moſt learned Proteſtants and Papiſts, and the moſt Religious people, beſides many ancient Laws and Canons, of no force with you in ſuch a caſe as this? Will you hold to a thing confeſſedly *unneceſſary*, againſt the judgement of ſo many that account them *ſinful*? Are you and your play-fellows more wiſe and learned than all theſe? Or is it not extremity of Pride for ſuch

Among the Ep. of Bonifac. *Mog.* There is a Councel held under *Carloman* King of *France*, which ſaith in the Kings name, [*Nec non & illas Venationes & ſylvaticas vagationes cum canibus, ſervis Dei interdixi. mus. Similiter ut acipitres & falcones non habeant.*] And ſure theſe is better than Cards and Dice which yet ſome Prieſts now uſe too much.

such unstudied empty men, to prefer their sensual Conceits, before such a concurrent stream of wiser and more ponderous judgments? Read but Dr. *Jo. Reignolds* his Treat. against *Stage-Plays*, against *Albericus Gentilis*, and you will see what a world of witnesses are against you. And if the judgment of *Voetius*, *Amesius* and other Learned men against all *Lusory Lots* be of no authority, at least it should move you that even Mr. *Gataker*, and others that write for the lawfulness of them in that respect (as *Lusory Lots*) do yet lay down the rest of the requisites to make them lawful, which utterly condemn our *comon use of Cards* and *Dice*, much more our Gamesters: So that all the sober Divines that ever I read or hear, condemn all these: And are you wiser than all of them?

§. 26. 4. Besides this, your Consciences know that you are so far from using them to fit you for your *Callings*, that you either live idly out of a Calling, or else you prefer them before your Callings: You have no mind of your work, because your mind is so much upon your play; you have no mind of your *home* or family, but are weary of your business; because your sports withdraw your hearts: And you are so far from using them to fit you to any holy duty, that they utterly unfit you, and corrupt your hearts with such a kind of sensual delight, as makes them more backward to all that is good; insomuch that many of you, even grow so desperate as to hate and scorn it. This is the benefit it bringeth you.

§. 27. 5. And you cannot but know what a *Time-wasting* sin it is: Suppose the game were never so lawful! Is it lawful to lay out so many hours upon it? as if you had neither souls, nor bodies, nor families, nor estates, nor God, nor death, nor Heaven to mind?

§. 28. 6. And how much prophaneness, or abuse of others is in many of your Stage Plays? How much wantonness and amorous folly, and representing sin in a manner to entice men to it, rather than to make it odious, making a sport and mock of sin; with a great deal more such evil? And your Cards and Dice are the exercise usually of Covetousness, the occasion of a great deal of idle talk, and foolish babble about every cast, and every Card; and oft-times the occasion of cursing, and swearing, and railing, and hatred of those that win your Money, and oft it hath occasioned fighting, and murder it self. And even your *huntings* are commonly recreations so costly; as that the charge that keepeth a pack of Hounds, would keep a poor mans family that is now in want: Besides the Time that this also consumeth.

It is one of the Roman Laws, 12. tab. Prodigo bonorum suorum administratio interdicta esto.

So that the case is clear, that our *Gamesters* and licentious *sportful Gallants*, are a sort of people that have blinded their minds and seared their Consciences, and despise the Laws and presence of God, and forget death and judgment, and live as if there were no life to come, neglecting their miserable souls, and having no delight in the word or holy worship of God, nor the forethoughts of eternal Joys, and therefore seek for their pleasure in such foolish Sports, and spend those precious hours in these vanities, which, God knows, they had need to spend most diligently, in repenting of their sins, and cleansing their souls, and preparing for another world.

Object. §. 29. If yet any impenitent Gamester or idle *Time-waster* shall Reply, *I will not believe that my Cards*, or *Dice*, or *Plays are unlawful? I use them but to fit me for my Duty? What would you have all men live like hermites or anchorites without all pleasure?* I answer you but by this reasonable request: Will you set your selves as dying men in the presence of God, and the sight of eternity, and provide a *true answer* to these few Questions; even such an answer as your Consciences dare stand to at the bar of God?

§. 30. *Quest.* 1. *Dost thou not think in thy Conscience that thy Maker*, and *Redeemer*, and his *work* and *service*, and thy *family* and calling, and the forethoughts of *Heaven*, are not fitter matters to delight a sober mind, than *Cards* or *Stage-plays*? And what can it be but a vain and sinful mind that should make these toys so pleasant to thee, and the thoughts of God and Heaven so unpleasant. *Quest.* 1.

§. 31. *Quest.* 2. Doth not thy Conscience tell thee, that it is not to fit thee for thy *Calling* or Gods service, that thou usest these sports, but only to delight a carnal fantasie? Doth not Conscience tell thee, that it is more the pleasure than the *Benefit* of it to thy soul or body, that draws thee to it? Dost thou *work* so hard, or *study* so hard all the day besides, as to *need* so much recreation to refresh thee? *Quest.* 2

§. 32. *Quest.* 3. Doth not thy Conscience tell thee, that if thy sensual fantasie were but cured, it would be a more profitable recreation to thy body or mind, to use some sober exercise for thy body, which is confined to its proper limits of time; or to turn to variety of labour, or studies, than to sit about these idle games? *Quest.* 3.

§. 33. *Quest.* 4. Dost thou think that either Christ or his Apostles used Stage plays, Cards or Dice: or ever countenanced such a temper of mind as is addicted to them? Or was not *David* as wise as you, that took up his pleasure in the word of God, and his melodious praise? *Quest.* 4.

§. 34. *Quest.* 5. Doth not your Conscience tell you, that your delight is more in your Plays and Games than it is on God? And that these Sports do no way increase your delight in God at all, but more unfit and undispose you? And yet every *blessed mans delight is in the Law of the Lord, and in it he meditateth day and night*, Psal. 1. 2. And do you do so? *Quest.* 5.

§. 35. *Quest.* 6. Do you bestow as much *Time* in *Praying* and *reading the word of God*, and *meditating* on it, as you do in your sports and recreations? Nay, do you not shuffle this over, and put God off with a few hypocritical heartless words, that you may be at your sports, or something which you love better? *Quest.* 6.

§. 36. *Quest.* 7. Doth not Conscience tell thee, that this precious time might be much better spent, in the works that God hath appointed thee to do? And that thy sinful soul hath need enough to spend it in far greater matters? Doth it become one that hath sinned so long, and is so unassured of pardon and salvation, and near another world, and so unready for it, to sit at Cards or be hearing a Stage-play, when he should be making ready, and getting assurance of his peace with God. *Quest.* 7.

§. 37. *Quest.* 8. Wouldst thou be found at Cards, or Plays when death cometh? If it were this Day, hadst thou not rather be found about some *Holy*, or some profitable labour? *Quest.* 8.

§. 38. *Quest.* 9. Will it be more comfort to thee when thou art dying, to think of the time which thou spendest in Cards, and Plays, and Vanity, or that which thou spendest in serving God, and preparing for eternity? *Quest.* 9.

§. 39 *Quest.* 10. Darest thou *pray* to God to *bless* thy *Cards*, and *Dice*, and *Plays* to the good of thy soul or body? Would not thy Conscience tell thee, that this were but a mocking of God, as praying for that which thou dost not intend, and which thy pleasures are unfit for? And yet no recreation is lawful, which you may not thus lawfully pray for a blessing on. *Que.* 10.

§. 40. *Quest.* 11. If you were sure your selves that you sin not in your *Games*, or sports, are you sure that your *Companions* do not? That they have *Que.* 11.

no

no luſt or vanity of mind at Stage plays, no Covetouſneſs, or ſinful pleaſure or paſſion at *Cards*, or *Dice*? If you ſay, *we are not bound to keep all other men from ſin*, I anſwer, You are bound to do your beſt towards it: And you are bound not to contribute willingly to their ſin: And are bound to forbear a thing *indifferent*, though not a duty, to avoid the ſcandalizing or tempting of another. If *Paul* would never eat fleſh while he lived rather than make Rom. 14. 21. a weak perſon *offend*, ſhould not your ſports be ſubject to as great Charity? He ſaith, 1 Cor. 8. 13. *It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy weak brother ſtumbleth, or is offended, or made weak*? Object. *Then we muſt give over our meat, and drink, and cloaths, and all: Anſw.* It followeth not that we muſt forſake our *Duty*, to prevent another mans ſin, becauſe we muſt forſake our *pleaſure* in things indifferent: If you knew what ſin is, and what it is to ſave or loſe ones ſoul, you would not make a ſport of other mens ſin, nor ſo eaſily contribute to their damnation, and think your ſenſual pleaſure to be a good excuſe. *Rom.* 15. 1, 2, 3. In ſuch caſes, *we that are ſtrong ought to bear the infirmities of the weak*, (that is, to compaſſionate them as we do children in their weakneſs) *and not to pleaſe our ſelves* (to their hurt.) *Let every one of us pleaſe his neighbour, for his good to edification* (that is, prefer the edifying of anothers ſoul, before the *pleaſure* of your *bodies*) *For even Chriſt pleaſed not himſelf*——If Chriſt loſt his *life* to ſave men from ſin, will not you loſe your ſport for it?

Que. 12. To ſportful Youths. §. 41. *Queſt.* 12. What kind of men are they that are moſt addicted to thy games and plays, and what kind of men are they that avoid them, and are againſt them? Are there not more Fornicators, Drunkards, Swearers, Curſers, Coveters of other mens money, and prophane Neglecters of God and their Souls, among Gameſters and Players, than among them that are againſt them? Judge by the Fruits.

§. 42. And what I ſay to idle Gameſters, is proportionably to be ſaid to *Voluptuous Youths*; that run after Wakes, and May-games, and Dancings, and Revellings, and are carried by the Love of ſports and pleaſure, from the Love of God, and the care of their Salvation, and the Love of Holineſs, and the Love of their Callings; and into idleneſs, riotouſneſs and diſobedience to their Superiors: For the cure of this Voluptuouſneſs (beſides what is ſaid *Chap.* 4. *Part* 9.) Conſider,

§. 43. 1. Doſt thou not know that thou haſt *higher delights to mind*? And are theſe toys beſeeming a noble ſoul, that hath Holy and Heavenly matters to delight in?

§. 44. 2. Doſt thou not feel what a plague the very *Pleaſure* is to thy affections? How it bewitcheth thee, and befooleth thee, and maketh thee out of Love with Holineſs, and unfit for any thing that's good?

§. 45. 3. Doſt thou know the worth of thoſe *precious hours* which thou playeſt away? Haſt thou no more to do with them? Look inwards to thy ſoul, and forward to eternity, and bethink thee better.

§. 46. 4. Is it *ſport* that *thou moſt needeſt*? Doſt thou not more need Chriſt, and Grace, and Pardon, and preparation for Death and Judgement, and aſſurance of Salvation? Why then are not theſe thy buſineſs?

Eccleſ. 11. 9. §. 47. 5. Haſt thou not a *God* to *obey* and *ſerve*? And doth he not alway ſee thee? And will he not judge thee? Alas, thou knoweſt not how ſoon. Though thou be now *merry in thy youth*, and thy *Heart cheer thee, and thou walk in the ways of thy Heart, and the ſight of thy Eyes, yet know thou that for all theſe things God will bring thee into judgement.*

§. 48. 6. Obſerve in Scripture what God judgeth of thy Ways. Tit. 3. 3. *We our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures* —— —— 2 Tim. 2. 22. *Fly youthful luſts: but follow after righteouſneſs, faith, charity, peace with them that call on the Lord out of a pure heart.* Read 1 Pet. 4. 1, 2, 3, 4. 2 Pet. 3. 3. 1 Tim. 3. 4. *Lovers of pleaſure more than Lovers of God.* 1 Pet. 1. 14. 15. & 2. 11, 12.

§. 49. 7. You are but preparing for your future ſorrow, either by Repentance or deſtruction: And the greature is your pleaſure now, the greater will be your ſorrow and ſhame in the review.

Having ſpoken this much for the cure of *ſinful ſports*, I proceed to direct the more ſober in their recreations.

Dir. 2. §. 50. Direct. 2. *When you underſtand the true nature and uſe of Recreations, Labour to be acquainted juſt how much, and what ſort of Recreation is needful to your ſelves in particular.* In which you muſt have reſpect, 1. To your bodily ſtrength, 2. To your minds, 3. To your labours. And when you have reſolved on't, *what* and *how much is needful* and *fit*, to help you in your duty, allow it its proper time and place, as you do your meals, and ſee that you ſuffer it not to encroach upon your duty.

Dir. 3. §. 51. Direct. 3. *Ordinarily joyn profit and pleaſure together that you loſe no time.* I know not one perſon of an hundred, or of many hundred, that *needeth* any *Game* at all: there are ſuch variety of better exerciſes at hand to recreate them: And it is a ſin to idle away any time, which we can better improve! I confeſs my own nature was as much addicted to playfulneſs as moſt: and my judgement alloweth me ſo much recreation as is needful to my *Health* and *Labour* (and no more:) But for all that I find no need of any *game* to recreate me? When my *mind* needeth recreation, I have variety of recreating *Books* and *Friends*, and buſineſs to do that: And when my *body* needeth it, the hardeſt Labour that I can bear is my beſt recreation: walking is inſtead of games and ſports: as profitable to my body, and more to my mind: If I am alone, I may improve that time in meditation; If with others, I may improve it in profitable cheerful conference. I condemn not all ſports or games in others, but I find none of them all to be *beſt for my ſelf*: And when I obſerve how far the temper and life of Chriſt and his beſt ſervants was from ſuch recreations, I avoid them with the more ſuſpicion. And I ſee but few but diſtaſte it in *Miniſters* (even Shooting, Bowling, and ſuch more healthful games) to ſay nothing of *Cheſs* and ſuch other, as fit not the end of a recreation:) Therefore there is ſomewhat in it that nature it ſelf hath ſome *ſuſpicion* of. That ſtudent that needeth *Cheſs* or *Cards* to pleaſe his *Mind*, I doubt hath a carnal empty mind: If God and all his books, and all his friends, *&c.* cannot ſuffice for this, there is ſome diſeaſe in it that ſhould rather be cured than pleaſed. And for the *Body*, it is another kind of exerciſe that profits it.

Dir. 4. §. 52. Direct. 4. *Watch againſt inordinate ſenſual Delight, even in the Lawfulleſt ſport:* Exceſs of pleaſure in any ſuch vanity, doth very much corrupt and befool the mind: It puts it out of reliſh with ſpiritual things; and turneth it from God and Heaven and Duty.

Dir. 5. §. 53. Direct. 5. *To this end keep a watch upon your thoughts and fantaſie, that they run not after ſports and pleaſures.* Elſe you will be like Children that are *thinking* of their *ſport*, and longing to be at it, when they ſhould be at their Books or Buſineſs.

Dir. 6. §. 54. Direct. 6. *Avoid the company of Revellers, Gameſters and ſuch time-waſters.* Come not among them, leſt you be enſnared: Accompany your ſelves with thoſe that delight themſelves in God, 2 *Tim.* 2. 22.

Dir. 7. §. 55. Direct. 7. *Remember death and judgement, and the neceſſities of your Souls.* Uſually theſe ſports ſeem but fooliſhneſs to *ſerious* men: And they Eccl. 2. 2. ſay of this *mirth*, as *Solomon, it is madneſs:* And it is *great* and *ſerious Subjects* which maketh *ſerious men. Death* and the *world* to come, when they are ſoberly thought on, do put the mind quite out of reliſh, with fooliſh pleaſures.

Dir. 8. §. 56. Direct. 8. *Be painful in your honeſt Callings.* Lazineſs breedeth a love of ſports: When you muſt pleaſe your ſlothful fleſh with *eaſe*, then it muſt be *further pleaſed* with *vanities.*

Dir. 9. §. 57. Direct. 9. *Delight in your relations and family duties and mercies.* If you love the company and converſe of your Parents, or Children, or Wives, or Kindred as you ought, you will find more pleaſure in diſcourſing with them about *holy things* or honeſt buſineſs, than in fooliſh ſports. But Adulterers that love not their Wives, and unnatural Parents and Children that love not one another, and ungodly Maſters of Families, that *love* not their duty, are put to ſeek their ſport abroad.

Dir. 10. §. 58. Direct. 10. *See to the ſanctifying of all your Recreations:* When you have choſen ſuch as are truly ſuited to your need; and go not to them before you need, nor uſe them not *beyond* your need. See alſo that you lift up your hearts ſecretly to God, for his bleſſing on them; and *mix them all along as far as you can with holy things*; as with holy *Thoughts* or holy *Speeches.* As for *Muſick*, which is a lawful pleaſure, I have known ſome think it prophaneſs to uſe it *privately* or *publickly* with a Pſalm, that ſcrupled not uſing it in common mirth: When as all our *mirth* ſhould be as much ſanctified as is poſſible: All ſhould be done to the Glory of God: And we have much more in Scripture for the *Holy Uſe* of Muſick (publick and private,) than for any other uſe of it whatever. And it is the excellency of *Melody* and *Muſick*, that they are recreations which may be more aptly and profitably ſanctified by application to holy uſes, than any other. And I ſhould think them little worth at all, if I might not uſe them for the holy exhilirating or elevating of my ſoul, or affecting it towards God, or exciting it to duty.

Dir. 11. §. 59. Direct. 11. *The ſickly and the Melancholy* (who are uſually leaſt inclined to ſport) *have much more need of Recreation than others, and therefore may allow it a much larger time than thoſe that are in health and ſtrength.* Becauſe they take it but as Phyſick to recover them to health, being to abate again when they are recovered.

Dir. 12. §. 60. Direct. 12. *Be much more ſevere in regulating your ſelves in your recreations, than in cenſuring others for uſing ſome ſports which you miſlike.* For you know not perhaps their caſe, and reaſons, and temptations: But an *idle* Time waſting ſenſual ſporter, every one ſhould look on with pity as a miſerable wretch.

PART III.

Directions about Apparel, and againſt the Sin therein committed.

Dir. 1. §. 1. Direct. 1. *Fitneſs is the firſt thing to be reſpected in your Apparel to make it a means to the end to which it is appointed.* The Ends of *Apparel* are 1. To keep the *body warm*: 2. To keep it from being *hurt:* 3. To *adorn* it ſoberly ſo far as beſeemeth the common dignity of *humane nature*, and the *ſpecial* dignity of your places. 4. To hide thoſe parts, which nature hath made your ſhame, and modeſty commandeth you to cover.

§. 2. The *Fitneſs* of *Apparel* conſiſteth in theſe things: 1. That it be fitted to your *Bodies:* (as your Shooe to your foot, your Hat to your Head, *&c.*) 2. That it be *ſuited* to your *Sex*, that men wear not apparel proper to women, nor women that which is proper to men. 3. That it be *ſuited* to your Age: The young and the old being uſually hereby ſomewhat diſtinguiſhed. 4. That it be ſuited to your *Eſtate*, or not above it. 5. That it be ſuited to your *Place* or Office. 6. That it be ſuited to your *Uſe* and *Service.* As, 1. To cover your nakedneſs ſo far as health, or modeſty, or decency require. 2. To keep you from cold. 3. And from hurt in your labour: (as the Shooe doth the foot, the Glove the hand, *&c.*) 4. For ſober Ornament, as aforeſaid.

§. 3. Direct. 2. *Among the ends and uſes of apparel the greateſt is to be preferred: The Ornament being the leaſt, is not to be pretended againſt any of the reſt.* Therefore they that for *Ornament*, 1. *Will go naked*, in any part which ſhould be covered; or, 2. Will go *coldly* to the hurt or hazard of their health (as our *ſemi Evites*, or half-naked Gallants do:) 3. Or will either *hurt* their *bodies* (as our ſtrait-lac'd faſhioniſts) or diſable themſelves from their *labour to travel* or fit exerciſe, leſt they ſhould be hurt by their clothes which are fitted more to *ſight* than *Uſe*, all theſe croſs the ends of clothing. Dir. 2.

§. 4. Direct. 3. *Affect not ſingularity in your apparel*; that is, *to be odd and obſervably diſtinct from all thoſe of your own rank and quality: Unleſs their faſhions be evil and intolerable* (in pride, immodeſt, levity, *&c.*) *and then your ſingularity is your duty.* An unneceſſary affectation of ſingularity ſheweth, 1. A weakneſs of judgement: 2. A Pride of that which you affect: 3. And a placing of *duty* in things *indifferent.* And on the contrary, an imitating of *Proud, or immodeſt* faſhions, 1. Encourageth others in the ſin: 2. Sheweth a carnal, proud, or temporizing mind, that will diſpleaſe God himſelf to humour men, and avoid their contempt and diſeſteem. Dir. 3.

§. 5. Direct. 4. *Run not into ſordid vileneſs or naſtineſs, or ridiculous humorrous ſquallid faſhions, under pretence of avoiding Pride.* For, 1. This will bewray a great weakneſs of judgement. 2. It will make your judgement, to men that diſcern it, the more contemptible and uſeleſs to them in other things. 3. It will harden them in their *exceſs* while they think nothing but *humour*, *folly* or ſuperſtition doth reprove them. 4. You ſin by *diſhonouring humane* nature. God hath put a ſpecial honour upon man, and would have us do ſo our ſelves: And therefore hath appointed *clothing* ſince the fall: As *nakedneſs*, ſo *over ſordid or ridiculous clothing* wrongeth God in his creature. Dir. 4.

§. 6. Direct. 5. *Be much more ſuſpicious of Pride and Exceſs in Apparel as the more common and dangerous extream.* For *Nature* is incomparably more prone to this, than the other: And many hundreds, if not thouſands ſin in *exceſs*, for one that ſinneth in the *defect:* And this *way* of ſinning is more perillous. Here I ſhall ſhew you, 1. How Pride in apparel appeareth. 2. What is the ſinfulneſs of it. Dir. 5.

§. 7. 1. Pride appeareth in *Apparel*, when the *matter* of it is too *coſtly.* 2. When in the *faſhion* you are deſirous to be *imitating* thoſe that are *above* your eſtate or rank; and when you ſo fit your *Apparel*, as to make you ſeem ſome *higher* or *richer* perſon than you are. 3. When you are over *curious* in the *matter*, *ſhape* or dreſs, and make a greater matter of it than you ought: As if your *comelineſs* were a more deſirable thing than it is, or as if ſome meanneſs or diſliked faſhion were intolerable. 4. When your *curioſity* taketh up more *Time* in *dreſſing* you, than is due to ſo ſmall a matter, while far *greater matters* are neglected. 5. When you make too great a difference between your *private* and your *publick* habit: Going plain when no ſtrangers ſee you,

you, and being exceſſively careful when you go abroad, or when ſtrangers viſit you. Theſe ſhew that *Pride* which conſiſteth in a deſire to appear either *Richer* or *Comelyer* than you are.

§. 8. Beſides theſe, there is a *Pride* which maketh men deſirous to ſeem more *Learned* than they are: which ſheweth it ſelf in affecting as the *Titles*, ſo the *Habits* of the Learned: Which hath ſome aggravations above the former.

Mark 12. 38. §. 9. And there is a *Pride* which conſiſteth in a deſire to ſeem more *Grave* and *Reverend* than you are: Thus Chriſt blameth the Phariſees affectation of *long garments:* When you ſhall wear a Habit of more *Gravity* than you have, it is Hypocriſie.

§. 10. And there is a *Pride* which conſiſteth in a deſire to ſeem more *Mortified* than you are, and Mat. 23. 5. more *Holy:* And ſo to affect thoſe diſcriminating Mal. 7. 15. Veſtments which ſignifie more of theſe than you have, is proud hypocriſie: And thus vile clothing is often the effect of Pride: And if men fall into that ſort of Pride, as to deſire to be *noted* as *moſt mortified* perſons, this is as *ſuitable* a badge *for them*, as *bravery* is for thoſe that are proud of their *Comelineſs*, and *Grave Clothing* of thoſe that are proud of their *Gravity*.

Queſt. 1. How Pride of Gravity and Holineſs appeareth about Apparel.

§. 11. Queſt. 1. *But may we as eaſily diſcern this ſort of Pride in Clothing as the other? Anſw.* No: becauſe the *mean*, and *plain*, and *cheap* clothing is commonly worn by perſons *really mortified* and *ſober*, and *neceſſarily* by the *poor*, and *grave* clothing by perſons that are *really grave:* And therefore we are bound to judge them to be that, which they *ſeem* by their apparel to be, unleſs by ſome other evidences than their apparel, their pride and hypocriſie appear: But when we judge a perſon *vain* that weareth *vain* clothing, and proud of their comelineſs that are inordinately careful in ſetting it out, we judge but according to the *firſt* and *proper ſignification* of their clothing. Hypocriſie is a thing unſeen to man: It is the viſible ſigns according to their proper ſignification that we muſt judge by: And therefore when we ſee perſons wear *vain* and *curious* attire, we may judge thereby that they are *vain* and *curious:* And if we be miſtaken, it is long of them that *ſignified* it: And when we ſee perſons wear *grave* or *humble* clothing, we muſt judge by it that they are *grave* and *humble*, till the contrary appear.

Queſt. 2.

§. 12. Queſt. 2. *But how elſe will pride of Gravity or Mortifiedneſs appear? Anſw.* When they *boaſt* of theſe themſelves, and are inſolent in *cenſuring* and *reproaching* thoſe that differ from them; when their diſcourſe is more againſt thoſe *faſhions* which *they avoid*, than againſt any faults of their own; when they affect to be *ſingular* in their apparel, even from the *grave* and *humble* perſons of their rank: But eſpecially when they make a noiſe and ſtir in the world with their faſhions, to be taken notice of, and to become eminent, and perſons talkt of and admired for their mortified garb. Thus many Sects amongſt the Popiſh Fryars go by Agreement or Vow in Clothes ſo differing from all other perſons in ſeeming humility and gravity, which muſt be the badge of their *Order* in the eye of the world, that the *boaſt* and *affectation* is *viſible* and *profeſſed*. And thus the Quakers that by the notoriety of their difference from other ſober perſons, and by their impudent bawling in the Streets and Churches, and railing againſt the *Holieſt* and *humbleſt* Miniſters and people that are not of their Sect, and this in the face of Markets and Congregations, do make a plain profeſſion or detection of their Pride. But where it is not openly revealed, we cannot judge it.

Queſt. 3. May not a deformity be hid by apparel or painting?

§. 13. Queſt. 3. *Is it not lawful for a perſon that is deformed, to hide their deformity by their clothing? And for any perſons to make themſelves (by clothing, or ſpots, or painting) to ſeem to others as comely and beautiful as they can? Anſw.* The *perſon*, and the *matter*, and the *End* and *Reaſons*, the *principle* and the *probable conſequents*, muſt all be conſidered for the right anſwering of this Queſtion. *It* is lawful to *ſome perſons*, by *ſome means*, for *ſome good Ends* and *Reaſons*, when a greater Evil is not like to follow it, to hide *their deformities*, and to adorn themſelves ſo as to ſeem *more comely* than they are: But for *other perſons*, by *evil means*, for *evil ends* and *reaſons*, or when it tendeth to evil conſequents, it is unlawful. 1. A *perſon* that is naturally very deformed, may do more to hide it by their ornaments, than one that hath no ſuch deformity may do to ſeem more comely: Becauſe one aſpireth no higher than to ſeem ſomewhat like other perſons; but the other aſpireth to ſeem *excellent above* others. And a perſon that is under *Government* may do more in obedience to their Governors, than another may do that is at their own choice. 2. If the *matter* of their ornament be but modeſt decent cloathing, and not immodeſt, inſolent, luxurious, vain or againſt *Nature*, or the Law of God or man, it is in that reſpect allowable: But ſo is no cover of deformity by *unlawful means*. 3. It may be lawful, if alſo it be to a *lawful end*, as to *obey* a Governor, or only to cover a deformity, ſo as not *unneceſſarily* to reveal it: But it is alway ſinful, when the *end is ſinful*. As 1. If it be to ſeem *extraordinary beautiful* or *comely*, when you are not ſo; or if it be to be obſerved and admired by beholders. 2. If it be to tempt the beholders minds to luſtful or undue affections. 3. If it be to *deceive* the mind of ſome one that you deſire in marriage: For in that caſe, to *ſeem* by ſuch diſſembling to *be* what you are *not*, is the moſt injurious kind of cheat, much worſe than to ſell a Horſe that is blind or lame for a ſound one. 4. If it be to follow the *faſhions* of *proud Gallants*, that you may not be ſcorned by them as not neat enough; all theſe are unlawful *ends* and *reaſons*. 4. So alſo the *Principle* or *Mind* that it cometh from, may make it ſinful: As 1. If it come from a *luſtful wanton mind*. 2. Or if it come from an *over great regard* of the *opinion* of ſpectators; which is the proper complexion of Pride: A perſon that *doth it not in pride*, is not very *ſolicitous* about it: Nor makes *no great matter* of it whether men take him to be *comely* or *uncomely*; and therefore he is at no great *coſt* or *care* to ſeem comely to them. If ſuch perſons be *deformed*, they know it is Gods work, and not their ſin; and it is *ſin*, that is the true cauſe of ſhame: And all Gods works are good, and for our good if we are his children: They know that God doth it to keep them humble, and prevent that *pride*, and *luſt*, and *wantonneſs* which is the undoing of many: And therefore they will rather be careful to improve it, and get the benefit, than to hide it, and ſeem comelier than they are. 5. Alſo the *conſequents* concur much to make the action *good* or *bad:* Tho' that be not your *end*, yet if you may *foreſee*, that greater hurt than good will follow, or is *like* to follow, it will be your ſin: As 1. If it tend the enſnaring of the minds of the beholders in procacious luſtful wanton paſſions, though you ſay, you intend it not, it is your ſin, that you do that which probably will procure it, yea, that you did not your beſt to avoid it. And though it be their ſin and vanity that is the cauſe, it is never the leſs *your ſin* to be the *unneceſſary occaſion:* For you muſt conſider that you live among diſeaſed ſouls! And you muſt not lay a ſtumbling block in their way, nor blow up the fire of their luſt, nor make your ornaments their ſnares; but you muſt walk among ſinful perſons as you would do with a Candle among Straw or Gunpowder; or elſe you may ſee the flame which you would not foreſee, when it is too late to quench it. But a *proud* and *procacious luſtful* mind is ſo very willing to be *loved*, and thought highly of, and admired and deſired, that no fear of God, or of the ſin and miſery of themſelves or others will

Laertius ſaith, that when *Croeſus* ſate in all his ornaments and glory on his Throne, he asked *Solon, An pulchrius unquam ſpectaculum vidiſſet? Illumque dixiſſe Gallos gallinaceos, phaſianos & pavones: Naturali enim eos nitore & ſpecioſitate eximia veſtiri*

will ſatisfie them, or take them off. 2. Alſo it is ſinful to adorn your ſelves in ſuch faſhions, as probably will encourage pride and vanity in others, or ſeem to approve of it. When any faſhion is the common *badge* of the *proud* and *vain* ſort of perſons of that time and place, it is ſinful unneceſſarily to conform your ſelves to them; becauſe you will harden them in their ſin, and you joyn your ſelves to them as one of them by a kind of *profeſſion*. As when *ſpotted faces* (a name that former Ages underſtood not) or *naked breaſts*, or ſuch other faſhions, are uſed ordinarily by the vain, and *brain-ſick*, and *heart ſick*, *proud* and *wanton* party, it is a ſin unneceſſarily to uſe them: For 1. You will hinder their Repentance: 2. And you will hinder the great Benefit which the world may get, by *their vain attire*: For (though it be no thanks to them that intend it not,) yet it is a very great commodity that cometh to mankind by theſe peoples ſin: that *fools* ſhould go about in *fools-coats*, and that *empty* brains, and *proud* and *wanton* Hearts ſhould be ſo openly detected in the Streets and Churches: that ſober people may avoid them; and that wiſe and chaſte, and civil people may not be deceived by ſuch in marriage to their undoing: As the different clothing of the different Sexes is neceſſary to *Chaſtity* and *Order*; ſo it is a matter of great convenience in a Commonwealth, that *Sots*, and *Swaggerers*, and *Phreneticks*, and *Idcots*, and *proud*, and *wanton luſtful* perſons ſhould be openly diſtinguiſhed from others: As in a plague-time the *doors* of infected houſes are marked with a [*Lord have mercy on us*]: And the wiſeſt Magiſtrate knew not how to have accompliſhed this himſelf by a Law, as the wretches themſelves do by their *voluntary choice*: For if it were not voluntary, it would be no diſtinguiſhing badge of their profeſſion. Now for any honeſt civil people to *join* with them, and take up their *livery*, and the habit of their Order, is to profeſs themſelves ſuch as they, and ſo to encourage and approve them, or elſe to confound the *proud* and *humble* the *vain* and *ſober*, the *wanton* and the *chaſte*, and deſtroy the benefit of *diſtinction*.

By this you may ſee, that it is not ſo much the *bare faſhion* it ſelf that is to be regarded, as the *ſignification* and the *Conſequents* of it. The *ſame faſhion* when uſed by ſober perſons, to better *ſignification* and *conſequents* may be lawful, which otherwiſe is unlawful. Therefore thoſe *faſhions* that can hardly ever be ſuppoſed to have a good *ſignification* and *conſequents*, are hardly ever to be ſuppoſed lawful.

Note alſo, that any one of the aforeſaid evils maketh a faſhion evil, but it muſt be all the requiſites concurrent that muſt prove your faſhions good or lawful.

Queſt. 4. §. 14. Queſt. *Is it not ſometime lawful to follow the faſhions?* Anſw. It is always lawful to follow the ſober faſhions of ſober people; but it is not lawful to follow the *vain*, *immodeſt*, *ill-ſignifying* faſhions of the *riotous*, *proud*, and *wanton* ſort: unleſs it be in ſuch caſes of *neceſſity* as *David* was in, when he behaved himſelf like a mad man, or as *Paul* when he told them that he was a *Phariſee*, *Acts* 23. 6. to eſcape in a perſecution, or from Thieves or enemies. 2. Or unleſs for a time it prove as conducible to the good of others, as *Pauls* circumciſing *Timothy* was, or his becoming all things to all men, that he might win ſome. But to follow *ill ſignifying* faſhions, unneceſſarily, or for carnal ends, to avoid the diſcontented evil ſpeeches of carnal perſons, or to learn to act as like as they, this is undoubtedly a ſin.

Phil. 3. 10. Rom. 12. 2.

Dir. 6. §. 15. Direct. 6. *Be ſure to avoid exceſs of coſtlineſs in your apparel*: Remember that you muſt anſwer for all your eſtates: And one day it will prove more comfortable to find on your accounts [So much a year laid out in clothing the naked, than [So much a year in bravery or curioſity for your ſelves or your children.] Coſtly apparel devoureth that which would go far in ſupplying the neceſſities of the poor.

§. 16. Direct. 7. *Be ſure you waſte not your precious time in needleſs curioſity of dreſſing*. I cannot eaſily tell you how great a ſin, and horrible a ſign of folly and miſery, it is in thoſe Gallants that ſpend whole hours, yea, moſt part of the morning, in dreſſing and neatifying themſelves, before they appear to the ſight of others: ſo that ſome of them can ſcarce do any thing elſe before dinner time, but dreſs themſelves: The morning hours that are fitteſt for prayer, and reading the Word of God, are thus conſumed. They ſpend not a quarter ſo much time in the ſerious ſearching and adorning of their ſouls, nor in any holy ſervice of God; but God, and family, and ſoul, and all is thus neglected.

§. 17. Direct. 8. *Next to the uſefulneſs of your apparel for your bodies and labours, let your Rule be to imitate the common ſort of the grave and ſober perſons of your own rank*: Not here and there one that in other things are ſober, who themſelves follow the faſhions of the proud and vain; but the *ordinary faſhion* of grave and ſober perſons. For thus you will avoid both the levity of the proud, and the needleſs ſingularity of others. Dir. 8.

§. 18. Direct. 9. *Regard more the hurt that your faſhion may do, than the offence or obloquy of any*. For proud perſons to ſay you are *ſordid*, or not *fine* enough, and talk of your courſe attire, is no great diſgrace to you, nor no great hurt. But it is a greater diſgrace to be eſteemed *Proud*: It ſignifieth an empty childiſh mind, to be deſirous to be thought fine: It is not only *Pride*, but the Pride of a *fool*, diſtinct from the Pride of thoſe that have but manly wit. And you ought not thus to *diſgrace* your ſelves, as to wear the badge of Pride and folly, no more than an honeſt woman ſhould wear the badge and attire of a Whore. Moreover, mean apparel is no great temptation to your ſelves or others to any ſin: But proud and curious apparel doth *ſignifie* and ſtir up a luſtful or proud diſpoſition in your ſelves; and it tempteth thoſe of the *ſame ſex* to *envy* and to *imitate* you, and thoſe of the *other ſex* to luſt or wantonneſs. You ſpread the Devils Nets (even in the Churches and open Streets and Meetings) to catch deluded ſilly ſouls. You ſhould rather *ſerve Chriſt* with your apparel, by expreſſing *humility*, *ſelf-denyal*, *chaſtity*, and *ſobriety*, to draw others to imitate you in good, than to ſerve the Devil, and pride, and luſt by it, by drawing Men to imitate you in evil. Dir. 9.

§. 19. Direct. 10. *Remember what a Body it is that you ſo carefully and curiouſly adorn*: Well is it called by the Apoſtle *A vile body*, *Phil.* 3. 21. What a filly loathſome lump of dirt is it? What a thing would the Pox, or Leproſy, or almoſt any ſickneſs make it appear to be? What loathſome excrements within, are covered by all that bravery without? Think what it is made of, and what is within it, and what it will turn to? How long it muſt lye rotting in a darkſome grave, more loathſome than the common dirt; and then muſt turn to common earth: And is *Purple* and *Silk*, *Luk.* 19. 19. and a curious dreſs beſeeming that body that muſt ſhortly have but a Winding-ſheet, and muſt lye thus in the grave, and it's to be feared, the ſoul for this pride lie in Hell? *Luk.* 16. 23, 25. Is all this coſt and curioſity comely for one that knoweth that he is returning to the duſt? Dir. 10.

§. 20. Direct. 11. *Remember that you have ſinful ſouls that have continual cauſe of Humiliation, and that have need of more care and adorning than your Bodies. And therefore your apparel ſhould expreſs your humiliation; and ſhew that you take more care for the Soul.* How vile ſhould that ſinner be in his own eyes, who knoweth what he hath done againſt God? Dir. 11.

God? What mercy he hath ſinned againſt? What a God he hath offended? What a Saviour he hath ſlighted? What a Spirit of Grace he hath reſiſted? and what a Glory he hath undervalued and neglected? He that knoweth what he is, and what he hath done, and what he hath deſerved, and in what a dangerous caſe his ſoul yet ſtandeth, muſt needs have his ſoul habituated to a humble frame. Every penitent ſoul is vile in its own eyes, and doth loath it ſelf for its inward corruptions and actual ſins: And he that loatheth himſelf as vile, will not be very deſirous to have his ſinful corruptible body ſeem fine, nor by curious ornaments to attract the eyes of vain ſpectators. How oft have I ſeen proud vain Gallants ſuddenly caſt off their bravery and gawdy gay attire, and cloth themſelves in plainneſs and ſobriety, as ſoon as God hath but opened their Eyes, and humbled their ſouls for ſin, and made them better know themſelves, and brought them home by true Repentance! So that the next week they have not ſeemed the ſame perſons: And this was done by meer Humiliation without any arguments againſt their *faſhions* or proud attire. As old Mr. *Dod* ſaid, when one deſired him to preach againſt *long hair*: *Preach them once to Chriſt and true Repentance, and they will cut their hair without our preaching againſt it*: As *Pride* would be ſeen in Proud apparel; ſo *humility* will appear in a dreſs like it ſelf, though it deſire not to be ſeen. Mark 1 Pet. 3. 3, 4, 5. *Whoſe adorning let it not be that outward adorning of plaiting the hair, or of wearing of Gold, or of putting on of apparel* (that is, curious dreſſing or adorning the body beyond plain ſimplicity of attire). *But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet Spirit, which in the ſight of God is of great price; For after this manner* (that is, with inward Holineſs and outward plainneſs) *in the old time the holy women alſo who truſted in God, adorned themſelves, being in ſubjection to their own Husbands.* O that God would print thoſe words upon your hearts, 1 Pet. 5. 5. *Yea, all of you be ſubject one to another*, and be *cloathed with humility*: *For God reſiſteth the proud, and giveth grace to the humble.* Plainneſs among Chriſtians is a greater honour than fine clothing, Jam. 2. 2, 3, 4, 5. 1 Tim. 2. 9, 10. *In like manner alſo that women adorn themſelves in modeſt apparel with ſhamefaſtneſs and ſobriety, not with broidered hair, or Gold, or Pearl, or coſtly array: but (which becometh women profeſſing godlineſs) with good works.* I intreat thoſe that are addicted to bravery or curioſity, to read *Iſa.* 3. from *ver.* 16. to the end.

And no wonder, when the light of Nature reduced the ſerious ſort of Philoſophers to ſo plain a Garb; as *Socrates, Zenocrates,* with almoſt all the *Stoicks* and *Cynicks*, and many of the *Academicks* and *Pythagoreans.*

Dir. 12. §. 21. Direct. 12. *Make not too great a matter of your clothing, but uſe it with ſuch indifferency as a thing ſo indifferent ſhould be uſed!* Set not your hearts upon it. For that is a worſe ſign than the exceſs in it ſelf. *Take no thought wherewith ye ſhall be clothed: but remember how God cloths the Lillies of the field*, Matth. 6. 28. If you have *food and rayment, be therewith content*, tho' it be never ſo plain, 1 *Tim.* 6. 8.

§. 22. Direct. 13. *Be not too cenſorious of others for different faſhions of apparel.* Be as plain and modeſt your ſelves as you can: But lay no greater ſtreſs on the faſhions of others than there is cauſe. If they be *groſly impudent*, diſown ſuch faſhions and ſeek to reform them: But to carp at every one that goeth finer than your ſelves, or to cenſure them as proud, becauſe their faſhions are not like yours, may be of worſe ſignification than the faſhions you find fault with. I have oft obſerved more pride in ſuch cenſures, than I could obſerve in the faſhions which they cenſured. When you have your eye upon every faſhion that is not according to your breeding, or the cuſtom of your rank or place, and are preſently branding ſuch as proud or vain, it ſheweth an arrogant mind, that ſteppeth up in the judgment-ſeat, and ſentenceth thoſe that you have nothing to do with, before they are heard, or you know their reaſons. Perhaps their faſhion was as common among the modeſt ſort where they have lived, as your faſhion is among thoſe that you have converſt with. Cuſtom and common opinion do put much of the ſignification upon *faſhions* of apparel. *Dir.* 13.

I Should next have given you ſpecial Directions about the Uſing of your *Eſtates*: about your *Dwellings*; about your *Meat* and *Drink*; and about your *Honour* or *good Name*. But being loth the Book ſhould prove too tedious, I ſhall refer you to what is ſaid before, againſt *Covetouſneſs*, *pride* and *Gluttony*, *&c.* and what is ſaid before and after, of Works of *Charity* and Family-Government. Of the proportion of our Eſtates to be given, ſee my Letter to Mr. *Gouge.*

AS to Sacred Habits, and the different Garbs, Laws, Orders of Life, Diet, *&c.* of thoſe called Religious Orders among the Papiſts, Regular and Secular, whether and how far ſuch are lawful or ſinful; they are handled ſo largely in the Controverſies of Proteſtants and Papiſts, that I ſhall paſs them by. Only remembring the words of the Clergy of *Ravenna* to *Carolus Junior* King of *France*, inter Epiſt. Hincmari Rhemenſis, *Diſcernendi à plebe vel cæteris ſumus, doctrina non veſte, converſatione non habitu, mentis puritate non cultu. Docendi enim potius ſunt populi, quam ludendi, nec imponendum eſt eorum oculis, ſed mentibus præcepta ſunt infundenda.*

The End of the Firſt Tome.

A

Christian Directory:

Or, A SUM of

PRACTICAL DIVINITY.

THE

SECOND PART:

VIZ.

Christian Oeconomicks:

OR, THE

FAMILY DIRECTORY;

Containing, Directions for the True Practice of all Duties, belonging to Family Relations, with the Appurtenances.

CHAP. I.

Directions about Marriage; for Choice and Contract.

AS the *Persons* of Christians in their privatest capacities are Holy, as being Dedicated and separated unto God, so also must their *Families* be: HOLINESS TO THE LORD must be as it were written on their *Doors*, and on their Relations, their Possessions and affairs. To which it is requisite, 1. That there be a *Holy Constitution* of their *Families*. 2. And a *Holy Government* of them, and discharge of the several *duties* of the Members of the Family. To the *right constituting* of a *Family*, belongeth, 1. The right *contracting* of *Marriage*, and 2. The right *choice* and *contract* betwixt *Masters* and their *Servants*. For the first,

Dir. 1. §. 2. Direct. 1 *Take heed that neither lust nor rashness do thrust you into a married condition, before you see such Reasons to invite you to it, as may assure you of the Call and approbation of God.* For, 1. It is *God* that you must *serve* in your Married state, and therefore it is meet that you take *His* Counsel before you rush upon it: For He knoweth best Himself, what belongeth to His service. 2. And it is *God* that you must still *depend* upon, for the *blessing* and *comforts* of your Relation: And therefore there is very great reason that you take His *advice* and *consent*, as the chief things requisite to the match: If the *consent* of *Parents* be necessary, much more is the *consent* of God.

Quest. §. 3. Quest. *But how shall a man know whether God call him to Marriage, or consent unto it? Hath he not here left all men to their liberties, as in a thing indifferent?*

Answ. God hath not made any *Universal Law* commanding or forbidding Marriage; but in this regard hath left it indifferent to mankind: Yet not allowing *all* to marry (for undoubtedly to *some* it is unlawful): But he hath by other General Laws or Rules directed men to know, in what cases it is lawful, and in what cases it is a sin. As every man is bound to choose that condition in which he may serve God with the best advantages, and which tendeth most to his spiritual welfare, and increase in Holiness: Now there is nothing in *Marriage* it self which maketh it commonly inconsistent with these benefits, and the fulfilling of these Laws: And therefore it is said, that *He that Marryeth doth well*, 1 Cor. 7. 7, 38. that is, he doth that which of it self is not unlawful, and which to some is the most eligible state of life. But there is something in a single life which maketh it, especially to Preachers and persecuted Christians, to be more usually the most advantagious state of life, to these *Ends* of Christianity; And therefore it is said that *He that marryeth not, doth better.* And yet to *individual persons*, it is hard to imagine how it can choose but be either a *duty* or a *sin*; at least except in some unusual cases. For it is a thing of so great moment as to the ordering of our hearts and lives, that it is hard to imagine that it should ever be *indifferent* as a *means* to our main end, but must either be a very great help or hinderance. But yet if *there be* any persons whose case may be so equally poised with accidents on both sides, that to the most judicious man it is not discernable, whether a *single* or *married* state of life, is like to conduce more to their *personal Holiness* or *publick usefulness*, or the good of others, to such persons *Marriage* in the *individual circumstantiated act* is a thing indifferent.

Answ. Whether Marriage be indifferent?

§. 4. By these conditions following you may know

Who are called to marry.

know, what persons have a *Call* from God to marry, and who have not his call or approbation. 1. If there be the *peremptory will or command* of *Parents* to Children that are under their power and Government, and *no greater matter* on the contrary to hinder it, the command of Parents signifieth the command of God: But if Parents do but *perswade* and not *command*, though their *desires* must not be causelesly refused, yet a smaller impediment may preponderate than in case of a peremptory command. 2. They are called to marry who have not the *gift of Continence*, and cannot by the use of lawful means attain it, and have no impediment which maketh it unlawful to them to marry, 1 Cor. 7. 9. *But if they cannot contain, let them marry; for it is better to marry than to burn.* But here the divers *degrees* of the *urgent* and the *hindering* causes must be compared, and the *weightiest* must prevail. For some that have very *strong lusts* may yet have *stronger impediments*: And though they cannot keep that chastity in their *Thoughts* as they desire, yet in such a case they must abstain: And there is no man but may keep *his body in chastity* if he will do his part: Yea and *Thoughts* themselves may be commonly and for the most part kept pure, and wanton imaginations quickly checkt, if men be Godly, and will do what they can. But on the other side there are some that have a more tamable measure of Concupiscence, and yet have no considerable *hinderance* whose *duty* it may be to Marry as the most certain and successful means against that small degree, as long as there is nothing to forbid it. 3. Another cause that warranteth Marriage is, when upon a wise casting up of all accounts, it is apparently most probable that in a married state, one may be most serviceable to God and the publick good: That there will be in it greater helps and fewer hinderances to the great *ends* of our lives; the glorifying of God, and the saving of our selves and others. And whereas it must be expected that every condition should be more *helpful* to us in *one* respect, and hinder us more in another respect; and that in one we have most helps for a *contemplative* life, and in another we are better furnished for an *Active serviceable* life, the great skill therefore in the discerning of our duties lieth in the prudent pondering and comparing of the commodities and discommodities, without the seduction of fantasie, lust or passion, and in a true discerning which side it is that hath the greatest weight.

Unmarried men are the best friends, the best Masters, the best Servants; but not always the best Subjects: For they are light to run away, and therefore ventrous, &c. *Lord Bacon Essay* 8.

Observations.

§. 5. Here it must be carefully observed, 1. That the two first Reasons for Marriage (*Concupiscence* and the *will of Parents*) or any such like have their strength but in subordination to the third (*the final cause*, or interest of God and our salvation) And that this *last Reason* (from the *end*) is of it self sufficient without any of the other, but none of the other are sufficient *without this*. If it be clear that in a married state you have better advantages for the service of God, and doing good to others, and saving your own souls, than you can have in a single state of life, then it is undoubtedly your *duty* to marry: For our obligation to seek our *ultimate end* is the most constant indispensable obligation: Though Parents command it not, *though* you have no corporal necessity, yet it is a *duty* if it certainly make *most* for your ultimate end. 2. But yet observe also, that no pretence of your ultimate end it self will warrant you to marry, when any other accident hath first made it a thing *unlawful*, while that accident continueth. For we must not do evil that good may come by it. Our salvation is not furthered by sin: And though we saw a probability that we might do more good to others, if we did but commit such a sin to accomplish it, yet it is not to be done. For our lives and mercies being all in the hand of God, and the *successes* and *acceptance* of all our endeavours depending wholly upon him, it can never be a rational way to attain them, by wilful offending him by our sin! It is a likely means to publick good for *able* and *good* men to be *Magistrates* or *Ministers*: And yet he that would lie, or be perjured, or commit any known sin that he may be a Magistrate, or that he may Preach the Gospel, might better expect a curse on himself and his endeavours, than Gods *acceptance*, or his *blessing* and success: So he that would *sin* to change his state for the better, would find that he changed it for the worse: Or if it do *good* to others, he may *expect* no good but ruine to himself (if Repentance prevent it not). 3. Observe also that if the question be only which state of life it is (married or single) which best conduceth to *this ultimate end*, then *any one* of the subordinate *Reasons* will prove that we have a *call*, if there be not greater Reasons on the contrary side. As in case you have no *corporal necessity*, the *will of Parents alone* may oblige you; if there be no greater thing against it: Or if *Parents* oblige you not, yet *corporal necessity alone* may do it: Or if neither of these invite you, yet a clear probability of the attaining of such an estate or opportunity, as may make you more fit to relieve many others, or be serviceable to the Church, or the blessing of Children who may be devoted to God, may warrant your Marriage, if no greater reasons lie against it: For when the Scales are equal any one of these may turn them.

§. 6. By this also you may perceive who they be that have *no call* to marry, and to whom it is a sin? As, 1. No man hath a call to marry, who, laying all the commodities and discommodities together, may clearly discern that a married state is like to be a greater hinderance of his salvation, or to his serving or honouring God in the world, and so to disadvantage him as to his ultimate end.

Who may not marry

Quest. *But what if Parents do command it? or will set against me if I disobey?* Quest.

Answ. Parents have no authority to command you any thing against God or your salvation or your ultimate end: Therefore here you owe them no *formal obedience*: But yet the *will* of Parents with all the consequents, must be put into the Scales with all other considerations, and if they make the *discommodities* of a single life to become the greater, as to *your end*, then they may bring you under *a duty* or obligation to marry: Not *necessitate præcepti*, as *obedience* to their command; but *necessitate medii* as a means to your ultimate end, and in *obedience* to that *general command* of God, which requireth you to *seek first your ultimate end*, even the *Kingdom of God and his Righteousness*, Mat. 6. 33. Answ.

Quest. *But what if I have a corporal necessity, and yet I can foresee that marriage will greatly disadvantage me as to the service of God and my salvation?* Quest.

Answ. First, You must understand that no *corporal necessity* is *absolute*: For there is no man so lustful but may possibly bridle his lust by other lawful means: By dyet, labour, sober company, diverting business, solitude, watching the thoughts and senses, or at least by the Physicians help; so that the *necessity* is but *secundum quid*, or an *urgency* rather than simple necessity. And then, 2. This measure of necessity must be it self laid in the ballance with the other accidents: And if this *necessity* will turn the Scales by making a single life more disadvantagious to your ultimate end, your lust being a greater impediment to you, than all the inconveniences of marriage will be, then the case is resolved, *It is better to marry than to burn.* But if the hinderances in a married state are like to be greater, than the hinderances of your concupiscence, then you must set your self to the curbing and curing of that concupiscence; and in the use of Gods means expect his blessing. Answ.

§. 7. 2. *Children* are not (ordinarily) called of God to marry, when their Parents do absolutely wills. Parents

Commands

Commands cannot make it a duty, when we are sure it would hinder the interest of God our ultimate end; yet Parents Prohibitions may make it a sin, when there is a clear probability that it would most conduce to our ultimate end, were it not prohibited. Because, 1. Affirmatives bind not *semper & ad semper* as Negatives or prohibitions do. 2. Because the sin of disobedience to Parents will cross the tendency of it unto good, and do more *against* our ultimate end, than all the advantages of marriage can do for it. A duty is then to us *no duty*, when it cannot be performed without a *chosen wilful sin*. In many cases we are bound to *forbear* what a Governour *forbiddeth*, when we are not bound to *Do* the contrary if he command it. It is easier to make a *duty* to be *no duty*, than to make a *sin* to be *no sin*: *One bad* ingredient may turn a duty into a *sin*, when *one* good ingredient will not turn a *sin* into a *duty* or into *no sin*.

Quest. §. 8. Quest. *But may not a Governours prohibition be over weighed by some great degrees of incommodity? It is better to marry than to burn: 1. What if Parents forbid Children to marry absolutely until death, and so deprive them of the lawful remedy against lust? 2. And if they do not so, yet if they forbid it them when it is to them most seasonable and necessary, it seemeth little better. 3. Or if they forbid them to marry where their affections are so engaged, as that they cannot be taken off without their mutual ruin? may not Children marry in such cases of necessity as these, without and against the will of their Parents?*

Answ. *Answ.* I cannot deny but some cases may be imagined or fall out, in which it is lawful to do what a Governour forbiddeth, and to marry against the will of Parents: For they have their *Power to edification*, and *not unto destruction*: As if a Son be qualified with eminent gifts for the work of the Ministry, in a time and place that needeth much help; if a malignant Parent in hatred of that sacred Office, should never so preremptorily forbid him; yet may the Son devote himself to the blessed work of saving souls: even as a Son may not forbear to relieve the poor (with that which is his own) though his Parents should forbid him; nor forbear to put himself into a *capacity* to relieve them for the future, nor forbear his own necessary food and raiment tho' he be forbidden. As *Daniel* would not forbear *praying openly in his house when he* was forbidden by the *King* and Law. When any inseparable *accident* doth make a thing of it self indifferent become a *duty*, a Governours prohibition will not discharge us from that duty, unless the accident be smaller than the accident of the Rulers prohibition, and then it may be over weighed by it: But to determine *what Accidents* are Greater or Less is a difficult task.

§. 9. And as to the particular Questions; to the first I answer, If Parents forbid their Children to marry while they live, it is *convenient* and *safe* to obey them *until death*, if no greater obligation to the contrary forbid it: But it is necessary to obey them during the time that the Children live under the Government of their Parents; as in their Houses, in their younger years: (except in some few extraordinary cases) But when Parents are dead (though they leave commands in their Wills) or when *age* or *former marriage* hath removed Children from under their *Government*, a smaller matter will serve to justifie their disobedience here, than when the Children in minority are less fit to Govern themselves. For tho' we owe Parents a limited obedience still, yet at full age the Child is more at his own dispose than he was before. Nature hath given us a hint of her intention in the instinct of bruits, who are all taught to protect and lead and provide for their young ones, while the young are insufficient for themselves: But when they are grown to sufficiency, they drive them away or neglect them. If a wise Son that hath a Wife and many Children, and great affairs to manage in the world, should be bound to as absolute obedience to his aged Parents, as he was in his childhood, it would ruine their affairs and Parents government would pull down that in their old age, which they built up in their middle age.

§. 10. And to the second Question I answer, that 1. Children that pretend to unconquerable Lust or Love, must do all they can to subdue such inordinate affections, and bring their lusts to stoop to *reason* and their *Parents wills*. And if they do their best, there is either *none*, or not one of many hundreds, but may maintain their *chastity* together with their *obedience*. 2. And if any say, *I have done my best, and yet am under a necessity of marriage; and am I not then bound to marry though my Parents forbid me?* I answer it is not to be believed: Either you have not done your best, or else you are not under a necessity: And your *urgency* being your own fault, (seeing you should subdue it) God still obligeth you both to subdue your *Vice*, and to obey your Parents. 3. But if there should be any one that hath such an (incredible) necessity of marriage, he is to procure some others to sollicite his Parents for their consent, and if he cannot obtain it, some say, it is his duty to marry without it: I should rather say that it is *minus malum*, the *lesser evil*: and that having cast himself into some *necessity* of sinning, it is still *his duty* to avoid both, and to choose neither; but it is the *smaller sin* to choose to disobey his Parents, rather than to live in the flames of lust and the filth of unchastity. And some Divines say, that in such a case a Son should appeal to the *Magistrate*, as a *superiour authority* above the Father. But others think, 1. That this leaveth it as difficult to resolve what he shall do, if the Magistrate also consent not: And, 2. That it doth but resolve one difficulty by a greater: it being very doubtful whether in *Domestick* cases, the authority of the *Parent* or the *Magistrate* be the greater.

§. 11. 3. The same Answer serveth as to the third Question, when Parents forbid you to marry the persons that you are most fond of. For such *fondness* (whether you call it *Lust* or *Love*) as will not stoop to *reason* and your *Parents wills*, is inordinate and sinful: And therefore the thing that God bindeth you to, is by his appointed means to *subdue* it, and to *obey*: But if you *cannot*, the accidents and probable consequents must tell you which is the *lesser evil*.

§. 12. Quest. *But what if the Child have promised marriage, and the Parents be against it? Answ.* If the Child was under the Parents Government, and short of years of discretion also, the promise is void for want of capacity: And if the child was at age, yet the *promise* was a *sinful promise*, as to the *promising act*, and also as to the *thing promised* during the Parents dissent: If the *actus promittendi* only had been *sinful* (the promise making) the promise might nevertheless oblige (unless it were *null* as well as *sinful*) But the *materia promissa* being sinful (the matter promised) *to marry while Parents do dissent*, such a child is bound to forbear the fulfilling of that promise *till the Parents do consent or die*. And yet he is bound from marrying any other (unless he be disobliged by the person that he hath made the promise to), because he knoweth not but his Parents may consent hereafter: And when ever they consent or die, the promise then is obligatory, and must be performed. *Quest.*

§. 13. The *3. Chap.* of *Num.* enableth Parents to disoblige a Daughter that is in their house, from a Vow made to God, so be it they disallow it at the first hearing. Hence there are two doubts arise: 1. Whether this power extend not to the disobliging

ing of a promiſe or contract of Matrimony? 2. Whether it extend not to a Son as well as a Daughter. And moſt Expoſitors are for the affirmative of both caſes. But I have ſhewed you before that it is upon uncertain grounds: 1. It is uncertain whether God, who would thus give up *his own right* in caſe of *Vowing*, will alſo give away the *right of others* without *their conſent* in caſe of *Promiſes* or *Contracts*. And, 2. It is uncertain whether this be not an indulgence only of the weaker ſex, ſeeing many words in the Text ſeem plainly to intimate ſo much. And it is dangerous upon our own preſumptions to ſtretch Gods Laws to every thing we imagine there is the ſame reaſon for: Seeing our imaginations may ſo eaſily be deceived: And God could have expreſt ſuch particulars if he would: And therefore (when there is not clear ground for our inferences in the Text) it is but to ſay *Thus and thus God ſhould have ſaid*, when we cannot ſay, *Thus he hath ſaid:* We muſt not *make Laws* under pretence of *expounding them: Whatſoever God commandeth thee, take heed that thou do it: Thou ſhalt add nothing thereto, nor take ought therefrom*, Deut. 12. 32.

Queſt. §. 14. Queſt. If the Queſtion therefore be not of the *ſinfulneſs*, but the *nullity* of ſuch *Promiſes* of children, becauſe of the diſſent of Parents, for my part I am not able to prove any ſuch *nullity*. It is ſaid, that *They are not* ſui juris, *their own, and therefore their promiſes are null:* But if they have attained to years, and uſe of diſcretion, they are naturally ſo far *ſui juris* as to be capable of diſpoſing even of their *ſouls*, and therefore of their *fidelity:* They can oblige themſelves to *God* or *man:* Though they are not ſo far *ſui juris* as to be *ungoverned:* For ſo no child, no *Subject*, no *Man* is *ſui juris*; ſeeing all are under the Government of God: And yet if a man promiſe to do a *thing ſinful*, it is not a *nullity*, but *a ſin:* Not *no promiſe* but a *ſinful promiſe*. A *nullity* is when the *Actus promittendi* is *Reputative nullus vel non actus:* And when no *Promiſe* is *made*, then none can be *broken*.

Queſt. §. 15. Queſt. But if the Queſtion be only *how far ſuch Promiſes muſt be kept?* I anſwer by ſumming up what I have ſaid: 1. If the child had not the uſe of reaſon, the want of *Natural capacity*, proveth the Promiſe *null:* Here *ignorantis non eſt conſenſus*. 2. If he was at age and uſe of Reaſon, then 1. If the *Promiſing act only* was *ſinful* (as before I ſaid of *Vows*,) the *Promiſe* muſt be both *repented of*, and *kept*. It muſt be *repented* of becauſe it was a *ſin:* It muſt be *kept* becauſe *it was a real Promiſe, and the matter lawful*. 2. If the *Promiſing act* was not only a *ſin* but a *nullity* (by any other reaſon,) then it is no obligation. 3. If not only the *Promiſing act* be *ſin*, but alſo the *matter Promiſed* (as is marrying without Parents conſent,) then it muſt be *repented* of, and *not performed* till it become lawful: Becauſe an oath or promiſe cannot bind a man to violate the Laws of God.

Queſt. §. 16. Queſt. *But what if the parties be actually Married without the Parents conſent? Muſt they live together, or be ſeparated? Anſw.* 1. If Marriage be conſummated *per carnalem concubitum*, by the *carnal knowledge* of each other, I ſee no reaſon to imagine that Parents can diſſolve it, or prohibit their cohabitation: For the Marriage (for ought I ever ſaw) is not proved a *nullity*, but only a *ſin*, and their *concubitus* is not *fornication:* And Parents cannot forbid Husband and Wife to live together: And in Marriage they do (*really* though *ſinfully*) *forſake Father* and *Mother* and *cleave to* each other, and ſo are now from under their Government (though not diſobliged from all obedience) 2. But if *Marriage* be only by *verbal conjunction*, Divines are diſagreed what is to be done: Some think that it is no *perfect Marriage ante concubitum*, and alſo that their *conjunction* hath but the nature of a *promiſe* (to be *faithful* to each other as *Husband* and *Wife*): And therefore the *Matter promiſed is unlawful* till Parents conſent, and ſo not to be done. But I rather think (as moſt do) that it hath all that is eſſential to Marriage *ante concubitum*; and that this Marriage is more than a *Promiſe* of fidelity *de futuro*, even an *actual delivery* of themſelves to one another *de præſenti* alſo: And that the *thing promiſed* in Marriage is *lawful:* For though it be a *ſin* to marry without Parents conſent, yet when that is paſt, it is *lawful* for *married perſons* to come together though Parents conſent not: And therefore that ſuch *Marriage* is valid and to be continued though it was ſinfully made.

§. 17. 3. A third ſort that are not called of God to *marry*, are they that have *Abſolutely vowed not to marry:* Such may not marry, unleſs *Providence* diſoblige them, by making it become an indiſpenſible duty: And I can remember but two ways by which this may be done. 1. In caſe there be any of ſo ſtrong Luſt, as no other lawful means but *marriage* can ſuffice to maintain their *chaſtity:* To ſuch *marriage* is as great a duty, as to eat or drink, or cover ones nakedneſs, or to hinder another from uncleanneſs or lying or ſtealing or the like. And if you ſhould make a Vow that you will never eat or drink, or that you will go naked, or that you will never hinder any one from uncleanneſs, lying or ſtealing, it is unlawful to fulfil this vow. But all the doubt is, *whether there be any ſuch perſons that cannot overcome, or reſtrain their luſt by any other lawful means?* I ſuppoſe it is poſſible there may be ſuch: But I believe it is not one of an hundred: If they will but practiſe the Directions before given, *Tom.* 1. *Chap.* 8. *Part.* 5. *Tit.* 1. *&* 2. I ſuppoſe their luſt may be reſtrained: And if that prevail not, the help of a Phyſician may: And if that prevail not, ſome think the help of a Surgeon may be lawful, to keep a *Vow*, in caſe it be not an apparent hazard of life. For Chriſt ſeemeth to allow of it, in mentioning it without reproof, *Mat.* 19. 12. If that text be to be underſtood of caſtration: But moſt expoſitors think it is meant only of a *confirmed reſolution* of chaſtity: And ordinarily other means may make this needleſs: And if it be either *needleſs or perilous* it is unlawful without doubt. Of Vows of Chaſtity.

§ 18. 2. The ſecond way by which God may diſpenſe with a *Vow of chaſtity is*, by making the *marriage* of a perſon become of *apparent neceſſity* to the publick ſafety. And I am able to diſcern but *one* inſtance that will reach the caſe: And that is, if a King have Vowed chaſtity, and in caſe he marry not, his next heir being a profeſſed enemy of Chriſtianity, the Religion, ſafety and happineſs of the whole Nation is apparently in danger to be overthrown. I think the caſe of ſuch a King is like the caſe of a Father that had vowed never to provide food or rayment for his children: Or as if *Ahab* had vowed that no Well ſhould be digged in the Land; and when the drought cometh, it is become neceſſary to the ſaving of the peoples lives: Or as if the Ship-maſter ſhould vow that the ſhip ſhall not be pumpt; which when it leaketh doth become neceſſary to ſave their lives. In theſe caſes God diſobligeth you from your Vow by a mutation of the matter: And a Paſtor may diſpenſe with it *Declaratively:* But for the Pope or any mortal man to pretend to more, is impiety and deceit.

§. 19. Queſt. *May the aged marry that are frigid, impotent, and uncapable of procreation? Anſw.* Yes, God hath not forbidden them: And there are other lawful ends of marriage, as mutual help and comfort, *&c.* which may make it lawful. *Queſt.* Wives are young mens miſtreſſes, companions for the middle age, and old mens nurſes: So that a man may have a quarrel to marry when he will. *Lord Bacon Eſſay.*

§. 20. Direct. 2. *To reſtrain your inordinate forwardneſs to marriage, keep the ordinary inconveniencies of it in memory:* Ruſh not into a ſtate of life, the inconveniencies of which you never thought on. If you *have a call to it*, the knowledge of the difficulties and duties will be neceſſary to your preparation, and faithful undergoing them: If you have *no call*, this knowledge is neceſſary to keep you off. I ſhall firſt name the inconveniences common to all, and then ſome that are proper to the Miniſters of the Goſpel, which have greater reaſon to avoid a married life than other men have.

§. 21. 1. Marriage ordinarily plungeth men into *exceſs* of *worldly cares:* It multiplyeth their *buſineſs*, and uſually their *wants*. There are many things to mind and do: There are many to provide for: And many perſons you will have to do with; who have all of them a ſelfiſh diſpoſition and intereſt, and will judge of you but according as you fit their ends. And among *many perſons* and *buſineſſes*, ſome things will frequently fall croſs: You muſt look for many rubs and diſappointments. And your natures are not ſo ſtrong, content and patient, as to bear all theſe without moleſtation.

§. 22. 2. Your *wants* in a married ſtate are *hardlier ſupplied*, than in a ſingle life. You will want ſo many things which before you never wanted, and have ſo many to provide for and content; that all will ſeem little enough, if you had never ſo much. Then you will be often at your wits end, *taking thought* for the future, what you ſhould eat, and what you ſhould drink, and werewith ſhall you and yours be clothed;

§. 23. 3. Your wants in a married ſtate are far *hardlier born* than in a ſingle ſtate. It is far eaſier to *bear perſonal wants* our ſelves, than to ſee the wants of Wife and Children: Affection will make their ſufferings pinch you: And ingenuity will make it a trouble to your mind, to need the help of Servants, and to want that which is fit for Servants to expect. But eſpecially the diſcontent and impatience of your Family will more diſcontent you than all their wants. You cannot help your Wife, and Children; and Servants to contented minds: O what a heart cutting tryal is it, to hear them repining, murmuring and complaining? To hear them call for that which you have not for them; and grieve at their condition, and exclaim of you, or of the providence of God, becauſe they have it not? And think not that *Riches* will free you from theſe diſcontents: For as the *Rich* are but *few*, ſo they that *have much* have *much to do with it:* A great foot muſt have a great ſhoo: When *poor* men want ſome *ſmall ſupplies*, *Rich* men may want *great ſums*, or larger proviſions, which the poor can eaſily be without. And their condition lifting them up to greater pride, doth torment them with greater diſcontents. How few in all the world that have Families, are content with their Eſtates?

§. 24. 4. Hereupon a married life containeth far more Temptations to *worldlineſs* or *Covetouſneſs*, than a ſingle ſtate doth. For when you think you *need* more, you will *deſire* more: And when you find all too little to ſatisfie thoſe that you provide for, you will meaſure your *Eſtate* by *their deſires*, and be apt to think that you have never enough. Birds and Beaſts that have young ones to provide for, are moſt hungry and rapacious. You have ſo *many* now to ſcrape for, that you will think you are ſtill in want: It is not only *till Death* that you muſt now lay up; but you muſt provide for Children that *ſurvive* you. And while you take them to be as *your ſelves*, you have *two* Generations now to make proviſions for: And moſt men are as Covetous for their poſterity, as if it were for themſelves.

§. 25. 5. And hereupon you are hindered from works of *Charity* to others: *Wife* and *Children* are the devouring gulf that ſwalloweth all. If you had but your *ſelves* to provide for, a little would ſerve: And you could deny *your own* deſires of unneceſſary things; and ſo might have plentiful proviſion for good works: But by that time Wife and Children are provided for, and all their importunate deſires ſatisfied, there is nothing conſiderable left for pious or charitable uſes: Lamentable experience proclaimeth this.

§. 26. 6. And hereby it appeareth how much a married ſtate doth ordinarily hinder men from honouring their profeſſion. It is their vows of ſingle life that hath occaſioned the Papiſts to do ſo many works of publick charity, as is boaſted of for the honour of their Sect: For when they have no Children to bequeath it to, and cannot keep it themſelves, it is eaſie to them to leave it to ſuch uſes as will pacifie their Conſciences moſt, and advance their names. And if it ſhould prove *as good a work* and *as acceptable to God*, to educate your *own Children* piouſly for his ſervice, as to relieve the Children of the poor, yet it is not ſo much regarded in the world, nor bringeth ſo much honour to Religion. One hundred pound given to the poor, ſhall more advance the Reputation of your liberality and virtue than a Thouſand pound given to your own Children, tho' it be with as pious an end, to train them up for the ſervice of the Church. And tho' this is inconſiderable, as *your own* honour is concerned in it, yet it is conſiderable, as the honour of Religion, and the good of Souls is concerned in it.

§. 27. 7. And it is no ſmall patience which the *natural imbecillity* of the *Female ſex* requireth you to prepare. Except it be very few that are patient and man-like, Women are commonly of *potent Fantaſies*, and tender, *paſſionate*, impatient ſpirits, eaſily caſt into anger, or jealouſie, or diſcontent: And of weak underſtandings, and therefore unable to reform themſelves. They are betwixt a *man* and a *Child:* Some few have *more* of the *man*, and many have more of the *Child*; but moſt are but in a middle ſtate. Weakneſs naturally inclineth perſons to be *froward* and *hard* to *pleaſe*; as we ſee in children, old people, and ſick perſons: They are like a ſore diſtempered body: You can ſcarce touch them but you hurt them. With too many you can ſcarce tell how to *ſpeak* or *look* but you diſpleaſe them. If you ſhould be very well verſt in the art of *pleaſing*, and ſet your ſelves to it with all your care, as if you made it your very buſineſs and had little elſe to do, yet it would put you hard to it, to pleaſe ſome weak impatient perſons, if not quite ſurpaſs your ability and skill. And the more you love them the more grievous it will be, to ſee them ſtill in diſcontents, aweary of their condition, and to hear the clamorous expreſſions of their diſquiet minds. Nay the very multitude of words that very many are addicted to, doth make ſome mens lives a continual burden to them. Mark what the Scripture ſaith, Prov. 21. 9. *It is better to dwell in a corner of the houſe top, than with a brawling woman in a wide houſe*, Ver. 19. *It is better to dwell in the wilderneſs, than with a contentious and an angry woman.* So 25. Ver. 24. And Prov. 27. 15. *A continual dropping in a very rainy day, and a contentious woman are alike.* Eccleſ. 7. 28. *One man among a thouſand have I found: But a woman among all thoſe have I not found.*

§. 28. 8. And there is ſuch a *meeting of faults* and *imperfections* on *both ſides*, that maketh it much the harder to bear the infirmities of others aright. If *one party only* were froward and impatient, the ſtedfaſtneſs of the other might make it the more tolerable: But we are all ſick in ſome meaſure of the ſame diſeaſe: And when weakneſs meeteth with weakneſs, and pride with pride, and paſſion with paſſion, it exaſperateth the diſeaſe and doubleth the ſuffering. And our corruption is ſuch, that tho'

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our intent be to help one another in our *duties*, yet we are apter far to ſtir up one anothers diſtempers.

§. 29. 9. The *buſineſs*, *care* and *trouble* of a married life, is a great temptation to *call down our thoughts from God*, and to divert them from the *one thing neceſſary*, Luke 10. 42. and to diſtract the mind, and make it undiſpoſed to holy duty and to ſerve God with a divided heart, as if we ſerved him not. How hard is it to *pray*, or *meditate* with any ſerious fervency, when you come out of a crowd of cares and buſineſs? Here what Saint *Paul* ſaith, 1 Cor. 7. 7, 8. *For I would that all men were as I my ſelf*——*I ſay to the unmarried and the widows, It is good for them if they abide even as I*, 26, 27, 28. *I ſuppoſe therefore that this is good for the preſent diſtreſs, that it is good for a man ſo to be*:——*ſuch ſhall have trouble in the fleſh.* 32, 33. *But I would have you be without carefulneſs: He that is unmarried careth for the things of the Lord, how he may pleaſe the Lord: But he that he is married careth for the things of the world how he may pleaſe his wife*; 34. 35. *The unmarried woman careth for the things of the Lord, that ſhe may be holy in body and in Spirit: But ſhe that is married careth for the things of the world, how ſhe may pleaſe her Husband. And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction.* 37. 38. *He that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his Virgin, doth well. So then he that marrieth doth well, but he that marrieth not doth better.* And mark Chriſt's own words, Mat. 19. 11. *His Diſciples ſay unto him, if the caſe of a man be ſo with his wife, it is not good to marry. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given*——*He that is is able to receive it, let him receive it.*

§. 30. 10. The buſineſs of a married ſtate doth commonly devour almoſt *all your time*, ſo that little is left for holy contemplations, or ſerious thoughts of the life to come: All Gods ſervice is contracted and thruſt into a corner, and done as it were on the by: The world will ſcarce allow you time to meditate, or pray, or read the Scripture: You think your ſelves (as *Martha*) under a great *neceſſity* of diſpatching your buſineſs, than of ſitting at Chriſt's feet to hear his word. O that ſingle perſons knew (for the moſt part) the preciouſneſs of their leiſure, and how free they are to attend the ſervice of God, and learn his Word, in compariſon of the married!

§. 31. 11. There is ſo great a diverſity of temperaments and degrees of underſtanding, that there are ſcarce any two perſons in the world, but there is ſome *unſuitableneſs* between them. Like ſtones that have ſome unevenneſs, that maketh them lie crooked in the building; ſome croſneſs there will be of *opinion*, or *diſpoſition*, or *intereſt*, or *will*, by nature, or by cuſtom and education; which will ſtir up frequent diſcontents.

§. 32. 12. There is a great deal of *duty* which Husband and Wife do owe to one another; As to inſtruct, admoniſh, pray, watch over one another, and to be continual helpers to each other in order to their everlaſting happineſs; and patiently to bear with the infirmities of each other: And to the *weak* and backward heart of man, the addition of ſo much duty doth add to their *wearineſs* how good ſoever the work be in it ſelf; And men ſhould feel their ſtrength, before they undertake more work.

§. 33. 13. And the more they *Love each other*, the more they *participate* in each others *griefs*; And one or other will be frequently under ſome ſort of ſuffering: If one be ſick, or lame, or pained, or defamed, or wronged, or diſquieted in mind, or by temptation fall into any wounding ſin, the other bear eth part of the diſtreſs. Therefore before you undertake to bear all the burdens of another, and ſuffer in all anothers hurts, it concerneth you to obſerve your *ſtrength*, how much more you have than your *own burdens* do require.

§. 34. 14. And if you ſhould marry one that proveth *ungodly*, how exceeding great would the affliction be? If you loved them, your Souls would be in continual danger by them: They would be the powerfuleſt inſtruments in the world to pervert your judgments, to deaden your hearts, to take you off from a holy life, to kill your prayers, to corrupt your lives, and to damn your Souls: And if you ſhould have the grace to ſcape the ſnare, and ſave your ſelves, it would be by ſo much the greater difficulty and ſuffering, as the temptation is the greater: And what a heart-breaking would it be to converſe ſo nearly with a child of the Devil, that is like to lie for ever in Hell? The daily thoughts of it would be a daily death to you.

§. 35. 15. *Women* eſpecially muſt expect ſo much ſuffering in a married life, that if God had not put into them a natural inclination to it, and ſo ſtrong a love to their children, as maketh them patient under the moſt annoying troubles, the world would ere this have been at an end, through their refuſal of ſo calamitous a life. Their ſickneſs in breeding, their pain in bringing forth, with the danger of their lives, the tedious trouble night and day which they have with their children in their nurſing and their childhood; beſides their ſubjection to their Husbands, and continual care of family affairs; being forced to conſume their lives in a multitude of low and troubleſome buſineſſes. All this and much more would have utterly deterred that Sex from marriage, if *Nature* it ſelf had not enclined them to it.

§. 36. 16. And O what abundance of duty is incumbent upon *both the Parents* towards every Child for the ſaving of their Souls? What unceſſant labour is neceſſary in Teaching them the Doctrine of Salvation? Which made God twice over charge them to *teach his word diligently* (or *ſharpen* them) *unto their Children, and to talk of them when they ſit in their Houſes, and when they walk by the way, and when they lie down, and when they riſe up.* Deut. 6. 6, 7. & 11. 19. What abundance of obſtinate rooted corruptions are in the hearts of Children which Parents muſt by all poſſible diligence root up? O how great and hard a work is it, to ſpeak to them of their ſins and Saviour, of their God, their Souls, and the life to come, with that reverence, gravity, ſeriouſneſs, and unwearied conſtancy as the weight of the matter doth require? And to ſuit all their actions and carriage to the ſame ends? Little do moſt that have Children know, what abundance of care and labour God will require of them, for the ſanctifying and ſaving of their Childrens Souls. Conſider your fitneſs for ſo great a work before you undertake it.

Art thou diſcontented with thy childleſs ſtate? Remember that of all the *Roman* Kings, not one of them left the Crown to his Son. *Plutarch. de tranq. anim.*

§. 37. 17. It is abundance of affliction that is ordinarily to be expected in the miſcarriages of Children, when you have done your beſt, much more if you neglect your duty, as even godly Parents too often do. After all your pains, and care, and labour, you muſt look that the fooliſhneſs of ſome, and the obſtinacy of others, and the unthankfulneſs of thoſe that you have loved beſt, ſhould even pierce your hearts. You muſt look that many vices ſhould ſpring up and trouble you; and be the more grievous by how much your Children are the more dear: And O what a grief it is to breed up a Child to be a ſervant of the Devil, and an enemy of God and godlineſs, and a perſecutor of the Church of God? And to think of his lying in Hell for ever? And alas how great is the number of ſuch?

§. 38. 18. And it is not a little care and trouble, that *servants* will put you to: so difficult is it to *get* those that are *good*, much more to make them *good*; so great is *your duty* in teaching them, and minding them of the matters of their salvation; so frequent will be the displeasures about your work and worldly business; and every one of those displeasures will hinder them for receiving your instructions; that most Families are houses of Correction or Affliction.

§. 39. 19. And these marriage crosses are not for *a year*, but *during life*: They deprive you of all hope of relief while you live together: There is no room for Repentance, nor casting about for a way to escape them. Death only must be your relief. And therefore such a change of your condition should be seriously fore-thought on, and all the troubles be foreseen and pondered.

§. 40. 20. And if Love make you dear to one another, *your parting at death* will be the more *grievous*: And when you first come together, you know that such a *parting* you must have: Thro' all the course of your lives you may foresee it: One of you must see the body of your Beloved, turned into a cold and ghastly clod: You must follow it weeping to the grave and leave it there in dust and darkness: There it must lie rotting as a loathsome lump, whose sight or smell you cannot endure; till you shortly follow it, and lie down your self in the same condition. All these are the ordinary concomitants and consequents of *Marriage*; easily and quickly spoken, but long and hard to be endured! No fictions, but realities, and less than most have reason to expect. And should such a life be rashly ventured on in a pang of lust? Or such a burden be undertaken without fore thought?

Of Ministers Marriage.

§. 41. But especially the *Ministers of the Gospel* should think what they do, and think again, before they enter upon a married life. Not that it is *simply unlawful for them*, or that they are to be *tied from it by a law*, as they are in the Kingdom of *Rome*, for *carnal ends* and with *odious effects*: But so great a hinderance ordinarily is this troublesome state of life to the Sacred Ministration which they undertake, that a very clear call should be expected for their satisfaction. That I be not tedious, consider well but of these four things. 1. How well will a life of so much care and business agree to you, that have time little enough for the greater work which you have undertaken? Do you know what you have to do in publick and private? in reading, meditating, praying, preaching, instructing personally, and from house to house? And do you know of how great importance it is? Even for the saving of mens Souls? And have you time to spare for so much worldly cares and business? Are you not charged, 1 Tim. 4. 15. *Meditate on these things: Give thy self wholly to them.* 2 Tim. 2. 4. *No man that warreth, entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a Souldier.* Is not this plain? Souldiers use not to look to Farms and Servants. If you are Faithful Ministers, I dare confidently say, you will find all your time so little for your proper work, that many a time you will groan and say, *O how short and swift is time! and O how great and slow is my work and duty!* 2. Consider how well a life of so great *diversions, avocations* and *distractions*, doth suit with a *Mind* devoted to God, that should be *always free and ready* for his service. Your Studies are on such great and mysterious subjects, that they require the *whole* mind, and all too little. To resolve the many difficulties that are before you, to prepare those suitable convincing words, which may pierce and perswade the hearers hearts to get within the bosome of an Hypocrite: to follow on the word till it attain its effect, and to deal with poor Souls according to their great necessity, and handle God's word according to its Holiness and Majesty, these are things that require a *whole man*, and are not employments for a *divided* or *distracted mind*: The talking of Women, and the crying of Children, and the cares and business of the world are ill preparations or attendants on these Studies. 3. Consider well whether a life of so great *disturbance* be agreeable to one whose *Affections* should be taken up for God: and whose work must be all done, not formally and affectedly with the lips alone, but seriously with all the heart? If your *Heart* and warm *Affections* be at any time left behind, the life and power, the beauty and glory of your work is lost. How *dead* will your studies and praying, and preaching, and conference be? And can you keep those Affections warm and vigorous for God, and take up with Heaven and Heavenly things, which are disturbed with the cares and crosses of the world, and taken up with carnal matters? 4. And consider also how well that *indigent life* will agree to one that by Charity and good works should second his Doctrine, and win mens Souls to the love of Holiness: If you feed not the Bodies of the Poor, they will less relish the food of the Soul: Nay, if you abound not above others in good works, the blind malicious world will see nothing that is good in you; but will say, *You have good words, but where are your good works?* What *abundance* have I known hardened against the Gospel and Religion, by a common fame, that *these Preachers are as covetous, and worldly, and uncharitable as any others*: And it must be something *extraordinary* that must confute such fame. And what abundance of success have I seen of the labours of those Ministers, who give all they have in works of Charity? And tho' a *Rich* and *Resolved man* may do *some good* in a married state, yet commonly it is *next to nothing*, as to the ends now mentioned: Wife, and Children, and Family-necessities devour all, if you have never so much. And some provision must be made for them, when you are dead: And the maintainance of the Ministry is not so great as to suffice well for all this, much less for any eminent works of Charity besides! Never reckon upon the doing of much good to the Poor, if you have Wives and Children of your own! Such instances are Rarities and wonders. All will be too little for your selves. Whereas if all that were given to the Poor which goeth to the maintainance of your Families, you little know how much it would reconcile the minds of the ungodly, and further the success of your Ministerial work.

A single life doth well with Churchmen: For Charity will hardly water the ground, where it must fill a Pool. Lord *Bacon Essay* 8 The greatest works and foundations have been from childless men, who have sought to express the image of their minds, that have none of their Body: So the care of posterity, hath been most in them that had no posterity.

Lord *Bacon Essay* 7. He that hath a Wife and Children hath given hostages to Fortune: For they are impediments to great Enterprises. The best works and of greatest merit, for the publick, have proceeded from unmarried and Childless men. *Id. ibid. Essay* 8.

Non sum ad rem rusticam aptus animo fit. *Ciceron. Epist. ad Familiar.*

§. 42. Direct. 3. *If God call you to a married life, expect all these troubles, or most of them; and make particular preparation for each Temptation, Cross and Duty which you must expect.* Think not that you are entring into a state of meer delight: Lest it prove but a fools Paradise to you. See that you be furnished with *Marriage-strength* and *patience*, for the *duties* and *sufferings* of a married state, before you venture on it. Especially, 1. Be well provided against Temptations to a *Worldly mind* and *life*: For here you are like to be most violently and dangerously assaulted. 2. See that you be well provided with *Conjugal affections*: For they are necessary both to the *Duties* and *Sufferings* of a married life: And you should not enter upon the *state* without the necessary preparations. 3. See that you be well provided with *Marriage-prudence* and *understanding*, that you may be able to instruct and edifie your Families, and may live with them as men of knowledge, 1 *Pet.* 3. 7. and may manage all your business with discretion,

Dir. 3.

discretion, *Psal.* 112. 15. 4. See that you be provided with *Resolvedness* and *Constancy*, that you vex not your self and Relations by too late Repentings; and come not off with a *Had I wist*, or *non putaram*. Levity and mutability is no fit preparative for a state that only death can change. Let the Love and Resolutions which brought you into that state, continue with you to the last. 5. See that you be provided with a diligence answerable to the greatness of your undertaken Duties. A slothful mind is unfit for one that entereth himself voluntarily upon so much business; as a cowardly mind is unfit for him that listeth himself a Souldier for the Wars. 6. See that you are well provided with *Marriage patience*; to bear with the Infirmities of others, and undergo the daily crosses of your life, which your business, and necessities, and your own Infirmities will unavoidably infer. To Marry without all this preparation, is as foolish as to go to Sea without the necessary preparations for your Voyage, or to go to War without Armor or Ammunition, or to go to work without Tools or Strength, or to go to buy Meat in the Market when you have no Money.

§. 43. Direct. 4. *Take special care that fansie and passion over-rule not Reason and Friends advice in the choice of your condition, or of the person.* I know you must have Love to those that you match with: But that *Love* must be *Rational*, and such as you can justifie in the severest tryal, by the evidences of *worth* and fitness in the person whom you love. To say *you Love*, but you know not why, is more beseeming Children or mad folks, than those that are soberly entring upon a change of life of so great importance to them. A *blind love* which maketh you think a person excellent and amiable, who in the eyes of the wisest that are impartial, is nothing so, or maketh you overvalue the person whom you fansie, and be fond of one as some admirable creature, that in the eyes of others is next to contemptible, this is but the Index and evidence of your folly. And tho' you please your selves in it, and honour it with the name of Love, there is none that is acquainted with it, that will give it any better name than LUST or FANCY. And the marriage that is made by *Lust* and *Fancy*, will never tend to *solid Content* or *true Felicity*: But either it will feed till death on the fewel that kindled it, and then go out in everlasting shame: or else more ordinarily it proveth but a blaze, and turneth into loathing and weariness of each other. And because this Passion of *Lust* (called *Love*) is such a besotting blinding thing, (like the longing of a woman with child) it is the duty of all that feel any touch of it to kindle upon their hearts, to call it presently to the trial, and to quench it effectually, and till that be done (if they have any relicts of wit or reason) to suspect their own apprehensions, and much more to trust the judgment and advice of others.

How to cure lustful Love.

§. 44. The means to quench this *Lust* called *Love*, I have largely opened before. I shall now only remember you of these few. 1. Keep asunder, and at a sufficient distance from the person that you dote upon. The nearness of the Fire and Fewel causeth the combustion. *Fancy* and *Lust* are enflamed by the *Senses*. Keep out of sight, and in time the Feaver may abate. 2. Overvalue not *vanity*; Think not highly of a Silken Coat, or of the great Names of Ancestors, or of Money, or Lands, or of a painted or a spotted face, nor of that natural comeliness called beauty: Judge not of things as Children, but as *Men*: Play not the fools in magnifying trifles, and overlooking inward real worth. Would you fall in Love with a Flower or Picture at this rate? Bethink you what work the *Pox*, or any other withering sickness will make with that silly beauty which you so admire; think what a spectacle Death will make it: And how many thousands once more beautiful, are turned now to common Earth. And how many thousand souls are now in Hell, that by a beautiful body were drowned in lust, and tempted to neglect themselves? and how few in the world you can name that were ever much the better for it? what a childish thing it is to dote on a Book of Tales and lies, because it hath a beautiful gilded cover? and to undervalue the writings of the wise, because they have a plain and homely outside! 3. *Rule your thoughts*, and let them not run masterless as fansie shall command them. If Reason cannot call off your thoughts from following a *lustful* desire and imagination, no wonder if one that rideth on such an unbridled Colt be cast into the dirt. 4. Live not *idly*, but let the business of your *callings* take up your time, and employ your thoughts. An idle fleshly mind is the carkass where the Vermin of Lust doth crawl, and the nest where the Devil hatcheth both this and many other pernicious sins. 5. Lastly and chiefly, forget not the concernments of your souls: Remember how near you are to Eternity, and what work you have to do for your salvation: Forget not the presence of God, nor the approach of death: Look oft by faith into Heaven and Hell, and keep Conscience tender; and then I warrant you, you will find something else to mind than Lust; and greater matters than a silly carkass to take up your thoughts, and you will feel that Heavenly Love within you, which will extinguish earthly carnal Love.

§. 45. Direct. 5. *Be not too hasty in your choice or resolution, but deliberate well, and throughly know the Person on whom so much of the comfort or sorrow of your life will necessarily depend.* Where Repentance hath no place, there is the greater care to be used to prevent it. Reason requireth you to be well acquainted with those that you trust but with an important secret, much more with all your honour or Estates: and most of all, with one whom you must trust with so much of the comfort of your lives, and your advantages for a better life. No care and caution can be too great in a matter of so great importance. Dir. 5.

§. 46. Direct. 6. *Let no carnal Motives perswade you to join your self to an ungodly person; but let the holy fear of God be preferred in your choice before all worldly excellency whatsoever.* Marry not a Swine for a Golden trough: nor an ugly soul for a comely body. Consider, 1. You will else give cause of great suspicion that you are *your selves* ungodly: For they that know truly the *misery* of an *unrenewed soul*, and the *excellency* of the *Image of God*, can never be *indifferent* whether they be joined to the *Godly* or the *Ungodly*; To prefer things temporal, before things spiritual habitually, and in the predominant acts of heart and life, is the certain Character of a graceless soul! And he that in so near a case doth deliberately prefer *Riches* or *Comliness* in another, before the Image and Fear of God, doth give a very dangerous sign, of such a graceless Heart and Will. If you set more by *Beauty* or *Riches* than by *Godliness*, you have the surest mark that you are *ungodly*. If you do not set more by them, how come you deliberately to prefer them? How could you do a thing that detecteth your ungodliness, and condemneth you more clearly? And do you not shew that you either believe not the Word of God, or else that you love him not, and regard not his interest? Otherwise you would take his friends as your friends, and his enemies as your enemies. Tell me, would you marry an *Enemy of your own*, before any change and Reconciliation? I am confident you would not. And can you so easily marry an enemy of God? If you know not that all the ungodly and unsanctified are his Enemies, you know not, or believe not the word of God: which telleth you that *the carnal mind is enmity against God: For it is not subject* Dir. 6.

yet to the Love of God, nor indeed can be. So then they that are in the flesh cannot please God, Rom. 8. 7, 8. 2. If you fear God your selves, your chief end in marriage will be to have one that will be a helper to your Soul, and further you in the way to Heaven. But if you marry with a person that is ungodly, either you have no such end, or else you may easily know you have no wiselier chosen the *means*, than if you had chosen *water* to kindle the fire, or a Bed of Snow to keep you warm. Will an ignorant or ungodly person assist you in Prayer and holy watchfulness, and stir you up to the Love of God, and a Heavenly mind? And can you so willingly lose all the spiritual benefit, which you should principally desire and intend? 3. Nay, instead of a *Helper* you will have a continual *hinderer*: When you should go to *Prayer*, you will have one to pull you back, or to fill your minds with diversions or disquietments! when you should keep close to God in holy Meditations, you will have one to cast in worldly thoughts, or trouble your minds with *vanity or vexation*. When you should discourse of God and Heavenly things, you will have one to stifle such discourse, and fill your ears with idle impertinent or worldly talk. And one such a *hinderance so near* you, in your bosome, will be worse than a thousand further off. As an *ungodly heart* which is next of all to us, is our *greatest* hinderance, so an ungodly *Husband* or *Wife*, which is next to that, is worse to us than many ungodly Neighbours. And if you think that you can well enough overcome such hinderances, and your heart is so good, that no such clogs can keep it down, you do but shew that you have a proud unhumbled heart, that is prepared for a fall. If you know your selves, and the badness of your hearts, you will know that you have no need of hinderances in any Holy work, and that all the helps in the world are little enough, and too little to keep your Souls in the Love of God. 4. And such an ungodly Companion will be to you a continual Temptation to sin. Instead of stirring you up to good, you will have one to stir you up to Evil, to Passion, or Discontent, or Covetousness, or Pride, or Revenge, or Sensuality: And can you not sin enough without such a Tempter? 5. And what a continual grief will it be to you, if you are believers, to have a child of the Devil in your Bosome? And to think how far you must be separated at death? And in what Torments those must lie for ever, that are so dear unto you now? 6. Yea, such Companions will be uncapable of the principal part of your Love. You may love them as *Husbands* or *Wives*, but you cannot love them as *Saints* and *Members* of Christ. And how great a *want* this will be in your Love, those know that know what this holy Love is.

Quest. §. 47. Quest. *But how can I tell who are Godly, when there is so much Hypocrisie in the World? Answ.* At least you may know who is *ungodly* if it be palpably discovered. I take not a *barren knowledge* for ungodliness, nor a nimble *tongue* for Godliness: Judge of them by their *Love*: Such as a mans *Love* is, such is the *Man*: If they *Love* the *word*, and *servants* and *worship* of God, and *Love* a *Holy life*, and hate the contrary, you may close with such, tho' their knowledge be small, and their parts be weak: But if they have *no Love* to these, but had rather live a common, careless, carnal life, you may well avoid them as ungodly.

Quest. §. 48. Quest. *But if ungodly persons may marry, why may not I marry with one that is ungodly? Answ.* Tho' Dogs and Swine may joyn in Generating, it followeth not, Men or Women may joyn with them. Pardon the Comparison, (while Christ calleth the wicked *Dogs* and *Swine*, Mat. 7. 6.) it doth but shew the baseness of your consequence. *Unbelievers* may marry, and yet *we* may not marry with *Unbelievers*: 2 Cor. 6. 14, 15, 16. *Be ye not unequally yoaked together with unbelievers: For what fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darkness? and what Concord hath Christ with* Belial? *Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God——wherefore come out from among them, and be ye separate saith the Lord, and touch* not the unclean thing, *&c.*

Quest. §. 49. Quest. *But I make no doubt but they may be converted: God can call them when he will: If there be but Love, they will easily be won to be of the mind as those they Love are? Answ.* 1. Then it seems because you *Love* an *ungodly* person, you will be easily turned to be ungodly. If so, you are not much better already. If *Love* will not draw you to *their mind* to be *ungodly*, why should you think *Love* will draw them to your mind to be Godly? Are you stronger in Grace than they are in Sin? 2. If you know well what Grace is, and what a sinful unrenewed Soul is, you would not think it so easie a matter to convert a Soul. Why are there so few Converted, if it be so easie a thing? You cannot make your selves better by adding higher degrees to the Grace you have: Much less can you make another better, by giving them the Grace which they have not. 3. It's true that God is *able* to Convert them when he will: And it's true that for ought I know it may be done. But what of that? Will you in so weighty a case take up with a meer possibility? God can make a *Beggar Rich*, and for ought you know to the contrary, he *will* do it: And yet you will not therefore marry a *Beggar*? Nor will you marry a Leper, because God can heal him? Why then should you marry an ungodly person, because God can Convert him? *See* it done first, if you love your peace and safety.

Quest. §. 50. Quest. *But what if my Parents command me to marry an ungodly person? Answ.* God having forbidden it, no Parent hath authority to command you to do so great a mischief to your self, no more than to cut your own Throats, or to dismember your bodies.

Quest. §. 51. Quest. *But what if I have a necessity of Marrying, and can get none but an ungodly person? Answ.* If that be really your case, that your *necessity* be real, and you can get no other, I think it is lawful.

Quest. §. 52. Quest. *But is it not better have a good natured person that is ungodly, than an ill natured person that is Religious, (as many such are)? And may not a bad man be a good Husband? Answ.* 1. A bad man may be a good Taylor, or Shoomaker, or Carpenter, or Seaman, because there is no moral Virtue necessary to the well-doing of their work. But a bad man cannot be *simply* a good Magistrate, or Minister, or Husband, or Parent, because there is much more moral Virtue necessary to their Duties. 2. A bad nature unmortified and untamed is inconsistent with true Godliness: Such persons may talk and profess what they please; but *if any man among you seem to be Religious and bridleth not his tongue, but deceiveth his own heart, this mans* Religion *is vain*, Jam. 1. 26. 3. I did not say that *Godliness* alone is all that you must look after: Tho' this be the first, yet more is necessary——

Quest. §. 53. Direct. 7. *Next to the fear of God, make choice of a nature, or temperament that is not too much unsuitable to you.* A crosness of Dispositions will be a continual vexation: And you will have a Domestick War instead of Love. Especially make sure of these following qualities. 1. That there be a *Loving*, and not a *selfish* nature, that hath no regard to another but for their own end. 2. That there be a Nature competently quiet and patient, and not intolerably froward, and unpleasable. 3. That there be a competency of wit: For no one

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can live lovingly and comfortably with a fool. 4. That there be a competent *humility*: For there is no quietness to be expected with the *proud*. 5. That there be a power to be silent, as well as to speak: For a babling tongue is a continual vexation.

Dir. 8. §. 54. Direct. 8. *Next to Grace and Nature, have a due and moderate respect to Person, Education and Estate.* 1. So far have respect to the *Person*, as that there be no *unhealthfulness* to make your condition *over-burdensome*; nor no such *deformity* as may hinder your *affections*. 2. And so far have respect to Parentage and Education as that there be no great unsuitableness of mind, nor no prejudicate opinions in Religion, which may make you too unequal. Differing opinions in Religion are much more tolerable in persons more distant, than in so near Relations. And those that are bred too high in Idleness and Luxury, must have a thro' work of Grace to make them fit for a low condition, and cure the *Pride* and *sensuality* which are taken for the honourable badges of their Gentility; And it is scarce considerable how Rich such are: For their Pride and Luxury will make even with all, and be still in greater want, than honest, contented, temperate poverty.

Dir. 9. §. 55. Direct. 9. *If God call you to Marriage take notice of the Helps and Comforts of that condition, as well as of the hinderances and troubles; that you may chearfully serve God in it, in the expectation of his blessing.* Tho' mans corruption have filled that and every state of life with snares and troubles, yet from the beginning it was not so; God appointed it for mutual help, and as such it may be used. As a married life hath its Temptations and Afflictions, so it hath its peculiar benefits, which you are thankfully to accept and acknowledge unto God. 1. It is a *mercy* in order to the propagating of a people on Earth to love and honour their Creator, and to serve God in the world and enjoy him for ever. It is no small mercy to be the Parents of a Godly Seed; and this is the end of the institution of Marriage, *Mal.* 2. 15. And this Parents may expect, if they be not wanting on their part; however sometimes their Children prove ungodly. 2. It is a mercy to have a faithful friend, that loveth you entirely, and is as true to you as your self, to whom you may open your mind and communicate your Affairs, and who would be ready to strengthen you, and divide the cares of your affairs and family with you, and help you to bear your Burdens, and comfort you in your Sorrows, and be the daily companion of your lives, and partaker of your Joys and Sorrows. 3. And it is a mercy to have so near a friend to be a helper to your Soul; to joyn with you in Prayer and other holy exercises; to watch over you and tell you of your Sins and dangers, and to stir up in you the Grace of God, and remember you of the life to come, and chearfully accompany you in the ways of Holiness. Prov. 19. 14. *A Prudent Wife is from the Lord.* Thus it is said, Prov. 18. 22. *Whoso findeth a Wife findeth a good thing, and obtaineth favour of the Lord.* See *Prov.* 31. 10, 11, 12, &c.

See Eccles. 4. 10, 11, 12.

Dir. 10. §. 56. Direct. 10. *Let your Marriage Covenant be made understandingly, deliberately, heartily, in the fear of God, with a fixed Resolution faithfully to perform it.* Understand well all the *duties* of your Relation before you enter into it: And run not upon it as Boys to a Play, but with the sense of your duty, as those that engage themselves to a great deal of work of great importance towards God and towards each other. Address your selves therefore before hand to God for Counsel, and earnestly beg his guidance, and his blessing, and run not without him nor before him. Reckon upon the worst, and foresee all Temptations which would diminish your Affections, or make you unfaithful to each other: And see that you be fortified against them all.

§. 57. Direct. 11. *Be sure that God be the ultimate end of your Marriage, and that you principally choose that state of life that in it you may be most serviceable to him; and that you heartily devote your selves, and your Families unto God; that so it may be to you a sanctified condition.* It is nothing but making God our *Guide* and *End* that can sanctifie our state of life. They that unfeignedly *follow God's Counsel, and aim at his Glory*, and do it to *please him*, will find God owning and blessing their Relation. But they that do it principally to *please the flesh*, to satisfie lust, and to increase their Estates, and to have Children surviving them to receive the fruits of their *Pride* and *Covetousness*, can expect to reap no better than they sow; and to have the *Flesh*, the *World*, and the *Devil* the masters of their Family, according to their own desire and choice. *Dir.* 11.

§. 58. Direct. 12. *At your first conjunction* (and *through* the rest of your lives) *remember the day of your separation.* And think not that you are *setling* your selves in a state of *Rest* or *Felicity* or *continuance*, but only assuming a Companion in your Travels: Whether you live in a married or an unmarried life, remember that you are hasting to the everlasting life, where there is neither *marrying nor giving in marriage*. You are going as fast to another world in one state of life as in the other. You are but to help each other in your way, that your journey may be the easier to you, and that you may happily meet again in the Heavenly *Hierusalem*. When worldlings marry, they take it for a *setling themselves in the World*; And as Regenerate persons begin the world anew, by beginning to lay up a Treasure in Heaven; So worldlings call their Marriage, their *beginning the world*, because then as engaged Servants to the world, they set themselves to seek it with greater diligence than ever before: They do but in marriage begin (as *seekers*) that life of *foolery*, which when he had *found* what he *sought*, that Rich man ended, *Luk.* 12. 19, 20. with a *This I will do: I will pull down my Barns, and build greater, and there will I bestow all my fruits and my goods: And I will say to my Soul, Soul thou hast much goods laid up for many years, take thine ease, eat drink and be merry; But God said unto him, Thou fool this night shall thy Soul be required of thee: Then whose shall those things be, which thou hast provided?* If you would not die such fools, do not marry and live such worldlings. *Dir.* 12. 1 Cor. 7. 22, 30.

Tit. 2. *Cases of Marriage.*

Quest. 1. *WHat should one follow as a certain Rule, about the prohibited degrees of Consanguinity or Affinity? Seeing* 1. *The Law of* Moses *is not in force to us.* 2. *And if it were, it is very dark, Whether it may by parity of reason be extended to more degrees than are named in the Text?* 3. *And seeing the Law of nature is so hardly legible in this Case.* *Quest.* 1. The case of *Polygamy* is so fully and plainly resolved by Christ, a that I take it not to be necessary to decide it, especially while the Law of the Land doth make it death.

Answ. 1. It is certain that the prohibited degrees are not so *flatedly and universally* unlawful, as that such marriage may not be made lawful by *any necessity*. For *Adams* Sons did lawfully marry their own Sisters.

2. But now the World is peopled, such necessities as will warrant such marriages must needs be very rare, and such as we are never like to meet with.

3. The *Law of Nature* is it which prohibiteth the degrees that are now unlawful; And tho' this Law be *dark* as to *some* degrees, it is not so as to *others*.

4. The Law of God to the Jews, *Lev.* 18. Doth not prohibit those degrees there named, because of any reason proper to the Jews, but as an Exposition of

of the Law of nature, and ſo on reaſon is common to all.

5. Therefore, though the Jewiſh Law ceaſe (yea never bound other Nations) formally as that political national Law; yet as it was *God's Expoſition* of his own Law of Nature, it is of uſe, and conſequential obligation to all men, even to this day; For if God once had told but one man, [*This is the ſenſe of the Law of Nature*] it remaineth *true*, and all muſt believe it; and then the *Law of nature it ſelf, ſo expounded*, will ſtill oblige.

6. The world is ſo wide for choice, and a neceſſity of doubtful marriage is ſo rare, and the trouble ſo great, that prudence telleth every one that it is their ſin, without flat neceſſity, to marry in a doubtful degree; And therefore it is thus ſafeſt, to avoid all degrees that ſeem to be *equal* to thoſe named *Lev.* 18. and to have the ſame reaſon, though they be not named.

7. But becauſe it is not certain that indeed the unnamed caſes have the ſame reaſon, (while God doth not acquaint us with all the reaſons of his Law) therefore when the thing *is done*, we muſt not *cenſure others* too deeply, nor *trouble our ſelves too much* about thoſe unnamed doubtful caſes. We muſt *avoid* them *before hand*, becauſe elſe we ſhall caſt our ſelves into doubts and troubles unneceſſarily; But when it is paſt, the caſe muſt be conſidered of as I ſhall after open.

Queſt. 2. Queſt. 2. *What if the Law of the Land forbid more or fewer degrees than* Lev. 18. *doth?*

Anſw. If it forbid *fewer*, the reſt are nevertheleſs to be avoided as forbidden by God. If it forbid *more*, the forbidden ones muſt be avoided in obedience to our Rulers.

Queſt. 3. Queſt. 3. *Is the marriage of Couſin-Germans*, that is, of *Brothers Children, or Siſters Children, or Brothers and Siſters Children, unlawful.*

Anſw. I think not; 1. Becauſe not forbidden by God. 2. Becauſe none of that *ſame rank* are forbidden; that is, none that on both ſides are two degrees from the Root. I refer the Reader for my Reaſons to a Latin Treatiſe of *Charles Butler* on this ſubject. for in thoſe I reſt. As all the Children of *Noah's* Sons did marry their Couſin Germans, (for they could not marry in any remoter degree,) ſo have others ſince without reproof, and none are forbidden. 3. But it is *ſafeſt* to do otherwiſe, becauſe there is choice enough beſide, and becauſe many Divines being of the contrary opinion, may make it matter of ſcruple and trouble afterwards, to thoſe that venture upon it without need.

Queſt. 4. Queſt. 4. *What would you have thoſe do that have married Couſin-Germans, and now doubt whether it be lawful ſo to do?*

Anſw. I would have them caſt away ſuch doubts, or at leaſt conclude that it is now their duty to live peaceable in the ſtate in which they are; and a great ſin for them to be ſeparated on ſuch ſcruples. The reaſon is, becauſe, if it be not certain, that the degree is lawful, at leaſt no man can be ſure that it is unlawful: And for Husband and Wife to break their Covenants and part, without a neceſſary cauſe is a great ſin: And that which no man can prove to be a ſin, is no neceſſary or lawful cauſe of a divorce. Marriage duties are certainly commanded to the married; but the marriage of Couſin Germanes is not certainly forbidden. Therefore if it were a ſin to marry ſo, to them that doubted, or if they are ſince faln into doubt whether it was not a ſin; yet may they be ſure that the continuance of it is a duty, and that all that they have to do is to repent of doing a doubtful thing, but not to part, nor to forbear their Covenanted duties. No nor to indulge or ſuffer thoſe troubleſome ſcruples, which would hinder the chearful diſcharge of their duties, and the comfortable ſerving of God in their Relations.

Queſt. 5. *What ſhould thoſe do that are married in thoſe degrees which are not forbidden by name in* Lev. 18. *and yet are of the ſame diſtance from the Root with thoſe that are named, and ſeem to have the ſame reaſon of unlawfulneſs.* *Queſt.* 5.

Anſw. If there be clearly a *Parity* of *Degree* and alſo of the *Reaſon* of the prohibition, then no doubt but they muſt part as inceſtuous, and not continue in a forbidden ſtate. But becauſe Divines are diſagreed whether there be in all inſtances a *Parity* of the *Reaſon* of the prohibition, where there is an *equal diſtance as to degrees*; and ſo in thoſe caſes ſome think it a duty to be ſeparated, and others think it enough to *repent* of their conjunction, and not to be ſeparated becauſe the caſe is doubtful (as the controverſie ſheweth), I ſhall not venture to caſt in my judgment in a caſe where ſo many and ſuch men are diſagreed; But ſhall only adviſe all to prevent ſuch troubleſome doubts before hand, and not by raſhneſs to run themſelves into perplexities, when there is no neceſſity; unleſs they will call their carnal ends or ſinful paſſions, a neceſſity.

Queſt. 6. *But if a man do marry in a degree expreſly there forbidden, is it in all caſes a ſin to continue in that ſtate? If neceſſity made ſuch marriage a Duty to* Adams *Children, why may not neceſſity make the continuance lawful to others? As ſuppoſe the King or Parents command it? Suppoſe the Woman will die or be diſtracted with grief elſe? Suppoſe one hath made a Vow to marry no other, and yet cannot live ſingle*, &c. Here I ſhall ſuppoſe (that if a luſtful perſon marry a Kinſwoman that he may have change, as foreknowing that he muſt be divorced, *puniſhment*, and not continuance in the ſin muſt be his ſentence: And if one that hath married a Kinſwoman be glad to be divorced, becauſe he hateth her or loveth change, puniſhment muſt rebuke him, but he muſt not continue in Inceſt.) *Queſt.* 6.

Anſw. 1. Natural neceſſity juſtified *Adams* Children, and ſuch would now juſtifie you. Yea the Benediction *increaſed and multiply* did not only *allow*, but *oblige* them then to marry, to repleniſh the earth (when elſe mankind would ſoon have ceaſed;) But ſo it doth not us now when the earth is repleniſhed. Yet I deny not, but if a man and his ſiſter were caſt alone upon a foreign Wilderneſs, where they juſtly deſpaired of any other Company, if God ſhould bid them there [*increaſe and multiply*] it would warrant them to marry. But elſe there is no neceſſity of it and, therefore no lawfulneſs. For 2. A vitious neceſſity juſtifieth not the ſin. If the man or woman that ſhould abſtain, will be mad or dead with paſſion, rather than obey God, and deny and mortifie their luſt, it is not one ſin that will juſtifie them in another. The thing that is neceſſary, is to conform their wills to the Law of God, and if they will not, and then ſay, *They cannot*; they muſt bear what they get by it. 3. And it is no neceſſity that is impoſed by that command of King or Parents, which is againſt the Law of God. 4. No nor by a Vow neither: For a Vow to break Gods Law is not an obligation to be kept, but to be repented of; nor is the *neceſſity* remedileſs which ſuch a one bringeth on himſelf, by Vowing never to marry any other; ſeeing chaſtity may be kept.

Queſt. 7. *Is it lawful for one to marry, that hath Vowed chaſtity during life and not to marry, and afterward findeth a neceſſity of marrying, for the avoiding of Luſt and Fornication?* *Queſt.* 7.

Anſw. I know that many great Divines have eaſily abſolved thoſe that under Popery vowed Chaſtity. The principal part of the ſolution of the queſtion you muſt fetch from the ſolution of the caſe of Vows, *Tom.* 3. *Chap.* 5. *Tit.* 2. At the preſent this ſhall ſuffice to be added to it: 1. Such Vows of Chaſtity that are Abſolute, without any exceptions

By this you may ſee how to reſolve the caſes about Vows and Covenants which are the grand Controverſies of this time among us.

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of after alterations or difficulties that may ariſe, are ſinfully made, or are unlawful *quoad actum jurandi*.

2. If Parents or others impoſe ſuch Oaths and Vows on their Children or Subjects, or induce them to it, it is ſinfully done of them, and the *actus imperantium* is alſo unlawful.

3. Yet as long as the *materia jurata* the *matter vowed* remaineth *Lawful*, the vow doth bind, and it is perfidiouſneſs to break it. For the ſinfulneſs of the *Impoſers act* proveth no more, but that ſuch a command did not oblige you to Vow. And a Vow made arbitrarily without any command, doth nevertheleſs bind. And the ſinfulneſs of the *Making* of the Vow, doth only call for *Repentance*; (as if you made it cauſleſly, raſhly, upon ill motives, and to ill ends, or in ill circumſtances, *&c.*) But yet that Vow, which you Repent that ever you made, muſt be nevertheleſs kept, if the *thing Vowed* be a *Lawful thing*, and the act of *Vowing* be not made a *nullity* (tho' it was a ſin.) And when it is a nullity, I have ſhewed in the fore-cited place.

4. A Vow of Celebate or Chaſtity during life, which hath this condition or exception expreſſed or implied in the true intent of the Votary [*Unleſs any thing fall out which ſhall make it a ſin to me not to marry*] may in ſome caſes be a lawful Vow: As to one that foreſeeth great inconveniences in marriage, and would by firm Reſolution fortifie himſelf againſt Temptations and mutability.

5. If there were no ſuch excepting thought in the perſon Vowing, yet when the *thing* becometh unlawful, the Vow is not to be kept; Though it oblige us under guilt for ſinful making it, yet God commandeth us not to keep it, becauſe we vowed that which he forbad us not only to *Vow* but to *Do*.

6. Either the Papiſts ſuppoſe ſuch exceptions to be always implied by their Votaries, or at leaſt that they are contained in the *Law of God*, or elſe ſure they durſt never pretend that the Pope hath power to diſpenſe with ſuch Vows; (as they have oft done for Princes, Men and Women, that they might be taken from a Monaſtery to a Crown) For if they ſuppoſe, that the perſons before the diſpenſation are under the obligation of their Vow, and bound by God to keep it, then it would be too groſs and odious Blaſphemy for the Pope to claim a power of diſobliging them, and diſſolving Gods commands; and not only Antichriſtianity, but Antitheiſtical, or a ſetting himſelf above God Almighty, under pretence of his own Commiſſion. But if they only pretend to diſſolve ſuch Vows Judicially or Deciſively, by Judging when the perſon is no longer obliged to keep them by Gods Law, then they ſuppoſe, that the obligation of Gods Law *is ceaſed*, before they Judicially *declare* it to be ceaſed. (And if that were all that the Pope undertook, he had no power to do it out of his own Pariſh, nor more than any lawful Biſhop hath in his proper charge.)

7. The matter of a Vow of Celibate or Chaſtity is then unlawful, when it cannot be kept without *greater ſin* than that life of Chaſtity eſcapeth, and which would be eſcaped if it were forſaken, Or without the Omiſſion of greater duty, and Omiſſion of greater good, than that life of chaſtity containeth or attaineth. For the further opening of this let it be noted that,

8. It is not every degree of ſin which marriage would cure, that will warrant the breach of a Vow of Chaſtity. As if I had ſome more luſtful thoughts or inſtigations and irrations in a ſingle life than I ſhould have if I married; The reaſon is, Becauſe, 1. No man liveth without ſome ſin, and it is ſuppoſed that there are greater ſins of another kind, which by a life of chaſtity I avoid. And the breach of the Vow it ſelf is a greater matter than a luſtful thought.

9. So it is not every degree of Good which by marriage I may *attain* or do, that will warrant it againſt a Vow of Chaſtity. Becauſe I may do and get a *Greater Good* by chaſtity, and becauſe the evil of perjury is not to be done, that good may be done by it; till I can prove that it is not only good in it ſelf, but a *Duty hic & nunc* to me.

10. A man ſhould rather break his Vow of Celibate, than *once commit Fornication*, if there were a neceſſity that he muſt do the one. Becauſe Fornication is a ſin which no Vow will warrant any man to commit.

11. A man ſhould rather break his Vow of Celibate, than *live in ſuch conſtant or ordinary luſt, as unfitteth him for Prayer, and a holy life*, and keepeth him in *ordinary danger of Fornication*, if *there were a neceſſity* that he *muſt* do the one. The reaſon is alſo becauſe now the *Matter Vowed* is become unlawful, and no Vow can warrant a man to live in ſo great ſin, (unleſs there were ſome greater ſin on the other ſide which could not be avoided in a married life, which is hardly to be ſuppoſed, however Popiſh Prieſts think *diſobedience* to the Pope, and the incommodity and diſgrace of a married life, *&c.* to be a greater ſin than Fornication it ſelf.)

12. If a Prince Vow Chaſtity, when it is like to endanger the Kingdom for want of a *ſafe* and *ſure* ſucceſſion, he is bound to break that Vow; Becauſe he may not lawfully give away the Peoples right, nor do that which is injurious to ſo many.

13. Whether the Command of a Parent or Prince may diſſolve the obligation of a Vow of Celibate, I have anſwered already. I now ſay but this, 1. When Parents or Princes may juſtly command it, we may juſtly obey them. But this is not one of thoſe accidental evils, which may be lawfully done, tho' unlawfully commanded. 2. It is Parents that God hath committed more of this care and power to, about Childrens marriage, than to Princes. 3. Parents nor Princes may not lawfully command the breach of ſuch a Vow, (not nullified at firſt,) except in ſuch caſes as diſoblige us, whether they do it or not; ſo that the reſolving of the main caſe doth ſuffice for all.

14. He that by *lawful means* can overcome his luſt, to the *meaſure before mentioned*, is under no neceſſity of violating his Vow of ſingle life.

15. I think that it is not one of twenty that have bodies ſo unavoidably prone to luſt, but that by due means it might be ſo far (tho' not totally) overcome, without Marriage, Fornication, wilful ſelf-pollution, or violent vexatious luſtful thoughts. That is, 1. If they imploy themſelves conſtantly and diligently in a lawful Calling, and be not guilty of ſuch *idleneſs*, as leaveth room in their minds and imaginations for vain and filthy thoughts. If they follow ſuch a Calling as ſhall lay a neceſſity upon them to keep their Thoughts cloſe employed about it. 2. If they uſe ſuch abſtinence and courſneſs in their Diet, as is meet to tame inordinate Luſts, without deſtroying Health: And not only avoid fulneſs and Gulofity and vain Sports and Pleaſures, but alſo uſe convenient faſting, and tame the Body by neceſſary auſterities. 3. If they ſufficiently avoid all tempting Company and ſights, and keep at a meet diſtance from them. 4. If they ſet ſuch a reſtraint upon their Thoughts as they may do. 5. If they uſe ſuch a *quality* of Diet and Phyſick as is apteſt for the altering of thoſe Bodily diſtempers, which are the cauſe. 6. And laſtly, If they are earneſt in Prayer to God; and live in *mortifying* meditations, eſpecially in a conſtant familiarity with a Crucified Chriſt, and with the *grave*, and with the Heavenly Society. He that breaketh his Vow to ſave himſelf the labour and ſuffering of theſe ungrateful means, I take to be perfidious, though perhaps he ſinfully made that Vow. And no greater number are excuſable from continence after ſuch a Vow, than theſe

that have Bodies so extraordinary lustful, as no such other means can tame, (and those forementioned that have extraordinary accidents to make a single life unlawful.)

16. It must not be forgotten here, that if men trust to marriage it self alone as the cure of their lust, without other means, such violent lusts as nothing else will cure may possibly be much uncured afterward. For Adulterers are as violent in their lusts as the unmarried and oft-times find it as hard to restrain them. And therefore the married as well as others have need to be careful to overcome their lust. And the rather because it is in them a double sin.

17. But yet when all other means do fail, marriage is Gods appointed means, to quench those flames from which mens Vows cannot in cases of true necessity disoblige them.

CHAP. II.

DIRECTIONS for the right choice of SERVANTS and MASTERS.

PART I.

Directions for the right choice of Servants.

SErvants being integral parts of the Family, who contribute much to the *Holiness* or *unholiness* of it, and to the *Happiness* or *Misery* of it, it much concerneth *Masters* to be careful in their choice. And the harder it is to find such as are indeed desirable, the more careful and diligent in it should you be.

Dir. 1. §. 1. Direct. 1. To bid you *choose such, as are fittest for your service*, is a direction which *nature* and *interest* will give you, without any perswasions of mine. And indeed it is not meer *Honesty* or *Piety* that will make a good Servant, nor do you work. Three things are necessary to make a Servant *fit* for you: 1. *Strength*, 2. *Skill*, 3. *Willingness*: And no two of these will serve without the third. *Strength* and *Skill* without *Willingness will* do nothing: *Skill* and *Willingness* without *Strength can* do nothing. *Strength* and *Willingness* without *Skill* will do as bad, or worse than nothing. No less than all will make you a good Servant. Therefore choose one, 1. That is *healthful*, 2. That hath been *us'd* to *such work* as you must employ him in; and, 3. One that is not of a flesh-pleasing, or *lazy*, *sluggish* disposition. For to *exact* labour from one that is *sickly*, will seem *cruelty*: And to *expect* labour from one that is unskilful and unexercised, will seem folly: And *heavy*, *fleshly*, *slothful* persons, will do all with so much *unwillingness*, and *pain*, and *weariness*, that they will think all too much, and their service will be a continual toil and displeasure to them, and they will think you wrong them, or deal hardly with them, if you will not allow them in their fleshliness and idleness. Yea tho' they should have *grace*, a flegmatick, sluggish, heavy Body, will never be fit for diligent service; no more than a tir'd Horse for Travel.

Dir. 2. §. 2. Direct 2. *If it be possible, choose such as have the Fear of God, or at least such as are tractable and willing to be taught, and not such as are ungodly, sensual and Prophane.* For, 1. *God hateth all the workers of iniquity*: Psal 5. 5. And it tendeth not to the Honour or Safety of your Family, to have in it such as are Enemies to God, and hated by him. You cannot expect an equal Blessing on their Labours, as you may on the service of those that fear him: The Wicked may bring a Curse on the Families where they are (if you wilfully entertain them): When a *Joseph* may be a Blessing even to the House of an unbeliever. A wicked man will be renewing those Crimes, which will be the shame of your Family, and a grief to your hearts, if you have any love to God your selves; when a Godly Servant will pray for a Blessing from God upon his Labours, and is himself under a Promise, that *whatever he doth shall prosper*, Ps. 1. 3. 2. *Ungodly Servants* for the most part will be meer *Eye-Servants*: They will do little more than they find necessary to escape reproof and blame: Some few of them indeed out of Love to their Masters, or out of a desire of Praise, or to make their places the better to themselves, will be diligent and trusty: But *ordinarily* they are deceitful, and study more to *seem* good Servants, than to *be* such, and to *hide* their Faults, than to avoid them: For they make no great matter of Conscience of it; nor do they regard the eye of God: Whereas a truly Godly Servant will do all your Service in obedience to God, as if God himself had bid him do it, and as one that is always in the presence of that Master, whose favour he preferreth before all the World: He is more careful to please God, who commandeth him to be faithful, than to please you by *seeming* better than he is: He is moved more to his duty by the reward which God hath promised him, than by the wages which he expecteth from you: He hath a tender purified Conscience which will hold him to his duty as well when you know it not, as when you stand by. 3. Ordinarily ungodly Servants will be *false*, if they have but opportunity to enrich themselves by deceiving you: Especially those that are intrusted in laying out Money in buying and selling. As long as I name no particular Persons, I think it no untrustiness, but my duty, to warn Masters whom they trust, by my experience from the confessions of those that have been guilty. Many Servants whom God hath converted to his Love and Fear, have told me how constantly they deceived their Masters in buying and selling before their Conversion; even of so great Sums of Money, that some of them were not able to restore it (when I made them know it was their duty so far as they were able). And some of them had so much unquietness of Conscience till it was restored, that I have been fain to give them Money to restore, when I have convinced them of it: So that I know by such confessions, that such deceit and robbing of their Masters is a very ordinary thing among ungodly Servants that have opportunity, that yet pass for very trusty Servants, and are never discovered. 4. Also an ungodly Servant will be a tempter to the rest, and will be drawing them to sin: Especially to secret wantonness, and uncivil carriage, if not to actual Fornication: And to revellings, and merriments, and fleshly courses: By swearing and taking God's name in vain, and cursing and Lying, they will teach your Children and other Servants to do the like; and so be an infectious pestilence in your Families. 5. And they will hinder any good which you would do on others: If there be any in your Family under convictions, and in a hopeful way to a better condition, they will quench all, and discourage them and hinder their Conversion: Partly by their contradicting cavils, and partly by their scorns, and partly by their diverting idle talk, and partly by their ill examples and alluring them to accompany them in their sin. Whereas on the contrary, a *Godly* Servant will be drawing the rest of your Family to Godliness, and hindring them from sin, and perswading them to be faithful in their duty both to God and you.

Dir. 3. § 3. Direct. 3. *Yet measure not the Godliness of a Servant by his bare knowledge or words, but by his* LOVE and CONSCIENCE. A great deal of self-conceited talkativeness about Religion may stand with an unsanctified heart and life: And much weakness in knowledge and utterance, may stand with sincerity. But you may safely judge those to be truly Godly, 1. Who LOVE Godliness, and Love the word and Servants of God; and hate all wicked-

wickedneſs. 2. And thoſe that make *Conſcience* to do their duty, and to avoid known ſin both openly and in ſecret.

Dir. 4. §. 4. Direct. 4. *If neceſſity conſtrain you to take thoſe that are unfit and bad, remember that there is the greater duty incumbent on you, to carry your ſelf towards them in a diligent convincing manner, ſo as tendeth moſt to make them better.* Take them not as you buy a Horſe or an Ox, with a purpoſe only to uſe them for your work: But remember they have immortal Souls which you take charge of.

PART II.

Directions for the right choice of Maſters.

SEeing the Happineſs of a Servant, the ſafety of his Soul, and the comfort of his life, depend very much upon the *Family* and Place which he liveth in, it much concerneth every prudent Servant to be very careful in what Place or Family he take up his abode, and to make the wiſeſt choice he can.

Dir. 1. §. 1. Direct. 1. *Above all be ſure that you chooſe not for meer fleſhly Eaſe and Senſuality, and take not that for the beſt place for you, where you may have moſt of your own carnal will and Pleaſure.* I know that fleſhly Graceleſs Servants, will hear this Direction with as ill a will, as a Dog when he is forbidden his meat or carrion. I know I ſpeak againſt their very *Nature*, and therefore againſt their very *Hearts*, and therefore they will think I ſpeak againſt their *intereſt* and *good:* And therefore I may perſwade them to this courſe a hundred times, before they will believe me, or obey my Counſel: All ungodly fleſhly Servants, do make theſe the only ſigns of a good place, or deſirable ſervice for them: 1. If they may do what work they will, and avoid that which they diſlike: If they may do that which is *eaſie*, and not that which is *hard:* And that which is an honour to them, and not that which ſeemeth inferiour and baſe: 2. If they may work when they will, and give over when they will. 3. If they may *riſe* when they will, and go to bed when they will. 4. If they may eat and drink what they will, and fare well to the pleaſing of their appetites. 5. If they may ſpeak when they will, and what they have a mind to ſpeak. 6. If they may have leave when they will to Sport, and Play, and be wanton and vain, and waſt their time, which they call *being merry.* 7. If they may wear the beſt Apparel, and go fine. 8. If their Maſters will be liberal to them, to maintain all this, and will give them what they would have. 9. If their Maſters and fellow-ſervants carry it reſpectfully to them, and praiſe them, and make ſome body of them, and do not diſhonour them, nor give them any diſpleaſing words. 10. And if they are not troubled with the precepts of Godlineſs, nor ſet to learn the Scripture, or Catechized, nor called to account about the ſtate of their Souls, or the ground of their hopes for the life to come, nor troubled with much praying, or repeating Sermons, or Religious exerciſe or diſcourſe, or any thing that tendeth to their Salvation: Nor be reſtrained from any ſin, which they have a mind to; nor reproved for it when they have done it. Theſe are an *ungodly carnal* perſons conditions, or ſigns of a good ſervice. Which is, in a word, to *have their own wills* and *fleſhly deſires*, and not to be croſſed by their *Maſters wills*, or the *will* of *God:* Which in effect is, to have the greateſt helps to do the *Devils will*, and to be *damned.*

Dir. 2. §. 2. Direct. 2. *See that it be your firſt and principal care, to live in ſuch a place where you have the greateſt helps and ſmalleſt hinderances to the pleaſing of God, and the ſaving of your Souls: And in ſuch a place where you ſhall have no Liberty to ſin, nor have your fleſhly will fulfilled, but ſhall be beſt inſtructed to know and do the will of God, and under him the will of your Superiours.* It is the mark of thoſe that God forſaketh, to be given up to their *own wills*, or *to their own hearts luſt, to walk in their own Counſels*, Pſal. 81. 12. *To live after the fleſh*, is the certain way to endleſs miſery. *Rom.* 8. 8, 13. To be *moſt ſubject* to the *will* of God, with the greateſt mortification and *denyal* of our *own wills*, is the mark of the moſt obedient holy Soul. Seeing then that *Holineſs* and *ſelf-denial*; the *Loving of God*, and the *mortifying of the fleſh*, are the Life of Grace, and the Health and Rectitude of the Soul, and the only way (under Chriſt) to our Salvation; you have great reaſon to think that place the beſt for you, in which you have moſt helps for *Holineſs* and *ſelf-denial:* And not only to *bear patiently* the ſtrictneſs of your Superiors, and the labour which they put you upon for your Souls, but alſo to *deſire* and *ſeek after* ſuch helps, as the greateſt mercies upon Earth. *Firſt ſeek the Kingdom of God and his Righteouſneſs: Labour not (firſt) for the Food that periſheth, but for that which endureth to everlaſting life:* Mat. 6. 33. John. 6. 27. Take care firſt that your Souls be provided for, and take that for the beſt ſervice which helpeth you moſt in the ſervice of God to your Salvation.

Dir. 3. §. 3. Direct. 3. *If it be poſſible, live where there is a faithful powerful convincing Miniſter, whoſe publick teaching, and private counſel you may make uſe of for your ſouls.* Live not, if you can avoid it, under an *ignorant, dead, unprofitable* teacher, that will never afford you any conſiderable help to lift up your hearts to a heavenly converſation: But ſeeing you *muſt* ſpend the ſix days in your labour, live where you have the beſt helps, to ſpend the *Lords day*, for the quickning and comfort of your Souls; that in the ſtrength of that holy food, you may chearfully perform your ſanctified labours, on the week days following. Be not like thoſe bruitiſh perſons, that live as if there were no life but this; and therefore take care to get a place, where their *bodies* may be well *fed* and *cloathed*, and may have *eaſe*, and *pleaſure*, and *preferment* for the world; but care not much what Teacher there is, to be their *Guide* to *Heaven*; nor whether ever they be ſeriouſly foretold of the world to come, or not.

Dir. 4. §. 4. Direct. 4. *Live, if you can obtain ſo great a mercy, with ſuperiors that fear God, and will have a care of your ſouls, as well as of your bodies, and will require you to do Gods ſervice as well as their own: and not with worldly ungodly Maſters, that will uſe you as they do their beaſts, to do their work, and never take care to further your Salvation.* For, 1. The curſe of God is in the Families of the ungodly, and who would willingly live in a houſe that God hath curſed, any more than in an houſe that is haunted with evil Spirits? But God himſelf doth dwell with the *Godly*, and by many promiſes hath aſſured them of his love and bleſſing: *The curſe of the Lord is in the houſe of the wicked: but he bleſſeth the habitation of the juſt.* Prov. 3. 33. *The wicked are overthrown and are not, but the houſe of the Righteous ſhall ſtand.* Prov. 12. 7. *The houſe of the wicked ſhall be overthrown, but the Tabernacle of the upright ſhall flouriſh.* Prov. 14. 11. So Prov. 15. 25. *The righteous man wiſely conſidereth the houſe of the wicked: God overthroweth the wicked for their wickedneſs.* Prov. 21. 12. Go not into a falling houſe. 2. A Maſter that feareth God, will help to ſave you from ſin and hell, and help your Souls to life eternal: He may do more for you, than if he made you Kings and Rulers of the earth. He will hinder you from ſin: he will teach you to know God, and to prepare for your ſalvation. Whereas *ungodly* Maſters will rather diſcourage you, and by mocks or threatnings, ſeek to drive you from a holy life, and uſe their *wit*, and *work*, and *authority* to hinder your Sal-

vation: or at beſt will take little care of your ſouls but think if they provide you food and wages, they have done their parts. 3. A Maſter that feareth God will do you *no wrong*, but will love you as a Chriſtian, and his fellow ſervant of Chriſt, while he commandeth and employeth you as his own Servant, which cannot be expected from ignorant, ungodly, worldly men.

Dir. 5. §. 5. Direct. 5. *Yet chooſe ſuch a ſervice as you are fit to undergo, with the leaſt hindrance of the ſervice of God, and of your Souls:* Neither a life of idleneſs, nor of exceſs of buſineſs ſhould be choſen, if you have your choice. For when the mind is overwhelmed with the cares of your ſervice, and your bodies tired with exceſſive labour, you will have little *time*, or *heart*, or *power*, to mind the matters of your Souls with any ſerioufneſs. Yea, the Lords-day will be ſpent with little comfort, when the toil of the week-days hath left the Body fit for nothing but to ſleep. A Service which alloweth you no time at all to pray, or read the Scripture, or mind your everlaſting ſtate, is a life more fit for beaſts than men.

Dir. 6. §. 6. Direct. 6. *If you can attain it, live where your fellow Servants fear God, as well as the Maſter of the Family.* For *Fellow Servants* uſually converſe with one another more frequently and familiarly than their Maſters do with any of them. And therefore if a Maſter give you the moſt Heavenly inſtructions, the idle frothy talk of fellow-ſervants may blot out all from your memories and hearts. And their deriſion of a holy life, or their bad examples, may do more hurt, than the precepts of the Governours can do good: Whereas when a Maſters counſels are ſeconded by a good diſcourſe and practice of fellow-ſervants, it is a great encouragement to good, and keepeth the heart in a continual warmth and reſolution.

Dir. 7. §. 7. Direct. 7. *If you want any one of theſe Accommodations, be the more diligent in ſuch an Improvement of the reſt, as may make up your want.* If you have a *good Teacher*, and a *bad Maſter*, improve the Helps of your Teacher the more diligently. If you have a *bad Maſter* and good *Fellow-Servants*, or a *Good Maſter* and *Bad Fellow-Servants*, thank God for that which you have, and make the beſt of it.

Dir. 8. §. 8. Direct. 8. *If you would be accommodated your ſelves with the beſt Maſters and uſage, labour to be the beſt Servants; And then it's two to one but you may have your choice.* Good ſervants are ſo ſcarce, and ſo much valued, that the beſt places would ſtrive for you, if you will ſtrive to be ſuch. Excel others in labour, and diligence, and truſtineſs, and obedience, and gentleneſs, and patience, and then you may have almoſt what places you deſire. But if you will your ſelves be idle, and ſlothful, and deceitful, and falſe, and diſobedient, and unmannerly, and ſelf willed, and contentious, and impatient, and yet think that you muſt be reſpected, and uſed as good and faithful Servants. It is but a fooliſh Expectation. For what Obligation is there upon others, in point of *Juſtice*, to give you that which you deſerve not? Indeed if any be bound to keep you in meer *Charity*, then you may plead *Charity* with them and not *deſert*: But if they take you but as ſervants, they *owe* you nothing but what your *work* and *virtues* ſhall deſerve.

CHAP. III.

A DISPUTATION:

Or, *Arguments to prove the Neceſſity of* Family-Worſhip *and Holineſs; or Directions againſt the Cavils of the Prophane, and ſome Sectaries, who deny it to be a thing required by God.*

Whether the Solemn Worſhip of God, in and by FAMILIES *as ſuch, be of no Divine Appointment?* Aff.

THat excellent ſpeech of *Mirandula* is oft in mind, *Veritatem Philoſophia quærit, Theologia invenit, Religio poſſidet:* I do therefore with greater alacrity and delight diſpute theſe points that are directly Religious, that is, *immediately* practical, than thoſe that are only *remotely* ſuch: And though I am loth we ſhould ſee among us any wider Diviſion *inter Philoſophum Theologum & Religioſum* than between the *Phantaſie*, the *Intellect* and *the Will*, which never are found disjunct in any act; or rather than between the *habits* of *practical natural knowledge*, and the habits of *practical ſupernatural knowledge*, and *the practical Reſolutions, Affections and Indeavours*, into which both the former are devolved; yet may we ſafely and profitably *diſtinguiſh*, where it would be mortal to *divide: If*, diſputing in our preſent caſe, do but *tend* to, and *end in*, a Religious performance, we ſhall then be able to ſay, we diſputed not in vain; when by experience of the delight and profit of *Gods work*, we perceive that we do not *Worſhip* him in vain: Otherwiſe to evince by a *diſpute*, that God *ſhould be worſhipped*; and *not to worſhip him* when we have done, is but to draw forth our learning, and ſharpen our wits to plead for our condemnation: As if the Accuſer wanted our help, or the Judge of all the World did want Evidence or Arguments againſt us, unleſs he had it from our own mouth: Concerning the Senſe of the Terms, I ſhall ſay ſomewhat, both as to the *Subject*, and the *predicate*, that we contend not in the dark; and yet but little, leſt I trouble my ſelf and you with needleſs Labours.

I. By [*the worſhip of God*] we mean not *only*, nor *principally*, *obedience as ſuch:* Or Service in common things, called Δουλεία: But we mean a *Religious performance of ſome ſacred actions, with an intention of Honouring God as God*; and that more directly than in common works of obedience: This being commonly called Λατρεία (is by *Auſtin*) and ſince him by all the Orthodox, appropriated to God alone, and indeed to give it to any other is contradictory to its definition.

This Worſhip is of two ſorts, whereof the firſt is by an excellency called *Worſhip*, viz. When the honouring of God is ſo directly the end and whole buſineſs of the work, that our own advantage falls in but impliedly, and in evident Subordination; Such are the bleſſed works of *Praiſe and Thanksgiving*, which we here begin and ſhall in Heaven perpetuate. Yet ſee a more admirable Myſtery of true Religion; We indeed receive more largely from God, and enjoy more fully our own Felicity in him, in theſe acts of worſhip, that give all to God, than in the other wherein we more directly ſeek for ſomewhat from him. And thoſe are the ſecond ſort of Worſhip-actions, *viz.* When the *ſubſtance* or *matter* of the work is a ſeeking, or receiving ſomewhat from God, or delivering ſomething Religiouſly in his name, and ſo is more directly for our ſelves; tho' yet it is *God* that ſhould be our ultimate end in this too. You may perceive I make this of three ſorts. Whereof the firſt conſiſteth in our Religious addreſſes to God for ſomething that we want; And is called Prayer. The

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2. conſiſteth in our Religious addreſſes to God to receive ſomewhat from him; *viz.* 1. *Inſtructions, Precepts, promiſes, threatnings*, from his mouth, Meſſengers, *&c.* 2. The *Sacramental ſigns of his grace* in Baptiſm and the Lords Supper. The 3. is, when the *Officers* of Chriſt do in his name ſolemnly deliver either his Laws or Sacraments. His *Laws* either in *general* by ordinary *Preaching*, or by a more *particular* application in *Acts of Diſcipline.*

2. The Word [Solemn] ſignifies ſometimes any thing uſual, and ſo ſome derive it, *Solenne eſt quod fieri ſolet.* Sometimes that which is done but on one ſet day in the year; and ſo ſome make *ſolenne* to be *quaſi ſolum ſemel in anno.* But vulgarly it is taken, and ſo we take it here, for both *celebre & uſitatum*, that is, a thing that is not *accidentally* and *ſeldom*, but *ſtatedly* and *ordinarily* to be done, and that with ſuch *Gravity* and Honourable ſeriouſneſs as beſeems a buſineſs of ſuch weight.

3. By [*family*] we mean, not a tribe or ſtock of kindred dwelling in many houſes as the word is taken oft in Scripture, but I mean a houſhold.

Domus & familia, a *Houſhold and family*, are indeed in Oeconomicks ſomewhat different notions, but one thing. *Domus* is to *familia* as *civitas* to *reſpublica*, the *former* is made the *ſubject* of the latter, the latter the *finis internus* of the *former.* And ſo *Domus eſt ſocietas naturæ conſentanea, e perſonis domeſticis, vitæ in dies omnes commode ſuſtentandæ cauſa, collecta. Familia eſt ordo domus per Regimen Patris-familias in perſonas ſibi ſubjectas.*

Where note, that to a compleat Family muſt go four Integral parts, *Pater familias, Mater familias, Filius, Servus.* A Father, Mother, Son and Servant: But to the eſſence of a Family it ſufficeth if there be but the *pars imperans, & pars ſubdita*, one head or Governour, either Father, Mother, Maſter, or Miſtreſs; and one or more Governed under this head.

Note therefore that the Governour is an eſſential part of the *family*, and ſo are *ſome* of the *governed* (*viz.* that ſuch there be) but not each member. If therefore twenty Children, or Servants ſhall worſhip God without the Father, or Maſter of the family either preſent himſelf, or in ſome Repreſentative, it is not a family worſhip in ſtrict ſenſe. But if the *head* of the *Family*, in himſelf (or Delegate or Repreſentative) be preſent, with any of his children or ſervants, though all the reſt be abſent, it is yet a family duty; tho' the Family be incompleat and maimed, (and ſo is the duty therefore, if culpably ſo performed.)

4. When I ſay [*in and by*] a Family, I mean not that each muſt do the ſame parts of the work, but that one (either the head or ſome one deputed by him, and repreſenting him) be the mouth, and the reſt performing their parts by receiving inſtructions, or mentally concurring in the Prayers and praiſe by him put up. Laſtly, by [*Divine appointment*] I mean any ſignification of Gods will, that it is mens duty to perform this: Whether a ſignification by natural means or ſupernatural, directly or by conſequence, ſo we may be ſure it is Gods will. The ſum of the Queſtion then is, *Whether any Sacred Actions Religiouſly and ordinarily to be performed to Gods honour by the head of the family, with the reſt, be by Gods appointment made our duty?* My thoughts of this Queſtion I ſhall reduce to theſe heads, and propound in this order. 1. I ſhall ſpeak of *family worſhip in general.* 2. Of the *ſorts* of that worſhip in *ſpecial.* 3. Of the *time.*

I. Concerning the firſt I lay down my thoughts, in theſe Propoſitions following for Limitation and Caution, and then prove the main Concluſion.

Prop. 1. *Prop.* 1. It is not all ſorts of Gods worſhip which he hath appointed to be performed by families as *ſuch*; There being ſome proper to more publick Aſſemblies.

2. More particularly the Adminiſtration of the Sacraments of Baptiſm and the Lord Supper, are proper to the Miniſterial or Organized Churches, and not common to families: for as they are both of them committed only to Miniſters of the Goſpel, and have been only uſed by them for many hundred years in the Church: (except that ſome permitted others to baptize in caſe of neceſſity.) So the Lords Supper was appointed for a Simbole and means of a more publick communion than that of Families. And tho' ſome conjecture the contrary from its firſt inſtitution, and think that as there is a Family prayer and Church prayer, family teaching and Church teaching: So there ſhould be family Sacraments, and Church Sacraments, yet it is a miſtake. For though Chriſt adminiſtred it to *his family*, yet it was not *as a Family*, but as a *Church.* For that which is but one Family may poſſibly be a *Church* alſo. This Expoſition we have from the Doctrine and Practice of the Apoſtles, and conſtant Cuſtom of all the Churches which have never thought the Lords Supper to be a *Family Duty*, but proper to larger *Aſſemblies*, and adminiſtrable only by ordained Miniſters: Nor will the reaſons drawn from circumciſion, and the paſſeover prove the contrary: both becauſe particular Churches were not then inſtituted as now; and therefore Families had the more to do: and becauſe there were ſome Duties proper to Families in the very Inſtitution of thoſe Sacraments. And becauſe God gave them a power in thoſe, which he hath not given to Maſters of Families now in our Sacraments.

3. Many thouſands do by their own vitiouſneſs and negligence diſable themſelves: ſo that they cannot perform what God hath made their duty; yet it remains their duty ſtill: Some diſability may excuſe them in part, but not in whole.

I ſhall now prove, that *the Solemn Worſhip of God in and by families as ſuch, is of Divine Appointment.*

Argument. 1. *If Families are Societies of Gods Inſtitution furniſhed with ſpecial advantages and opportunities for Gods ſolemn worſhip, having no prohibition ſo to uſe them: then the ſolemn Worſhip of God in and by families as ſuch is of Divine appointment: But the Antecedent is true*; Therefore *ſo is the Conſequent.*

For the parts of the Antecedent, 1. That families are Societies of Gods Inſtitution needeth no proof.

2. That they are furniſhed with ſpecial advantages and opportunities may appear by an enumeration of particulars. 1. There is the advantage of *Authority* in the Ruler of the family, whereby he may command all that are under him in Gods Worſhip, yea, and may inflict penalties on Children and Servants that refuſe; yea, may caſt ſome out of the family if they be obſtinate. 2. He hath the advantage of a ſingular *Intereſt* in Wife and Children by which he may bring them to it *willingly*, that ſo they may perform a right Evangelical Worſhip. 3. He hath the advantage of a ſingular *dependance* of all upon him for daily proviſions; and of his Children for their *portions* for livelihood in the world, whereby he may yet further prevail with them for obedience: He having a power to reward, as well as to puniſh and command. 4. They have the opportunity of *cohabitation*, and ſo are ſtill at hand, and more together, and ſo in readineſs for ſuch imployments. 5. Being neareſt in Relation, they are ſtronglier obliged to further each others ſalvation, and help each other in ſerving God. 6. They have hereby an Advantage againſt all Prejudices and Jealouſies, which ſtrangeneſs and diſtances may raiſe and cherish among thoſe that live at a greater diſtance, and ſo may cloſe

cloſe more heartily in Gods Worſhip. And their nearneſs of Relation and natural affections do ſingularly advantage them for a more affectionate conjunction, and ſo for a more forcible and acceptable Worſhip of God, when they are in it as of one heart and ſoul. 7. If any miſunderſtanding or other impediment ariſe, they being ſtill at hand, have opportunity to remove them, and to ſatisfie each other, and if any diſtempers of underſtanding, heart or life be in the family, the Ruler, by familiarity and daily converſe, is enabled more particularly to fit his reproofs and exhortations, confeſſions and petitions accordingly, which even Miniſters in the Congregations cannot ſo well do. So that I have made it evident in this *enumeration*, that families have advantages, yea, ſpecial and moſt excellent advantages, and opportunities for the ſolemn Worſhip of God.

3. The laſt part of the Antecedent was, that they have no *prohibition* to uſe theſe advantages and opportunities to Gods ſolemn Worſhip. I add this, leſt any ſhould ſay, though they have ſuch advantages, yet God may reſtrain them for the avoiding ſome greater Inconveniencies another way; as he hath reſtrained Women from ſpeaking in the aſſemblies. But 1. God hath neither reſtrained them in the Law of Nature, nor in the written Law; Therefore not at all. He that can ſhew it in either, let him do it. 2. I never yet read or heard any knowing Chriſtian once affirm that God hath *forbidden* families ſolemnly to worſhip him, and therefore I think it needleſs to prove a Negative, when no Man is known to hold the Affirmative. Indeed for ſome kinds of worſhip, as preaching and expounding Scripture, ſome have prohibited them; but not reading, catechizing, all inſtructing, praying, praiſes, ſinging Pſalms, much leſs all ſolemn Worſhip wholly. So much for the Antecedent.

I now come to prove the Conſequence. 1. The foreſaid advantages and opportunities are Talents given by God, which they that receive, are obliged faithfully to improve for God; Therefore families having ſuch advantages and opportunities for Gods ſolemn Worſhip, are bound to improve them faithfully for God, in the ſolemn Worſhipping of him. For the Antecedent, 1. It is unqueſtionable that theſe are *Talents*, that is, *improvable Mercies* given by God. For as none dare deny them to be Mercies: So none dare (I hope) ſay that God is not the giver of them. And then 2. That ſuch Talents muſt be improved faithfully for God, from whom they are received; is plain, 1. From *Mat.* 25. throughout, eſpecially from *verſ.* 14. to *verſ.* 31. And *Luke* 20. 10. he requireth the Fruits of his Vineyard, and *Matth.* 10. 42. if he intruſt us with a Cup of cold water, he expecteth it for a Prophet, when he calleth for it. And if he intruſt us with outward riches, he expecteth that *we give to him that asketh*, Mat. 5. 42. Luke 6. 30, 38. and 11. 41. & 12. 33. His Stewards muſt give an account of their Stewardſhips, *Luke* 16. 2. *Luke* 12. 48. Chriſt telleth us of all our Talents in general, that, *Unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him will they ask the more.* And of our words in particular Chriſt tells us, Matth. 12. 36. that *of every idle word men ſhall give an account at the day of judgment.* Much more for denying to uſe both our tongues and hearts in Gods worſhip when he gives us ſuch opportunities. *It is required in Stewards, that a man be found faithful*, 1 Cor. 4. 2. *As every man hath received the gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the Oracles of God*, &c. 1 Pet. 4. 10, 11. Many more of the like Scriptures prove the Antecedent of the *Enthymeme*, and the Conſequent needs no proof.

Argument 2. *The ſolemn Worſhip of God in and by families as ſuch, is required by the very Law of Nature*, Therefore *it is of Divine Inſtitution.* The Conſequence can be denied by no man that renounceth not Reaſon and Nature it ſelf; denying the *Law of Nature* to be Gods Law, which is indeed partly *preſuppoſed* in the Law ſupernatural, and partly *rehearſed* in it, but never *ſubverted* by it. *Poſitives* are more mutable than *Naturals* are.

The Antecedent is thus manifeſted. 1. Natural reaſon (or the Law of Nature) requireth that all men do faithfully improve all the Talents that God hath entruſted them with, to his honour: Therefore Natural reaſon (or the Law of Nature) doth require, that God be ſolemnly Worſhipped in families; he having given them ſuch advantages as aforeſaid thereunto. 2. The Law of Nature requireth, that all ſocieties that have God for their Founder or Inſtitutor, ſhould to their utmoſt capacities, be devoted to him that founded and inſtituted them; but that God is the Founder and Inſtitutor of families, is known by the light of Nature it ſelf: Therefore the Law of Nature requireth, that families be to the utmoſt of their capacities devoted to God; and conſequently that they *ſolemnly worſhip him*, they being capable of ſo doing. I need not prove the *Major*, becauſe I ſpeak only to men that are poſſeſt of the Law of Nature mentioned in it: And therefore they know it themſelves to be true. Yet let me ſo far ſtay on the illuſtration, as to tell you the grounds of it. And 1. God is the *Alpha* and *Omega*, the firſt and the laſt, the principal efficient and ultimate end of all: and therefore of Families. And therefore they ſhould be *for him*, as well as they are *from him*: For *of him, and through him, and to him are all things.* This Argument I draw from *Nature*, which can have no *beginning* but *God*, nor any *end* but God. The 2. I draw from the *Divine intention*, in the Fabrication and Ordination of all things. God made all things *for himſelf*, and can have no *ultimate end* below himſelf. The 3. I draw from his *Jus Dominii*, his right of *Propriety* which he hath *over all things*, and ſo over *Families as ſuch*: they are all abſolutely his own alone. And that which is ſolely or abſolutely a mans *own*, ſhould be for his uſe and imployed to his honour and ends: much more that which is Gods, ſeeing *man* is not capable of ſuch a *plenary propriety* of any thing in the world, as God hath in all things. 4. I argue *a Jure Imperii*, from *Gods Right of Government.* If he have a full right of Government of families as families then families as families, muſt honour and worſhip him according to their utmoſt *capacities*: But he hath a full Right of abſolute Government over families as families, Therefore, The Conſequence of the *Major* is grounded on theſe two things: 1. That God himſelf is the end of his own Government: this is proper to his Regiment. All Human Government is ſaid by Politicians to be terminated ultimately in the publick good of the ſociety. But Gods *Pleaſure* and *Glory* is the end of his Government; and is as it were the Publick or Univerſal good. 2. In that Nature teacheth us, that *Supream Honour* is due to all that are *Supream Governours*; therefore they are to have the moſt honourable Titles, of Majeſty, Highneſs, Excellency, *&c.* and actions anſwerable to thoſe Titles, Mal. 1. 6. *If I be a Father, where is mine honour? if I be a Maſter, where is my fear?* Fear is oft put for all Gods Worſhip. If then there be no Family whereof God is not the Father or Founder, and the Maſter or Owner and Governour, then there is none but ſhould honour and fear him, or worſhip him, and that not only as *ſingle men*, but as families: Becauſe he is not only the Father and Maſter, the Lord and Ruler of them as *men*, but alſo as *Families.* Honour is as due to the

the *Rector*, as Protection to the Subjects, and in our case much more. God is not a meer Titular but Real Governour. All powers on earth are derived from him, and are indeed his *power*. All lawful Governours are his Officers, and hold their places under him, and act by him. As God therefore is the proper Soveraign of every Commonwealth, and the Head of the Church: So is he the Head of every family. Therefore as every Commonwealth should perform such worship or Honour to their earthly Soveraign, as is due to Man: so each Society should according to their Capacities perform Divine Worship and Honour to God; And if any object, That by this Rule Commonwealths, as such, must meet together to worship God, which is impossible. I answer, They must worship him according to their Natural Capacities; and so must *Families* according to *theirs*. The same General Precept obligeth to a divers manner of duty according to the divers capacities of the Subject. *Commonwealths* must in their *Representatives* at least engage themselves to God as Commonwealths, and worship him in the most convenient way that they are capable of. *Families* may meet together for prayer, though a *Nation* cannot. As an association of Churches called a Provincial or National Church, is obliged to worship God as well as particular Congregations, yet not in once place: because it is impossible: Nature limiteth and maketh the difference.

And that the Obligation of Families to Honour and worship God, may yet appear more evidently, Consider that Gods Right of *Propriety*, and *Rule* is twofold; yet each Title plenary alone. 1. He is our *Owner* and *Ruler* upon his Title of *Creation*. 2. So he is by his *Right of Redemption*. By both these he is not only Lord and Ruler of *persons*, but *families*; all societies being his. And the Regiment of persons being chiefly exercised over them *in societies*. *All power in Heaven and Earth is given unto Christ*. Matth. 18. 18. *and all judgment committed unto him*, Joh. 5. 22. *and all things delivered into his hands*, Joh. 13. 3. *and therefore to him shall every knee bow, both of things in Heaven and things in earth and things under the Earth* (either with a bowing of Worship, or of forced acknowledgment) and *every tongue shall confess that Jesus Christ is Lord to the glory of God the Father*, *Phil.* 2. 10. Bowing to and confessing Christ voluntarily to Gods Glory, is true Worship: all must do this according to their several capacities: And therefore families according to theirs.

A third Consideration which I thought to have added but for Illustration, may well stand as an argument it self; and its this.

Argument. 3. *If besides all the forementioned opportunities and obligations, Families do live in the presence of God, and ought by faith to apprehend that presence, then is it Gods Will that families as such should solemnly Worship him. But the former is true, therefore the latter.*

The Consequence of the *Major*, which alone requires proof, I prove by an Argument *a fortiori*, from the honour due to all earthly Governours. Though when a King, a Father, a Master are *absent*, such actual honour, to be presented to them, is not Due because they are not capable of receiving it (further than *Mediante aliqua persona, vel re*, which beareth some representation of the Superiour, or Relation to him) yet when they *stand by*, it is a contemptuous subject, a disobedient Child, that will not perform actual honour, or humane Worship to them. Now God is ever present not only with each *person* as such, but also with every family as such. As he is said to walk among the golden Candlesticks in his Churches, so doth he in the *Families* of *all* by his *common presence*, and of his *Servants* by his *gracious presence*. This they easily find by his directing them, and blessing the affairs of their families. If any say, [*We see not God, else we would duly Worship him in our Families.*] *Answ.* Faith *seeth* him who to sense is invisible. If one of you had a Son that were blind and could not see his own Father, would you think him therefore excusable, if he would not honour his Father, when he knew him to be present? We *know* God to be present, though flesh be blind and cannot see him.

Argument. 4. *If Christian Families (besides all the forementioned Advantages and Obligations) are also Societies sanctified to God, then is it Gods Will that families, as such, should solemnly worship him; But Christian Families are Societies sanctified to God; Therefore,*

The Reason of the Consequence is, because things *sanctified* must in the most eminent sort, that they are *capable*, be *used* for God. To *sanctify* a *person* or *thing*, is to set it *apart*, and *separate* it from a common or unclean use, and to *devote* it *to God*, to be employed in his service. To alienate this from God; or not to use it for God, when it is dedicated to him, or sanctified by his own Election and separation of it from common use, is Sacriledge. God hath a double Right (of Creation and Redemption) to *all persons*. But a *treble* Right to the *sanctified*. *Ananias* his fearful Judgment was a sad example of Gods wrath, on those that withhold from him what was devoted to him. If Christian families as *such*, be *sanctified to God*, they must as such worship him in their best capacity.

That Christian *Families are sanctified to God*, I prove thus; 1. A Society of holy Persons must needs be a holy Society. But a family of Christians is a society of holy persons; Therefore, 2. We find in Scripture not only *single persons*, but the societies of such *sanctified* to God, Deut. 7. 6. *Thou art an holy people unto the Lord thy God, he hath chosen thee to be a special people to himself above all people that are upon the face of the Earth.* So Deut. 14. 20, 21. So the Body of that Commonwealth did all jointly enter into Covenant with God, and God to them, Deut. 29. & 30. & 26. 17, 18, 19. *Thou hast vouched the Lord this day to be thy God, and to walk in his ways; And the Lord hath vouched thee this day to be his peculiar people, that thou maist be an holy people to the Lord.* So 28. 9. Dan. 8. 24. & 12. 7. Josh. (24.) devoteth himself and *his house* to the Lord; *I and my house will serve the Lord.* And *Abraham* by Circumcision (the Covenant or seal of the Covenant of God) consecrated his whole household to God; and so were all Families after him to do (as to the Males in whom the whole was consecrated.) And whether besides the typifying intent, there were not somewhat more in the sanctifying of all the first born to God, who if they lived, were to be the heads of the Families, may be questioned.

The Passover was a *family duty*, by which they were yet *further sanctified* to God. Yea, it is especially to be observed how in the New Testament the Holy Ghost doth imitate the language of the old, and speak of Gods people, as of *holy societies*, as the *Jews* were. As in many Prophesies it was foretold that Nations and Kingdoms should serve him (of which I have spoken more in my Book of Baptism;) and among those who should *mourn over him whom they have pierced* in Gospel times, when the Spirit of grace and supplication is poured forth, are *the family of the house of* David *apart, and their wives apart, the family of the house of* Nathan *apart, and their Wives apart? Every family, even all the families that remained apart, and their Wives apart*, Zech. 11. 12, 13, 14. So Christ sendeth his Disciples to *baptize Nations*, having discipled them; and *the Kingdoms of the World shall become the Kingdoms of the Lord and his Christ.* And as *Exod.*

19.

19. 5, 6. saith of the Jews, *Ye shall be a peculiar treasure to me above all people; and ye shall be unto me a Kingdom of Priests, and a Holy Nation*; so doth *Peter* say of all Christians, 1 Pet. 2.5,6,7,9. *Ye also as living stones are built up a spiritual House, a Holy Priesthood, to offer up spiritual Sacrifices acceptable to God by Jesus Christ*, V. 9. *But ye are a chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People, that you should shew forth the Praises of him that hath called you out of darkness into his marvelous light.* Mark how fully this Text doth prove all that we are about. It speaks of *Christians Collectively*, as in *Societies* and in Societies of all the most eminent sorts; [*A Generation*;] which seems especially to refer to *Tribes and Families*, [*A Priesthood, Nation, People*;] which comprehendeth all the Orders in the Nation oft times. And in all these respects they are *holy*, and *peculiar*, and *chosen*, to shew, that Gods people are *sanctified* in these *Relations* and *Societies*. And then mark the *End* of this sanctification, V. 5. *to offer up spiritual Sacrifices acceptable to God by Jesus Christ*. V. 9. *to shew forth the praises of him that hath called you*, &c.

Yea, it seems that there was a special dedication of *families to God*. And therefore we read so frequently of Households *converted and baptized*; Though none at age were baptized, but such as seemed Believers; yet when they professed Faith, they were altogether initiated as *A Household*. And it seems, the Masters Interest and Duty were taken to be so great for the Conversion of the rest, that as he was not to content himself with his *own Conversion*, but to labour presently even *before his Baptism*, that his *household* should joyn with him, that so the whole family at once might be devoted to God: so God did bless this his own Order and Ordinance to that end: And where he imposed Duty on Masters, he usually gave success, so that commonly the whole Family was *Converted and Baptized* with the Ruler of the family. So Acts 18. 8. *Crispus believed on the Lord with all his House, and they were baptized.* And Acts 16. 32. *Paul* promiseth the Goaler, *Believe on the Lord Jesus Christ, and thou shalt be saved and thy house; and he and all his were Baptized straightway: for he believed in God with all his house*, Verse 33, 34. And *Lydia* is described a *Worshipper of God*, Acts 16. 14. & ver. 15. *She was Baptized and her household.* And the Angel told *Cornelius*, that *Peter* should tell him *words whereby he and all his household should be saved*, Acts 11. 14. who were *Baptized* accordingly. And 1 Cor. 1. 16. *Paul Baptized the Household of Stephanus.* And Christ told *Zacheus*, *Salvation* was come that day *unto his house, and he and all his household believed*. So that *Noble-man*, John 4. 53. Therefore when Christ sent forth his Disciples, he saith, *If the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you*: So that as it is apparently the Duty of every Christian Soveraign, to do what he is able to make all his *people Gods people*; and so to dedicate them to God as a *Holy Nation*, in a *National Covenant*, as the *Israelites* were: So is it the unquestionable Duty of every *Christian Ruler* of a family, to improve his interest, power, and parts to the uttermost, to bring *all his Family* to be the *people of Christ* in the *Baptismal Covenant*, and so to *dedicate all his family to Christ*. Yet farther I prove this, in that *believers themselves* being all *sanctified to God*, it must needs follow, that all their *Lawful Relations*, and especially all *commanded states of Relation* are also sanctified to God; for when *themselves* are *dedicated to God*, it is absolutely without reserve, to serve him with all that they have, and in every Relation and Capacity that he shall set them. It were a madness to think, that a Christian totally devoted unto God when he is a private Man, if he were after made a Souldier, a *Minister*, a *Magistrate*, a *King*, were not bound by his Dedication, now to serve God as a *Souldier*, a *Minister*, a *Magistrate*, a *King*. So he that is devoted to God in a *single state*, is bound to serve him as a Husband, a Father, a Master, when he comes into that state; We do devote *all* that we have to God, when we devote *our selves* to him.

Moreover the Scripture tells us, that to *the pure all things are pure*. Tit. 1. 15, 16. And *all things are sanctified to them by the word and prayer*, 1 Tim. 4. 5. which is in that they are made the *Goods, and Enjoyments, Actions and Relations of a sanctified people* who are *themselves* devoted or *sanctified to God*: So that all *sanctification* referreth ultimately and principally to God: *Quod sanctum Deo sanctum est*; though it may be said *subordinately* to be *sanctified to us*. Seeing then it is past all doubt, that every Christian is a man *sanctified* and *devoted* to *God*, and that when ever any Man is so devoted to God, he is devoted to serve him to the utmost capacity, in every State, Relation, or Condition that he is in, and with all the Faculties he possesseth, it followeth, that those *Relations are sanctified to God*, and in them he ought to worship him and honour him.

Yet further we find in Scripture, that the particular family relations are expressly sanctified; The *family compleat* consisteth of three pairs of Relations: *Husband and Wife, Parents and Children, Masters and Servants. Husbands* must love their *Wives* with an *Holy love in the Lord*, even as *the Lord loved the Church, who gave himself for it, to sanctifie and cleanse it by the washing of Water by the Word, that he might present it to himself a glorious Church*, Ephesians 5. 25, 26, 27. *Wives must submit themselves to their Husbands as unto the Lord; and be subject to them, as the Church is to Christ*, Ephes. 5. 22, 23, 24. *Children must obey their Parents in the Lord*, Ephes. 6. 1. *Parents must bring up their Children in the Nurture and Admonition of the Lord*, Ephes. 6. 4. *Servants must be obedient unto their Masters as unto Christ, and as the Servants of Christ, doing the Will of God from their hearts with good will, doing service as to the Lord, and not to Man; knowing that what good thing any man doth, the same shall he receive of the Lord, whether he be bond or free; and Masters must do the same to them, knowing that their Master is in Heaven*, Ephes. 6.5, 6,7,8,9. So that it is evident that every distinct family-Relation is dedicated or holy to God, and to be used to the utmost for God. I shall have occasion to make further use anon of these Texts for the particular sorts of Worship, though I now make use of them as for Worship in General.

Argument, 5. *The several sorts of solemn Worship in and by Christian Families, are found, appointed, used, and commanded in the Scripture, therefore it may well be concluded of* Worship in the general: seeing the *Genus* is in each *Species*. But this Argument brings me to the second part of my undertaking: *viz.* to prove the point as to some *special kinds of Worship*; which I the more hasten to, because in so doing, I prove the general also,

II. Concerning *Gods Worship in Special*, I shall speak but to two or three of the chief parts of it, which belong to Families.

And 1. Of *Teaching*, under which I comprise,

1. Teaching the *letter* of the Scripture, 1. By reading it: 2. By teaching others to read it.

3. Causing them to learn it by memory, which is a kind of *Catechising*.

2. Teaching the *Sense* of it.

3. Applying what is so taught by familiar *Reproofs, Admonitions* and *Exhortations*.

Pro-

Propoſ. 2. *It is the Will of God that the Rulers of Families ſhould teach thoſe that are under them the Doctrine of Salvation: i. e.* The Doctrine of God concerning Salvation, and the terms on which it is to be had, and the means to be uſed for attaining it. and all the Duties requiſite on our parts in order thereunto.

Before I come to the proof, take theſe Cautions: 1. Where I ſay Men muſt thus *teach*, I imply they muſt be *able* to *teach*, and not teach before they are able: And if they be not *able* it is their own ſin, God having vouchſafed them Means for enablement. 2. Men muſt *meaſure* their teaching according to their abilities, and not pretend to more than they have, nor attempt that which they cannot perform, thereby incurring the guilt of proud ſelf-conceitedneſs, prophanation, or other abuſe of holy things. For example, men that are able judiciouſly to do it, muſt not preſume to interpret the Original, or to give the ſenſe of dark Propheſies,and other obſcure Texts of Scripture, nor to determine Controverſies beyond their reach. 3. Yet may ſuch conveniently ſtudy what more Learned able Men ſay to ſuch caſes; and tell their Families, this is the judgment of Fathers,or Councils, or ſuch and ſuch Learned Divines. 4. But ordinarily it is the ſafeſt, humbleſt, wiſeſt,and moſt orderly way for the Maſter of the Family to let Controverſies and obſcure Scriptures alone, and to teach the plain few neceſſary Doctrines commonly contained in Catechiſms, and to direct in matters of neceſſary practice. 5. Family teaching muſt ſtand in a ſubordination to Miniſterial teaching,as Families are ſubordinate to Churches: And therefore 1. Family teaching muſt give place to Miniſterial teaching,and never be ſet againſt it; you muſt not be hearing the Maſter of a Family when you ſhould be in a Church, hearing the Paſtor;and if the Paſtor ſend for Servants, or Children, to be Catechized in any fit place or at any fit time, the Maſter is not then to be doing it himſelf, or to hinder them, but they muſt go firſt to the Paſtor to be taught; alſo if a Paſtor come into a *Family*, the Maſter is to give place, and the Family to hear him firſt. 2. And therefore when any hard Text, or Controverſies fall in, the Maſter ſhould conſult with the Paſtor for their expoſition, unleſs it fall out that the Maſter of the Family be better learned in the Scripture than the Paſtor is, which is rare, and rarer ſhould be, ſeeing unworthy Miniſters ſhould be remov'd, and private men that are worthy ſhould be made Miniſters. And the Paſtors ſhould be the ableſt men in the Congregation. Now to the proof, (remembring ſtill that whatſoever proves it the *Rulers* Duty *to teach*,muſt needs prove it the Families Duty to learn, and to hearken to his teaching that they may learn.)

Arg. 1. From Deut. 11. 18, 19, 20, 21. *Therefore ſhall you lay up theſe my words in your hearts,and in your Soul,and bind them for a ſign upon your hand,that they may be as Frontlets between your Eyes,and you ſhall teach them your Children, ſpeaking of them when thou ſitteſt in thy Houſe, and when thou walkeſt by the way, and when thou lieſt down,and when thou riſeſt up,and thou ſhalt write them upon the door poſts of thy houſe, and upon your Gates, that your days may be multiplied, and the days of your Children*; The like words are in *Deut* 6.6,7,8. where it is ſaid, *And thou ſhalt teach them diligently unto thy Children.* So Deut. 4.9. *Teach them thy Sons and thy Sons Sons.*

Here there is one part of Family Duty, viz. *Teaching Children the Laws of God*, as plainly commanded, as words can expreſs it.

Arg. 2. From theſe Texts which *commend* this. Gen. 18. 18, 19. *All the Nations of the Earth ſhall be bleſſed in him, for I know him that he will command his Children and his houſhold after him: And they ſhall keep the way of the Lord*; and it was not only a command at his death what they ſhould do when he was dead, For, 1. It cannot be imagined that ſo holy a man ſhould neglect a Duty all his life time, and perform it but at death and be commended for that. 2. He might then have great cauſe to queſtion the efficacy. 3. As God commandeth a diligent inculcating precepts on Children: So no doubt it's a practice anſwerable to ſuch precepts, that is here commended. And it is not *bare teaching*, but *commanding* that is here mentioned, to ſhew that it muſt be an improvement of *Authority*, as well as of *knowledge* and elocution.

So 2 *Tim.* 3. 15. Of a *Child Timothy* knew the *Scripture* by the teaching of his Parents, as appeareth, 2 *Tim.* 1. 5.

Arg. 3. *Eph.*6.4. *Bring them up in the nurture and admonition of the Lord*; παιδεία tranſlated *nurture* ſignifieth both *Inſtruction* and *Correction*, ſhewing that Parents muſt uſe both *Doctrine* and *Authority* or force, with their Children for the Matters of the Lord; and νουθεσία tranſlated *admonition*, ſignifieth ſuch *Inſtruction* as *putteth Doctrine into the mind*,and chargeth it on them,and fully ſtoreth their minds therewith: And it alſo ſignifieth *chiding*, and ſometimes *correction.* And it's to be noted that Children muſt be *brought up* in this: The word ἐκτρέφετε ſignifieth *carefully to nouriſh*, importeth that as you *feed them* with *milk* and *bodily food*, ſo you muſt as carefully and conſtantly feed and nouriſh them with the nurture and admonition of the Lord. It is called the nurture and admonition [*of the Lord*] becauſe *the Lord commandeth it*, and becauſe it is the Doctrine *concerning the Lord*, and the Doctrine of *his teaching*,and the Doctrine that *leadeth to him.*

Arg. 4. Prov. 22. 6. *Train up a Child in the way where he ſhould go, and when he is old he will not depart from it.*

Arg. 5. From all thoſe places that charge Children to *hearken to the inſtructions of their Parents*, Prov. 1. 8. *My Son hear the inſtruction of thy Father, and forſake not the Law of thy Mother.* Prov. 6. 20. is the like; and 3. 22. with many the like; Yea the Son that is ſtubborn and rebellious againſt the Inſtruction and Correction of a Father or Mother in Gluttony, Drunkenneſs, &c. was to be brought forth to the Magiſtrate,and ſton'd to death, *Deut.* 21. 18, 19, 20. Now all the Scriptures that require Children to *hear their Parents*, do imply that the Parents muſt *teach their Children*; for there is no *hearing* and *learning* without *teaching.*

But leſt you ſay that *Parents and Children are not the whole Family*, (tho' they *may be*, and in *Abrahams* caſe before mentioned, the whole houſhold is mentioned) the next ſhall ſpeak to other relations.

Arg. 6. 1 Pet. 3. 7. *Likewiſe ye Husbands dwell with them* (your Wives) *according to knowledge*;and Eph. 5. 25, 26. *Love your Wives as Chriſt loved the Church and gave himſelf for it, that he might ſanctifie and cleanſe it.* And this plainly implies that this knowledge muſt be us'd for the Inſtruction and Sanctification of the Wife, 1 *Cor.* 14. 34, 35. Women muſt *keep ſilence in the Church, for it is not permitted unto them to ſpeak,but they are to be under obedience, as alſo ſaith the Law, If they will learn any thing, let them ask their Husbands at home.* Which ſhews that at home their Husbands muſt teach them.

Arg. 7. Col. 3. 22, 23, 24, 25. Eph. 6. 5, 6, 7, 8. *Servants muſt be obedient unto their Maſters as unto Chriſt, and ſerve them as ſerving the Lord Chriſt*, and therefore Miniſters muſt command in Chriſt.

Arg. 8. *A fortiori*, fellow Chriſtians muſt *exhort one another daily while it is called to day, leſt any be hardened by the deceitfulneſs of ſin*, much more muſt the Rulers of Families do ſo to Wives, Children and Servants, 1 Pet. 4. 11 *If any ſpeak it muſt be as the Oracles of God*, much more to our own Families, Col. 3. 16. *Let the Word of God dwell in you richly in all wiſdom, teaching and admonishing one another*, and much more muſt a man do this to Wife, Children and Servants, than to thoſe more remote.

Arg. 9. Those that are to be chosen Deacons or Bishops must be such as Rule their *own Children* and *their own household well*, 1 Tim. 3. 4, 12. Now mark, 1. That this is one of those *Christian virtues* which they were to have before they were made Officers, therefore other Christians must have and perform it as well as they. 2. It is a Religious Holy Governing, such as a Minister is to exercise over his flock that is here mentioned, which is in the things of God and Salvation, or else the comparison or argument would not suit, v. 5. *For if a man know not how to rule his own house, how shall he rule the Church of God?* But of this more before. I would say more on this point, but I think it is so clear in scripture as to make it needless; I pass therefore to the next.

Prop. 3. Prop. 3. *Family Discipline is part of God's solemn Worship or Service appointed in his Word*; This is not called Worship in so near a sense as some of the rest, but more remotely; yet so it may well be called, in that 1. It is an authoritative act done by Comission from God; 2. Upon such as disobey *him*, and as *such*. 3. And to his Glory, yea and it should be done with as great Solemnity and Reverence, as other parts of Worship.

The Acts of this *Discipline* are first denying the ungodly *entrance* into the *Family*, 2. Correcting; 3. Or calling out those that are in. I shall be but brief on these.

1. The first you have 2 *Joh.* 10. *If there come any to you and bring not this Doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds.*

2. The Duty of correcting either by corporal sensible punishment or by withdrawing some benefit, is so commonly required in Scripture, especially towards Children, that I will not stand on it lest I speak in vain what you all know already: And how *Eli* suffered for neglecting it you know.

3. The Discipline of casting the wicked out of the Family, (Servants I mean who are separable members) you may find Psal. 101. 2, 3, 7, 8. *I will walk within my house with a perfect heart, I will set no wicked thing before mine eyes. He that worketh deceit shall not dwell within my house, he that telleth lies shall not tarry in my sight.*

Prop. 4. Prop. 4. *Solemn Prayer and Praises of God in and by Christian Families is of* Divine *appointment.*

1. For proof of this, I must desire you to look back to all the Arguments which proved the dueness of Worship in general, for they will yet more especially prove this sort of Worship, seeing Prayer and Praise are most immediately and eminently called Gods Worship of any, (Under *Praises* I comprehend *Psalms* of *Praise*, and under *Prayer*, *Psalms* of *Prayer*;) Yet let us add some more.

Arg. 1. *It is Gods will that Christians who have fit occasions and opportunities for Prayer and Praises should improve them, but Christian Families have fit occasions and opportunities for Prayer and Praise, therefore it is Gods will they should improve them.*

The *major* is evident in many Scripture Precepts, Tim. 2. 8. *I will therefore that men pray every where lifting up holy hands without wrath and doubting*, 1 Thes. 5. 17, 18. *Pray without ceasing: In every thing give thanks, for this is the will of God concerning you*, Col. 4. 2. *Continue in Prayer, and watch in the same with thanksgiving*, Col. 3. 16, 17. *Teaching and Admonishing one another in Psalms and Hymns and spiritual Songs, singing with grace in your hearts unto the Lord, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks unto God and the Father by him:* Rom. 12. 12. *Continuing instant in Prayer*; Eph. 6. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all perseverance and Supplication for all Saints; And for me that utterance may be given me;* Many the like Texts might be named, every one of which afford an Argument for Famil praises most effectual.

1. If men must pray *every where* (that is convenient) then sure in their Families. But *&c. Erg.* 2. If men must pray *without ceasing*, then sure in their Families. 3. If men must *in every thing give thanks*, then sure in Family-mercies, and then according to the nature of them, together. 4. If men must *continue in prayer* and watch in it, (for fit advantages and against Impediments,) and in thanksgiving, then doubtless they must not omit the singular advantages which are administred in Families. 5. If we must *continue instant in prayer* and supplication, *&c.* then doubtless in *Family prayer*, in our Families; unless that be *no place* and *no prayer.* Ooj. *But this binds us no more to prayer in our Families than any where else. Answ.* Yes it binds us to take all *fit opportunities*; and we have more fit *opportunities* in our own Families than in other mens, or than in occasional meetings or than in any ordinary societies, except the Church.

And here let me tell you, that it is ignorance to call for *particular express Scripture*, to require Praying in Families, as if we thought the *General commands* did not comprehend this particular, and were not sufficient. God doth in much wisdom leave out of his Written Law, the express determination of some of those circumstantials, or the application of general precepts to some of those Subjects to which common reason and the light of Nature sufficeth to determine and apply them. The Scripture giveth us the general [*Pray alway with all manner of Prayer in all places*] that is, *Omit no fit advantages and opportunities for prayer*; What if God had said no more than this about Prayer in Scripture? It seems some men would have said God hath not required us to pray *at all*, (when he requireth us to *pray always*,) because he tells us not *when* and *where* and *how oft* and with *whom* and in *what words*, &c. And so they would have concluded God no where bids us pray in *secret*, nor pray in *Families*, nor pray in *Assemblies*, nor pray *with the Godly*, nor *with the wicked*, nor *pray every day*, nor *once a week*: Nor *with a Book*, nor *without a Book*, and therefore not at all: As if the general [*Pray on all fit occasions*] were nothing.

But these men must know that *nature* also and *reason* is Gods *light*, and providence oft determineth of such Subjects and Adjuncts: And the *general Law, and these together*, do put all out of doubt. What if God telleth you [*He that provideth not for his own, especially those of his household hath denied the faith, and is worse than an Infidel.*] and do not tell you either *who are* your *Families*, and *who not*, nor *what provision* you shall make for them, what Food, what cloaths, or how oft they must feed, *&c.* Will you say God hath not bid you feed or cloth this Child, or that Servant? It is enough that God chargeth you *to provide for your Families*, in the *Scripture*; and that in *nature* he tell you which *are your Families*, and *what Provision* to make for them and how oft, and in what quantity, *&c.* And so if God bid you *Pray in all places, and at all times, on all occasions* (that are fit for Prayer,) and *experience* and *common reason* tell you that Families afford most fit *times*, *place* and *occasions* for Prayer, is not this enough that there *are* such *Seasons* and *opportunities* and *occasions* for Family-prayer? I refer you to the particular discoveries of them in the beginning where I proved the *Dueness of Worship in general* to be there performed. And I refer you also to *common reason* it self, not fearing the contradiction of any man whose impiety hath not made him unreasonable, and prevailed against the common light of Nature. This first *general Argument* were enough if men were not so averse to their duty that they *cannot know*, because they *will not*: But let us therefore add some more.

Arg.

Arg. 2. *If there be many bleſſings which the Family needeth, and which they do actually receive from God, then it is the will of God that the Family pray for theſe bleſſings when they need them, and give thanks for them when they have received them: But there are many bleſſings which the Family* (as conjunct) *needeth and receiveth of God:* Therefore *the Family conjunct, and not only particular members ſecretly, ſhould pray for them and give thanks for them.*

The Antecedent is paſt queſtion; 1. The *continuance* of the Family as ſuch in *Being*, 2. In *Well being*. 3. And ſo the *preſervation* and *Direction* of the eſſential members. 4. And the *proſpering* of all Family affairs are evident Inſtances: And to deſcend to more particulars would be needleſs tediouſneſs. The conſequence is proved from many Scriptures, which require thoſe that want mercies to *ask them*, and thoſe that have received them, to be *thankful for them*. *Obj.* So they may do ſingly. *Anſw.* It is not only as *ſingle perſons* but as a *ſociety* that they *receive the mercy*, therefore not only as *ſingle perſons*, but as a *ſociety* ſhould they *pray* and give *thanks*: Therefore ſhould they do it in that manner, as may be moſt fit for a *ſociety* to do it in, and that is, *together conjunctly*, that it may be indeed a *Family Sacrifice*, and that *each part* may ſee that the *reſt* join with them: And eſpecially that the Ruler may be ſatisfied in this, to whom the overſight of the reſt is committed: To ſee that they all join in Prayer, which in ſecret he cannot ſee, it being not fit that ſecret prayer ſhould have Spectators or Witneſs; that is, ſhould not be ſecret. But this I intended to make another Argument by it ſelf; which becauſe we are faln on it, I will add next.

Arg. 3. *If God hath given charge to the Ruler of the Family to ſee that the reſt do Worſhip him in that Family, then ought the Ruler to cauſe them ſolemnly or openly to join in that Worſhip: But God hath given charge to the Ruler of the Family, to ſee that the reſt do worſhip him in that Family:* Therefore, *&c.*

The reaſon of the Conſequence is, becauſe otherwiſe he can with no convenience ſee that they do it. For, 1. It is not fit that he ſhould ſtand by while they pray ſecretly. 2. Nor are they *able vocally* to do it, in moſt Families, but have need of a leader; it being not a thing to be expected of every Woman and Child and Servant, (that had wanted good Education,) that they ſhould be able to pray without a Guide, ſo as is fit for others to hear. 3. It would take up almoſt all the time of the Ruler of many Families, to go to them one after another, and ſtand by them while they pray till all have done. What man in his wits can think this to be ſo fit a courſe, as for the Family to join together, the Ruler being the mouth?

The Antecedent I prove thus, 1. The fourth Commandment requireth the Ruler of the Family not only to ſee that himſelf ſanctifie the Sabbath day, but alſo that his *Son* and *Daughter*, and *Man Servant* and *Maid Servant*, his *Cattle* (that is ſo far as they are capable) yea and the *Stranger that is within his gates ſhould do it.* 2. It was committed to *Abrahams* charge to ſee that all in his Family were *Circumciſed:* So was it afterward to every Ruler of a Family; inſomuch as the *Angel* threatned *Moſes*, when his Son was uncircumciſed. 3. The Ruler of the Family was to ſee that the *Paſſoever* was kept by every one in his Family, *Exod.* 12. 2, 3. *&c.* And ſo the *Feaſt of Weeks*, *Deut.* 26. 11, 12. All that is ſaid before tendeth to prove this, and much more might be ſaid, if I thought it would be denied.

Arg. 4. *If God prefer, and would have us prefer, the Prayers and Praiſes of many conjunct, before the Prayers and Praiſes of thoſe Perſons dividedly, then it is his will that the particular Perſons of Chriſtian Families ſhould prefer conjunct Prayer and Praiſes before diſjunct: But the Antecedent is true,* Therefore *ſo is the conſequent.* Or thus take it for the ſame Argument or another. *If it be the Duty of Neighbours, when they have occaſion and opportunity, rather to join together, in Praiſes of common concernment, than to do it dividedly, then much more is this the Duty of Families: But it is the Duty of Neighbours.* Therefore.

In the *former* Argument the reaſon of the conſequence is, becauſe that way is to be taken that God is beſt pleaſed with. The reaſon of the conſequence in the *latter* is, becauſe *Family members* are more nearly related than *Neighbours*, and have much more advantage and opportunity for conjunction and more *ordinary reaſons* to urge them to it, from the conjunction of their intereſts and affairs.

There is nothing needs proof but the Antecedent, which I ſhall put paſt all doubt by theſe Arguments, 1 Col. 3. 16. [*Teaching and admoniſhing one another in Pſalms and Hymns and ſpiritual Songs, ſinging with grace in your hearts unto the Lord.*] Here is *one Duty of Praiſe* required to be *done together* and not apart only. I ſhall yet make further uſe of this Text anon. 2 Acts 12. 12. *Many were gathered together praying in* Maries *houſe, when* Peter *came to the door*; This was not an Aſſembly of the *whole Church* but a *ſmall part:* They judged it better to pray together than alone. 3. *Acts* 20. 36. *Paul* prayed together with all the Elders of the Church of *Epheſus*, when he had them with him; and did not chooſe rather to let them pray each man alone. 4. *James* 5. 15, 16. *James* commands the ſick to *ſend for the Elders of the Church, and let them pray over him, and the prayer of the faithful ſhall ſave the ſick*, &c. He doth not bid *ſend to them to pray for you*; but he would have them *join together* in doing it. 5. *Church* prayers are preferred before *private* on this ground, and we commanded not to forſake the *Aſſembling of our ſelves together*, Heb. 10. 25. 6. *Striving together in prayer* is deſired *Rom.* 15. 30. 7. Matth. 18. 20. *For where two or three are gathered together in my Name, there am I in the midſt of them.* 8. Therefore Chriſt came among the Diſciples when they were *gathered together*, after his Reſurrection. And ſent down the Holy Ghoſt when they were *gathered together*, Act. 2. *And they continued with one accord in prayer and Supplication*, Acts 1. 14, 24, & 2. 42. *And when they had prayed, the place was ſhaken where they had Aſſembled together, and they were all filled with the Holy Ghoſt*, &c. Acts 4. 31. 9. Is not this implied in Chriſts directing his Diſciples to pray in the *plural number* [*Our Father*, &c. *Give us this day*, &c.] 10. The very *neceſſity* of the *perſons* proves it, in that few Societies are ſuch but that moſt are unable to expreſs their own wants ſo largely as to affect their hearts, ſo much as when others do it that are better ſtored with affection and expreſſion. And this is one of Gods ways for Communion and Communication of grace; that thoſe that have much may help to warm and kindle thoſe that have leſs. Experience telleth us the benefit of this. As all the Body is not an *Eye* or *Hand*, ſo not a *Tongue*, and therefore the tongue of the Church, and of the Family muſt ſpeak for the *whole body*: Not but that each one ought to pray in ſecret too: But 1. There the heart without the tongue may better ſerve turn. 2. They ſtill ought to prefer conjunct prayer. And 11. The communion of Saints is an Article of our Creed, which binds us to acknowledge it fit to do much of Gods work as we can in communion with the Saints, not going beyond our Callings, nor into confuſion.

Argument. 5. *It is a Duty to receive all the mercies that God offereth us: But for a Family to have acceſs to God in joint Prayers and Praiſes, is a mercy that God offereth them*; Therefore *it is their duty to*

accept it. The *major* is clear nature and Scripture [*Because I have offered and ye refused*] is Gods great aggravation of the sin of the rebellious: [*How oft would I have gathered you together, and ye would not? All the day long have I stretched out my hand,* &c.] To refuse an offered kindness is contempt and ingratitude. The *minor* is undeniable by any Christian, that ever knew what family prayers and praises were. Who dare say that it is no mercy to have such a joint access to God? Who feels not conjunction somewhat help his own affections, who makes conscience of watching his heart?

Argument 6. *Part of the Duties of Families are such that they apparently loose their chiefest life and excellency if they be not performed joyntly:* Therefore *they are so to be performed.*

I mean, *singing of Psalms* which I before proved an ordinary Duty of Conjunct Christians, Therefore of *families.* The Melody and Harmony is lost by our separation, and consequently the alacrity and quickning which our affections should get by it. And if *part* of Gods praises must be performed together, it is easie to see that *the rest* must be so too. (Not to speak of teaching which cannot be done alone.)

Argument 7. *Family prayer and praises are a Duty owned by the teaching and sanctifying work of the Spirit:* Therefore *they are of God.*

I would not argue backward from the *Spirits teaching* to the *words commanding*, but on these two suppositions, 1. That the Experiment is very *general*, and undeniable. 2. That many Texts of Scripture are brought already for family prayer; and that this argument is but to *second* them and prove them truly interpreted. The *Spirit* and the *Word* do always agree: If therefore I can prove that the Spirit of God doth commonly work mens hearts to a Love and Savour of these Duties, doubtless they are of God. Sanctification is a Transcript of the precepts of the word on the heart, written out by the Spirit of God. So much for the Consequence.

The Antecedent consisteth of two parts, 1. *That the Sanctified have in them inclinations to these Duties.* 2. *That these inclinations are from the Spirit of God.* The first needs no proof being a matter of experience. I appeal to the heart of every sound and stable Christian, whether he feel not a Conviction of this Duty and an inclination to the performance of it. I never met with one such to my knowledge that was otherwise minded. Object. *Many in our times are quite against family prayer, who are good Christians. Answ.* I know none of them. I confess I *once* thought some very good Christians that *now* are against them, but *now* they appear otherwise, not only by this but by other things. I know none that cast off these Duties, but they took up vile sins in their stead, and cast off other Duties as well as these: Let others observe and judge as they find. 2. The power of delusion may for a time make a Christian forbear as unlawful, that which his very new nature is inclined too. As some think it unlawful to pray in *our Assemblies*, and some to join in *Sacraments:* And yet they have a spirit within them that inclineth their hearts to it still, and therefore they *love it*, and with it *were lawful*, even when they forbear it upon a conceit that it is *unlawful.* And so it's possible for a time some may do by family Duties: But as I expect that these ere long recover, so for my part I take all the rest to be graceless: Prejudice and error as a Temptation may prohibit the exercise of a Duty, when yet the spirit of God doth work in the heart an *inclination to that Duty* in sanctifying it. 2. And that these inclinations are indeed from the spirit is evident. 1. In that they come in with all other grace: 2. And by the same means. 3. And are preserved by the same means, standing or falling, increasing or decreasing with the rest. 4. And are to the same end. 5. And are so generally *in all the Saints.* 6. And so resisted by flesh and blood. 7. And so agreeable to the Word, that a Christian sins against *his new nature*, when he neglects Family Duties. And God doth by his spirit create a desire after them, and an estimation of them in every gracious soul.

Argument 8. *Family prayer and praises is a Duty, ordinarily crowned with admirable Divine and special blessings:* Therefore *it is of God:* The consequence is evident. For though common outward prosperity may be given to the wicked, who have their portion in this life, yet so is not prosperity of soul.

For the Antecedent I willingly appeal to the experience of all the holy families in the world. Who ever used these Duties seriously, and found not the benefits? What Families be they, in which Grace and Heavenly mindedness prospereth, but those that use these Duties? Compare in all your Towns, Cities and Villages, the families that read Scriptures, pray and praise God, with those that do not, and see the difference: Which of them abound more with impiety, with Oaths, and Cursings, and railings, and Drunkenness, and Whoredoms, and Worldliness, *&c.* And which abound most with Faith and Patience, and Temperance, and Charity, and Repentance, and Hope, *&c.* The Controversie is not hard to decide. Look to the Nobility and Gentry of *England*; See you no difference between those that have been bred in praying Families and the rest? I mean taking them, (as we say) one with another proportionably. Look to the Ministers of *England:* Is it *praying* Families or *prayerless* Families that have done most to the well furnishing of the Universities.

Argument 9. *All Churches ought solemnly to pray to God and praise him. A Christian Family is a Church.* Therefore,

The major is past doubt, the *minor* I prove from the Nature of a Church in general, which is a society of Christians combined for the better worshipping and serving of God. I say not that a *Family formally* as a *family*, is a Church: But every family of Christians ought *moreover*, by such a combination to be a Church. Yea as *Christians* they are so combined, seeing Christianity tieth them to serve God conjunctly together in their Relations. 2. Scripture expresseth it, 1 Cor. 16. 19. Aquila *and* Priscilla *salute you much in the Lord, with the Church that is in their house.* He saith *not which meeteth in their house, but which is in it.* So Philemon 2. *And to the Church in thy house*, Rom. 16. 5. *Likewise greet the Church that is in their house.* Col. 4. 15. *Salute the Brethren that are at* Laodicea *and* Nymphas, *and the Church which is in his house:* Tho' some learned Men take these to be meant of *part* of the Churches, *assembling* in these houses, yet *Beza*, *Grotius*, and many others acknowledge it to be meant of a *family* or *domestick Church*, according to that of *Tertullian* [*ubi tres licet laici ibi Ecclesia*] yet I say not that such a *Family Church*, is of the same *species* with a particular organized Church of many Families. But it could not (so much as Analogically) be called a *Church* if they might not and must not *pray together*, and *praise* God together; for *these* therefore it fully concludeth.

Argument 10. *If Rulers must teach their families the word of God, then must they pray with them, but they must teach them:* Therefore. The Antecedent is fully proved by expres Scripture already: See also *Psal.* 78. 4, 5, 6. —— Ministers must *teach from house to house:* therefore Rulers themselves must do it. *Acts* 5. 42. & 20. 20.

The Consequence is proved good; 1. The Apostles prayed when they Preached or Instructed Christians in private Assemblies, *Acts* 20. 36. and other places.

places. 2. We have *special need* of Gods assistance in reading the Scriptures to know his mind in them, and to make them profitable to us: therefore we must seek it. 3. The Reverence due to so holy a business requireth it. 4. We are commanded *in all things to make our requests known to God with Prayers, Supplications and thanksgiving, and that with all manner of prayer, in all places, without ceasing*: therefore specially on such occasions as the reading of Scriptures and instructing others: And I think that few Men that are convinced of the Duty of *reading Scripture* and solemn instructing their families, will question the Duty of praying for Gods blessing on it, when they set upon the work. Yea a Christians own Conscience will provoke him reverently to begin all with God in the imploring of his acceptance, and aid, and blessing.

Argument 11. *If Rulers of Families are bound to teach their Families to Pray, then are they bound to Pray with them: But they are bound to teach them to Pray.* Therefore,

In the foregoing Argument I speak of *teaching in general*: Here I speak of *teaching to pray* in special: The Antecedent of the major I prove thus. 1. They are bound to bring *them up in the nurture and admonition of the Lord*, Eph. 6. 44. Therefore *to teach them to Pray and Praise God*: For *the Nurture and Admonition of the Lord* containeth that. 2. They are bound to *teach them the fear of the Lord*, and *train them up in the way that they should go*, and that is doubtless in the way of Prayer and Praising God.

The Consequence appeareth here to be sound, in that men cannot be well and effectually taught to Pray, without *Praying with them*, or in their *hearing*: Therefore they that must teach them to pray, must Pray with them. It is like musick, which you cannot well teach any man, without playing or singing *to him*; seeing teaching must be by practising; And in most practical Doctrines it is so in some degree.

If any question this, I appeal to Experience. I never knew any man that was well taught by man to pray without practising it before them. They that ever knew any such, may have the more colour to object; but I did not; Or if they did, yet so *rare* a thing is not to be made the ordinary way of our endeavours, no more than we should forbear teaching men the most curious Artifices by ocular demonstration, because some Wits have learnt them by few words, or of their own Invention; they are cruel to Children and Servants that teach them not to pray by practice and example.

Argument 12. From 1 Tim. 4. 3, 4, 5. — *Meats which God hath created to be received with thanksgiving — for it is sanctified by the Word of God and Prayer.*

Here mark, that all our meat is to be received with thanksgiving; not only with a disposition of thankfulness; 2. That this is twice repeated here together expressly, yea, thrice in sense; 3. That God *created* them so to be received. 4. That it is made a Condition of the *goodness*, that is, the *blessing* of the Creature to our use; 5. That the Creature is said to be *sanctified by Gods word and prayer*; and so to be *unsanctified* to us before; 6. That the same thing which is called *thanksgiving* in the two former verses, is called *Prayer* in the last; Else the consequence of the Apostle could not hold, when he thus argues, Its *good if it be received with thanksgiving, because it is sanctified by Prayer.*

Hence I will draw these two Arguments: 1. If families must with thanksgiving receive their meat as from God, then is the thanksgiving of families a duty of Gods appointment: But the former is true, therefore so is the latter. The Antecedent is plain: All must receive their Meat with thanksgiving: Therefore families must. They eat together: therefore they must give thanks together: And that Prayer is included in thanksgiving in this Text, I manifested before.

2. It is the Duty of families to use means that all Gods Creatures may be sanctified to them: Prayer is the means to be used that all Gods Creatures may be sanctified to them: Therefore it is the Duty of families to use Prayer.

Argument 13. From 1 Pet 3. 7. *Likewise ye Husbands dwell with them according to knowledge, giving honour to the Wife as to the weaker Vessel, and as being Heirs together of the grace of life, that your prayers be not hindred.* That Prayer which is especially hindred by ignorant and unkind converse, it is that is especially meant here in this Text. But it is conjunct Prayer that is especially so hindred. Therefore, *&c.* I know that *secret* personal prayer, is also hindred by the same causes; but not so directly and notably as conjunct prayer is. With what hearts can Husband and Wife join together as one soul in prayer to God, when they abuse and exasperate each other, and come hot from chidings and dissentions? This seemeth the true meaning of the Text: And so the conjunct prayer of Husband and Wife being proved a duty (who sometime constitute a family,) the same reasons will include the rest of the Family also.

Arg. 14. From Col. 3. 16, 17. to Col. 4. 4. *Let the word of God dwell in you richly in all wisdom, teaching and admonishing one another in Psalms and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord: and whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him. Wives submit your selves,* &c. 4. 2. *Continue in prayer, and watch in the same with thanksgiving.*

Hence I may fetch many arguments for family-prayers. 1. It appeareth to be *family-prayers* principally that the Apostle here speaketh of. For it is *families* that he speaks to: For in *verse* 16, 17. he speaketh of *prayer* and *thanksgiving*; and in the next words he speaketh to each family-relation, Wives, Husbands, Children, Parents, Servants, Masters. And in the next words, continuing his speech to the same persons, he bids them, [*Continue in prayer, and watch in the same,* &c.] 2. If neighbours are bound to speak together in Psalms and Hymns and Spiritual Songs, with grace in their hearts to the Lord, and to continue in prayer and thanksgiving; then *families* much more, who are nearlier related, and have more necessities and opportunities: as is said before. 3. If whatever we do in word or deed, we must do all in the name of the Lord Jesus, giving thanks; then *Families* must needs join in giving thanks. For they have much daily business in word and deed to be done together and asunder.

Argument 15. From Dan. 6. 10. *When* Daniel *knew that the Writing was signed, he went into his house, and his window being open in his Chamber towards* Jerusalem, *he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time: Then these men assembled, and found* Daniel *praying and making supplication before his God.* Here note, 1. The *Nature* of the Duty. 2. The *necessity* of it. 1. If it had not been open family-prayer which *Daniel* here performed, how could they have known what he said? It is not probable that he would speak so lowd in secret; nor is it like they would have found him at it. So great a Prince would have had some Servants in his outward rooms to have stayed them before they had come so near. 2. And the *Necessity* of this prayer is such, that *Daniel* would not omit it for a few days to save his life.

Argument 16. From Josh. 24. 15. *But as for me and my house we will serve the Lord.* Here note,

1. That

1. That it is a *Household* that is here engaged: For if any would prove that it extendeth further, to all *Joshua*'s Tribe, or inferior kindred, yet his *Household* would be most eminently included. 2. That it is the same thing which *Joshua* promiseth for *his House*, which he would have all *Israel* do for theirs: for he maketh himself an example to move them to it.

If *Households* must *serve the Lord*, then households must pray to him and praise him: But households must serve him: Therefore, *&c.* The Consequence is proved, in that *Prayer* and *Praise* are so necessary parts of Gods service, that no *family* or *person* can be said in general to be devoted to *serve God*, that are not devoted to them; *Calling upon God*, is oft put in Scripture, for *all Gods worship*, as being a most eminent part: and Atheists are described to be such as *call not upon the Lord*, Psal. 14, &c.

Argument 17. The story of *Cornelius Acts* 10. proveth that he performed *family Worship*: For observe, 1. That *vers.* 2. he is said to be [*A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway*:] And *ver.* 30. he saith [*at the ninth hour I prayed in my house.*] And ver. 24. [*he called together his kindred and near friends.*] So verse 11. 14. [*Thou and all thy house shall be saved.*] So that in ver. 2. *Fearing God*, comprehendeth *Prayer*, and is usually put for all Gods Worship: therefore when he is said to *Fear God* with all his house, it is included that he worshipped God with all his house: And that he used to do it conjunctly with them is implied, in his gathering together his *Kindred* and *Friends* when *Peter* came, not mentioning the calling together his *household*, as being usual and supposed. And when it is said that he prayed ἐν τῷ οἴκῳ, *in his house*, it may signifie his *household*, as in Scripture the word is often taken. However the circumstances shew that he did it.

Argument 18. From 1 Tim. 3. 4, 5, 12. *One that ruleth well his own house, having his Children in subjection, with all gravity: For if a Man know not how to rule his own house, how shall he take care of the Church of God: Let the Deacons be the Husbands of one Wife: Ruling their Children and their own houses well.* Here mark, that it is such a *ruling* of their *houses*, as is of the *same nature* as the *Ruling* of the Church, *mutatis mutandis*, and that is, a training them up in the Worship of God, and guiding them therein: for the Apostle maketh the defect of the one, to be a sure discovery of their unfitness for the other. Now to *Rule the Church*, is to teach and guide them as their mouth in prayer and praises unto God, as well as to oversee their lives: therefore it is such a Ruling of their houses as is prerequisite to prove them fit.

They that must so Rule well their own houses, as may partly prove them not unfit to rule the Church, must rule them by holy instructions, and guiding them as their mouth in the Worship of God. But those mentioned 1 *Tim.* 3. must so rule their houses: Therefore, *&c.*

The *Pastors Ruling* of the Church doth most consist in going before them, and guiding them in Gods worship, therefore so doth the Ruling of their own houses, which is made a trying qualification of their fitness hereunto. Though yet it reach not so high, nor to so many things, and the Conclusion be not *Affirmative* [*He that Ruleth his own house well, is fit to Rule the Church of God*] but *Negative* [*He that Ruleth not his own house well, is not fit to Rule the Church of God*;] But that is, because 1. This is a lower degree of Ruling, which will not prove him fit for a higher: 2. And it is but one qualification of many that are requisite. Yet it is apparent that some degrees of aptitude is proved hence; and that from a similitude of the things: When *Paul* compareth Ruling the House to Ruling the Church, he cannot be thought to take them to be wholly heterogeneous. He would never have said, He that cannot Rule an Army, or Regiment, or a City, how shall he rule the Church of God? I conclude therefore that this Text doth shew that it is the duty of Masters of Families, to *Rule well their own families* in the right Worshipping of God, *mutatis mutandis*, as Ministers must rule the Church.

Argument 19. *If Families have special necessity of family-prayer conjunctly, which cannot be supplied otherwise; then it is Gods Will that Family-prayer should be in use: But families have such necessities*; Therefore, *&c.* The Consequent needs no proof; The Antecedent is proved by instance. *Families* have *Family necessities*, which are larger than to be confined to a *Closet*, and yet more *private* than to be brought still into the Assemblies of the Church. 1. There are many worldly Occasions about their Callings and Relations, which its fit for them to mention among themselves, but unfit to mention before all the Congregation. 2. There are many distempers in the hearts and lives of the members of the Families, and many Miscarriages, and Disagreements which must be taken up at home, and which Prayer must do much to cure, and yet are not fit to be brought to the Ears of the Church-assemblies. 3. And if it were fit to mention them all in publick, yet the number of such cases would be so great, as would overwhelm the Minister, and confound the publick Worship; nay, one half of them in most Churches could not be mentioned. 4. And such cases are of ordinary occurrence, and therefore would ordinarily have all these inconveniences.

And yet there are many such cases that are not fit to be confined to our *secret prayers* each one by himself; because, 1. They often so sin together, as maketh it fit that they confess and lament it together: 2. And some *mercies* which they receive together, its fit they *seek*, and give thanks for together: 3. And many works which they do together, its fit they seek a blessing on together: 4. And the presence of one another in Confession, Petition, and Thanksgiving doth tend to the increase of their fervour, and warming of their hearts, and engaging them the more to duty, and against sin; and is needful on the grounds laid down before. Nay, it is a kind of Family-schism, in such cases to separate from one another, and to pray in secret only; as it is Church schism to separate from the Church-assemblies, and to pray in Families only. *Nature* and *Grace* delight in *Unity*, and abhor *Division.* And the Light of Nature and Grace engageth us, to do as much of the work of God in Unity, and Concord, and Communion as we can.

Argument 20. *If before the giving of the Law to* Moses, *God was worshipped in Families by his own appointment, and this appointment be not yet reverst, then God is to be worshipped in Families still: But the Antecedent is certain:* Therefore *so is the consequent.*

I think no Man denieth the first part of the Antecedent; that before the Flood in the Families of the Righteous, and after till the establishment of a Priesthood, God was worshipped in Families or Households: It is a greater doubt whether then he had *any other* publick Worship. When there were few or no Church-assembles that were larger than Families, no doubt God was ordinarily worshipped in Families. Every Ruler of a Family then was as a Priest to his own Family. *Cain* and *Abel* offered their own Sacrifices; so did *Noah*, *Abraham* and *Jacob.*

If it be objected, that all *this ceased, when the Office of the Priest was instituted*, and so deny the latter part of my Antecedent, I reply, 1. Though some make

make a doubt of it, whether the Office of Prieſthood was inſtituted before *Aaron's* time, I think there is no great doubt to be made of it; ſeeing we find a Prieſthood then among *other Nations*, who had it either by the light of Nature, or by Tradition from the Church; And *Melchizedecs* Prieſthood (who was a Type of Chriſt) is expreſly mentioned. So that though Family-worſhip was then the moſt uſual, yet *ſome* more publick worſhip there was. 2. After the inſtitution of *Aaron's* Prieſthood Family worſhip continued, as I have proved before; yea, the two Sacraments of *Circumciſion* and the *Paſſeover*, were celebrated in *Families* by the Maſter of the Houſe; Therefore *Prayer* was certainly continued in Families. 3. If that part of worſhip that was afterward performed in Synagogues and publick Aſſemblies was appropriated to them, that no whit proveth, that the part which agreed to Families as ſuch, was transferred to thoſe Aſſemblies. Nay, it is a certain proof that part was left to Families ſtill, becauſe we find that the publick Aſſemblies never undertook it. We find among them no prayer but Church-prayer; and not that which was fitted to *Families* as ſuch at all. Nor is there a word of Scripture that ſpeaketh of Gods reverſing of his command or order for *Family-prayer*, or other proper Family worſhip. Therefore it is proved to continue obligatory ſtill.

Had I not been too long already, I ſhould have urged to this end the example of *Job* in Sacrificing daily for his Sons; and of *Eſther's* keeping a Faſt with her Maids, *Heſt.* 4. 16. And Jer. 10. 25. *Pour out thy fury on the Heathen that know thee not, and on the Families that call not on thy name.* Its true that by [*Families*] here is meant *Tribes* of people; and by *calling on his Name*, is meant their worſhipping the true God. But yet this is ſpoken *of all Tribes* without exception, great and ſmall; And Tribes in the beginning (as *Abrahams*, *Iſaacs*, *Jacobs*, &c.) were confined to Families; And the argument holdeth from parity of reaſon, to a proper Family; And that *calling on Gods Name*, is put for his worſhip, doth more confirm us, becauſe it proveth it to be the moſt eminent part of worſhip, or elſe the whole would not be ſignified by it; At leaſt no reaſon can imagine it excluded. So much for the proof of the fourth Propoſition.

Objections Anſwered.

Object. 1. *HAd it been a duty under the Goſpel to pray in Families, we ſhould certainly have found it more expreſly required in the Scripture.*

Anſw. 1. I have already ſhewed you, that it is plainly required in the Scripture; But men muſt not teach God how to ſpeak; nor oblige him to make all plain to blind perverted minds. 2. Thoſe things which were plainly revealed in the Old Teſtament, and the Church then held without any contradiction, even from the perſecutors of Chriſt themſelves, might well be paſt over in the Goſpel, and taken as ſuppoſed acknowledged things. 3. The *General* Precepts (to pray alway, with all prayer, in all places, &c.) being expreſſed in the Goſpel, and the *Light of Nature* making particular Application of them to *Families*, what need there any more? 4. This reaſon is apparent why Scripture ſpeaketh of it no more expreſly: Before Chriſt's time the worſhip of God was leſs ſpiritual, and more ceremonial than afterward it was: And therefore you find ofter mention of Circumciſion and Sacrificing, than of Prayer: And yet Prayer was ſtill ſuppoſed to concur. And after Chriſt's time on earth, moſt Chriſtian Families were diſturbed by perſecution, and Chriſtians ſold up all and lived in Community: And alſo the Scripture Hiſtory was to deſcribe to us the ſtate of the Churches, rather than of particular Families.

Object. 2. *Chriſt himſelf did not uſe to pray with his Family: as appeareth by the Diſciples asking him to teach them to pray, and by the ſilence of the Scripture in this point:* Therefore *it is no duty to us.*

Anſw. 1. Scripture ſilence is no proof that Chriſt did not uſe it. All things are not written which he did. 2. His Teaching them the Lords Prayer, and their deſire of a common Rule of Prayer, might conſiſt with his uſual praying with them: At leaſt with his uſing to pray with them *after that*, though at *firſt* he did not uſe it. 3. But it is the Conſequence that I principally deny. 1. Becauſe Chriſt did afterwards call his ſervants to many duties, which he put them not on at firſt; as Sacraments, Diſcipline, Preaching, frequenter Praying, &c. eſpecially after the coming down of the Holy Ghoſt: As they underſtood not many Articles of the faith till then, ſo no wonder if they underſtood not many Duties till then: For Chriſt would have them thus ſuddenly inſtructed and fullier ſanctified by a Miracle, that their Miniſtry might be more credible, their Miſſion being evidently Divine, and they being paſt the ſuſpicion of forgery and deceit. 2. And though it is evident, that Chriſt did uſe to *bleſs* the Meat, and ſing Hymns to God with his Diſciples, *Luke* 22. 17, 18. *Mat.* 14. 22, 23, 26. *Matth.* 26. 27, 28, 30. and therefore it is very probable, prayed with them often, as *John* 17. Yet it could not be expected, that he ſhould ordinarily be their mouth in ſuch prayers as they daily needed. His caſe and ours are exceedingly different. His Diſciples muſt daily confeſs their ſins, and be humbled for them, and ask forgiveneſs: but Chriſt had none of this to do. They muſt pray for mortifying grace, and help againſt ſin; but he had no ſin to mortify or pray againſt. They muſt pray for the Spirit, and the increaſe of their imperfect graces; but Chriſt had fulneſs and perfection: They muſt pray for many means to theſe ends, and for help in uſing them, and a bleſſing on them, which he had no uſe for. They muſt give thanks for Pardon and Converſion, &c. which Chriſt had no occaſion to give thanks for. So that having a High-prieſt ſo much ſeparate from ſinners, they had one that prayed *for them*; but not one fit to join with them as their mouth to God, in ordinary *Family-prayers*, ſuch as they needed; as *Maſters* muſt do with their Families.

Obj. 3. *God doth not require either vain or abominable prayers: But Family-prayers are ordinarily vain and abominable:* Therefore &c. *The minor is proved thus. The Prayers of the wicked are abominable: moſt Families are wicked, or have wicked Perſons:* Therefore, &c.

Anſw. 1. This is confeſſedly nothing againſt the Prayers of *Godly Families*. 2. The Prayers of a Godly maſter are not abominable nor vain, becauſe of the preſence of others that are ungodly. Elſe Chriſt's Prayers and Bleſſings before-mentioned ſhould have been vain or abominable, becauſe *Judas* was there, who was a Thief and Hypocrite. And the Apoſtles and all Miniſters Prayers ſhould be ſo in all ſuch Churches, as that of *Corinth*, *Galatia*, *Epheſus* are deſcribed to have been. 3. I refer you to my *Method for Peace of Conſcience*, how far the prayers of the wicked *are*, or *are not* abominable. The prayers of the wicked as wicked are abominable; but not as they expreſs their return to God, and repenting of their wickedneſs. It is not the *abominable Prayer* that God commandeth, but the *faithful* penitent prayer. You miſtake it, as if the *wicked man* were not the perſon commanded to pray; whereas you ſhould rather ſay, It is not *the abominable prayer* that is commanded him. He is commanded to pray ſuch prayers as are not abominable; Even as *Simon Magus*, *Act.* 8. to *Repent* and *Pray*; and *to ſeek the Lord while he may be found, and call upon him while he is near*, and to *forſake his way*, &c.

&c. *Iſa.* 55. 6, 7. Let the wicked pray thus, and his prayer will not be abominable. The command of praying implieth the command of Repenting and departing from his wickedneſs; For what is it to pray for Grace, but to expreſs to God their *deſires* of Grace? (It is not to tell God a lie, by ſaying they deſire that which they hate.) Therefore when we exhort them to *pray*, we exhort them to ſuch Deſires.

Object. 4. Obj. 4. *Many Maſters of Families cannot pray in their Families without a Book, and that's unlawful.*

Anſw. 1. If their diſability be *Natural* as in *Ideots*, they are not fit to rule Families, if it be Moral and culpable, they are bound to uſe the means to Overcome it; And in the mean time to uſe a Book or form, rather than not to pray in their Families at all.

Of the Frequency and Seaſons of Family-Worſhip.

THE laſt part of my work is to ſpeak of the fit *Times* of Family-Worſhip. 1. Whether it ſhould *be every day?* 2. Whether *twice a day?* 3. Whether *Morning and Evening? Anſw.* 1. Ordinarily it ſhould be *every day* and *twice a day:* And the *Morning* and *Evening* are ordinarily the fitteſt Seaſons. 2. But extraordinarily ſome greater Duty may intervene, which may for that time diſoblige us. And the occaſions of ſome Families may make that Hour fit to one, which is unfit to another. For brevity I will join all together in the proof.

Arg. 1. *We are bound to take all fit occaſions and opportunities to worſhip God. Families have daily* (Morning and Evening) *ſuch occaſions* and *opportunities*; Therefore *they are bound to take them.*

Both Major and Minor are proved before. Experience proveth that *Family-ſins* are *daily* committed, and *Family-mercies* daily received, and Family-neceſſities daily do occur. And Reaſon tells us, 1. That it is ſeaſonable every Morning to give God Thanks for the Reſt of the Night paſt. 2. And to beg direction, protection and Proviſions and Bleſſing for the following Day. 3. And that then our Minds are freeſt from Wearineſs and worldly Care. And ſo Reaſon telleth us that the Evening is a fit Seaſon to give God Thanks for the Mercies of the Day, and to confeſs the Sins of the Day, and ask forgiveneſs, and to Pray for Reſt and Protection in the Night. As Nature and Reaſon tells us how oft a Man ſhould Eat and Drink, and how long he ſhould Sleep, and what cloathing he ſhould Wear; and Scripture need not tell you the particulars: So if Scripture command you *Prayer* in *General*, God may by *Providence* tell you *when* and how oft you muſt pray.

Arg. 2. *The Lords Prayer directeth us daily to put up ſuch Prayers as belong to Families*; Therefore, &c. *Give us this day our daily bread.* It runs all in the plural Number. And the Reaſon of it will oblige Families as well as individual Perſons.

Arg. 3. From 1 Theſ. 5. 17. *Pray without ceaſing; in all things give Thanks.* Col. 4. 1, 2. *Maſters give to your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven. Continue in Prayer, and watch in the ſame with Thanksgiving.* Col. 3. 17. *Whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus; giving Thanks to God and the Father by him.* Phil. 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication with Thanksgiving, let your Requeſts be made known to God.* It's eaſie for a Man that is willing to ſee, that leſs than twice a Day, doth not anſwer the Command of Praying *without ceaſing, continually, in every thing, whatſoever ye do*, &c. The Phraſes ſeeming to go much higher.

Arg. 4. Daniel *Prayed in his Houſe thrice a Day:* Therefore leſs than twice under the Goſpel is to us unreaſonable.

Arg. 5. 1 Tim. 4. 5. *She that is a Widow indeed and deſolate, truſteth in God, and Continueth in Supplications, and Prayer Night and Day. Night* and *Day* can be no leſs than Morning and Evening. And if you ſay, *This is not Family Prayer*, I anſwer, 1. It is all kind of Prayer belonging to her. 2. And if it commend the leſs, much more the greater.

Arg. 6. From Luke 6. 14. & 2. 37. & 18. 17. Acts 26. 7, 1. Theſ. 3. 10. 2 Tim. 1. 3. Rev. 7. 15. Neh. 1. 6. Pſal. 88. 1. Joſh. 1. 8. Pſal. 1. 2. Which ſhew that *Night* and *Day* Chriſt himſelf Pray'd, and his Servants Prayed and Meditated and Read the Scripture.

Arg. 7. *Deut.* 6. 7. & 11. 19. It is expreſly commanded that Parents Teach their Children the Word of God, when they *lie down, and when they riſe up*; and the parity of Reaſon, and conjunction of the Word and Prayer will prove, that they ſhould alſo pray with them lying down and riſing up.

Arg. 8. For brevity ſake I offer you together, *Pſal.* 119. 164. *David* praiſed God ſeven times a Day; & 145. 2. *Every Day will I bleſs thee.* Pſal. 5. 3. *My voice ſhalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer to thee and will look up.* 59. 16. *I will ſing aloud of thy mercy in the Morning* 88. 13. *In the Morning ſhall my Prayer prevent thee.* 92. 12. *It is good to give thanks unto the Lord, and to ſing Praiſes to thy Name, O moſt high: To ſhew forth thy loving kindneſs in the Morning and thy Faithfulneſs every Night.* 119. 147, 148. *I prevented the dawning of the Morning and Cryed, I hoped in thy Word: Mine Eyes prevent the Night watches, that I might Meditate on thy Word.* 130. 6. *My Soul waiteth for the Lord more than they that watch for the Morning, I ſay more than they that watch for the Morning.* The Prieſts were to offer *Sacrifices* and *thanks to God every morning:* 1 Chron. 23. 30. Exod. 30. 7. & 36. 3. Lev. 6. 12. 2 Chron. 13. 11. Ezek. 46. 13, 14, 15. Amos 4. 4. And Chriſtians are a *Holy Prieſthood, to Offer up Sacrifices to God, acceptable thro' Jeſus Chriſt,* 1 Pet. 2. 5, 9. Expreſly ſaith *David,* Pſal. 55. 17. *Evening* and *Morning* and *at Noon, will I Pray and Cry aloud, and he ſhall hear my voice.* So *Morning* and *Evening* were Sacrifices and burnt Offerings offered to the Lord; and there is at leaſt equal Reaſon that Goſpel Worſhip ſhould be as frequent: 1 *Chron.* 16. 40. 2 *Chron.* 2. 4. & 13. 11. & 31. 3. *Ezra* 3. 3. 2 *Kings* 16. 15. 1 *Kings* 18. 29, 36. *Ezra* 9. 5. And no doubt but they *Prayed* with the Sacrifices. Which *David* intimateth in comparing them, Pſal. 141. 2. *Let my Prayer be ſet before forth thee as Incenſe, and the lifting up of my Hands as the Evening Sacrifice.* And God calleth for *Prayer* and *Praiſe* as better than *Sacrifice*, Pſal. 50. 14, 15, 23.

All theſe I heap together for diſpatch, which fully ſhew, how frequently Gods Servants have been wont to Worſhip him, and how often God expecteth it. And you will all confeſs that it is Reaſon that in Goſpel times of greater Light and Holineſs, we ſhould not come behind them in the times of the Law: Eſpecially when Chriſt himſelf doth pray all Night, that had ſo little need in compariſon of us. And you may obſerve that theſe Scriptures ſpeak of *Prayer in General*, and limit it not to *ſecreſie:* And therefore they extend to all Prayer, according to opportunity. No Reaſon can limit all theſe examples to the moſt ſecret, and leaſt noble ſort of prayer. If but two or three are gathered together in his Name, Chriſt is eſpecially among them.

If you ſay, that by this Rule we muſt as frequently pray in the Church aſſemblies; I anſwer, The Church cannot ordinarily ſo oft aſſemble: But when it can be without a great inconvenience, I doubt not but it would be a good work, for many to meet the Miniſter daily for Prayer, as in ſome Rich and populous Cities they may do.

I have been more tedious on this subject than a holy hungry Christian possibly may think necessary who needeth not so many arguments to perswade him to feast his Soul with God, and to delight himself in the frequent exercises of *Faith* and Love; And if I have said less than the other sort of Readers shall think necessary, let them know that if they will open their Eyes, and recover their appetites and feel their Sins, and observe their daily Wants and Dangers, and get but a heart that loveth God, these Reasons then will seem sufficient to convince them of so sweet and profitable and necessary a work: And if they observe the difference between *Praying* and *Prayerless* Families, and care for their Souls and Communion with God, much fewer Words than these may serve their turn. It is a dead and graceless, carnal Heart, that must be Cured before these Men will be well satisfied; a better Appetite would help their Reason. If God should Say in general to all Men, *You shall eat as oft as will do you good*; the sick stomach would Say, *once a day*, and that but a *little*, is enough, and as much as God requireth; when another would say, *thrice a day is little enough*. A good and healthful Heart is a great help, in the expounding of Gods Word, especially of his General Commandments. That which men love not, but are aweary of, they will not easily believe to be their duty. The new nature, and holy Love and desires and experience of a sound believer, do so far make all these Reasonings needless to him, that I must confess I have written them principally to convince the carnal Hypocrite, and to stop the mouths of wrangling Enemies.

CHAP. IV.

General Directions for the Holy Government of FAMILIES.

§. 1. THE Principal thing requisite to the *right governing of Families* is the *Fitness* of the *Governors* and the *Governed* thereto, which is spoken of before in the Directions for the *Constitution*. But if persons unfit for their Relations, have joyned themselves together in a Family, their first duty is to *Repent* of their former Sin and Rashness, and presently to turn to God, and Seek after that *fitness* which is necessary to the right discharge of the duties of their several places; and in the *Governors* of *Families*, these three things are of greatest necessity hereunto. 1. *Authority*. 2. *Skill*. 3. *Holiness* and readiness of *Will*.

How to keep up Authority.

§. 2. I. Gen. Dir. *Let Governors maintain their Authority in their Families.* For if once that be lost and you are dispised by those that you should rule, your word will be of no effect with them; you do but ride without a Bridle; your *power* of Governing is gone, when your Authority is lost. And here you must first understand the Nature, Use, and Extent of your Authority; For as your Relations are different to your *Wife*, your *Children* and your *Servants*, so also is your *Authority*. Your Authority over your *Wife*, is but such as is necessary to the order of your Family, the safe and prudent management of your affairs, and your comfortable cohabitation. The power of love and complicated interest must do more than Magisterial commands. Your *Authority* over your Children is much greater; but yet only such as conjunct with Love, is needful to their good education and felicity. Your Authority over your Servants is to be measur'd by your contract with them (in these Countrys where there are no slaves) in order to your Service, and the honour of God. In othnr matters, or to other *ends* you have no Authority over them. For the maintaining of this your *Authority* observe these following Subdirections.

§. 3. Direct. 1. *Let your Family understand that your Authority is of God, who is the God of Order, and that in obedience to him they are obliged to obey you.* There is no power but of God: And there is none that the intelligent Creature can so much reverence as that which is of God. All bonds are easily broken and cast away (by the Soul at least, if not by the body,) which are not perceived to be Divine. An inlightned Conscience will say to ambitious usurpers, God I know, and his Son Jesus I know, but who are ye? Dir. 1.

§. 4. Direct. 2. *The more of God appeareth upon you, in your knowledge and holiness and unblamableness of life, the greater will your Authority be in the Eyes of all your Inferiors that fear God. Sin* will make you contemptible and vile; And *Holiness*, being the Image of God, will make you *Honourable*. In the *eyes* of the faithful a *vile person is contemned*; *but they honour them that fear the Lord*: Psal. 15. 4. *Righteousness exalteth a Nation* (and a person) *but sin is a reproach to any people*. Prov. 14. 34. *Those that honour God he will honour, and those that despise him shall be lightly esteemed.* 1 Sam. 2. 30. They that give up themselves to *vile affections* and conversations, (*Rom.* 1. 26.) will seem *vile* when they have *made* themselves so: *Eli's* Sons *made themselves vile by their sin*, 1 Sam. 3. 13. I know men should discern and honour a person placed in Authority by God, tho' they are *morally* and *naturally vile*: But this is so hard that it is seldom well done, and God is so severe against proud offenders, that he usually punisheth them by making them *vile* in the eyes of others; at least when they are dead and men dare freely speak of them, their names will *rot*, *Prov.* 10. 7. The instances of the greatest Emperors in the World, both Persian, Roman and Turkish do tell us, that if (by whoredom, drunkenness, gluttony, pride, and especially persecution) they will make themselves *vile*, God will permit them by uncovering their nakedness, to become the shame and scorn of men; and shall a wicked Master of a *Family* think to maintain his authority over others, while he rebelleth against the authority of God? Dir. 2.

§. 5. Direct. 3. *Shew not your natural weakness by passions, or imprudent words or deeds.* For if they think contemptuously of your *persons* a little thing will draw them further, to despise your *words*. There is naturally in man so high an esteem of *Reason*, that men are hardly perswaded that they should *rebel* against *Reason* to be governed (for orders sake) by *folly*. They are very apt to think that *righteest Reason* should bear rule. And therefore any *silly weak expressions*, or any *inordinate passions*, or *any imprudent actions*, are very apt to make you contemptible in your Inferiours eyes. Dir. 3.

§. 6. Direct. 4. *Lose not your Authority by a neglect of using it.* If you suffer Children and Servants but a little while to have the head, and to *have*, and *say* and *do* what they will, your Government will be but a *name* or *image*. A moderate course between a *Lordly rigour*, and a *soft subjection*, or *neglect* of *exercising* the power of your place, will best preserve you from your inferiors contempt. Dir. 4.

§. 7. Direct. 5. *Lose not your Authority by too much familiarity.* If you make your *Children* and *Servants* your play-fellows, or equals, and talk to them, and suffer them to talk to you as your *companions*, they will quickly grow upon you, and hold their custom; and tho' another may govern them, they will scarce ever endure to be governed by you, but will scorn to be subject, where they have once been as equal. Dir. 5.

Of skill in Governing.

§. 8. II. Gen. Dir. *Labour for Prudence and Skilfulness in Governing.* He that undertaketh to be a *Master* of a *Family*, undertaketh to be their Governor, And it is no small sin or folly to undertake such a place, as you are utterly unfit for, when it is a mat-

ter of so great importance. You could discern this in a case that's not your own; as if a man undertake to be a Schoolmaster that cannot *read* or *write*; or to be a Physician, who knoweth neither diseases nor their remedies; or to be a Pilot that cannot tell how to do a Pilots work; and why cannot you much more discern it in your own case?

1. §. 9. Direct. 1. *To get the skill of holy Governing, it is needful that you be well studied in the word of God:* Therefore God commandeth *Kings* themselves that *they read in the Law all the Days of their lives.* Deut. 17. 18, 19. and that *it depart not out of their mouths, but that they meditate in it Day and Night.* Josh. 1. 8. And all Parents must be able to *teach it their Children, and talk of it both at home and abroad, lying down and rising up*; Deut. 6. 6, 7. & 11. 18, 19. All Government of men is but subservient to the Government of God, to promote obedience to his Laws: And it is necessary that we understand the Laws which all Laws and precepts must give place to and subserve.

Dir. 2. §. 10. Direct. 2. *Understand well the different tempers of your inferiours, and deal with them as they are, and as they can bear; and not with all alike:* Some are more *intelligent* and some more *dull:* Some are of *tender*, and some of *hardned impudent* dispositions; some will be best wrought upon by love and *gentleness*; and some have need of *sharpness* and *severity:* Prudence must fit your dealings to their dispositions.

Dir. 3. §. 11. Direct. 3. *You must put much difference between their different faults and accordingly suit your reprehensions:* Those must be most severely rebuked that have most *wilfulness*, and those that are faulty in matters of greatest weight. Some faults are so much thro' meer *disability* and unavoidable frailty of the flesh, that there is but little of the *will* appearing in them: These must be more gently handled, as deserving more compassion than reproof. Some are *habituate vices*, and the whole *nature* is more desperately depraved in others: These must have more than a particular correction: They must be held to such a *course of life*, as may be most effectual to destroy and change those habits. And some that are upright at the heart, and in the main and most momentous things, are guilty but of some *actual* faults; and of these, some more *seldom*, and some more *frequent*; And if you do not prudently diversifie your rebukes according to their faults, you will but harden them, and miss of your ends: For there is a *Family-justice* that must not be overthrown, unless you will overthrow your Families: As there is a more *publick justice* necessary to the *publick* good.

Dir. 4. §. 12. Direct. 4. *Be a good Husband to your Wife, and a good Father to your Children, and a good Master to your Servants, and let Love have Dominion in all your Government, that your inferiours may easily find, that it is their interest to obey you.* For *interest* and *self-love* are the *natural* rulers of the World: And it is the most effectual way to procure obedience or any good, to make men perceive, that it is for their *own* good, and to engage *self-love* for you; that they may see that the benefit is like to be their own. If you *do them no good*, but are lowt and uncourteous, and close-handed to them, few will be ruled by you.

Dir. 5. §. 13. Direct. 5. *If you would be skilful in Governing others, learn first exactly to Command your selves.* Can you ever expect to have *others* more at your *will* and *government* than your selves? Is he fit to rule his Family in the fear of God and a holy life, who is *unholy* and feareth not God himself? Or is he fit to keep them from *passion* or *drunkenness*, or *cursing*, or *oaths*, or any way of *sensuality*, that cannot keep himself from it? Will not inferiors despise such reproofs which are by your selves contradicted in your lives? You know this true of *Wicked Preachers:* And is it not as true of other Governours.

§. 14. III. Gen. Direct. *You must be Holy Persons, if you would be holy Governours of your Families.* Mens *actions* follow the bent of their *Dispositions.* They will *do* as they *are.* An Enemy of God will not govern a *Family for God:* Nor an *Enemy* of *Holiness* (nor a *stranger* to it) set up a holy order in his House, and in a holy manner manage his affairs. I know it is cheaper and easier to the flesh to *call others* to *mortification* and *holiness* of life, than to bring *our selves* to it; But yet when it is not a *bare Command* or *wish* that is necessary; but a *course* of *holy* and *industrious Government*, unholy persons (though some of them may go far) have not the *Ends* and *Principles* which such a work requireth.

Dir. 1. §. 15. Direct. 1. *To this end, be sure that your own Souls be entirely subjected unto God, and that you more accurately obey his Laws, than you expect any inferior should obey your Commands.* If you dare disobey God, why should they fear disobeying you? Can you more severely revenge disobedience; or more bountifully reward obedience, than God can do? Are you *Greater* and *Better* than God himself is?

Dir. 2. §. 16. Direct. 2. *Be sure that you lay up your treasure in Heaven, and make the enjoyment of God in Glory to be the ultimate commanding end both of the affairs and government of your Family, and all things else with which you are entrusted. Devote* your selves and all to God, and do all for him: Do all as passengers to another world, whose business on Earth is but to provide for Heaven, and promote their everlasting interest. If thus you are *separated* unto God, you are *sanctified:* And then you will *separate* all that you have to his use and service, and this, with his acceptance, will sanctifie all.

Dir. 3. §. 17. Direct. 3. *Maintain Gods authority in your Family more carefully than your own.* Your *own* is but *for his.* More sharply rebuke or correct them that wrong and dishonour God, than those that *wrong* and *dishonour* your selves. Remember *Eli*'s sad example: Make not a small matter of any of the sins, especially the *great Sins*, of your Children or Servants. It is an odious thing to slight Gods cause, and put up all with [*It is not well done,*] when you are fiercely passionate for the loss of some small commodity of your own. *Gods honour* must be *greatest* in your Family: And his Service must have the preheminence of yours; and *Sin against* him, must be the most intolerable offence.

Dir. 4. §. 18. Direct. 4. *Let Spiritual Love to your Family be predominant, and let your care be greatest for the saving of their Souls, and your compassion greatest in their Spiritual Miseries.* Be *first* careful to provide them a portion in Heaven, and to save them from whatsoever would deprive them of it: And never prefer the transitory pelf of Earth, before their everlasting Riches: Never be so *cumbered about many things*, as to forget that *one thing is necessary*; *but choose* for your selves and them the *better part.*

Dir. 5. §. 19. Direct. 5. *Let your Family neither be kept in Idleness and flesh-pleasing, nor yet overwhelmed with such a multitude of business, as shall take up and distract their Minds, diverting and unfitting them for holy things.* Where *God* layeth on you a *necessity* of excessive labours, it must patiently and chearfully be undergone: But when you draw them *unnecessarily* on your selves for the love of Riches, you do but become the *Tempters* and *Tormentors* of your selves and others, forgetting the terrible examples of them, that have this way fallen off from Christ, and *pierced* themselves through with many Sorrows. Luke 12. 41.

§. 20.

Dir. 6. §. 20. Direct. 6. *As much as is possible, settle a constant order of all your businesses that every ordinary work may know its time, and confusion may not shut out Godliness.* It is a great assistance in every calling to do all in a set and constant order: It maketh it easie: It removeth impediments; and promoteth success: Distraction in your business causeth a distraction of your minds in holy duty. Some Callings I know can hardly be cast into any order or method; but others may, if *prudence* and *diligence* be us'd. *Gods service* will thus be better done, and *your work* will be better done, to the ease of your Servants, and quiet of your own minds: *Foresight* and *skilfulness* would save you abundance of labour and vexation.

CHAP. V.

Special Motives to Perswade Men to the holy Governing of their FAMILIES.

IF it were but well understood what *Benefits* come by the *holy Governing of Families*, and what *mischiefs* come by its neglect, there would few that walk the Streets among us, appear so odious as those careless ungodly Governors that know not or mind not a duty of such exceeding weight. While we lye all as overwhelmed with the calamitous fruits of this neglect, I think meet to try, if with some, the cause may be removed; by awakening sluggish Souls, to do their undertaken work.

Motive 1. §. 1. Motive 1. *Consider that the holy Government of Families, is a considerable part of Gods own Government of the world, and the contrary is a great part of the Devils Government.* It hath pleas'd God to settle as a natural, so a Political order in the world and to honour his Creatures to be the instruments of his own operations: And tho' he could have produced all effects without any inferiour causes, and could have governed the world by himself alone without any instruments (he being not as Kings, constrained to make use of Deputies and Officers, because of their own natural confinement and insufficiency) yet is he pleased to make inferiour causes partakers in such excellent effects, and taketh delight in the frame and order of causes, by which his will among his Creatures is accomplished. So that as the several Justices in the Countries do govern as Officers of the King, so every Magistrate and Master of a *Family*, doth govern as an Officer of God: And if his *government by his Officers* be put down or neglected, it is a contempt of God himself, or rebellion against him: What is all the practical Atheism and Rebellion and ungodliness of the world, but a rejecting of the *Government of God?* It is not against the *Being* of God in it self considered, that his *Enemies* rise up with malignant rebellious opposition; But it is against God as the *Holy* and *Righteous Governor of the world*, and *especially of themselves.* And as in an Army, if the *Corporals Sergeants* and *Lieutenants* do all neglect their Offices, the Government of the General or Colonels is defeated and of little force; so if the Rulers of *Families* and other Officers of God will corrupt or neglect their part of Government, they do *their worst* to corrupt or cast out Gods Government from the Earth. And if God shall not govern in your *Families*, who shall? The *Devil* is always the Governor where Gods Government is refused; The *world* and the *flesh* are the instruments of his Government; *Worldliness* and *Fleshly living* are his service: Undoubtedly he is the Ruler of the Family where these *prevail*, and where Faith and Godliness do not take place. And what can you expect from such a Master?

Motive 2. §. 2. Motive. 2. Consider also that *an ungoverned ungodly Family is a powerful means to the damnation of all the members of it*; It is the common Boat or Ship that hurrieth Souls to Hell, that is bound for the devouring gulf; He that is in the Devils *Coach* or *Boat* is like to go with the rest, as the Driver or the Boatman pleaseth. But *a well-governed Family is an excellent help to the saving of all the Souls that are in it.* As in an *ungodly Family* there are continual *temptations* to *ungodliness*, to Swearing and Lying, and Railing, and wantonness, and contempt of God; so in a *Godly Family* there are continual provocations to a holy life, to faith, and love, and obedience, and heavenly mindedness; Temptations to sin are fewer there, than in the Devils Shops and Work-houses of sin; The *Authority* of the *Governors*, the *conversation* of the rest, the *examples* of all, are great inducements to a *holy* life. As in a well ordered Army of valiant men, every Coward is so linked in by order, that he can't choose but fight and stand to it with the rest, and in a confused rowt the valiantest man is born down by the disorder, and must perish with the rest; even so in a well ordered holy Family, a wicked man can scarce tell how to *live wickedly*, but seemeth to be almost a Saint, while he is continually among Saints, and heareth no words that are profane or filthy, and is kept in to the constant exercises of Religion, by the Authority and company of those he liveth with. O how easie and clean is the way to Heaven, in such a gracious well-ordered Family, in comparison of what it is to them that dwell in the distracted Families of profane and sensual worldlings? As there is greater probability of the salvation of Souls in *England* where the Gospel is Preached and Professed, than in Heathen or Mahometan Countrys; so there is a greater probability of their salvation that live in the houses and company of the *Godly*, than of the *Ungodly.* In one the advantages of instruction, command, example and credit, are all on Gods side; and in the other they are on the Devils side.

Motive 3. §. 3. Motive 3. *A holy well-governed Family tendeth* not only to the *safety* of the members, but *also to the ease and pleasure of their lives:* To live where Gods Law is the principal Rule, and where you may be daily taught the mysteries of his Knigdom, and have the Scriptures opened to you, and be led as by the hand in the paths of life; where the praises of God are daily celebrated, and his name is called upon, and where all do speak the heavenly language, and where God, and Christ, and Heaven are both their daily work and recreation; where it is the *greatest honour* to be most *Holy* and *Heavenly*, and the greatest contention is, who shall be most humble, and godly, and obedient to God and their Superiors, and where there is no reviling scorns at Godliness, nor no profane and scurrilous talk; what a sweet and happy life is this? Is it not likest to Heaven of any thing upon earth? But to live where worldliness, and prophaneness, and wantonness, and sensuality bear all the sway, and where God is unknown, and holiness and all religious Exercises are matter of contempt and scorn, and where he that will not swear and live prophanely doth make himself the hatred and derision of the rest, and where *men* are known but by their *shape*, and *speaking-faculty* to be men, nay where men *take not themselves* for *men* but for Bruits, and live as if they had no rational Souls, nor any expectations of another life, nor any higher employments or delights, than the transitory concernments of the flesh, what a sordid, lothsome, filthy, miserable life is this? made up by a mixture of BEASTLY and DEVILISH. To live where there is no communion with God, where the marks of Death and Damnation are written, as it were, upon the doors, in the face of their impious worldly lives, and where no man understandeth the holy Language; and where there is not the least foretast of the Heavenly everlasting joys; what's this but to live as the Serpents feed, to feed on

on dust, and to be excommunicated from the face and favour of God, and to be chained up in the Prison of concupiscence and malignity, among his Enemies, till the judgment come that is making haste, and will render to all men according to their works.

Motive 4. §. 4. Motive 4. *A holy and well-governed Family, doth tend to make a Holy Posterity, and so to propagate the fear of God from Generation to Generation.* It is more comfortable to have no Children, than to beget and breed up Children for the Devil. Their natural corruption is advantage enough to Satan, to engage them to himself, and use them for his service: But when Parents shall also take the Devils part, and teach their Children by Precepts or Example, how to serve him, and shall estrange them from God and a holy life, and fill their minds with false conceits and prejudice against the means of their salvation, as if they had sold their Children to the Devil; no wonder then if they have a black Posterity that are trained up to be heirs of Hell. He that will train up Children for God, must begin betimes, before sensitive objects take too deep possession of their hearts, and custome increase the pravity of their nature. Original sin is like the arched Indian Fig-tree, whose branches turning downwards and taking root, do all become as Trees themselves: The acts which proceed from this *habitual* viciousness, do turn again into vitious habits: And thus sinful nature doth by its fruits increase it self: And when other things *consume themselves by breeding*, all that *sin breedeth* is *added* to its self, and its breeding is its feeding, and every *act* doth confirm the *habit*. And therefore no means in all the world, doth more effectually tend to the happiness of Souls, than wise and holy education. This dealeth with sin before it hath taken the deepest root, and boweth nature while it's but a twig; It preventeth the increase of natural pravity, and keepeth out those deceits, corrupt opinions, and carnal fantasies and lusts which else would be serviceable to sin and Satan, ever after. It delivereth up the heart to Christ betime, or at least doth bring him a Disciple to his School to learn the way to life eternal; and to spend those years in acquainting himself with the ways of God, which others spend in growing worse, and in learning that which must be again unlearned, and in fortifying Satans garrison in their hearts, and defending it against Christ and his saving Grace. But of this more anon.

Motive 5. §. 5. Motive 5. *A holy well-governed Family* is the preparative to *a holy and well-governed Church.* If Masters of Families did their parts, and sent such polished materials to the Churches, as they ought to do, the *work* of *life* of the Pastors of the Church would be unspeakably more easie and delightful; It would do one good to Preach to such an auditory, and to Catechize them, and instruct them, and examine them, and watch over them, who are prepared by a wise and holy education, and understand and love the doctrine which they hear. To lay such polished stones in the building is an easie and delightful work; How teachable and tractable will such be? And how prosperously will the labours of their Pastors be laid out upon them? And how comely and beautiful the Churches be, which are composed of such persons? And how pure and comfortable will their communion be? But if the Churches be sties of unclean beasts; if they are made up of ignorant and ungodly persons, that savour nothing but the things of the flesh, and use to worship they know not what, we may thank *ill-governed Families* for all this. It is long of them that Ministers Preach as to Idiots or Barbarians that cannot understand them; and that they must be always feeding their Auditors with milk, and teaching them the principles and Catechizing them in the Church, which should have been done at home: Yea, it is long of them that there are so many Wolves and Swine among the Sheep of Christ, and that holy things are administred to the Enemies of holiness, and the godly live in communion with the haters of God and Godliness; and that the Christian Religion is dishonoured before the heathen world, by the worse-than-heathenish lives of the Professors; and the Pollutions of the Churches do hinder the conversion of the unbelieving world; whilst they that can judge of our Religion no way but by the people that profess it, do judge of it by the lives of them that are in heart the enemies of it: When the haters of Christianity and Godliness are the Christians by whose Conversations the Infidel world must judge of Christianity, you may easily conjecture what judgment they are like to make. Thus Pastors are discouraged, the Churches defiled, Religion disgraced, and Infidels hardened through the impious disorder and negligence of *Families*! What Universities were we like to have, if all the Grammar-Schools should neglect their duties, and send up their Scholars untaught as they received them? and if all Tutors must teach their pupils first to spell and read? Even such Churches we are like to have, when every Pastor must first do the work, which all the Masters of Families should have done, and the part of many score, or hundreds, or thousands, must be performed by one.

Motive 6. §. 6. Motive 6. *Well-governed Families* tend to make a happy State and Common-wealth; A good education is the first and greatest work to make *good Magistrates* and *good Subjects*, because it tends to make *good men.* Though a *good man* may be a *bad Magistrate*, yet a *bad man* cannot be a very *good Magistrate:* The ignorance, or worldliness, or sensuality, or enmity to godliness, which grew up with them in their youth, will shew it self in all the places and relations that ever they shall come into. When an *ungodly Family* hath once confirmed them in wickedness, they will do wickedly in every state of life; when a perfidious Parent hath betrayed his Children into the power and service of the Devil, they will serve him in all relations and conditions; This is the School from whence come all the injustice, and cruelties, and persecutions, and impieties of Magistrates, and all the murmurings and rebellions of Subjects: This is the soil and seminary where the seed of the Devil is first sown, and where he nurseth up the plants of Covetousness, and Pride, and Ambition, and Revenge, Malignity and Sensuality, till he transplant them for his service into several Offices in Church and State, and into all places of inferiority, where they may disperse their venome, and resist all that is good, and contend for the interest of the *flesh* and *Hell*, against the interest of the Spirit and of Christ. But O what a blessing to the world would they be, that shall come prepared by a holy education to place in of Government and Subjection! And how happy is that Land that is Ruled by such Superiours, and consisteth of such prepared Subjects, as have first learnt to be Subject to God, and to their Parents?

Motive 7. §. 7. Motive 7. *If the Governours of Families did faithfully perform their duties, it would be a great supply as to any defects in the Pastors part, and a singular means to propagate and preserve Religion in times of publick negligence or persecution.* Therefore Christian Families are called *Churches*, because they consist of holy persons, that worship God, and learn, and love, and obey his word. If you lived among the *Enemies* of Religion, that forbad Christs Ministers to preach his Gospel, and forbad Gods Servants to meet in Church-assemblies for his Worship; the support of Religion, and the comfort and edification of Believers, would then lie

lie almoſt all upon the right performance of *family-duties*. There Maſters might teach the ſame truth to their houſholds, which Miniſters are forbid to preach in the Aſſemblies; There you might pray together as fervently and ſpiritually as you can; There you may keep up as holy converſe and communion, and as ſtrict a diſcipline as you pleaſe; There you may celebrate the praiſes of your bleſſed Creator, Redeemer and Sanctifier, and obſerve the Lords Day in as exact and ſpiritual a manner as you are able. You may there provoke one another to Love and to good works, and rebuke every ſin, and mind each other to prepare for death, and live together as Paſſengers to eternal life. Thus holy Families may keep up Religion, and keep up the Life and Comfort of believers, and ſupply the want of publick preaching, in thoſe Countreys where perſecutors prohibit and reſtrain it: or where unable or unfaithful Paſtors do neglect it.

Motive 8. §. 8. Motive 8. *The Duties of your Families are ſuch as you may perform with greateſt peace, and leaſt Exception or Oppoſition from others.* When you go *further*, and would be inſtructing others, they will think you go beyond your Call, and many will be ſuſpitious that you take too much upon you; And if you do but gently admoniſh a rout of ſuch as the *Sodomites*, perhaps they will ſay, *This one fellow came in to ſojourn, and he will needs be a judge*, Gen. 19. 9. But your own houſe is your Caſtle; Your family is your charge: you may teach them as oft and as diligently as you will: If the ungodly rabble ſcorn you for it, yet no ſober perſon will condemn you, nor trouble you for it, (if you teach them no evil:) All men muſt confeſs that Nature and Scripture oblige you to it as your unqueſtionable work. And therefor you may do it (among ſober people) with approbation and quietneſs.

Motive 9. §. 9. Motive 9. *Well governed Families are honourable and exemplary unto others.* Even the worldly and ungodly uſe to bear a certain reverence to them: For *Holineſs* and *Order* have ſome Witneſs that commendeth them, in the conſciences of many that never practiſed them. A *worldly, ungodly, diſordered family*, is a Den of Snakes, a place of hiſſing, railing, folly and confuſion: It is like a Wilderneſs, overgrown with Bryars and Weeds: But a *holy Family* is a Garden of God; It is beautified with his Graces, and ordered by his Government, and fruitful by the ſhowers of his heavenly bleſſing; And as the very ſluggard, that will not be at the coſt and pains to make a Garden of his thorny Wilderneſs, may yet confeſs that a garden is more beautiful, and fruitful, and delightful, and if *wiſhing* would do it, his Wilderneſs ſhould be ſuch: even ſo the ungodly that will not be at the coſt and pains, to order their *ſouls* and *families* in holineſs, may yet ſee a *beauty* in thoſe that are ſo ordered, and wiſh for the *happineſs* of ſuch, if they could have it without the labour and coſt of *ſelf-denial*. And no doubt, the beauty of ſuch holy and well-governed families, hath convinced many, and drawn them to a great approbation of Religion, and occaſioned them at laſt to imitate them.

Motive 10. §. 10. Motive 10. Laſtly, Conſider, *That holy well governed Families are bleſt with the ſpecial preſence and favour of God.* They are his Churches where he is worſhipped; His houſes where he dwelleth: He is ingaged both by *Love* and *Promiſe* to bleſs, protect and proſper them, *Pſal.* 1. 3. & 128. It is ſafe to ſail in that Ship which is bound for Heaven, and where Chriſt is the Pilot. But when you reject his Government, you refuſe his company, and contemn his Favour, and forfeit his bleſſing by deſpiſing his preſence, his intereſt, and his commands.

§. 11. So that it is an evident truth, that moſt of the miſchiefs that now infeſt or ſeize upon mankind throughout the earth, conſiſt in, or are cauſed by the diſorders and ill-governedneſs of families. Theſe are the Schools and Shops of Satan, from whence proceed the *beaſtly ignorance, luſt and ſenſuality*, the *deviliſh pride*, *malignity* and *cruelty* againſt the holy ways of God, which have ſo unmann'd the progeny of *Adam*; Theſe are the Neſts in which the Serpent doth hatch the Eggs of Covetouſneſs, Envy, Strife, Revenge, of Tyranny, Diſobedience, Wars and Bloodſhed, and all the Leproſie of ſin that hath ſo odiouſly contaminated humane nature, and all the miſeries by which they make the World calamitous. Do you wonder that there can be perſons and Nations ſo blind and barbarous as we read of the *Turks*, *Tartarians*, *Indians*, and moſt of the inhabitants of the earth? A wicked education is the cauſe of all, which finding nature depraved, doth ſublimate and increaſe the venome which ſhould by education have been cured; And from the wickedneſs of *families* doth National wickedneſs ariſe. Do you wonder that ſo much ignorance, and voluntary deceit, and obſtinacy in errors, contrary to all mens common ſenſes, can be found among profeſſed Chriſtians, as Great and Small, High and Low through all the Papal Kingdoms do diſcover? Though the *Pride*, and *Covetouſneſs*, and *Wickedneſs* of a *worldly carnal Clergy*, is a very great cauſe, yet the ſinful negligence of Parents and Maſters in their families, is as great, if not much greater than that. Do you wonder that even in the Reformed Churches, there can be ſo many unreformed ſinners, of beaſtly lives, that hate the ſerious practice of the Religion which themſelves profeſs? It is ill education in ungodly families that is the cauſe of all this. O therefore how great and neceſſary a work is it, to caſt Salt into theſe corrupted fountains? Cleanſe and cure theſe vitiated Families, and you may cure almoſt all the calamities of the earth. To tell what the Emperors and Princes of the earth might do, if they were wiſe and good, to the remedy of this common Miſery, is the idle talk of thoſe negligent perſons, who condemn themſelves in condemning others; Even thoſe Rulers and Princes that are the Pillars and Patrons of Heatheniſm, Mahometaniſm, Popery and Ungodlineſs in the world, did themſelves receive that venome from their *Parents*, in their birth and education, which *incline th* them to all this miſchief. *Family-Reformation* is the *eaſieſt* and the moſt *likely* way to a common *Reformation*: At leaſt to ſend many ſouls to Heaven, and train up multitudes for God, if it reach not to *National-Reformation*.

CHAP. VI.

More ſpecial Motives for a Holy and Careful Education of CHILDREN.

BEcauſe the *chief part* of *Family-Care* and *Government* conſiſteth in the *right Education of Children*, I ſhall adjoyn here ſome more ſpecial Motives to quicken *conſiderate Parents* to this duty; and tho' moſt that I have to ſay for it be already ſaid in my *Saints Reſt*, *Part* 3. *Chap.* 14. *Sect.* 11. &c. and therefore ſhall be here omitted, yet ſomething ſhall be inſerted, leſt the *want* here ſhould appear too great.

Motive 1. §. 1. Motive 1. *Conſider how deeply Nature it ſelf doth engage you, to the greateſt care and diligence for the holy education of your children.* They are, as it were, parts of your ſelves, and thoſe that *Nature* teacheth you to *Love* and *provide for*, and take moſt care for, next your ſelves: And will you be regardleſs of their *chief Concernments*? and neglective of their ſouls? Will you no other way ſhew your love to your Children, than every Beaſt, or Bird will to their

their young, to cheriſh them till they can go abroad and ſhift for themſelves, for corporal ſuſtenance? It is not *Dogs* or *Beaſts* that you bring into the world, but *Children* that have *immortal ſouls*; And therefore it is a care and education ſuitable to their *natures* which you owe them. Even ſuch as conduceth moſt effectually to the happineſs of their ſouls. *Nature* teacheth them ſome natural things *without you*, as it doth the Bird to fly. But it hath committed it to *your truſt* and *care* to teach them the greateſt and *moſt neceſſary* things; If you ſhould think that you have nothing to do but to feed them, and leave all the reſt to Nature, then they would not learn to *ſpeak*: And if *Nature it ſelf* would condemn you, if you teach them not to ſpeak, it will much more condemn you, if you teach them not to *underſtand* both what they ought to *ſpeak* and *do*. They have an *everlaſting inheritance* of happineſs to attain: and it is that which you muſt bring them up for. They have an endleſs miſery to eſcape: and it is that which you muſt diligently teach them. If you teach them not to eſcape the *flames of Hell*, what thanks do they owe you for teaching them to ſpeak and go? If you teach them not the way to Heaven and how they may make ſure of their ſalvation, what thanks do they owe you for teaching them how to *get their livings* a little while in a miſerable world? If you teach them not to know God, and how to ſerve him, and be ſaved, you teach them nothing, or worſe than nothing. It is in *your hands* to do them the greateſt *kindneſs* or *cruelty* in all the world; help them to know God and to be ſaved, and you do more for them, than if you helped them to be Lords or Princes: If you neglect their ſouls, and breed them in ignorance, worldlineſs, ungodlineſs and ſin, you betray them to the Devil, the enemy of ſouls; even as truly as if you ſold them to him; You ſell them to be ſlaves to Satan; you betray them to him that will deceive them and abuſe them in this life, and torment them in the next. If you ſaw but a burning Furnace, much more the flames of Hell, would you not think that Man or woman more fit to be called a *Devil* than a *Parent*, that could find in their hearts to caſt their Child into it, or to put him into the hands of one that would do it? what Monſters then of inhumanity are you, that read in Scripture which is the way to Hell, and who they be that God will deliver up to Satan, to be tormented by him; and yet will bring up your children in that very way, and will not take pains to ſave them from it? What a ſtir do you make to provide them food and raiment, and a competent maintenance in the world when you are dead? And how little pains take you to prepare their ſouls for the heavenly inheritance? If you ſeriouſly believe that there are ſuch *Joys* or *Torments*, for your *Children* (and your ſelves) as ſoon as death removeth you hence, is it poſſible that you ſhould take this for the leaſt of their concernments, and make it the leaſt and laſt of your cares, to aſſure them of an endleſs happineſs? If you *Love them*, ſhew it in thoſe things, on which their everlaſting Welfare doth depend. Do not ſay you Love them, and yet lead them unto Hell. If you *love them not*, yet be not *ſo unmerciful* to them as to *damn* them; It is not your ſaying *God forbid*, and *we hope better*, that will make it better, or be any excuſe to you; What can you do more to damn them, if you ſtudied to do it as maliciouſly as the Devil himſelf? You cannot poſſibly do more, than to bring them up in ignorance, carelesneſs, worldlineſs, ſenſuality and ungodlineſs; The Devil can do nothing elſe to damn either them or you, but by tempting to Sin, and drawing you from Godlineſs. There *is no other* way to Hell. No man is damned for any thing but this. And yet will you bring them up in ſuch a life, and ſay, [*God forbid, we do not deſire to damn them?*] But it is no wonder; when you do by your *Children* but as you do by your *ſelves*; Who can look that a man ſhould be *reaſonable* for his Child, that is ſo *unreaſonable* for himſelf? Or that thoſe Parents ſhould have any mercy on their Childrens Souls, that have no mercy on their own? You *deſire not* to damn *your ſelves*, but yet you *do it*, if you live ungodly lives: And ſo you will do by your Children if you train them up in ignorance of God, and in the ſervice of the fleſh and world. You do like one that ſhould ſet fire on his houſe, and ſay, [*God forbid, I intend not to burn it*:] Or like one that caſteth his Child into the Sea, and ſaith, he intendeth not to drown him; or traineth him up in robbing and thievery, and ſaith, he intendeth not to have him hanged; But if you intend to make a *Thief* of him, it is all one in effect, as if you intended his hanging; for the *Law* determineth it, and the *Judge* will intend it. So if you intend to train up your Children in ungodlineſs, as if they had no God, nor Souls to mind, you may as well ſay, you intend to have them damned. And were not an Enemy, yea, is not the Devil more excuſable, for dealing thus cruelly by your Children, than you that are their Parents, that are bound by *Nature* to *love them*, and prevent their miſery? It is odious in Miniſters that take the charge of Souls, to betray them by their negligence, and be guilty of their everlaſting miſery; but in Parents it is more unnatural, and therefore more unexcuſable.

§. 2. Motive 2. *Conſider that God is the Lord and owner of your Children, both by the title of Creation and Redemption: Therefore in juſtice you muſt reſign them to him, and educate them for him.* Otherwiſe you rob God of his *own Creatures*, and rob *Chriſt* of thoſe for whom he died, and this to give them to the Devil, the Enemy of God and them. It was not the *world*, the *fleſh*, or the *Devil* that created them, or redeemed them, but *God*; And it is not poſſible for any *Right* to be built upon a fuller *Title*, than to *make them of nothing*, and *redeem them from a ſtate far worſe than nothing.* And after all this, ſhall the very Parents of ſuch Children ſteal them from their abſolute Lord and Father, and ſell them to ſlavery and torment? Motive 2

§ 3. Motive 3. *Remember that in their Baptiſm you did dedicate them to God; you entred them into a ſolemn Vow and Covenant, to be wholly his, and to live to him.* Therein they renounced the *Fleſh*, the *world* and the *Devil*; Therein you promiſed to *bring them up virtuouſly to lead a godly and Chriſtian life, that they might obediently keep Gods holy Will and Commandments, and walk in the ſame all the Days of their lives.* And after all this, will you break ſo ſolemn a Promiſe, and cauſe them to break ſuch a Vow and Covenant, by bringing them up in ignorance and ungodlineſs? Did you underſtand and conſider what you then did? How ſolemnly you your ſelves engaged them in a Vow to God, to live a mortified and a holy life? And will you ſo ſolemnly do that in an hour, which all their life after with you, you will endeavour to deſtroy? Motive 3

§. 4. Motive 4. *Conſider how great power the education of Children hath upon all their following lives*; Except *Nature* and *Grace*, there is nothing that uſually doth prevail ſo much with them. Indeed the obſtinacy of *Natural* Vitiouſneſs doth often fruſtrate a good education; but if *any* means be like to do good, it is this; But *ill education* is more conſtantly ſucceſsful, to make them evil. This cheriſheth thoſe Seeds of wickedneſs which ſpring up when they come to age; This maketh ſo many to be *proud*, and *idle*, and *Fleſh Pleaſers*, and *licentious*, and *luſtful*, and *covetous*, and all that is naught. And he hath a hard task that cometh after to root out theſe Vices, which an ungodly Education hath ſo deeply radicated. Ungodly Parents do ſerve the Devil ſo effectually in the firſt impreſſi- Motive 4

ons,

ons on their Childrens minds, that it is more than Magiſtrates and Miniſters and all reforming means can afterwards do to recover them from that ſin to God. Whereas if you would firſt engage their hearts to God by a religious education, *Piety* would then have all thoſe advantages, that ſin hath now. Prov. 22. 6. *Train up a Child in the way he ſhould go, and when he is old he will not depart from it.* The *Language* which you teach them to ſpeak when they are Children, they will uſe all their life after, if they live with thoſe that uſe it. And ſo the *Opinions* which they firſt receive, and the *cuſtoms* which they are uſed to at firſt, are very hardly changed afterward. I doubt not to affirm, that a *Godly Education* is *Gods firſt and ordinary appointed means, for the begetting of actual faith, and other graces in the Children of believers:* Many may have *ſeminal grace* before: but they cannot ſooner have *actual faith, repentance, love,* or any Grace, than they have reaſon it ſelf in *act* and exerciſe. And the Preaching of the Word by publick Miniſters is not the *firſt ordinary means of grace* to any but thoſe that were graceleſs till they come to hear ſuch Preaching: that is, to thoſe on whom the *firſt appointed means* hath been neglected, or proved in vain: that is, It is but the *ſecond* means, to do that which was not done by the firſt. The proof is undeniable: Becauſe God appointeth *Parents diligently to teach their Children* the Doctrine of his holy Word, before they come to the publick Miniſtry: Parents teaching is the *firſt teaching*: And Parents teaching is for this *end*, as well as publick teaching, even to beget *faith* and *love*, and *holineſs*: And God appointeth no means to be uſed by us, on which we may not expect his bleſſing. Therefore it is apparent, that the *ordinary appointed means for the firſt actual Grace, is Parents godly inſtruction and education of their Children.* And publick preaching is appointed for the Converſion of thoſe only that have miſt the bleſſing of the firſt appointed means. Therefore if you deny your Children religious Education, you deny them the firſt appointed means of their actual faith and ſanctification; and then the ſecond cometh upon diſadvantage.

Motive 5. §. 5. Motive 5. *Conſider alſo how many and great are your Advantages above all others for your Childrens good.* As 1. Nothing doth take ſo much with any one, as that which is known to come from *Love:* The greater Love is diſcerned in your inſtruction, the greater ſucceſs may you expect. Now your Children are more confident of their *Parents Love*, than of any others: Whether Miniſters and Strangers ſpeak to them in Love, they cannot tell: But of their Parents Love they make no doubt. 2. And *their Love to you* is as great a preparative to your ſucceſs. We all hearken to them that we dearly Love, with greater attention and willingneſs than to others. They Love not the Miniſter as they do their Parents. 3. You have them in hand betime, before they have received any falſe opinions, or bad impreſſions: before they have any ſin but that which was born with them: You are to make the firſt impreſſions upon them: You have them while they are moſt teachable, and flexible, and tender, and make leaſt reſiſtance againſt inſtruction: They riſe not up at firſt againſt your teaching with ſelf-conceitedneſs and proud objections. But when they come to the *Miniſter*, they are as Paper that is written on or printed before; unapt to receive another impreſſion: They have much to be *untaught*, before they can be taught: And come with proud and ſtiff reſiſtance, to ſtrive againſt inſtruction, rather than readily to receive it. 4. Your children do wholly depend on you for their preſent maintenance, and much for their future livelihood and portions: And therefore they know that it is their intereſt to obey and pleaſe you; And as intereſt is the common biaſs of the world, ſo is it with your children; You may eaſilier rule them that have this *handle* to hold them by, than any other can do that have not this advantage. They know they ſerve you not for nought. 5. Your *authority* over your children is moſt unqueſtionable. They will diſpute the authority of Miniſters, yea, and of Magiſtrates, and ask them who gave them the power to teach them, and to command them? But the Parents authority is beyond all diſpute. They will not call you *Tyrants* or *Uſurpers*, nor bid you prove the validity of your *Ordination*, or the uninterruptedneſs of your Succeſſion. Therefore *Father* and *Mother* as the *firſt Natural Power*, are mentioned rather than Kings or Queens in the fifth Commandment. 6. You have the power of the *Rod* to force them, Prov. 22. 15. *Fooliſhneſs is bound in the heart of a Child, but the rod of Correction ſhall drive it far from him.* And your Correction will be better underſtood to come from Love, than that of the Magiſtrate or any other. 7. You have beſt opportunity to know both the *diſeaſes* and *temperature* of your Children: which is a great advantage for the chooſing and applying of the beſt Remedy. 8. You have opportunity of watching over them, and diſcerning all their faults in time: But if a Miniſter ſpeak to them, he can know no more what fault to reprehend, than others tell him, or the party will confeſs. You may alſo diſcern what ſucceſs your former exhortations had, and whether they amend or ſtill go on in ſin, and whether you ſhould proceed to more ſevere Remedies. 9. You have opportunity of ſpeaking to them in the moſt *familiar* manner; which is better underſtood than the ſet ſpeech of a Miniſter in the Pulpit, which few of them mark or underſtand. You can quicken their attention by Queſtions which put them upon anſwering you, and ſo awaken them to a ſerious regard of what you ſay. 10. You are ſo frequently with them, that you can repeat your inſtructions, and drive them home, that what is not done at one time, may be done at another: Whereas other Men can ſeldom ſpeak to them, and what is ſo ſeldom ſpoken is eaſily neglected or forgotten. 11. You have power to place them under the beſt means, and to remove many Impediments out of their way which uſually fruſtrate other Mens Endeavours. 12. Your example is near them and continually in their ſight, which is a continual and powerful Sermon. By all theſe advantages God hath enabled you above all others, to be Inſtruments of your Childrens good, and the firſt and greateſt promoters of their ſalvation.

§. 6. Motive 6. *Conſider how great a Comfort it would be to you, to have your Children ſuch as you may confidently hope are the Children of God, being brought to know him, and love, and ſerve him, through your own endeavours in a pious Education of them.* 1. You may love your Children upon an higher account than as they are yours; even as they are *Gods*, adorned with his Image, and quickned with a Divine Cœleſtial life; And this is to love them with a higher kind of Love, than mere Natural affection is. It would rejoice you to ſee your Children advanced to be Lords or Princes: But O how much greater cauſe of joy is it, to ſee them made the members of Chriſt, and quickned by his Spirit, and ſealed up for life eternal? 2. When once your Children are made the Children of God, by the *Regeneration of the Spirit*, you may be much more free from care and trouble for them than before. Now you may boldly truſt them on the care of their heavenly Father, who is able to do more for them than you are able to deſire: He loveth them better than you *can* love them: He is bound by promiſe to protect them, and provide for them, and to ſee that all things work together for *Motive 6.*

their

their good. He that cloatheth the Lillies of the fields, and ſuffereth not the young Lions or Ravens to be unprovided for, will provide convenient food for his own Children, (though he will have you alſo do your duty for them, as they are your Children.) While they are the Children of Satan, and the Servants of Sin, you have cauſe to fear, not only leſt they be expoſed to Miſeries in this World, but much more leſt they be ſnatched away in their ſin to Hell: Your Children while they are ungodly or worſe than among Wolves and Tygers. But when once they are renewed by the Spirit of Chriſt, they are the charge of all the bleſſed Trinity, and under God, the Charge of Angels: Living or dying they are ſafe: For the eternal God is their portion and defence. 3. It may be a continual comfort to you to think what a deal of drudgery and calamity your Child is freed from: To think how many Oaths he would have ſworn: and how many lies and curſes he would have uttered, and how beaſtly and fleſhly a life he would have lived, how much wrong he would have done to God and men, and how much he would have pleaſed the Devil, and what torments in Hell he muſt have endured as the reward of all; and then to think how mercifully God hath prevented all this; and what ſervice he may do God in the world, and finally live with Chriſt in Glory: What a joy is this to a conſidering believing Parent, that taketh the mercies of his Children as his own? 4. *Religion* will teach your Children to be more dutiful to your ſelves, than *Nature* can teach them. It will teach them to *Love* you, even when you have no more to give them, as well as if you had the wealth of all the world: It will teach them to *honour* you, though you are poor and contemptible in the eyes of others. It will teach them to *obey you*, and if you fall into want, to relieve you according to their power: It will fit them to comfort you in the time of your ſickneſs and diſtreſs: when *ungodly* Children will be as thorns in your feet, or eyes, and cut your hearts, and prove a greater grief than any enemies to you. A gracious Child will bear with your weakneſſes, when a *Cham* will not cover his Fathers nakedneſs: A gracious Child can pray for you, and pray with you, and be a bleſſing to your houſe; when an ungodly Child is fitter to curſe, and prove a curſe to thoſe he lives with. 5. And is it not an exceeding joy to think of the everlaſting happineſs of your Child? and that you may live together in Heaven for ever? When the foreſeen miſery of a graceleſs Child, may grieve you when ever you look him in the face. 6. Laſtly, it will be a great addition to your joy, to think that God bleſſed your diligent inſtructions, and made you the inſtrument of all that good that is done upon your Children, and of all that good that is done by them, and of all the happineſs they have for ever. To think that this was conveyed to them by your means, will give you a larger ſhare in the delights of it.

§. 7. Motive 7. *Remember that your Childrens Original ſin and miſery is by you; and therefore in juſtice you that have undone them, are bound to do your beſt to ſave them.* If you had but conveyed a leproſie or ſome hereditary Diſeaſe to their Bodies, would you not have done your beſt to cure them? O that you could do them but as much good as you do them hurt! It is more than *Adams* ſin that runneth down into the natures of your Children, yea, and that bringeth judgments on them: And even *Adams* ſin cometh not to them but by you.

§. 8. Motive 8. Laſtly, *Conſider what exceeding great need they have of the utmoſt help you can afford them.* It is not a corporal diſeaſe, an eaſie enemy, a tolerable miſery, that we call unto you for their help: But it is againſt *Sin*, and *Satan*, and *Hell fire*. It is againſt a *body* of ſin: not *one*, but many; not *ſmall*, but *pernicious*, having ſeized upon the heart: deep rooted ſins, that are not eaſily pluckt up. All the teaching, and diligence, and watchfulneſs that you can uſe, is little enough, and may prove too little. They are obſtinate Vices that have poſſeſſed them: They are not quickly nor eaſily caſt out; and the Remnants and Roots are apt to be ſtill ſpringing up again, when you thought they had been quite deſtroyed: O then what *wiſdom* and *diligence* is requiſite to ſo great and neceſſary a work!

§. 9. And now let me ſeriouſly ſpeak to the hearts of thoſe careleſs and ungodly Parents, that neglect the holy education of their Children: yea, and to thoſe Profeſſors of Godlineſs, that ſlubber over ſo great a work with a few cuſtomary formal duties and words, that are next to a total omiſſion of it. O be not ſo unmerciful to the ſouls that you have helpt to bring into the World! Think not ſo baſely of them, as if they were not worth your labour. Make not your Children ſo like your Beaſts, as to make no proviſion but only for their fleſh. Remember ſtill that it is not Beaſts but men, that you have begotten and brought forth: Educate them then and uſe them as Men for the *Love* and *Obedience* of their Maker: O pity and help the Souls that you have defiled and undone! Have mercy on the ſouls that muſt periſh in Hell, if they be not ſaved in this day of ſalvation! O help them that have ſo many enemies to aſſault them! Help them that have ſo many temptations to paſs through; and ſo many Difficulties to overcome: and ſo ſevere a Judgment to undergo! Help them that are ſo weak, and ſo eaſily deceived and overthrown! Help them ſpeedily while your Advantages continue! before ſin have hardned them, and Grace have forſaken them, and Satan place a ſtronger Garriſon in their hearts. Help them while they are tractable; before they are grown up to deſpiſe your help: before you and they are ſeparated aſunder, and your Opportunities be at an end. You think not your pains from year to year, too much to make proviſion for their Bodies: O be not cruel to their ſouls! Sell them not to Satan, and that for nought! Betray them not by your ungodly negligence to Hell. Or if any of them *will periſh*, let it not be *by you*, that are ſo much bound to do them good: The undoing of your Childrens ſouls is a work much fitter for *Satan*, than for *their Parents*. Remember how comfortable a thing it is, to work with Chriſt for the ſaving of ſouls. You think the Calling of Miniſters honourable and happy; and ſo it is, becauſe they ſerve Chriſt in ſo high a work: But if you will not neglect it, you may do for your Children, more than any Miniſter can do. This is your Preaching place: Here God calleth you to exerciſe your parts, even in the holy inſtruction of your Families: Your charge is ſmall in compariſon of the Miniſters, he hath many hundred ſouls to watch over, that are ſcattered all abroad the Pariſh: And will you think it much to inſtruct and watch over thoſe few of your own that are under your roof? You can ſpeak odiouſly of unfaithful *Soul-betraying Miniſters*; and do you not conſider how odious a *Soul-betraying Parent is?* If God *intruſt* you but with Earthly Talents, take heed how you uſe them, for you muſt be accountable for your truſt: And when he hath intruſted you with *ſouls*, even your *childrens ſouls*, will you betray them? If any *Rulers* ſhould but *forbid you* the inſtructing and well-governing of your Families, and reſtrain you by a Law, as they would have reſtrained *Daniel* from praying in his houſe, (*Dan. 6.*) then you would think them Monſters of *impiety* and *inhumanity*; and you would cry out

of

of a *Satanical Perſecution*, that would make Men Traytors to their Childrens Souls, and drive away all Religion from the Earth. And yet how eaſily can you neglect ſuch duties, when *none* forbid them you; and never accuſe *your ſelves* of any ſuch horrid *impiety* or *inhumanity?* What Hypocriſie, and blind partiality is this? Like a lazy Miniſter that would cry out of *Perſecution*, if he were ſilenced by others, and yet will not be provoked to be laborious, but ordinarily by his ſlothfulneſs ſilence himſelf, and make no ſuch matter of it: Would it be ſo heinous a ſin in another to reſtrain you? And is it not as heinous for you, that are ſo much obliged to it, voluntarily to reſtrain your ſelves? O then deny not this neceſſary diligence to your neceſſitous Children, as you love their Souls, as you love the happineſs of the Church or Common-wealth, as you love the honour and intereſt of Chriſt, and as you love your preſent and everlaſting Peace. Do not ſee your Children the ſlaves of Satan here, and the fire-brands of Hell for ever, if any diligence of yours may contribute to prevent it. Do not give Conſcience ſuch matter of accuſation againſt you, as to ſay, *All this was long of thee! If thou hadſt inſtructed them diligently, and watched over them, and corrected them; and done thy part, its like they had never come to this.* You Till your Fields; you Weed your Gardens: What pains take you about your Grounds and Cattle? And will you not take more for your Childrens Souls? Alas, what Creatures will they be if you leave them to themſelves? How ignorant, careleſs, rude and beaſtly? O what a lamentable caſe have ungodly Parents brought the World into? Ignorance and ſelfiſhneſs, beaſtly ſenſuality, and deviliſh malignity have covered the face of the Earth as a Deluge, and driven away Wiſdom, and Self-denyal and Piety, and Charity, and Juſtice, and Temperance almoſt out of the World, confining them to the breaſts of a few obſcure humble Souls, that love Virtue for Virtues ſake, and look for their reward from God alone, and expect that by abſtaining from iniquity, they make themſelves a prey to Wolves, *Iſa.* 59. 15. Wicked Education hath unmanned the World, and ſubdued it to Satan, and made it almoſt like to Hell. O do not join with the Sons of *Belial* in this unnatural horrid wickedneſs!

CHAP. VII.

The mutual DUTIES *of* HUSBANDS *and* WIVES, *towards each other.*

§. 1. IT is the pernicious ſubverſion of all Societies, and ſo of the World, that ſelfiſh ungodly perſons enter into all Relations, with a deſire to ſerve themſelves there, and fiſh out all that gratifieth their fleſh, but without any ſenſe of the *Duty* of their Relation. They bethink them what *Honour*, or *Profit*, or *Pleaſure* their *Relation* will afford them, but not what God and Man require or expect from them. All their thought is, *What they ſhall have*, but not *What they ſhall be, and do*. They are very ſenſible *what others ſhould be, and do to them*; but not *what they ſhould be, and do to others*. Thus it is with *Magiſtrates*, and with *People*, with too many *Paſtors* and their *Flocks*, with *Husbands* and *Wives*, with *Parents* and *Children*, with *Maſters* and *Servants*, and all other *Relations*. Where as our firſt care ſhould be to know and perform the *Duties* of our *Relations*, and pleaſe God in them, and then look for his bleſſing by way of incouraging reward. *Study* and *do your parts*, and God will certainly do *his*.

Gen. 2. 18. Prov. 18. 22.

Dir. 1. §. 2. Direct. 1. *The firſt Duty of Husbands is to Love their Wives* (*and Wives their Husbands*) *with a true intire Conjugal Love.* Eph. 5. 25, 28, 29, 33. *Husbands Love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it.—So ought Men to love their Wives as their own bodies; he that loveth his Wife, loveth himſelf. For no Man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the Church.—Let every one of you in particular ſo love his Wife, even as himſelf.*—It is a *Relation* of *Love* that you have entred. God hath made it your Duty for your mutual help and comfort: That you may be as willing and ready to ſuccour one another, as the hand is to help the eye or other fellow member, and that your converſe may be ſweet, and your burdens eaſie, and your lives may be comfortable. If *Love* be removed but for an hour between *Husband* and *Wife*, they are ſo long as a Bone out of joint; there is no *eaſe*, no *order*, no *work* well done, till they are reſtored and ſet in joynt again. Therefore be ſure that Conjugal Love be conſtantly maintained.

Gen. 2. Eph. 5. 25, 28, 29, 33.

§. 3. The *Sub-directions* for maintaining *Conjugal Love* are ſuch as theſe. *Direct.* 1. Chuſe one at firſt that is truly amiable, eſpecially in the virtues of the mind. 2. Marry not till you are ſure that you can Love intirely. Be not drawn for ſordid ends, to joyn with one that you have but ordinary affections for. 3. Be not too haſty, but know before hand, all the imperfections, which may tempt you afterwards to loathing. But if theſe duties have been ſinfully neglected, yet 4. Remember that Juſtice commandeth you to *Love one* that hath, as it were, forſaken all the World for you, and is contented to be the companion of your labours and ſufferings, and be an equal ſharer in all conditions with you, and that muſt be your companion until death. It is worſe than barbarous inhumanity to intice ſuch a one into a Bond of Love, and Society with you, and then to ſay, *You cannot Love her.* This was by perfidiouſneſs to draw her into a ſnare to her undoing. What comfort can ſhe have in her converſe with you, and care, and labour, and neceſſary ſufferings, if you deny her Conjugal Love? Eſpecially, if ſhe deny not Love to you, the inhumanity is the greater. 5. Remember that Women are ordinarily affectionate, paſſionate Creatures, and as they love much themſelves, ſo they expect much love from you. And when you joyned your ſelf to ſuch a *Nature*, you obliged your ſelf to anſwerable duty: And if *Love* cauſe not *Love*, it is ungrateful and unjuſt contempt. 6. Remember that you are under Gods command; and to deny Conjugal Love to your Wives, is to deny a duty which God hath urgently impoſed on you. *Obedience* therefore ſhould command your Love. 7. Remember that you are relatively, as it were, *one fleſh*; you have drawn her to forſake Father and Mother, to cleave to you; you are conjoyned for procreation of ſuch Children as muſt bear the image and nature of you both; your poſſeſſions and intereſts are in a manner the ſame. And therefore ſuch *nearneſs* ſhould command affection; they that *are as your ſelves*, ſhould be moſt eaſily *loved as your ſelves*. 8. Take more notice of the *good*, that is in your *Wives*, than of the *evil*. Let not the obſervation of their *faults* make you forget or overlook their *virtues*. Love is kindled by the ſight of *Love* or *Goodneſs*. 9. Make not infirmities to ſeem *odious faults*, but excuſe them as far as lawfully you may, by conſidering the frailty of the *Sex*, and of their *tempers*, and conſidering alſo your *own* infirmities, and how much your *Wives* muſt bear with you. 10. Stir up that moſt in them into *exerciſe* which is *beſt*, and *ſtir* not up that which is evil; and then the *good* will moſt appear, and the *evil* will be as buried, and you will eaſilier maintain your love. There is ſome *uncleanneſs* in the *beſt* on Earth; and if you will be daily ſtirring in the *filth*, no wonder if you have the annoyance; and for that you may thank your ſelves: Draw out the fragrancy of that which is good and delectable in them, and do not by your own imprudence or

Sub-directions to maintain Conjugal Love.

peevishness stir up the worst, and then you shall find that even your faulty Wives will appear more amiable to you. 11. Overcome them with Love; and then whatever they are in themselves, they will be *Loving* to you, and consequently *Lovely*. *Love* will cause *Love*, as fire kindleth fire. A good Husband is the best means to make a good and loving Wife. Make them not froward by your froward carriage, and then say, *We cannot love them*. 12. Give them examples of *amiableness* in your selves; set them the pattern of a prudent, lowly, loving, meek, self-denying, patient, harmless, holy, heavenly life. Try this a while, and see whether it will not shame them from their faults, and make them walk more amiably themselves.

Dir. 2. §. 4. Direct. 2. *Another Duty of Husbands and Wives is, Cohabitation and* (where age prohibiteth not) *a sober and modest conjunction for procreation.* Avoiding lasciviousness, unseasonableness, and whatever tendeth to corrupt the mind, and make it vain and filthy, and hinder it from holy imployment. And therefore *Lust* must not be cherished in the *married*; but the *mind* be brought to a moderate chaste and sober frame; and the Remedy must not be turned into an increase of the disease, but used to extinguish it. For if the Mind be left to the power of Lust, and *only Marriage* trusted to for the cure, with many it will be found an insufficient cure; and *lust* will rage still as it did before, and will be so much the more desperate and your case the more miserable, as your sin prevaileth against the remedy. Yet marriage being appointed for a remedy against Lust, for the avoiding all unlawful congress, the Apostle hath plainly described your duty, 1 *Cor.* 7.2,3,4,5. [*It is good for a man not to touch a woman: Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the Husband hath not power of his own body, but the wife. Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency.*] Therefore those persons live contrary to the nature of their relation, who live a great part of their lives asunder, as many do for worldly respects; when they have several houses, possessions or trades, and the husband must live at one, and the wife at another, for their commodity sake; and only come together once in a week, or in many weeks; when this is done without great necessity, it is a constant violation of their duties. And so it is for men to go trade or live beyond Sea, or in another Land, and leave their Wives behind them; yea, though they have their wives consent; it is an unlawful course, except in a case of meer necessity, or *publick* service, or when they are able on good grounds to say, that the Benefits are like to be greater to soul and body than the loss; and that they are confirmed against the danger of incontinence. The Offices which Husband and Wife are bound to perform for one another are such as, for the most part, suppose their Cohabitation, like the Offices of the Members of the Body for each other, which they cannot perform, if they be dismembred and divided.

Dir. 3. Matth. 5. 31, 32. & 19. 9. Joh. 8.4,5. *Of Adultery.* Heb. 13.4. Pro. 22.14. Hos. 4. 2,3 Prov. 2. 17. §. 5. Direct. 3. *Abhor not only Adultery it self, but all that tendeth to unchastness and the violation of your Marriage-Covenant.* *Adultery* is so contrary to the Conjugal Bond and State of life, that though *de facto* it do not actually dissolve the Bond, and nullifie the Marriage; yet it so far disobligeth the wronged innocent party, that *de jure* it is to such a sufficient ground to warrant a Divorce. And God required, that it be punished by death, *Levit.* 20.10. When *lust* is the chiefest cause of marriage, and when married persons live not in the fear of God, but pamper the flesh, and live licentiously, no wonder if Marriage prove an insufficient Remedy against such cherished lust. Such carnal beastly persons are still casting fuel on the fire; by wanton unbridled *thoughts* and *speeches*, by gluttony, drinking, sports, and idleness, by vain inticing company, and not avoiding, occasions, opportunities, and temptations, they burn as much when they are married as they did before. And the Devil that bloweth up this fire in their flesh, doth conduct and accommodate them in the satisfying of their lusts; so that their brutish concupiscence is like a fire burning in the Sea; Water it self will not quench it. One Woman will not satisfy their beastiality; and perhaps they loath their *own Wives*, and run after others, though *their own* (in the eye of any impartial man) be the more comely and amiable, and their Whores be never so deformed, or in pudent filthy lumps of dirt. So that one would think that they had no other reason to love and follow such unlovely things, but only because that God forbiddeth it; as if the Devil did it to shew his power over them, that he can make them do that, as in despight of God, which else they would abhor themselves. When once their sensuality and forsaking of God, hath provoked God to forsake them, and give them up to the rage of that sensuality, an *unclean spirit* sometimes takes possession of them, and wholly inclineth them to wallow in uncleanness: They can scarce look a comely person in the face, that is of the other Sex, but *unclean thoughts* are rising in their hearts; they *think* of *filthiness* when they are alone; they *dream* of filthiness in the night; they *talk* of *filthiness* with others: The tongues of the dogs that licked *Lazarus* his sores, were not used in such a filthy imployment as theirs are. *They are as fed Horses in the morning; every one neigheth after his neighbors wife*, Jer. 5. 8. *They declare their sin as* Sodom, *and hide it not*, Isa. 3.9. And usually when they are given over to this filthy sin, it utterly debaucheth their Consciences, and maketh them like blocks or beasts, insensible of their Misery and the Wrath of God, and given over to all other Villanies, and even to hate and persecute Godliness, if not Civility it self. Some few Adulterers I have known, that sin so much against their Consciences, that they live in continual despair; tormented in the Sense of their own unhappiness, and yet sinning still, as if the Devil would make them a Derision: And yet these are the better sort, because there is some testimony for a better life, remaining in their minds; but others of them *being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness*, Eph. 4. 19. *They have eyes full of Adultery that cannot cease from sin—. As natural bruit Beasts that are made to be taken and destroyed*, 2 Pet. 2.10,11,12. Take heed therefore of the *causes* of this odious sin, and of all *appearance* of it; suffer not your *eye* or *thought* to go after a *stranger*, nor to begin a Breach in your Covenant and Conjugal fidelity.

1 Cor. 5. 15. 17 Mal. 2.15. Prov. 6. 32, 33. Deut. 23. 17. Lev 21. 9 & 18. 28. Num. 25.9. Jer. 5. 7, 8, 9. Gen. 6. 2, 3, &c. Gen. 34. 27. 2 Sam. 12. 22. 2 Sam. 12. 10. Judg. 20. 10. Jer. 23.14. Rev. 21. 8. Prov. 5.20. 2 Pet. 2. 10,12, 14. Read before To. 1. Ch. 8. Part 5. Tit. 1.

Dir. 4. §. 6. Direct. 4. *Husband and Wife must take delight in the Love, and company, and converse of each other.* There is nothing that mans heart is so inordinately set upon as *delight*; and yet the *lawful delight* allowed them by God, they can turn into loathing and disdain. The *delight* which would intangle you in sin, and turn you from your duty and from God, is it that is forbidden you: But this is a *delight* that is *helpful* to you in your *duty*, and would keep you from sin. When *Husband* and *Wife* take *pleasure* in each other, it uniteth them in duty, it helpeth them with ease to do their work, and bear their burdens; and is not the least part of the comfort of the married state. Prov. 5.18,19. *Rejoyce with the wife of thy youth, as the loving Hind and pleasant*

Roe,

Roe, let her breſts ſatisfie thee at all times, and be thou ravyſhed always with her love. Therefore a Wife is called, *The deſire of the eyes*, Ezek. 24. 16. Avoid therefore all things that may repreſent you unpleaſant or unlovely to each other; and uſe all lawful means to cheriſh complacency and delight: Not by fooliſh ridiculous or proud attire, or immodeſt actions; but by *cleanneſs* and *decency* and *kind deportment*. Naſtineſs, and uncleanneſs, and unſeemly carriage, and fooliſh ſpeech, and whatever is loathſome in body or mind, muſt be ſhunned as Temptations which would hinder you from that love and pleaſure and content, which Husband and Wife ſhould have in one another. And yet it is a fooliſh fleſhly perſon, that will continue Love no longer than it is cheriſhed with all this care. If there be any deformity of the body, or any thing unſeemly in behaviour, or if God ſhould viſit them with any loathſom ſores or ſickneſs, they muſt for all that love each other, yea, and take pleaſure in their converſe. It is not a true friend that leaveth you in adverſity; nor is it true Conjugal Affection which is blaſted by a loathſome ſickneſs. The Love of Mothers to their Children will make them take pleaſure in them, notwithſtanding their ſickneſs or uncleanneſs; and ſo ſhould their Love do between a Husband and his Wife. He that conſidereth that his *own fleſh* is liable to the ſame diſeaſes, and like ere long to be as loathſome, will do as he would be done by, and not turn away in time of her affliction, from her that is become his fleſh. Much leſs excuſable is the crime of them that when they have nothing extraordinary to diſtaſte or diſaffect them, are weary of the company of one another, and had rather be in their Neighbours houſes, than in their own, and find more pleaſure in the company of a Stranger, than of one another.

Dir. 5. §. 7. Direct. 5. *It is a great duty of Husbands and Wives to live in quietneſs and peace, and avoid all occaſions of wrath and diſcord.* Becauſe this is a duty of ſo great importance, I ſhall firſt open to you the great *neceſſity* of it, and then give you more *particular Directions* to perform it.

Againſt Diſſention. §. 8. I. It is a duty which your *Union* or *near Relation* doth ſpecially require. Will you fall out with *your ſelves?* Cannot you agree with your own fleſh? 2. Your *diſcord* will be your *pain*, and the vexation of your lives. Like a Bile, or Wound, or Fracture in your own Bodies, which will *pain* you till it is cured; you will hardly keep *Peace* in your *minds*, when *Peace* is broken ſo near you in your *Family*. As you would take heed of hurting your ſelves, and as you would haſten the cure when you are hurt; ſo ſhould you take heed of any breach of Peace, and quickly ſeek to heal it when it is broken. 3. Diſſention tends to cool your Love; oft falling out doth tend to leave a habit of diſtaſte and averſneſs on the mind. Wounding is ſeparating; and to be tied together by any outward Bonds, when your *hearts* are ſeparated, is but to be tormented; and to have the *inſides* of *adverſaries*, while you have *Conjugal outſides*. As the difference between my *houſe* and my *priſon* is, that I willingly and with delight dwell in the one, but am unwillingly confined to the other, ſuch will be the difference between a quiet and an unquiet life, in your married ſtate: It turneth your *dwelling* and *delight* into a priſon; where you are chained to thoſe calamities, which in a free condition you might over-run. 4. Diſſention between the Husband and the Wife, do diſorder all their Family affairs; they are like Oxen unequally yoak'd, that can rid no work for ſtriving with one another. Nothing is well done, becauſe of the variance of thoſe that ſhould do it, or overſee it. 5. It exceedingly unfitteth you for the Worſhip of God; you are not fit to *pray together*, nor to confer together of Heavenly things, nor to be helpers to each others Souls: I need not tell you this; you *feel* it by experience. Wrath and bitterneſs will not allow you ſo much exerciſe of Love and holy compoſedneſs of mind, as every one of theſe Duties do Require. 6. Diſſention diſableth you to *govern* your *families* aright. Your Children and Servants will take example by you; or think they are at liberty to do what they liſt, when they find you taken up with ſuch work between your ſelves: And they will think you unfit to reprove them for their Faults, when they ſee you guilty of ſuch Faults and folly of your own; nay you will become the ſhame and ſecret deriſion of your Family, and bring your ſelves into contempt. 7. Your Diſſentions will expoſe you to the malice of Satan, and give him advantage for manifold temptations. A Houſe divided cannot ſtand; an Army divided is eaſily Conquered, and made a prey to the Enemy. You cannot foreſee what abundance of ſin you put your ſelves in danger of. By all this you may ſee what Diſſentions between Husband and Wife do tend to, and how they ſhould be avoided.

II. For the avoiding of them obſerve theſe Subdirections. 1. *Keep up your Conjugal Love in a conſtant heat and vigour. Love* will ſuppreſs *wrath:* You cannot have a bitter mind upon ſmall provocation, againſt thoſe that you dearly love; much leſs can you proceed to reviling words or to averſneſs and eſtrangedneſs or any abuſe of one another. Or if a breach and wound be unhappily made, the balſamick quality of Love will heal it. But when *Love* once cooleth, ſmall matters exaſperate and breed diſtaſtes. Directions againſt Diſſention.

2. Both Husband and Wife muſt mortifie their *Pride* and *Paſſion*, which are the cauſes of *Impatiency*; and muſt pray and labour for a *humble*, *meek* and *quiet ſpirit*. For it is the *diſeaſed temper* of the *heart*, that cauſeth Diſſentions, more than the occaſions or matter of offence do. A proud heart is troubled and provoked by every *word* or *carriage* that ſeemeth to tend to their undervaluing: A peeviſh froward mind is like a ſore and ulcerated member, that will be hurt if it be touched. He that muſt live near ſuch a ſore diſeaſed impatient mind, muſt live even as the nurſe doth with the Child, that maketh it her buſineſs to rock it, and lull, and Sing it quiet when it Cryeth; for to be *angry* with it, will do no good: And if you have married one of ſuch a ſick or childiſh temper, you muſt reſolve to bear and uſe them accordingly. But no Chriſtian ſhould bear with ſuch a vexatious malady in themſelves; nor be patient with ſuch impatiency of mind. Once get the victory *over your ſelves*, and get the cure of your *own impatience*, and you will eaſily keep peace with one another.

3. Remember ſtill that you are both diſeaſed Perſons, full of infirmities; and therefore expect the fruit of thoſe infirmities in each other; and make not a ſtrange matter of it, as if you had never known of it before. If you had married one that is lame, would you be angry with her for halting? Or if you married one that hath a putrified Ulcer, would you fall out with her becauſe it ſtinketh? Did you not know before hand, that you married a perſon of ſuch weakneſſes, as would yield you ſome matter of daily trial and offence? If you could not *bear* this, you ſhould not have married her; if you *Reſolved* that you could bear it then, you are *obliged* to bear it now. Reſolve therefore to bear with one another; as remembring that you took one another as ſinful, frail, imperfect Perſons, and not as Angels, or as blameleſs and imperfect.

4. Remember ſtill that you are *one fleſh*; and therefore be no more offended with the Words or failings of each other, than you would be if they were *your own*. Fall out *no more* with your *Wife* for her faults, than you do with *your ſelf* for your *own faults*; and than you would do, if *hers* had been *your own*. This will allow you ſuch an *anger* and *diſpleaſure* againſt a Fault, as tendeth to *Heal* it; but not

ſuch as tend but to fetter and vex the diſeaſed part. This will turn *anger* into *compaſſion* and *ſpeedy tender diligence for the* cure.

5. Agree together before hand, that when one is in the diſeaſed angry fit, the other ſhall ſilently and gently hear, till it be paſt and you are come to your ſelves again: Be not angry both at once; when the fire is kindled, quench it with gentle words and carriage; and do not caſt on Oyl or Fuel, by anſwering provokingly and ſharply, or by multiplying Words, and by anſwering Wrath with wrath. But remember that now the work that you are called to, is to *mollifie* and not to exaſperate, to help and not to hurt, to cure another rather than to right your ſelf: As if another fall and hurt him, your buſineſs is to help him up, and not to tread upon him.

6. Look before you, and remember that you muſt live together until death, and muſt be the companions of each others fortunes, and the comforts of each others lives, and then you will ſee how abſurd it is for you to diſagree and vex each other. Anger is the principle of revenge, and falling out doth tend to ſeparation. Therefore thoſe that muſt not revenge, ſhould not give way to *anger*; and thoſe that know they *muſt not part*, ſhould not fall out.

7. As far as you are able, avoid all occaſions of wrath and falling out, about the matters of your Families: Some by their ſlothfulneſs bring themſelves into *want*; and then being unable to bear it, they contract a diſcontented peeviſh habit, and in their impatiency they wrangle and diſquiet one another: Some plunge themſelves into a multitude of buſineſs, and have to do with ſo many things and perſons, that one or other is ſtill offending them, and then they are impatient with one another: Some have neither *skill* nor *diligence* to manage their buſineſſes aright; and ſo things fall croſs and go out of order, and then their Impatiency turneth it ſelf againſt each other. Avoid theſe *occaſions*, if you would avoid the ſin; and ſee that you be not unfurniſhed of *Patience*, to bear that which cannot be avoided.

8. If you cannot quickly *quench* your *paſſion*, yet at leaſt *reſtrain* your *tongues*; ſpeak not reproachful or provoking words: talking it out hotly doth blow the fire, and increaſe the flame; be but ſilent, and you will the ſooner return to your ſerenity and peace. Foul words tend to more diſpleaſure. As *Socrates* ſaid when his Wife firſt *railed* at him, and next threw a Veſſel of foul water upon him [*I thought when I heard the thunder, there would come rain:*] So you may portend worſe following, when foul unſeemly words begin. If you cannot eaſily allay your wrath, you may hold your tongues, if you are truly willing.

9. Let the ſober party condeſcend to ſpeak fair and to intreat the other, (unleſs it be with a perſon ſo inſolent as will be the worſe.) Uſually a few ſober grave Admonitions, will prove as water to the boiling pot. Say to your angry *Wife* or *Husband*, [You know this ſhould not be betwixt us; Love muſt allay it, and it muſt be repented of. God doth not approve it; and we ſhall not approve it when this heat is over. This frame of mind is contrary to a *praying* Frame, and this Language contrary to a praying language; we muſt pray together anon; let us do nothing contrary to prayer now: Sweet water and bitter come not from one Spring, *&c.*] Some calm and condeſcending words of Reaſon, may ſtop the torrent, and revive the Reaſon which paſſion had overcome.

10. Confeſs your fault to one another, when paſſion hath prevailed againſt you; and ask forgiveneſs of each other, and join in prayer to God for pardon; and this will lay a greater ingagement on you, the next time to forbear: You will ſure be aſhamed to do that which you have ſo confeſſed and asked forgiveneſs for, of God and man. If you will but practice theſe ten Directions, your Conjugal and Family Peace may be preſerved.

§. 10. Direct. 6. *A principal duty between husband and wife, is, With ſpecial care, and skill, and diligence, to help each other in the knowledge, and worſhip, and obedience of God, in order to their ſalvation.* Becauſe this is a duty in which you are the greateſt helps and bleſſings to each other, if you perform it. I ſhall 1. Endeavour to quicken you to make Conſcience of it, and then 2. Direct you how to do it. Dir. 6.

§. 11. I. Conſider, 1. How little it can ſtand with *Rational Love*, to neglect the *ſouls* of one another? I ſuppoſe you believe that you have immortal ſouls, and an endleſs life of joy or miſery to live; and then you cannot chuſe but know that your *great concernment* and *buſineſs* is, to make ſure proviſion for thoſe *ſouls*, and for the *endleſs* life. Therefore if your *Love* do not help one another in this which is your *main concernment*, it is little worth, and of little uſe. Every thing in this World is valuable as it is uſeful. A *uſeleſs* or *unprofitable Love*, is a *worthleſs Love*. It is a *trifling*, or a *childiſh*, or a *beaſtly Love*, which helpeth you but in *trifling*, *childiſh*, or *beaſtly things*. Do you *love* your Wife, and yet will leave her in the power of Satan, or will not help to ſave her ſoul? What! Love her, and yet let her go to Hell? and rather let her be damned than you will be at the pains to endeavour her Salvation? If ſhe were but in bodily pain or miſery and you refuſed to do your part to ſuccour her, ſhe would take it but for cold unprofitable love, though you were never ſo kind to her in complements and trifles. The Devil himſelf maketh ſhew of ſuch a love as that; he can vouchſafe men pleaſures, and wealth, and honour, ſo he may but ſee the perdition of their ſouls. And if your love to your *wife* or *husband*, doth tend to no greater matters than the pleaſures of this life, while the ſoul is left to periſh in ſin, bethink your ſelves ſeriouſly how little more kindneſs you ſhew them than the Devil doth. O can you ſee the danger of one that you love ſo dearly, and do no more to ſave them from it? Can you think of the damnation of ſo dear a friend, and not do all that you are able to prevent it? Would you be ſeparated from them in the world that you are going to? would you not live with them in Heaven for ever? Never ſay you love them, if you will not labour for their ſalvation. If ever they come to Hell, or if ever you ſee them there, both they and you will then confeſs, that you behave not your ſelves like ſuch as loved them. It doth not deſerve the name of Love, which can leave a ſoul to endleſs miſery.

§. 12. What then ſhall we ſay of them, that do not only deny their help, but are hinderers of the *holineſs* and *ſalvation* of each other! And yet (the Lord have mercy on the poor miſerable World!) How common a thing is this among us? If the wife be ignorant and ungodly, ſhe will do her worſt to make or keep her Husband ſuch as ſhe is her ſelf: And if God put any holy inclinations into his heart, ſhe will not be to it as water to the fire, to quench it or to keep it under. And if he will not be as ſinful and miſerable as her ſelf, he ſhall have little quietneſs or reſt. And if God open the eyes of the wife of a bad Man, and ſhew her the amiableneſs and neceſſity of a holy life, and ſhe do but reſolve to obey the Lord, and ſave her Soul, what an enemy and tyrant will her husband prove to her (if God reſtrain him not?) ſo that the Devil himſelf doth ſcarce do more againſt the ſaving of their ſouls, than ungodly Husbands and Wives do againſt each other. 1 King. 11. 4. Acts 5. 2. *Eve is Adams* tempter. Job. 2. 9.

§. 13. 2. Conſider alſo that you live not up to the *Ends* of *Marriage*, nor of *Humanity*, if you are not Helpers to each others ſouls. To help each

each other only for your Bellies, is to live together but like Beasts. You are appointed to live together as *heirs of the grace of life*, 1 Pet. 3. 7. *And Husbands must love their Wives as Christ loved his Church, who gave himself for it that he might sanctifie it and cleanse it, that he might present it to himself a glorious Church, without spot or wrinkle, holy and without blemish*, Ephes. 5. 25, 26, 27. That which is the end of your very life and being, must be the end of your Relations, and your daily converse.

§. 14. 3. Consider also, if you neglect each others Souls, what enemies you are to one another, and how you prepare for your everlasting sorrows: When you should be preparing for your joyful meeting in Heaven, you are laying up for your selves everlasting horrour. What a dreadful meeting and greeting will you have at the Bar of Christ, or in the flames of Hell, when you shall find there how perversly you have done? Is it not better to be praising God together in Glory, than to be raging against each other in the horrour of your Consciences, and flying in the Faces of one another with such Accusations as these. [*O cruel Husband! O merciless deceitful Wife! It was long of you that I came to this miserable woful End! I might have lived with Christ and his Saints in Joy, and now I am tormented in these flames in desperation! You were commanded by God to have given me warning, and told me of my sin and misery, and never to let me rest in it, but to have instructed and intreated me, till I had come home by Christ, that I might not have come to this place of torment: But you never so much as speak to me of God, and my salvation, unless it were lightly in jest, or in your common talk! If the House had been on fire, you would have been more earnest to have quenched it, than you were to save my Soul from Hell! You never told me seriously of the misery of a natural unrenewed state! Nor of the great necessity of regeneration and a holy life! Nor never talked to me of Heaven and Hell, as matters of such consequence should have been mentioned; but morning and night, your talk was nothing but about the World, and the things of the World: Your idle talk, and jeasting, and froward, and carnal, and unprofitable discourse, was it that filled up all the time; and we had not one sober word of our salvation. You never seriously foretold me of this Day: You never prayed with me, nor read the Scripture and good Books to me. You took no pains to help me to knowledge; nor to humble my hardned heart for my sins, nor to save me from them, nor to draw me to the Love of God and Holiness, by Faith in Christ: You did not go before me, with the good example of a holy and heavenly conversation: But with the evil example of an ungodly, fleshly, worldly life. You neither cared for your own soul, nor mine; nor I for yours or mine own. And now we are justly condemned together, that would not live in Holiness together!* O foolish miserable Souls, that by your ungodliness and negligence in this life, will prepare each other for such a life of endless woe and horror!

1 Thes. 5. 11. Heb. 12. 15. Col. 2. 19. Eph. 4. 16. 1 Cor. 7. 5. Gen. 35. 2, 4. Levit. 19. 17. Num. 16. 27, 32.

O therefore resolve without delay, to live together as Heirs of Heaven, and to be helpers to each others souls. To which end I will give you these following Sub-directions, which if you will faithfully practise, may make you to be special Blessings to each other.

Directions to help each other to salvation.

§. 15. Direct. 1. *If you would help to save each others Souls, you must each of you be sure, that you have a care of your own; and retain a deep and lively apprehension of those great and everlasting matters, of which you are to speak to others.* It cannot be reasonably expected, that he should have a due compassion to anothers soul, that hath none to his own; and that he should be at the pains that is needful to help another to salvation, that setteth so little by his own, as to sell it for the base and momentary ease and pleasure of the flesh. Nor is it to be expected that a man should speak with any suitable weight and seriousness, about those matters whose weight his heart did never feel, and about which he was never serious himself. First see that you feel throughly, that which you would speak profitably; and that you be what you perswade another to be; and that all your counsel may be perceived to arise from the bottom of your hearts, and that you speak of things which by experience you are well acquainted with.

Sub-direct. 1.

18.

§. 16. Direct. 2. *Take those Opportunities which your ordinary nearness and familiarity affordeth you, to be speaking seriously to each other about the matters of God, and your salvation.* When you lie down and rise together, let not your worldly business have all your talk; but let God and your souls have the *first* and the *last*, and at least the *freest* and *sweetest* of your speech, if not the *most*: When you have said so much of your common business as the nature and dispatch of it requireth, lay it by, and talk together of the state and duty of your souls towards God, and of your hopes of Heaven, as those that take these for their greatest business. And speak not *lightly*, or *unreverently*, or in a rude and wrangling manner, but with gravity and sobriety, as those that are advising together about the greatest matter that ever they had to do in the world.

Sub-direct. 2.

§. 17. Direct. 3. *When either Husband or Wife is speaking seriously about holy things, let the other be careful to cherish, and not to extinguish and put an end to the discourse.* There are two ways to *cherish* such discourse; The first is, by taking your turn and bearing a due proportion in the discourse with wisdom and gravity; But all cannot do this; some are but learners, and those must take the second way, which is to ask for resolution in matters of which they doubt, or are uninstructed; and to draw on more by pertinent Questions. The two ways by which such discourse is silenced are these: The first is by the constant silence of the hearer; when a man talketh as to a post, that giveth him no answer, nor putteth any pertinent question, he will be wearied out at last, and will give over: The second is, by a cross, contradicting, cavilling, wrangling against what is spoken, or by interruptions and diversions; when you come in presently with some worldly or Impertinent talk, and wind about from sober conference, to something that is unedifying: And some that will not seem meerly prophane, and vain, and worldly, will destroy all holy fruitful conference, even by a kind of religious talk; presently carrying you away from *Heart-searching* and *Heavenly* discourse, to some *Controversie*, or *doctrinal*, or *formal*, or *historical* matter, that is sufficiently distant from the *Heart* and *Heaven*. Take heed of these Courses, if you would help each other.

Sub-direct. 3.

§. 18. Direct. 4. *Watch over the hearts and lives of one another, and labour to discern the state of one anothers souls, and the strength or weakness of each others sins and graces, and the failings of each others lives, that so you may be able to apply to one another the most suitable help.* What you are unacquainted with, you cannot be very helpful in; you cannot cure unknown diseases; you cannot give wise and safe advice, about the state of one anothers souls, if you are mistaken in them. God hath placed you neerest to each other, that you might have so much *interest* in each other as to quicken you to a loving care and so much acquaintance with each other, as to keep you from *mis-understanding*, and so from neglecting or deceiving one another: And

Sub-direct. 4.

Matth. 27. 19.

you

you ſhould be always provided of thoſe fit Remedies, that are moſt needful and ſuitable to each others caſe. If that Preacher be like to be dull and unſucceſsful, that is all upon *meer Doctrine*, and little or nothing in cloſe and lively *application*, you may conceive that it will be ſo alſo with your familiar conference.

Sub-direct. 5. §. 19. Direct. 5. *See that you neither flatter one another through fond and fooliſh love, nor exaſperate one another by a paſſionate or contemptuous kind of reprehenſion.* Some perſons are ſo blinded with fond affection, that they can ſcarce ſee in Husband, Wife or Children any aggravated ſin or miſery; but they think all is well that they do, or not ſo ill, as in another they would perceive it: But this is the ſame courſe that ſelf-loving ſinners take with their own ſouls, to their deluſion and perdition. This flattering of your ſelves or others, is but the Devils Charm to keep you from effectual repentance and ſalvation: and the eaſe of ſuch Anodynes and Narcoticks doth endure but a little while. On the other ſide, ſome cannot ſpeak to one another of their faults, without ſuch bitterneſs of paſſion, or contempt, as tendeth to make the Stomach of the receiver to loath the Medicine, and ſo to refuſe it, or to caſt it up. If common reproofs to ſtrangers muſt all be offered in Love, much more between the neareſt relations.

Sub-direct. 6. §. 20. Direct. 6. *Be ſure that you keep up true Conjugal Love to one another, and that you grow not to diſaffect the perſons of each other.* For if you do, you will deſpiſe each others Counſels and Reproofs. They that ſlight, or loath, or are weary of each other, will diſdain reproofs, and ſcorn advice from one another; When entire affection greatly diſpoſeth to the right entertainment of Inſtruction.

Sub-direct. 7. §. 21. Direct. 7. *Diſcourage not each other from inſtruction or reproof by taking it ill, or by churliſh reflections, or by obſtinate unreformedneſs.* When you will not learn, or will not amend, you diſcourage your Inſtructer and reprover. Men will be apt to give over, when they are requited with ingratitude, and ſnappiſh retortions, or when they perceive that their labour is all in vain. And as it is the heavieſt judgment of God that befalleth any upon earth, when he withdraweth his advice and help, and leaveth ſinners wholly to themſelves; ſo it is the ſaddeſt condition in your relations, when the ignorant and ſinning party is forſaken by the other, and left to their own opinions and ways; Tho' indeed it ſhould not be ſo, becauſe while there is life there is hope.

Sub-direct. 8. §. 22. Direct. 8. *So far as you are able to inſtruct or quicken one another, call in for better helps: Engage each other in the reading of the moſt convincing quickning Books, and in attendance on the moſt powerful Miniſtry, and in profitable converſe with the holieſt perſons.* Not ſo as to neglect your duty to one another ever the more, but that all helps concurring may be the more effectual. When they find you ſpeak to them, but the ſame things which Miniſters and other Chriſtians ſpeak, it will be the more eaſily received.

Sub-direct. 9. §. 23. Direct. 9. *Conceal not the ſtate of your ſouls, nor hide not your faults from one another.* You are as one fleſh, and ſhould have one heart; And as it is moſt dangerous for a man to be unknown to himſelf, ſo it is very hurtful to Husband or Wife, to be unknown to one another, in thoſe caſes wherein they have need of help. It is fooliſh tenderneſs of your ſelves, when you conceal your diſeaſe from your Phyſician, or your helpful friend; And who ſhould be ſo tender of you, and helpful to you, as you ſhould be to one another? Indeed in ſome few caſes, where the opening of a fault or ſecret will but tend to quench affection, and not to get aſſiſtance from another, it is wiſdom to conceal it: But that is not the ordinary caſe. The opening your hearts to each other is neceſſary to your mutual help.

Sub-dir. 10. §. 24. Direct. 10. *Avoid as much as may be contrariety of opinions in Religion:* For if once you be of different judgments in matters which you take to be of great concernment, you will be tempted to diſaffect, contemn or undervalue one another; and ſo to deſpiſe the help which you might receive; And if you fall into ſeveral Sects, and follow ſeveral Teachers, you will hardly avoid that contention and confuſion, which will prove a great advantage to the Devil, and a great impediment to your ſpiritual good.

Sub-dir. 11. §. 25. Direct. 11. *If difference in judgment in matters of Religion do fall out between you, be ſure that it be managed with Holineſs, Humility, Love, and Peace, and not with Carnality, Pride, Uncharitableneſs or Contention.* 1. To manage your differences *Holily*, is to take God for the *Judge*, and to refer the matter to his Word, and to aim at his Glory, and the pleaſing of his Will, and to uſe his Means for the Concord of your judgments; which is, to ſearch the Scripture, and conſult with the faithful able Paſtors of the Church, and ſoberly and patiently to debate the caſe, and pray together for the illumination of the Spirit. On the contrary your Differences are *carnally* managed, when *carnal reaſons breed* or *feed* them; and when you run after this or that Sect or Party, through admiration of the perſons, and value not the *perſons* for the ſake of *Truth*, but meaſure *Truth* by the opinion and eſtimate of the *perſons*; and when you end your differences by ſelfiſh carnal principles and reſpects: And hence it comes to paſs, that if the *Husband* be a *Papiſt* or otherwiſe erroneous, its two to one that the *Wife* becometh of his erroneous Religion, not becauſe of any *cogent evidence*, but becauſe he is of the ſtronger parts, and hath conſtant opportunity to perſwade, and becauſe *Love* prepareth and inclineth her to be of his opinion: And thus *Man* inſtead of *God*, is the Maſter of the faith of many. 2. Your differences are managed in *Humility*, when you have a juſt and modeſt ſuſpicion of your own underſtandings, and debate and practiſe your differences with meekneſs and ſubmiſſion; and do not proudly overvalue all your own apprehenſions, and deſpiſe anothers Reaſons as if they were not worthy of your conſideration. 3. Your differences muſt be ſo far managed in Love, not that meer Love ſhould make you turn to anothers opinion be it true or falſe, but that you muſt be very deſirous to be of the ſame mind, and if you cannot, muſt take it for a ſore affliction, and muſt bear with the tolerable Miſtakes of one another, as you bear with your own infirmities; that they cool not Love, nor alienate not your hearts from one another, but only provoke you to a tender healing compaſſionate Care, and endeavour to do each other good. 4. And you muſt manage your differences, in *quietneſs*, without any paſſionate wranglings and diſſentions, that no bitter fruits may be bred by it in your Families among your ſelves. Thus *all* true Chriſtians muſt manage their differences in matters of Religion; but *married perſons* above all.

Sub-dir. 12. §. 26. Direct. 12. *Be not either blindly indulgent to each others faults, nor yet too cenſorious of each others ſtate, leſt Satan thereby get advantage to alienate your affections from one another.* To make nothing of the faults of thoſe whom you Love, is to Love them fooliſhly to their hurt; and to ſhew that it is not for their *vertues* that you love them. And to make *too great a matter* of one anothers faults, is but to help the Tempter to quench your love, and turn your hearts from one another. Thus many good women that have Husbands that are guilty of too much coldneſs in Religion, or worldly-mindedneſs, or falling into ill company, and miſpending their

their time, are firſt apt to overlook all poſſibility of any ſeed of grace that may be in them, and then looking on them as ungodly perſons, to abate too much their Love and duty to them. There is great Wiſdom and Watchfulneſs requiſite in this caſe, to keep you from being carried into either of the extreams.

Subdir. 13. §. 27. Direct. 13. *If you are married to one that is indeed an Infidel, or an ungodly perſon, yet keep up all the Conjugal Love which is due for the relation ſake.* Though you cannot love them as *true Chriſtians*, yet love them as Husband or Wife. Even Heathens are bound to Love thoſe that are thus related to them: The Apoſtle hath determined the caſe, 1 *Cor.* 7. that Chriſtians muſt perform their Duties to Husbands or Wives that are Unbelievers: The faults of another diſcharge you not from your duty. As Satan hath deceived ſome by ſeparating principles about Church communion, to deny almoſt all Gods Ordinances to many, to whom they are due; ſo doth he thus deceive ſome perſons in family-relations, and draw them from the duties which they owe for one anothers good.

Subdir. 14. §. 28. Direct. 14. *Joyn together in frequent and fervent Prayer*: Prayer doth force the mind into ſome compoſedneſs and ſobriety, and affecteth the heart with the preſence and Majeſty of God. Pray alſo *for each other* when you are in ſecret; that God may do that work which you moſt deſire upon each others hearts.

Subdir. 15. §. 29. Direct. 15. Laſtly, *Help each other by an exemplary life.* Be that your ſelves which you deſire your Husband or Wife ſhould be: Excel in meekneſs, and humility, and charity, and dutifulneſs, and diligence, and ſelf-denial, and patience, as far as you do excel in profeſſion of Religion. *St. Peter* ſaith, that even thoſe that will not be won by the Word, may be won without it by the Converſation of their Wives, 1 *Pet.* 3. 1. That is, the excellency of Religion may ſo far appear to them, by the fruits of it in their Wives Converſations, as may firſt incline them to think well and honourably of it, and ſo to enquire into the nature and reaſon of it, and to hearken to their Wives; and all this without the publick Miniſtry. A life of undiſſembled holineſs, and heavenlineſs, and ſelf denial, and meekneſs, and love, and mortification, is a powerful Sermon; which if you be conſtantly preaching before thoſe that are ſtill near you, will hardly miſs of a good effect. Works are more palpably ſignificant and perſwaſive than Words alone.

Dir. 7. Rom. 13. 13, 14. Eph. 5. 29, 31. Gen. 2. 18. §. 30. Direct. 7. *Another great Conjugal Duty is, to be helpful to each other for the health and comfort of their Bodies.* Not to pamper each others fleſh, or cheriſh the vices of *pride*, or *ſloth*, or *gluttony*, or *voluptuouſneſs* in each other; but to further the health and chearfulneſs of the Body, to fit it for the ſervice of the *ſoul and God.* Such cheriſhing or pleaſing of the Fleſh, which is unlawful in each perſon to himſelf, is alſo unlawful (ordinarily) to uſe to another. But, ſuch as you may uſe for your ſelf, you may uſe alſo for your Wife or Husband. Not to live above your Eſtates, nor as Servants to your guts, to ſerve the appetites of one another by delicious fare; but to be careful of that health, without which your lives will be made unſerviceable or uncomfortable: And this muſt proceed from ſuch a love to one another as you have to your ſelves: And that both in time of *Health* and *Sickneſs.*

§. 31. 1. In *Health*, you muſt be careful to provide for each other (not ſo much *pleaſing* as) whol ſome *food*, and to keep each other from that which is hurtful to your health; diſſwading each other from *Gluttony* and *Idleneſs*, the two great Murderers of Mankind. If the bodies of the Poor, in hunger, and cold, and nakedneſs muſt be relieved, much more thoſe that are become as your own fleſh.

§. 32. 2. Alſo in ſickneſs, you are to be tenderly regardful of each other; and not to be ſparing of any Coſt or Pains, by which the Health of each other may be reſtored, or your ſouls confirmed, and your comforts cheriſhed. You muſt not loath the Bodies of each other in the moſt loathſome ſickneſs, nor ſhun them thro' loathing; no more than you would do your own, Prov. 17. 17. *A friend loveth at all times, and a brother is born for adverſity*: Much more thoſe that are ſo nearly bound for ſickneſs and health, till death ſhall ſeparate them. It is an odious ſin to be aweary of a ſick or ſuffering friend, and deſirous that God would take them, meerly that you may be eaſed of the trouble. And uſually ſuch perſons do meet with ſuch meaſure as they meaſured to others; and thoſe that they look for help and comfort from, will perhaps be as weary of them, and as glad to be rid of them.

Gen. 27. 14. Eph. 5. 29, 31. Job. 19. 17. Job 2. 9.

Dir. 8. See Prov. 31. Gen. 31. 40. Tit. 2. 5. 1 Tim. 5. 14. & 5. 8. §. 33. Direct. 8. *Another Duty of Husbands and Wives, is to be helpful to each other in their worldly buſineſs, and eſtates.* Not for worldly Ends, nor with a worldly mind; but in obedience to God who will have them *Labour*, as well as *pray*, for their daily bread, and hath determined that in the ſweat of their brows they ſhall eat their bread; and that ſix days they ſhall labour and do all that they have to do; and that he that will not work muſt not eat. The care of their affairs doth lie upon them both, and neither of them muſt caſt it off and live in idleneſs; (unleſs one of them be an Ideot, or ſo witleſs, as to be unfit for care, or ſo ſick or lame, as to be unfit for labour.)

Dir. 9. 1 Sam. 25. 25. Matth. 18. 16. Matth. 1. 19. 2 Sam. 11. 7. Prov. 31. 28. Eccl. 7. 3. Pro. 22. 1. 2 Sam. 6. 20. Gen. 9. 22, 25. §. 34. Direct. 9. *Alſo you muſt be careful of the lawful honour and good names of one another.* You muſt not *divulge*, but conceal the diſhonourable failings of each other: (as *Abigail*, except in any caſe compaſſion or juſtice require you to open them to any one for a cure, or to clear the truth.) The reputation of each other muſt be as dear to you as your own. It is a ſinful and unfaithful practice of many, both Husbands and Wives, who among their companions are opening the faults and infirmities of each other, which they are bound in tenderneſs to cover. As if they perceived not that by diſhonouring one another, they diſhonour themſelves. Love will cover a multitude of Faults, 1 *Pet.* 4. 8. Nay, many diſaffected peeviſh perſons will aggravate all the faults of one another behind their backs to ſtrangers; and ſometimes ſlander them, and ſpeak more than is truth. Many a man hath been put to clear his good name from the ſlanders of a jealous or a paſſionate Wife: And an open enemy is not capable of doing one ſo much wrong as ſhe that is in his boſome, becauſe ſhe will eaſily be believed, as being ſuppoſed to know him better than any other.

Dir. 10. 1 Tim. 2. 4, 12. Gen. 18. 19. & 35. 2, *&c.* Joſ. 24. 14. Pſal. 101. §. 35. Direct. 10. *It is alſo a great part of the duty of Husbands and Wives, to be helpful to one another in the Education of their Children, and in the Government of the Inferiors of the Family.* Some Men caſt all the care of the Children while they are young upon their Wives; And many women by their paſſion and indiſcretion do make themſelves unfit to help their Husbands in the Government either of their Children or Servants: but this is one of the greateſt parts of their employment. As to the Mans part, to govern his houſe well, it is a duty unqueſtionable. And it is not to be denied of the Wife. 1 Tim. 5. 14. [*I will that the younger Women marry, bear Children, guide the houſe.*] *Bathſheba* taught *Solomon*, Prov. 31. 1. *Abigail* took better care of *Nabal*'s houſe than he did himſelf. They that have a joint intereſt, and are one fleſh, muſt have a joint part in government; although their power be not equal, and one may better overſee ſome buſineſs, and the

the other, other buſineſs; yet in their places they muſt divide the care, and help each other: And not as it is with many wicked perſons, who are the moſt unruly part of the Family themſelves, and the chiefeſt cauſe that it is ungoverned and ungodly or one party hindreth the other from keeping order, or doing any good.

Dir. 11. §. 36. Direct. 11. *Another part of their Duty is, to help each other in works of Charity and Hoſpitality.* While they have opportunity to do good to all, but eſpecially to them of the houſhold of faith; and to ſow to the Spirit, that of the Spirit they may reap everlaſting life: Yea, to ſow plentifully that they may reap plentifully, *Gal.* 6. that if they are able their houſes may afford relief and entertainment for the needy; eſpecially for Chriſts Servants for their Maſters ſake; who hath promiſed, that *[He that receiveth a Prophet in the name of a Prophet ſhall receive a Prophets reward: and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward: and whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward,* Mat. 10. 41, 42.] The woman of *Shunem* loſt nothing by the entertainment of *Eliſha*, when ſhe ſaid to her Husband, *Behold, now I perceive that this is an holy man of God which paſſeth by us continually: Let us make him a little Chamber I pray thee on the wall, and let us ſet for him there a Bed, and a Table, and a Stool, and a Candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither:* 2 Kings 4. 10. But now how common is it for the people to think all too little for themſelves; and if one of them be addicted to works of charity, the other is covetous and is always hindring them.

Heb. 13. 2. Gen. 18. 6, &c. Rom. 12. 13. 2 Cor. 9. 6. Luke 16. 9. 1 Tim. 3. 2. Tit. 1. 8. Prov. 19. 17. Mat. 25. 35. to 41. Acts 20. 35.

Dir. 12. §. 37. Direct. 12. *Laſtly, It is a great part of the duty of Husbands and Wives, to be helpers and comforters of each other in order to a ſafe and happy death.* 1. In the time of *Health*, you muſt often and ſeriouſly remember each other of the time when death will make the ſeparation; and live together in your daily converſe, as thoſe that are ſtill expecting the parting hour. Help to awaken each others Souls, to make ready all thoſe graces which then will prove neceſſary, and to live in a conſtant preparation for your change. Reprove all that in one another, which will be unſavoury and ungrateful to your review at death. If you ſee each other dull and ſlow in your preparations, or to live in vanity, worldlineſs or ſloth, as if you had forgotten that you muſt ſhortly dye, ſtir up one another to do all that without delay which the approach of ſuch a day requireth. 2. And when *Death* is at hand, O then what abundance of tenderneſs and ſeriouſneſs, and skill, and diligence, is needful for one, that hath the laſt office of love to perform, to the departing Soul of ſo near a friend? O then what need will there be of your moſt wiſe, and faithful and diligent help? When nature faileth, and the pains of fleſh divert the mind, and temptations are ſtrongeſt while the body is weakeſt; when a languiſhing body, and a doubting, fearful, troubled mind, do call for your compaſſion and help, O then what skill and holy ſeriouſneſs will be neceſſary! O what a calamity is it to have a carnal unſanctified Husband or Wife, which will neither help you to prepare for death, nor can ſpeak a ſerious word of counſel or comfort to you at a dying hour: That can do nothing but ſtand by and weep over you; but have not a ſenſible word to ſay, about the life that you are going to, nor about the duty of a departing Soul, nor againſt the temptations and fears which then may be ready to overwhelm you. They that are utterly unprepared and unfit to dye themſelves, can do little to prepare or help another. But they that live together as the heirs of Heaven, and converſe on Earth as fellow travellers to the Land of Promiſe, may help and encourage the Souls of one another and joyfully part at death, as expecting quickly to meet again in life eternal.

§. 38. Were it not leſt I be over tedious, I ſhould next ſpeak of the *Manner* how Husbands and Wives muſt perform their duties to each other: As 1. That it ſhould be all done in ſuch entire Love, as maketh the caſe of one another to you as your own. 2. That therefore all muſt be done in Patience and mutual forbearance. 3. And in *familiarity*, and not with ſtrangeneſs, diſtance, ſowerneſs, nor affected complement. 4. And in *ſecreſie*; where I ſhould have ſhewed you in what caſes ſecreſie may be broken, and in what not. 5. And in *confidence* of each other fidelity, and not in ſuſpicion, jealouſie, and diſtruſt. 6. And in *prudence* to manage things aright, and to foreſee and avoid impediments and inconveniences. 7. And in *holineſs* that God may be the *firſt* and *laſt*, and all in all. 8. And in *conſtancy* that you ceaſe not your duties for one another until death. But neceſſary abbreviation alloweth me to ſay no more of theſe.

CHAP. VIII.

The ſpecial Duties of HUSBANDS to their WIVES.

§. 1. HE that will expect *Duty* or *Comfort* from his *Wife*, muſt be faithful in doing the Duty of a *Husband*. The failing of *your ſelves in your own Duty*, may cauſe the failing of another to you, or at leaſt will ſome other way as much afflict you, and will be bitterer to you in the end, than if an hundred failed of their Duty *to you*. A good Husband will either make a good Wife, or eaſily and profitably endure a bad one. I ſhall therefore give you Directions for your *own* part of Duty, as that which your happineſs is moſt concerned in.

Dir. 1. §. 2. Direct. 1. *The Husband muſt undertake the principal part of the Government of the whole Family even of the Wife her ſelf:* And therefore 1. He muſt labour to be fit and able for that Government which he undertaketh: This ability conſiſteth 1. In holineſs and ſpiritual wiſdom, that he may be acquainted with the *End* to which he is to conduct them, and the Rule by which he is to guide them; and the principal works which they are to do. An ungodly irreligious man is both a ſtranger and an Enemy to the chiefeſt part of Family-government. 2. His ability conſiſteth in a due acquaintance with the works of his Calling, and the labours in which his Servants are to be employed. For he that is utterly unacquainted with their buſineſs, will be very unfit to govern them in it; unleſs he commit that part of their government to his Wife or a Steward that is acquainted with it. 3. And he muſt be acquainted both with the common temper and infirmities of mankind, that he may know how much is to be born with, and alſo with the particular temper, and faults, and virtues of thoſe whom he is to govern. 4. And he muſt have *Prudence* to direct himſelf in all his carriage to them; and *Juſtice* to deal with every one as they deſerve; and Love to do them all the good he can, for Soul and Body. II. And being thus *able*, he muſt make it his daily work, and eſpecially be ſure that he *govern himſelf well*, that his example may be part of his government of others.

Dir. 2. §. 3. Direct. 2. *The Husband muſt ſo unite Authority and Love, that neither of them may be omitted or concealed, but both be exerciſed and maintained:* Love muſt not be exerciſed ſo imprudently as to deſtroy the exerciſe of *Authority*: And *Authority* muſt not be exerciſed over a *Wife* ſo *Magiſterially* and imperiouſly, as to deſtroy the exerciſe of *Love*. As

you;

your *Love* must be a *Governing Love*, so your *Commands* must all be *Loving Commands*. Lose not your *Authority*; for that will but disable you from doing the Office of a *Husband* to your *Wife*, or of a Master to your Servants. Yet must it be maintained by no *means* inconsistent with Conjugal Love; and therefore not by fierceness or cruelty, by threatnings or stripes, (unless by *distraction* or *loss of reason*, they cease to be uncapable of the carriage otherwise due to a Wife.) There are many cases of equality in which *Authority* is not to be exercised; but there is no case of inequality or unworthiness so great, in which Conjugal Love is not to be exercised: And therefore nothing must exclude it.

Dir. 3. §. 4. Direct. 3. *It is the duty of Husbands to preserve the Authority of their Wives, over the Children and Servants of the Family.* For they are joynt-governors with them over all the Inferiors. And the infirmities of Women are apt many times to expose them to contempt: So that Servants and Children will be apt to slight them, and disobey them, if the Husband interpose not to preserve their honour and authority. Yet this must be done with such Cautions as these: 1. Justifie not any errour, vice or weakness of your Wives. They may be *concealed* and *excused* as far as may be, but never *owned* or *defended*. 2. Urge not obedience to any *unlawful Command* of theirs. No one hath Authority to contradict the Law of God, or disoblige any from his Government. You will but diminish your *own* authority with persons of any understanding, if you justifie any thing that is against Gods Authority. But if the thing commanded be *lawful* tho' it may have some inconveniences, you must rebuke the disobedience of Inferiors, and not suffer them to slight the Commands of your Wives, not to set their own Reason and Wills against them, and say, We will not do it. How can they help you in Government, if you suffer them to be disobeyed.

Dir. 4. §. 5. Direct. 4. Also you *must preserve the Honour as well as the Authority of your Wives.* If they have any dishonourable infirmities, they are not to be mentioned by Children and Servants. As in the natural Body we cover most carefully the most *dishonourable parts* (*for our comely parts have no need*) 1 Cor. 12. 23, 24. So must it be here. Children or Servants must not be suffered to carry themselves contemptuously or rudely towards them, nor to despise them, or speak unmannerly, proud or disdainful words to them. The Husband must vindicate them from all such injury and contempt.

Dir. 5. §. 6. Direct. 5. *The Husband is to excel the Wife in knowledge, and be her Teacher in the matters that belong to her Salvation.* He must instruct her in the Word of God, and direct her in particular Duties, and help her to subdue her own corruptions, and labour to confirm her against temptations: If she doubt of any thing that he can resolve her in, she is to ask his resolution, and he to open to her at home, the things which she understood not in the Congregation, 1 *Cor.* 14. 35. But if the Husband be indeed an ignorant Sot, or have made himself unable to instruct his Wife, she is not bound to ask him in vain, to teach her that which he understandeth not himself. Those Husbands that despise the Word of God, and live in wilful ignorance, do not only despise their own Souls, but their Families also; and making themselves unable for their duties, they are usually themselves despised by their inferiors; For God hath told such in his message to *Eli*, 1 Sam. 2. 30. *Them that honour me, I will honour; and they that despise me, shall be lightly esteemed.*

Dir. 6. §. 7. Direct. 6. *The Husband must be the principal Teacher of the Family.* He must instruct them, and examine them, and rule them about the Matters of God, as well as his own service, and see that the Lords Day and Worship be observed by all that are within his Gates. And therefore he must labour for such understanding and ability as is necessary hereunto. And if he be unable or negligent, it is his sin, and will be his shame. If the *Wife* be wiser and abler, and if it be cast upon her, it is *his* dishonour: But it *neither of them* do it, the sin, and shame, and suffering, will be common to them both.

§. 8. Direct. 7. *The Husband is to be the mouth of the Family, in their daily conjunct Prayers unto God.* *Dir.* 7. Therefore he must be *able* to pray, and also have a *praying heart*. He must be as it were the *Priest* of the household; and therefore should be the most *holy*, that he may be fit to stand between them and God, and to offer up their Prayers to him. If this be cast on the Wife, it will be his dishonour.

§. 9. Direct. 8. The Husband is to be the chief *Provider* for the Family (ordinarily.) It is supposed that he is most *able* for *Mind* and *Body*, and is the chief disposer of the estate. Therefore he must be specially careful, that *Wife* and *Children* want nothing that is fit for them, so far as he can procure it. *Dir.* 8.

Direct. 9. The *Husband* must be strongest in *Family-patience*; bearing with the *weakness* and *passions* of the *Wife*: Not so as to make light of any *sin* against God, but so as not to make a great matter of any frailty as against himself, and so as to preserve the *Love* and *Peace* which is to be as the natural temper of their Relation. *Dir.* 9.

Direct. 10. The *manner* of all these Duties must also be carefully regarded. As, 1. That they be done in *Prudence*, and not with *folly*, *rashness*, and inconsiderateness. 2. That all be done in Conjugal Love, and tenderness, as over one that is tender and the weaker vessel; and that he do not *teach*, or *command*, or *reprove a Wife*, in the same imperious manner as a Child or Servant. 3. That due *familiarity* be maintain'd, and that he keep not at a distance and strangeness from his Wife. 4. That *Love* be *confident*, without base suspicions and causeless jealousies. 5. That all be done in *Gentleness*, and not in *Passion*, *roughness* and *sourness*. 6. That there be no unjust and causeless concealment of Secrets, which should be common to them both. 7. That there be no foolish *opening* of *such Secrets* to her as may become her snare, and she is not able to *bear* or *keep*. 8. That none of their own matters, which should be kept secret, be made known to others. His teaching and reproving her should be, for the most part secret. 9. That he be *constant*, and not weary of his Love or Duty. This briefly of the Manner. *Dir.* 10.

CHAP. IX.

The Special Duties of Wives to Husbands.

THE Wife that expecteth comfort in a *Husband*, must make conscience of all her own Duty to her Husband: For though it be *his Duty* to be kind and faithful to her, though she prove unkind and froward, yet 1. Men are *frail* and apt to fail in such *difficult Duties* as well as Women. 2. And it is so ordered by God, that *comfort* and *Duty* shall go together, and you shall miss of *comfort*, if you *cast off Duty*.

§. 1. Direct. 1. *Be specially loving to your Husbands:* Your *natures* give you the advantage in this; and *Love* Feedeth *Love*. This is your special requital for all the troubles that your infirmities put them to. *Dir.* 1.

§. 2. Direct. 2. *Live in a voluntary subjection and obedience to them.* If their softness or yieldingness cause them to relinquish their authority; and for peace they are fain to let you have your *wills*; yet remember that it is God that hath appointed them to be your Heads and Governours. If they are so *silly* as to be *unable*, you should not have chosen such to rule you as are unfit: But *having chosen* them, you *Dir.* 2.

must *assist* them with your *better understanding*, in a *submissive* and not a *ruling* masterly way. A servant that hath a foolish Master, may *help* him without becoming *Master*. And do not deceive your selves by giving the *bare Titles* of Government to your Husbands, when yet you must needs, in all things, have your *own Wills*; for this is but mockery, and not obedience. To be *subject* and *obedient*, is to take the *Understanding* and *Will* of another to *Govern* you before (though not without) your own; and to make your understandings and Wills to follow the conduct of his that governeth you. *Self-willedness* is contrary to subjection and obedience.

Dir. 3. §. 3. Direct. 3. *Learn of your Husbands as your appointed Teachers, and be not self-conceited and wise in your own eyes, but ask of them such Instructions as your case requireth.* 1 Cor. 14. 34, 35. *Let your women keep silence in the Churches, for it is not permitted to them to speak; but they are commanded to be under obedience, as also saith the Law; And if they will learn any thing let them ask their Husbands at home*; (unless when the Husband is so *ignorant* as to be utterly unable; which is his *sin* and *shame*. For it is vain to ask that of them which they know not.)

Dir. 4. §. 4. Direct. 4. *Set your selves seriously to amend all those faults which they reprove in you.* Do not take it ill to be reproved; swell not against it, as if they did you harm or wrong: It is a very ill sign to *hate reproof*, *Prov.* 12. 1. & 10. 17. & 15. 10, 31, 32. & 17. 10. And what doth their Government of you signifie, if you will not amend the faults that are reproved in you, but continue impenitent and grudge at the reproof? It is a miserable folly to desire to be *flattered*, and soothed by any, but especially by one that is bound to be faithful to you, and whose intimacy should make you as ready to hear of your faults from him, as to be acquainted with them your selves; and especially when it concerneth the safety or benefit of your souls.

Dir. 5. §. 5. Direct. 5. *Honour your Husbands according to their Superiority.* Behave not your selves towards them with unreverence and contempt, in titles, speeches or any behaviour: If the worth of their persons deserve not *Honour*, yet their place deserveth it. Speak not of their infirmities to others behind their backs; as some twatling Gossips use to do, that know not that their Husbands dishonour is their own, and that to open it causlessly to others, is their double shame. Those that silently hear you, will tell others behind your back, how foolishly and shamefully you speak to them against your Husbands. If God have made your *nearest friend* an affliction to you, why should you complain to one that is farther off? (Unless it be to some special prudent friend, in case of *true necessity* for advise.)

Dir. 6. §. 6. Direct. 6. *Live in a chearful contentedness with your condition; and take heed of an impatient murmuring spirit.* It is a continual Burden to a Man to have an *impatient discontented* Wife. Many a *poor man* can easily bear his poverty himself, that yet is not able to bear his Wives impatience under it. To hear her Night and Day complaining, and speaking distrustfully, and see her live disquietedly, is far heavier than his poverty it self. If his Wife could bear it as patiently as he, it would be but light to him. Yea, in case of suffering for righteousness sake, the impatience of a Wife is a greater trial to a man than all the suffering it self; and many a man that could easily have suffered the loss of his estate, or banishment, or imprisonment for Christ, hath betrayed his Conscience, and yielded to sin, because his *Wife* hath grieved him with impatiency, and could not bear what he could bear. Whereas a contented chearful Wife doth help to make a man chearful and contented in every state.

Dir. 7. §. 7. Direct. 7. *In a special manner strive to subdue your passions, and to speak and do all in meekness and sobriety.* The rather because that the weakness of your Sex doth usually subject you more to *Passions*, than Men: And it is the common cause of the Husbands disquietness, and the calamity of your Relation. It is the vexation and sickness of your own minds; you find not your selves at ease within, as long as you are passionate. And then it is the grief and disquietness of your Husbands: And being provoked by you, they provoke you more; and so your disquietness increaseth, and your lives are made a weary burden to you. By all means therefore keep down passion, and keep a composed patient mind.

Dir. 8. §. 8. Direct. 8. *Take heed of a proud and contentious disposition; and maintain a humble, peaceable temper.* Pride will make you turbulent and unquiet with your Husbands, and contentious with your Neighbours: It will make you foolish and ridiculous, in striving for honour and precedency, and envying those that exceed you, or go before you. In a word, it is the Devils sin, and would make you a shame and a trouble to the world. But *Humility* is the *health*, the *peace*, and the *ornament* of the Soul. 1 *Pet.* 3. 4. *A meek and quiet spirit is in the sight of God of great price.* (Write those words in your Bed-chamber on the Walls where they may be daily before your eyes) *Col.* 3. 12. *Put on as the elect of God, holy, and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another*—. If this be the duty of *all* to one another; much more of *Wives* to *Husbands*. 1 Pet. 5. 5. *Yea, all of you be subject one to another, and be cloathed with Humility; for God resisteth the proud and giveth Grace to the humble.* Proud Women oft ruin their Husbands estates, and quietness, and their own Souls.

Dir. 9. §. 9. Direct. 9. *Affect not a childish gaudiness of Apparel, nor a vain, or costly, or troublesome curiosity, in any thing about you.* Uncleanness and nastiness is a fault, but very small in comparison of this *pride* and *curiosity*. It dishonoureth your Sex and selves to be so childish, as to overmind such toyish things. If you will needs be proud, be proud of somewhat that is of worth and proper to a Man: To be proud of Reason, or Wisdom, or Learning, or Goodness, is bad enough; but this is to be proud of *something*. But to be proud of fashions and fine cloaths, of spots and nakedness, of sumptuous entertainments, and neat rooms, is to be proud of your *shame*, and not your *Virtue*; and of that which you are not so much as commendable for. And the cost, the *time* (O precious time!) which themselves and their servants must lay out, upon their dressings, entertainments and other curiosities will be the shame and sorrow of their souls, whenever God shall open their Eyes, and make them know what *Time* was worth, and what greater matters they had to mind. If vain and empty persons like your selves, commend you for your bravery or curiosity, so will not any judicious sober person, whose commendation is much worth. And yet I must here with grief take notice, that when some few that in other matters seem wise and religious, are themselves a little tainted with this childish curiosity and pride, and let fall words of disparagement against those whose *dress*, and *dwellings*, and *entertainments*, are not so curious as their own; this proves the greatest maintainer of this sin, and the most notable service to the Devil: For then abundance will plead this for this sinful *curiosity* and *pride*, and say, *I shall else be accounted base or sordid; even such and such will speak against me.* Take heed, if you will needs

needs be such your selves, that you prate not against others that are not as *vain* and *curious* as you: For the Nature of Man is more prone to *Pride* and *Vanity*, than to *Humility*, and the improvement of their *Time* and *Cost* in greater matters; and while you think that you speak but against indecency, you become the Devils Preachers, and do him more service than you consider of. You may as wisely speak against People for using to Eat or Drink too little, when there is not one of a multitude that liveth not ordinarily in excess; and so excess will get advantage by it.

Dir. 10. §. 10. Direct. 10. *Be specially careful in the Government of your Tongues, and let your words be few, and well considered before you speak them.* A double diligence is needful in this, because it is the most common miscarriage of your Sex: A laxative running tongue, is so great a dishonour to you, that I never knew a Woman very full of words, but she was the pity of her Friends, and the contempt of others; who behind her back will make a scorn of her, and talk of her as some crackt-brained or half-wited person; yea, though your talk be *good*, it will be tedious and contemptible, if it be thus poured out, and be too cheap. Prov. 10. 19. *In the multitude of words there wanteth not sin, but he that refraineth his lips is wise.* You must answer in judgment for your *idle words*, *Matth.* 12. 36. You will take it ill to be accounted *fools*, and made the derision of those that talk of you: Judge by the Scripture what occasion you give them. Eccles. 5. 3, 7. *A Dream cometh by the multitude of business, and a Fools Voice is known by multitude of words: In the multitude of Dreams, and many words, there are divers Vanities.* Eccles. 10. 12, 13, 14. *The Words of a wise mans mouth are gracious; but the lips of a Fool will swallow up himself. The beginnings of the words of his mouth is foolishness, and the end of his talk is mischievous madness: A Fool also is full of Words.* Whereas a Woman that is cautelous and sparing of her words is commonly reverenced and supposed to be wise. So that if you had no higher design in it, but meerly to be well thought of, and honoured by men; you can scarcely take a surer way, than to let your words be few and weighty; tho' the avoiding of sin, and unquietness, should prevail with you much more.

Dir. 11. §. 11. Direct. 11. *Be willing and diligent in your proper part, of the care and labour of the Family.* As the primary provision of maintenance belongeth most to the Husband, so the secondary provision within doors belongeth specially to the Wife. Read over and over the thirty one Chapter of the *Proverbs*; especially the care of nurling your own Children, and teaching them, and watching over them when they are young; and also watching over the Family at home, when your Husbands are abroad, is your proper work.

Dir. 12. §. 12. Direct. 12. *Dispose not of your Husbands Estate, without his knowledge and consent.* You are not only to consider whether the work be good that you lay it out upon, but *what power you* have to do it. Quest. *But may a Woman give nothing, nor lay out nothing in the House, without her Husbands consent?* *Answ.* 1. If she have his general or implicite *consent*, it may suffice; that is, if he allow her to follow her judgment; or, if he commit such a proportion to her power, to do what she will with it. Or, if she know, that if he knew it, he would not be against it. 2. Or, if the Law, or his consent, do give her any *propriety* in any part of his estate, or make her a *Joynt-Proprietor*, she may proportionably dispose of it in a necessary case. The *Husband* is considerable, either as a *Proprietor*, or as her *Governor*. As a *Proprietor*, he only may dispose of the estate, where he is the *sole Proprietor*: But where consent or the Law of the Land doth make the Woman *Joynt-Proprietor*, she is not disabled from giving for want of a *Propriety*. But then no Law exempteth her from his *Government*; and therefore she is not to *give* any thing in a way of disobedience, though it be her own: Except when he forbiddeth that which is her Duty, or which he hath no *power* to forbid. So that in case of *Joynt-propriety* she may give without him, so be it she Exceed not her proportion, and also if it be in a Case of *Duty*, where he may not hinder her. As to save the *lives* of the Poor in extream necessity, Famine, or Imprisonment, or the like. 3. But if the thing be wholly her own, excepted from his *propriety*, and she be *Sole Proprietor*, then she need not ask his consent at all, any other way than as he is her Guide, to direct her to the best way of disposing of it: Which, if he *forbid* her instead of *directing* her to it, she is not thereby excusable before God, for the abusing of her trust and Talents. 4. I conceive that *ad aliquid* as to certain absolutely necessary uses, the very *Relation* maketh the Woman as a *Joynt-Proprietor*: As if her Husband will not allow her such Food and Raiment as is necessary to Preserve the lives and health of her self, and all her Children; she is bound to do it without or against his will, (if she can, and if it be not to a greater hurt, and the Estate be his own, and he be able) rather than let her Children contract such Diseases, as apparently will follow to the hazard of their lives. Yea, and to save the life of another that in Famine is ready to perish: For she is not as a Stranger to his Estate. But out of these cases, if a Wife shall secretly waste or give, or lay it out on bravery, or vanity, or set her wit against her Husbands; and because she thinks him too strait or penurious, therefore she will dispose of it, without his consent. This is thievery, disobedience, and injustice.

2 Sam. 25 18, 29, 30. Prov. 31. 11, 12, 13, 20, Hos. 6. 6. Mat. 9. 13. & 12. 7. 2 King. 4 9, 22.

Quest. 1. *But as the Case standeth with us in* England, *hath the Wife a Joynt-propriety, or not?* *Quest.* 1.

Answ. Three ways (at least) she may have a propriety. 1. By a reserve of what was her own before; which (however some question it) may in some cases be done in their agreement at marriage. 2. By the Law of the Land. 3. By the Husbands consent or donation. What the Law of the Land saith in case, I leave to the Lawyers: But it seemeth to me, that his words at Marriage [*With all my worldly Goods I thee endow*] do signifie his consent to make her a *Joynt-Proprietor*: And his consent is sufficient to the collation of a title, to that which was his own. Unless any can prove, that Law or Custom, doth otherwise expound the words, (as an empty formality,) and that at the Contract, this was or should be known to her to be the sense. And the Laws allowing the Wife the third part upon Death or Separation, doth intimate a *Joynt-Propriety* before.

Quest. 2. *If the Husband live upon unlawful gain, as cheating, stealing, robbing by the High way, &c. is not the Wife guilty as a Joynt-Proprietor, in retaining such ill-gotten goods if she know it? And is she bound to accuse her Husband, or to restore such goods?* *Quest.* 2.

Answ. Her duty is first to Admonish her Husband of his sin and danger, and endeavour his repentance, in the mean time disclaiming all consent, and reception of the goods. And if she cannot prevail for his Repentance, Restitution, and Reformation, she hath a double duty to perform; the one is to help them to their goods whom he hath injur'd and robbed, (by prudent and just means:) The other is to prevent his robbing of others for the time to come. But how these must be done, is the great difficulty.

1. If she foresee (or may do) that either by her Husbands displeasure, or by the cruel revenge of the injured party, the hurt of discovering the fraud or robbery, will be greater than the good, then I think that she is not bound to discover it. But by some

Qu. May a Wife give without the Husbands consent?

See Dr. Gouge on Family-Relations, who saith the most against Womens giving.

secret indirect way, to help the owner to his own; if it may be done without a greater hurt.

2. To prevent his sin and other mens future suffering by him, she seemeth to me to be bound to Reveal her Husbands sinful purposes to the Magistrate, if she can no other way prevail with him to forbear. My Reasons are, because the keeping of Gods Law, and the Law of the Land, and the publick order and good, and the preventing of our Neighbours hurt by robbery or fraud; and so the interest of honesty and right, is of greater importance than any duty to her Husband, or preservation of her own Peace, which seemeth to be against it. But then I must suppose that she liveth under a Magistrate, who will take but a just revenge. For if she know the Laws and Magistrate to be so unjust, as to punish a fault with death, which deserveth it not, she is not to tell such a Magistrate, but preserve her Neighbours safety by some other way of intimation.

If any one think that a Wife may in no case accuse a Husband, to the hazard of his life or estate, let them, 1. Remember what God obliged Parents to do against the lives of incorrigible Children, *Deut.* 21. 2. And that the honour of God, and the lives of our Neighbours should be preferred before the life of one offender, and their estates before his estate alone. 3. And that the Light of Reason telleth us, that a Wife is to reveal a Treason against the King, which is plotted by a Husband; and therefore also the robbing of the Kings Treasury, or deceiving him in any matter of great concernment. And therefore in due proportion, the Laws and common good, and our Neighbours welfare, are to be preserved by us, though against the nearest relation: Only all due tenderness of the life and reputation of the Husband is to be preserved, in the manner of proceedings, as far as will stand with the interest of justice, and the common good.

Quest. 3. *May the Wife go hear Sermons when the Husband forbiddeth her?*

Answ. There are some Sermons which *must not* be heard; there are some Sermons which *may* be *heard*, and *must* when no greater matter doth divert us; and there are some Sermons which *must* be heard, whoever shall forbid it. Those which *must not* be heard, are such as are heretical (ordinarily) and such as are superfluous, and at such times when greater duties call us another way. Those which *may be heard*, are either occasional Sermons, or such Lectures as are neither of *Necessity* to our selves, nor yet to the owning of God and his publick Worship. One that liveth where there are daily or hourly Sermons, may hear them as oft as suiteth with their condition, and their other duties: But in this case, the command of a Husband, with the inconveniences that will follow disobeying him, may make it a duty to forbear. But that we do *sometimes publickly* own Gods Worship, and Church Ordinances, and receive Ministerial teaching for our Edification, is of double necessity; that *we deny not God*, and that we betray not, or desert not our own Souls. And this is especially necessary (ordinarily) on the Lords Days, which are appointed for these necessary uses. And here the Husband hath no power to forbid the Wife, nor should she *(formally)* obey his prohibition. But yet as Affirmatives bind not *ad semper*, and no duty is a duty at every Season; so it is possible that on the Lords Day, it may extraordinarily become a duty to forbear Sermons or Sacraments, or other publick Worship. As when any greater duty calleth us away: As to quench a fire; and to save mens lives; and to save our Country from an Enemy in a time of War; and to save our own lives (if we knew the assembly would be assaulted) or to preserve our liberty for greater service. Christ sets us to learn the meaning of this Lesson [*I will have Mercy and not Sacrifice.*] In such a case also a mischief may be avoided, even from a *Husband* by the omission of a duty at that time, (when it would be no duty) for this is but a transposition of it. But this is but an act of prudent self-preservation, and not an act of formal obedience.

Quest. 4. *If a Woman have a Husband so incorrigible in Vice, as that by long tryal she findeth that speaking against it, maketh him worse, and causeth him to abuse her, is she bound to continue her dissuasion, or to forbear?* Quest. 4.

Answ. That is not here a *duty* which is not a *means* to do some good: And that is no *means* which we know before hand is like, if not certain, to do no good, or to do more harm, we must not by weariness, lazines, or censoriousnes, take a case to be desperate, which is not; nor must we so easily desist with so near a Relation, as with a Stranger or a Neighbour. But yet Christs indulgence of not exposing our selves to be torn by Dogs, and his Word trodden in the dirt by Swine, doth extend to Relations as well as others. But then you must observe that she that is justly discouraged from *sharp reproofs*, may yet have hope that *gentle and humble perswasions* may succeed. And she that is discouraged from *open*, or *frequent*, or *plain* reproofs; may yet have hope that *secret*, or more *seldom*, or more *distant* and general admonitions may not be lost. And she that is discouraged from *one way* of doing him good, may yet have many *other* ways (as to set some Minister whom he reverenceth, to speak to him; to put some suitable Book into his hand, *&c.*) And she that is discouraged at the *present*, ought not totally to despair, but may make some more attempts *hereafter*; either in some sickness, or time of mortality, or danger or affliction, or when possibly time and consideration may have better prepared him to hear. And in the mean time she is to Continue all Conjugal Affection and Duty, and a convincing, winning course of life; which may prove the most effectual reproof.

Quest. 5. *What should a Woman do in controverted Cases of Religion, when her judgment and her Husbands differ?* Quest. 5.

Answ. 1. Some make a Controversie of that which with all good Christians or sober Persons, should be past controversie; and some controversies are indeed of real, if not insuperable difficulty. 2. Some controversies are about important necessary things, and some about things of lesser moment. 3. Some are about meer Opinion, or other mens practice, and some about our *own* practice.

1. In all differences of judgment the Wife must exercise such self-suspicion, and modesty, and submission, as may signifie her due sense, both of the *weakness of her Sex*, and of her *subjection* to her Husband. 2. In things indifferent she must in *practice* obey her Husband; unless when any Superior Powers do forbid it, and that in cases where their authority is greater. 3. She may modestly give her Reasons of Dissent. 4. She must not turn it to an unpeaceable quarrel, or matter of disaffection, or pretend any differences against her Conjugal Duties. 5. In dark and difficult cases she should not be peremptory, and self-conceited, nor importunate; but if she have *faith* (that is, some more knowledge than he) have it to her self, in quietness and silence; and seek further information lest she err. 6. She must speak no untruth, nor commit any known sin, in obedience to her Husbands judgment. 7. When she strongly suspecteth it to be sin, she must not do it meerly in obedience to him, but seek for better satisfaction. For she is sure that he hath no power to force her to sin; and therefore hath no more assurance of his power in that point, than she hath of the lawfulness of the thing. 8. But if she prove to be in the Error she will sin on either side, till she recover. 9. If a Husband be in dangerous error, she must

must wisely, but unwearidly seek his reformation, by her self or others.

Cases about Divorce and Separation.

Quest. 1. Quest. 1. *IS it lawful for Husband and Wife to be long absent from each other? and how long and in what Cases?*

Answ. It is lawful to be absent either in the case of prayer which *Paul* mentioneth, or in case of the needful affairs of their estates, *so long* as may be no danger to either of them as to mental or corporal incontinency, nor to any other hurt which will be greater than the benefits of their absence; nor cause them to be guilty of the neglect of any real Duty. Therefore the cases of several persons do much differ according to the different tempers of their Minds, and Bodies, and Affairs. He that hath a Wife of a chast, contented, prudent temper, may stay many months or years in some cases, when all things considered, it tendeth to more good than hurt. As Lawyers by their Callings are often necessitated to follow their Callings at Terms and Assizes. And Merchants may be some years absent in some weighty cases. But if you ask, whether the getting of Money be a sufficient cause? I answer, that it is sufficient to those whose Families must be so maintained, and their Wives are easily continent, and so the good of their gain is greater than any loss or danger that cometh by it. But when Covetousness puts them upon it needlesly, and their Wives cannot bear it, or in any case, when the hurt that is like to follow, is greater than the good, it is unlawful.

Quest. 2. Quest. 2. *May Husband and Wife be separated by the bare command of Princes, if they make a Law that in certain cases they shall part: As suppose it to Ministers, Judges or Soldiers?*

Answ. You must distinguish between the *bare Command* or *Law*, and the *Reasons* and *Ends* of that *Command*: And so between a *Lawful Command* and an *Unlawful*. In some Cases a Prince may justly command a separation for a time, or such as is like to prove for perpetuity, and in some cases he may not. If a King command a separation without sufficient cause, so that you have no Motive but his Authority, and the question is, whether *formally* you are bound to obedience; I answer, No: Because what God hath joined, no Man hath power to put asunder. Nor can either Prince, Pope or Prelate dispense with your Marriage Covenant: In such a case, it is as a *Private ill*, because God hath given them no authority for it; and therefore their Commands or Laws are Nullities: Only if a Prince say, He that will be a Judge or a Justice shall part with his Wife, it is lawful to leave the *Office*, and so obey the Law. But if he say to all Ministers of the Gospel, you shall forsake your *Wives* or your *Ministry*, they should do neither, because they are Divinely obliged to both, and he hath no power to forbid them, or to dispense with that obligation.

But it may fall out, that the *Ends* of the Command may be so great as to make it *Lawful*, and then it must be obeyed both *formally* for the authority of the Prince, and *finally* for the *reasons of the thing*. As if the safety of the Common-wealth should require, that Married persons be Soldiers, and that they go far off; yea, tho' there be no likelihood of returning to their Families, and withal they cannot take their Wives with them, without detriment or danger to their service; In this case men must obey the Magistrate, and are called by God to forsake their Wives, as if it were by death. Nor is it any violation of their Marriage Covenant, because that was intended or meant to suppose the Exception of any such Call of God, which cannot be resisted when it will make a separation.

Quest. 3. Quest. 3. *May Ministers leave their Wives to go abroad to preach the Gospel?*

Answ. If they can neither do Gods work as well at home, nor yet take their Wives with them, nor be excused from doing that part of service by others mens doing it, who have no such impediments, they may and must leave their Wives to do it. In this case, the interest of the Church, and of the Souls of many, must over-rule the interest of Wife and Family. Those Pastors who have fixed stations, must neither leave Flock or Family, without necessity, or a clear call from God. But in several cases a Pastor may be necessitated to go abroad; As in case of persecution at home, or of some necessity of foreign or remote parts, which cannot be otherwise supplied; Or when some door is opened for the Conversion of Infidels, Hereticks, or Idolators, and none else so fit to do that work, or none that will. In any such case, when the cause of God in any part of the world *considerat is considerandis* doth require his help, a Minister must leave Wife and Family, yea, and a particular flock to do it. For our obligation to all are greatest to the Catholick Church, and publick good; and the greatest good must be preferred. If a King command a Subject to be an Embassador in the remotest part of the world, and the publick good withal requireth it, if Wife and Children cannot be taken with him, they must be left behind, and he must go. So must a consecrated Minister of Christ for the service of the Church refuse all intanglements, which would more hinder his work than the contrary benefits will countervail. And this exception also was supposed in the Marriage contract, that family interests and comforts must give way to the publick interest, and to Gods disposals.

And therefore it is, that Ministers should not rashly venture upon Marriage, nor any woman that is wise venture to marry a Minister, till she is first well prepared for such accidents as may *separate* them, for a shorter or a longer time.

Quest. 4. *May one leave a Wife to save his life, in case of personal persecution or danger?* Quest. 4.

Answ. Yes, if she cannot be taken with him, for the means which are for the Helps of Life, do suppose the preservation of Life it self; If he live, he may further serve God, and possibly return to his Wife and Family; But if he die, he is removed from them all.

Quest. 5. *May Husband and Wife part by mutual Consent, if they find it to be for the good of both?* Quest. 5.

Answ. If you speak not of dissolving the bond of their Relations, but withdrawing as to co-habitation; I answer, 1. It is not to be done upon passions and discontents, to feed and gratifie each others vitious distempers or interest; For then both the *Consent* and the *separation* are there sins. But if really such an uncurable suitableness be between them, as that their lives must needs be miserable by their co-habitation, I know not but they may live asunder; so be it that (after all other means us'd in vain) they do it by deliberate free consent. But if one of them should by craft or cruelty *constrain* the other to consent, it is unlawful to the constrainer. Nor must *impatience* make either of them ungroundedly despair of the cure of any unsuitableness which is really curable. But many sad instances might be given, in which co-habitation may be a constant calamity to both, and distance may be their relief, and further them both in Gods service, and in their corporal concernments. Yet I say not, that this is no sin; For their unsuitableness is their sin; And God still obligeth them to lay down that sin which maketh them unsuitable; and therefore doth not allow them to live asunder, it being still their duty, to live together in Love and peace; And saying *they cannot*, freeth them not from the duty. But yet that moral Impotency may make such a separation as afore-said to be a Lesser sin than their unpeaceable co-habitation

Quest. 6.

Quest. 6. Quest. 6. *May not the Relation it self be dissolved by mutual free consent, so that they may marry others?*

Answ. As to the *Relation*, they will still be Related as those that did *Covenant* to live in conjugal society, and are still *allowed* it and *obliged* to it, if the Impediments were but removed: And it is but the *exercise* which is hindred. And they may not *Consent* to marry others: 1. Because the contracted Relation was for Life, *Rom.* 7. 2. and Gods Law accordingly obligeth them. Marriages *pro tempore*, dissoluble by consent, are not of Gods institution, but contrary to it. 2. They know not but their Impediments of co-habitation may be removed. 3. If he that marrieth an innocent divorced Woman commit adultery, by *parity* of reason (with advantage) it will be so here. If you say, what if either of them cannot contain? I answer, He that will not take heed before, must be patient afterwards, and not make advantage of his own folly, to the fulfilling of his lusts. If he will do what he ought to do in the use of all means, he may live chastely. And 4. The publick Interest must overrule the private, and that which would be unjust in private respects, may for publick good become a duty: It seemeth unjust here with us, that the innocent Country should repay every man his money, who between Sun and Sun is robbed on the Road; And yet because it will engage the Country to watchfulness, it is just, as for the common good: And he that consenteth to be a member of a Commonwealth, doth thereby consent to submit his own right to the common interest. So here; If all should have leave to marry others when they consent to part, it would bring utter confusion, and it would encourage wicked men, to abuse their Wives, till they forced them to consent. Therefore *some* must bear the trouble which their folly hath brought on themselves, rather than the common order should be confounded.

Quest. 7. Quest. 7. *Doth Adultery dissolve the bond of Marriage, or not?* Amesius *saith, it doth. And Mr.* Whateley *having said so, afterward recanted it by the perswasion of other Divines.*

Answ. The Difference is only about the *Name* and not about the Matter it self. The Reason which moved Dr. *Ames* is, Because the injured person is free; therefore not bound: therefore the bond is dissolved. The reason which Mr. *Whatetey* could not answer is, Because it is not fornication, but lawful, if they continue their conjugal familiarity after adultery: therefore that bond is not dissolved. In all which it is easie to perceive, that one of them taketh the word *Vinculum* or *Bond* in one sense, that is, [For their Covenant-obligation to continue their Relation and mutual duties.] And the other taketh it in another sense, that is, [For the Relation it self as by it they are allowed conjugal familiarity, if the injured person will continue it.] The first *Vinculum* or Bond is dissolved, the second is not. In the *Matter* we are agreed, that the injured man may put away an adulterous Wife (in a regular way) if he please; but withal that he may continue the Relation if he please. So that his continued Consent shall suffice to continue it a lawful Relation and exercise; and his Will on the contrary shall suffice to dissolve the Relation, and disoblige him. (Saving the publick order.)

Quest. 8. Quest. 8. *But is not the injured party at all obliged to separate, but left free?*

Answ. Considering the thing simply in it self, he is wholly free to do as he please. But for all that Accidents or Circumstances may make it one mans duty to divorce, and anothers duty to continue the Relation; according as it is like to do more good or hurt. Sometimes it may be a duty to expose the sin to publick shame, for the prevention of it in others; and also to deliver ones self from a calamity. And sometimes there may be so great repentance, and hope of better effects by forgiving, that it may be a Duty to forgive: And prudence must lay one thing with another, to discern on which side the Duty lieth.

Quest. 9. Quest. 9. *Is it only the priviledge of the Man, that he may put away an adulterous Wife? or also of the Woman, to depart from an adulterous Husband? The reason of the doubt is, because Christ mentioneth the mans power only*, Matth. 5. & 19.

Answ. 1. The reason why Christ speaketh only of the mans case, is, because he was occasioned only to restrain the vicious custom of mens causeless putting away their Wives; having no occasion to restrain Women from leaving their Husbands. Men having the Rule did abuse it to the Womens injury; which Christ forbiddeth. And as it is an act of *power*, it concerneth the man alone: But as it is an act of Liberty, it seemeth to me to be supposed, that the Woman hath the same freedom: Seeing the Covenant is violated to her wrong. And the Apostle in 1 *Cor.* 7. doth make the case of the Man and of the Woman to be equal in the point of *infidelity* and *desertion*. I confess that it is unsafe extending the sense of Scripture beyond the importance of the words upon pretence of a parity of reason (as many of the perjured do by *Levit.* 30. in case of Vows:) Lest mans deceitful wit should *make* a Law to it self as Divine, upon pretence of interpreting Gods Laws: But yet when the plain Text doth speak but of one case (that is, of *Mens putting away their Wives*,) he that will thence gather an exclusion of the *Womans Liberty*, doth seem by addition to be the corrupter of the Law. And where the Context plainly sheweth a Parity of Reason, and that reason is made the ground of the determination in the Text, there it is safe to expound the Law extensively accordingly. Surely the Covenant of Marriage hath its Conditions on both parts: and some of those Conditions are necessary to the very being of the Obligations, though others are but needful to the *well-being* of the parties in that state. And therefore though putting away be only the part of the Husband, as being the Ruler, and usually the *Owner* of the habitation, yet *departing* may be the Liberty of the Wife. And I know no reasnn to blame those Countries, whose Laws allow the Wife to Sue out a divorce, as well as the Husband.

Quest. 10. Quest. 10. *May the Husband put away the Wife without the Magistrate, or the Wife depart from the Husband without a publick legal Divorce or License?*

Answ. Where the Laws of the Land do take care for the prevention of injuries, and make any determination in the case (not contrary to the Law of God,) there it is a Christians duty to obey those Laws: Therefore if you live under a Law which forbiddeth any putting away or departing, without publick sentence or allowance, you may not do it privately upon your own will. For the Civil Governours are to provide against the private Injuries of any of the Subjects. And if persons might *put away* or *depart* at pleasure, it would introduce both injury and much weakness into the world. But where the Laws of Men do leave persons to their liberty in this case, they need then to look no further than to the Laws of God alone. But usually the *sentence* of the Civil power, is necessary only in case of appeal, or complaint of the party injured: and a separation may be made without such a *publick divorce*, so that each party may make use of the Magistrate to right themselves if wronged. As if the Adultery be not openly known, and the injuring party desire rather to be put away privily than publickly (as *Joseph* purposed to do by *Mary*) I see not but it is lawful so to do, in case that the Law, or the necessity of making the Offender an *Example* require not the contrary, nor *scandal* or other acci-

dents

dents forbid it not. See *Grotius*'s learned Notes on *Matth.* 5. 31, 32. and on *Matth.* 19. and 1 *Cor.* 7. about these questions.

Que. 11. Quest. 11. *Is not the case of Sodomy or Buggery a ground for warrantable divorce, as well as Adultery?*

Answ. Yes, and seemeth to be included in the very word it self in the Text, *Matth.* 5. 31, 32. which signifieth *uncleanness*: or at least is fully implied in the *reason* of it. See *Grotius ibid.* also of this.

Que. 12. Quest. 12. *What if both parties commit Adultery? may either of them put away the other, or depart; or rather must they forgive each other?*

Answ. If they do it both at once, they do both forfeit the liberty of seeking any compensation for the injury; because the injury is equal (however some would give the advantage to the man:) But if one commit Adultery first, and the other after; Then either the last offender *knew* of the *first*, or not. If *not* then it seemeth all one as if it had been done at once. But if *yea*, then they did it either on a supposition of the dissolution of the matrimonial obligation, as being loosed from the first Adulterer, or else upon a purpose of continuing in the first relation: In the *later case*, it is still all one as if it had been done by them at once, and it is a forfeiture of any satisfaction: But in the *former* case, though the last adulterer did sin, yet being before set at liberty, it doth not renew the Matrimonial obligation: But yet, if the first offender desire the continuance of it, and the return of the first injured party; shame and conscience of their own sin, will much rebuke them, if they plead that injury for continuance of the separation.

Que. 13. Quest. 13. *But what if one do purposely commit adultery, to be separated from the other?*

Answ. It is in the others power and choice, whether to be divorced and depart, or not, as they find the good or evil consequents preponderate.

Que. 14. Quest. 14. *Doth not Infidelity dissolve the Relation or obligation; seeing there is no communion between light and darkness, a believer and an Infidel?*

Answ. It maketh it unlawful for a Believer to marry an Infidel (except in case of true necessity;) because they can have no communion in Religion. But it nullifieth not a marriage already made, nor maketh it lawful to depart or divorce: Because they may have meer conjugal Communion still. As the Apostle purposely determineth the case, in 1 *Cor.* 7.

Quest. 15. *Doth not the Desertion of one party, disoblige the other?*

Answ. 1. It must be considered what is true Desertion: 2. Whether it be a Desertion of the Relation it self for continuance, or only a temporary desertion of co-habitation, or congress. 3. What the temper and state of the deserted party is. 1. It is sometimes easie, and sometimes hard to discern which is the *deserting* party. If the *Wife* go away from the Husband *unwarrantably*, though she require him to follow her, and say that she doth not desert him, yet it may be taken for a *desertion*, because it is the man who is to rule and choose the habitation. But if the man go away, and the woman refuse to follow him, it is not he that is therefore the deserter.

Quest. *But what if the man have not sufficient cause to go away, and the woman hath great and urgent reasons not to go? As suppose that the man will go away in hatred of an able Preacher, and good company, and the woman if she follow him, must leave all those helps, and go among ignorant, prophane, heretical persons, or Infidels; which is the deserter then?*

Answ. If she be one that is either like to do good to the Infidels, Hereticks, or bad persons whom they must converse with, she may suppose that God calleth her to receive good by doing good: or if she be a confirmed well-setled Christian, and not very like, either by infection, or by want of helps, to be unsetled and miscarry, it seemeth to me the safest way to follow her Husband. She must loose indeed Gods publick Ordinances by following him: But it is not imputable to her, as being out of her choice; and she must loose the benefits, and neglect the duties of the Conjugal Ordinance, if she do not follow him. But if she be a person under such weaknesses, as make her Remove apparently dangerous as to her perseverance and salvation, and her Husband will by no means be prevailed with to change his mind, the case then is very difficult what is her duty, and who is the deserter? Nay, if he did but lead her into a Country where her life were like to be taken away, (as under the *Spanish* Inquisition,) unless her suffering were like to be as serviceable to Christ as her life. Indeed these cases are so difficult, that I will not decide them: The inconveniences, (or mischiefs rather) are great which way soever she take: But I most incline to judge as followeth: *viz.* It is considerable first, what *Marriage* obligeth her to, simply of its own nature; and what it may do next, by any superadded Contract, or by the Law or Custom of the Land, or any other accident. As to the first, it seemeth to me, that every ones obligation is so much first to God, and then to their own Souls and lives; that marriage as such, which is for *Mutual help*; as a Means to higher Ends, doth not oblige her to forsake all the Communion of Saints, and the Place or Country where God is lawfully worshipped, and to lose all the helps of publick Worship, and to expose her Soul both to spiritual Famine and infection, to the apparent hazard of her salvation (and perhaps bring her Children into the same misery;) nor hath God given her Husband any power to do her so much wrong, nor is the Marriage-Covenant to be interpreted to intend it. But what any humane Law or Contract, or other accident which is of greater *publick* consequence, may do more than Marriage of it self, is a distinct Case which must have a particular discussion.

Quest. *But what if the Husband would only have her follow him, to the forsaking of her Estate, and undoing her self and Children in the World, (as in the case of* Galeacius Caracciolus *Marquess of* Vicum;) *yea, and if it were without just cause?*

Answ. If it be for greater spiritual gain (as in his case) she is bound to follow him: But if it be apparently foolish, to the undoing of her and her Children without any cause, I see not that marriage simply obligeth a Woman so to follow a Fool in beggary, or out of a Calling, or to her ruine: But if it be at all a controvertible Case, whether the Cause be just or not, then the Husband being Governour must be Judge. The Laws of the Land are supposed to be just, which allow a Woman by Trustees to secure some part of her former Estate from her Husbands disposal: Much more may she before-hand secure her self and Children from being Ruined by his wilful Folly: But she can by no Contract, except her self from his true Government.

Yet still she must consider, whether she can live continently in his absence: Otherwise the greatest sufferings must be endured, to avoid incontinency.

2. Moreover, in all these cases, a *temporary removal* may be further followed, than a perpetual transmigration, because it hath fewer evil consequents.

And if either party renounce the Relation it self, it is a fuller *desertion*, and clearer discharge of the other party, than a meer removal is.

Quest. 16. *What if a Man or Wife know that the other in hatred doth really intend by poyson or other murder, to take away their life? May they not depart?* *Que.* 16.

Answ.

Anſw. They may not do it upon a groundleſs or rath ſurmiſe; nor upon a danger which by other lawful means may be avoided, (As by Vigilancy, or the Magiſtrate, or eſpecially by love and duty.) But in plain danger, which is not otherwiſe like to be avoided, I doubt not, but it may be done and ought. For it is a duty to preſerve our own lives as well as our Neighbours: And when Marriage is contracted for Mutual help, it is naturally implied, that they ſhall have no power to deprive one another of life: (However ſome barbarous Nations have given men power of the lives of their Wives.) And *killing* is the groſſeſt kind of *Deſertion*, and a greater injury and violation of the Marriage-Covenant than Adultery; and may be prevented by avoiding the Murderers preſence; if that way be neceſſary. None of the Ends of Marriage can be attained, where the hatred is ſo great.

Queſt. 17. Queſt. 17. *If there be but a fixed hatred of each other, is it inconſiſtent with the Ends of Marriage? And is parting lawful in ſuch a caſe?*

Anſw. The injuring party is bound to *Love* and not *to ſeparate*; and can have no liberty by his or her ſin. And to ſay, *I cannot love*, or *my Wife* or *Husband* is *not amiable*, is no ſufficient excuſe: Becauſe every perſon hath ſomewhat that is amiable. if it be but humane nature; And that ſhould have been foreſeen before your choice. And as it is no excuſe to a Drunkard to ſay, I cannot leave *my drink*; ſo it is none to an Adulterer or hater of another, to ſay, I cannot love them: For that is but to ſay, I am ſo wicked that my Heart or Will is againſt my Duty. But the innocent parties caſe is harder (though commonly both parties are faulty, and therefore both are Obliged to Return to Love, and not to ſeparate.) But if hatred proceed not to adultery, or murder, or intolerable injuries, you muſt remember that Marriage is not a Contract for *Years*, but for *Life*, and that it is poſſible that *hatred* may be cured (how unlikely ſoever it may be:) And therefore you muſt do your Duty, and wait, and pray, and ſtrive by Love and Goodneſs to recover Love, and then ſtay to ſee what God will do; For miſtakes in your choice will not warrant a ſeparation.

Queſt. 18. Queſt. 18. *What if a Woman have a Husband that will not ſuffer her to read the Scriptures, nor go to Gods Worſhip publick or private, or that ſo beateth or abuſeth her; as that it cannot be expected that humane nature ſhould be in ſuch a caſe kept fit for any holy action; or if a man have a Wife that will ſcold at him when he is praying or inſtructing his Family, and make it impoſſible to him to ſerve God with freedom, or peace and comfort.*

Anſw. The Woman muſt (at neceſſary Seaſons, though not when ſhe would) both read the Scriptures, and Worſhip God, and ſuffer patiently what is inflicted on her: Martyrdom may be as comfortably ſuffered from a *Husband*, as from a *Prince*. But yet if neither her own Love, and Duty, and patience, nor Friends perſwaſion, nor the Magiſtrates juſtice, can free her from ſuch inhumane cruelty, as quite diſableth her for her Duty to God and man, I See not but ſhe may depart from ſuch a Tyrant. But the man hath more means to reſtrain his Wife from beating him, or doing ſuch intolerable things; Either by the Magiſtrate, or by denying her what elſe ſhe might have, or by his own violent reſtraining her, as belongeth to a Conjugal Ruler, and as circumſtances ſhall direct a prudent man. But yet in caſe that unſuitableneſs or Sin be ſo great, that after long tryal, there is no likelihood of any other co-habitation, but what will tend to their ſpiritual hurt and calamity, it is their leſſer ſin to live aſunder by mutual conſent.

Queſt. 19. Queſt. 19. *May one part from a Husband or Wife that hath the Leproſie, or that hath the* French Pox *by their adulterous practices; when the innocent perſons life is endangered by it.*

Anſw. If it be an innocent perſons Diſeaſe, the other muſt co habit, and tenderly cheriſh and comfort the diſeaſed; yea, ſo as ſomewhat to hazard their own lives; but not ſo as apparently to caſt them away, upon a danger not like to be avoided, unleſs the others life or ſome greater good be like to be purchaſed by it.

But if it be the *Pox* of an Adulterer, the innocent party is at liberty by the others *adultery*; and the ſaving of their own lives, doth add thereto. But without *Adultery*, the diſeaſe alone will not excuſe them from co-habitation, though it may from Congreſs.

Queſt. 20. *Who be they that may or may not marry again when they are parted?* Queſt. 20.

Anſw. 1. They that are releaſed by divorce upon the others Adultery, Sodomy, &c. may marry again. 2. The caſe of all the reſt is harder. They that part by conſent, to avoid mutual hurt, may not marry again: Nor the party that departeth for ſelf-preſervation, or for the preſervation of Eſtate, or Children, or comforts, or for liberty of Worſhip, as aforeſaid: Becauſe it is but an intermiſſion of Conjugal fruition, and not a total diſſolution of the Relation: And the innocent party muſt wait to See whether there be any hope of a return. Yea, Chriſt ſeemeth to reſolve it, *Matth.* 5. 31, 32. That he is an Adulterer that marrieth the innocent party that is put away; becauſe the other living in adultery, their firſt contracted Relation ſeemeth to be ſtill in being. But *Grotius* and ſome others think, that Chriſt meaneth this only of the man that over-haſtily marrieth the innocent divorced Woman, before it be ſeen whether he will repent and reaſſume her: But how can that hold, if the Husband after Adultery free her? May it not therefore be meant, that the Woman muſt ſtay unmarried in hope of his reconciliation, till ſuch time as his adultery with his next married Wife doth diſoblige her. But then it muſt be taken as a Law for Chriſtians: For the Jew that might have many Wives, diſobligeth not one by taking another.

A ſhort deſertion muſt be endured in hope: But in caſe of a very long, or total deſertion or rejection, if the injured party ſhould have an untameable luſt, the caſe is difficult. I think there are few but by juſt means may abſtain. But if there be any that cannot (after all means) without ſuch trouble as overthroweth their peace and plainly hazardeth their continence, I dare not ſay that Marriage in that caſe is unlawful to the innocent.

Queſt. 1. *Is it lawful to ſuffer or tolerate, yea, or contribute to the matter of known ſin in a Family, ordinarily, in Wife, Child or Servant: And conſequently in any other* Relations. Queſt. 1.

Anſw. In this ſome lukewarm men are apt to run into the extream of Remiſneſs; and ſome unexperienced young men, that never had Families, into the extream of cenſorious rigour, as not knowing what they talk of.

1. It is not Lawful either in Family, Commonwealth, Church, or any where, to *allow* of ſin, nor to tolerate it, or leave it uncured, when it is truly in our power to cure it. 2. So that all the queſtion is, when it is, or is not in our power? Concerning which, I ſhall anſwer by ſome inſtances.

1. It is not in our *Power* to do that which we are *Naturally unable* to do. No Law of God bindeth us to Impoſſibilities. And *Natural Impotency* here is found in theſe ſeveral Caſes. 1. When we are overmatcht in ſtrength; when Wife, Children or Servants are too ſtrong for the Maſter of the houſe, ſo that he cannot Correct them, nor remove them. A King is not bound to puniſh rebellious or offending Subjects, when they are too ſtrong for him, and

and he is unable; either by their Numbers or other advantages. If a Pastor censure an Offender, and all the Church be against the censure, he cannot procure it executed, but must acquiesce in having done his part, and leave their guilt upon themselves.

2. When the thing to be done is an Impossibility; at least Moral. As to hinder all the persons of a Family, Church or Kingdom from ever sinning: It is not in *their own power* so far to reform themselves; Much less in a Ruler so far to reform them: Even as to our selves, *Perfection* is but *desired* in this life, but not attained; Much less for others.

3. When the principal causes co-operate not with us, and we are but subservient Moral Causes; we can but perswade men to Repent, Believe, and Love God and goodness. We cannot save men without and against themselves. Their hearts are out of our reach; Therefore in all these cases we are naturally unable to hinder sin?

II. It is not in our power to do any thing which God forbiddeth us. That which is sinful is to be accounted out of our *power* in this sense. To cure the sin of a Wife, by such cruelty or harshness as is contrary to our Conjugal Relation and to the office of necessary Love, is out of our power, because forbidden, as contrary to our duty; and so of other.

III. Those actions are out of our power, which are acts of higher authority than we have. A Subject cannot reform by such actions as are proper to the Soveraign, nor a Lay-man by actions proper to the Pastor, for want of Authority. So a School-master cannot do that which is proper to a Patient; nor the Master of a Family that which is proper to the Magistrate (as to punish with death, *&c.*)

IV. We have not power to do that which a Superior power forbiddeth us (unless it be that which God indispenably commandeth us.) The Wife may not correct a Child or Servant, or turn him away, when the Husband forbiddeth it. Nor the Master of a Family so punish a Sin, as the King and Laws forbid on the account of the publick interest.

V. We have not *Power* to do that for the cure of sin, which is like to do more hurt than good; yea, perhaps to prove a pernicious mischief. If my correcting a Servant, would make him kill me, or set my house on fire, I may not do it. If my sharp reproof is like to do more hurt, or less good than milder dealing; If I have reason to believe that correction will make a Servant worse, I am not to use it; because we have our power to edification, and not to destruction. God hath not tied us just to speak such and such words, or to use this or that correction, but to use reproofs and corrections only in that time, measure and manner as true reason telleth us, is likest to attain their end. To do it, if it would do never so much hurt with a *fiat Justitia etsi pereat Mundus*, is to be Righteous overmuch.

Yea, great and heinous sins may be endured in Families sometimes, to avoid a greater hurt, and because there is no other means to cure them. For instance, A Wife may be guilty of notorious Pride, and of malignant deriding the exercises of Religion, and of railing, lying, slandering, back-biting, covetousness, swearing, cursing *&c.* and the Husband be necessitated to bear it; not so far as not to reprove it, but so far as not to correct her, much less cure her; Divines use to say, that it is unlawful for a man to beat his Wife: But the reason is not, that he wanteth Authority to do it; but, 1. Because he is by his relation oblig'd to a Life of Love with her; and therefore must so rule, as tendeth not to destroy Love: And 2. Because it may often do otherwise more hurt to her self and the Family, than good. It may make her furious and desperate, and make her contemptible in the Family, and diminish the reverence of inferiors both to Wife and Husband, for living so uncomely a life.

Quest. *But is there any case in which a man may silently bear the sins of a Wife, or other inferior without reproof, or urging them to amend?*

Answ. Yes: In case, 1. That reproof hath been tried to the utmost: 2. And it is most evident by full experience, that it is like to do a great deal more hurt than good.

The Rule given by Christ, extendeth as well to Families, as to others; not to cast Pearls before Swine, nor to give that which is holy to Dogs: Because it is more to the discomposure of a Mans own peace, to have a *Wife turn again, and all to rend him*, than a Stranger. As the Church may cease admonishing a Sinner after a certain time of obstinacy; when experience hath ended their present hopes of bringing the Person to Repentance, and thereupon may excommunicate him: so a Husband may be brought to the same despair with a Wife, and may be disobliged from ordinary reproof, tho' the nearness of the Relation forbid him to eject her. And in such a case where the *Family* and *Neighbourhood* knoweth the intractableness and obstinacy of the Wife, it is no scandal, nor sign of approbation or neglect of duty, for a man to be silent at her sin; because they look upon her as at present incorrigible by that means: And it is the sharpest Reproof to such a one, to be *unreproved*, and to be let alone in her sin; as it is Gods greatest judgment on a sinner, to leave him to himself, and say, *be filthy still.*

And there are some Women whose *Phantasies* and *Passions* are naturally so strong, as that it seemeth to me that in many cases they have not so much as *Natural Free-will* or power to restrain them: But if in all other cases they acted as in some, I should take them for meer Bruites, that had no true reason: They seem naturally *necessitated* to do as they do. I have known the long profession of piety, which in other respects hath seemed sincere, to consist in a Wife, with such unmastered furious passion, that she could not before Strangers forbear throwing what was in her Hand in her Husbands Face, or thrusting the burning Candle into his Face; and slandering him of the filthiest Sins; and when the passion was over, confess all to be false, and her rage to be the reason of her Speech and Actions: And the man tho' a Minister, of more than ordinary wit and strength, yet fain to endure all without returns of violence till her death. They that never knew such a case by trial, can tell how all might be cured easily; but so cannot they that are put upon the Cure.

And there are some other Women of the same uncurable strength of *Imagination* and *Passion*, who in other respects are very pious and prudent too, and too wise and conscionable to wrong their Husbands with their hands or tongues, who yet are utterly unable to forbear an injury of the highest nature to themselves; but are so utterly impatient of being crossed of their *wills*, that it would in all likelihood cast them into Melancholy or Madness, or some mortal sickness: And no *reason* signifieth any thing to abate such passions. In case of Pride, or some sinful custome, they are not able to bear reproof, and to be hindered in the sin, without apparent danger of distraction or death. I suppose these cases are but *few*; but what to do in such cases when they come, is the present question.

Nay, the Question is yet harder, *Whether to avoid such inconvenience, one may contribute towards anothers sin, by affording them the means of committing it?*

Answ. 1. No man may contribute to sin as sin, formally considered. 2. No man may contribute to anothers sin, for sinful ends, nor in a manner forbidden and sinful in himself. 3. No man may contribute to anothers sin, when he is not naturally or morally necessitated to it, but might forbear it.

But as it is consistent with the holiness of God to contribute those *Natural and Providential Mercies*, which he knoweth men will abuse to sin, so is it in some Cases with us his Creatures to one another. God giveth all Men their Lives and Time, their Reason and Free-will, which he knoweth they will abuse to Sin: He giveth them that Meat, and Drink, and Riches, and Health, and vigour of Senses, which are the usual means of the Sin and undoing of the World.

Object. *But God is not under any Law or obligation as we are.*

Answ. His own perfection is above all Law, and will not consist with a consent or acting of any thing that is contrary to holiness and perfection. But this I confess, that many things are contrary to the *order* and *duty* of the Creature, which are not contrary to the place and perfection of the Creator.

1. When man doth generate man, he knowingly contributeth to a sinful nature and life; For he knoweth that it is unavoidable, and that which is born of the flesh is flesh. And yet he sinneth not by so doing, because he is not bound to prevent sin by the forbearance of Generation.

Joh. 3. 6. Eph. 2. 2, 3.

2. When one advanceth another to the Office of Magistracy, Ministry, &c. knowing that he will sin in it, he contributeth accidentally to his sin; but so as he is not culpable for so doing.

3. A Physician hath to do with a froward and intemperate Patient, who will please his Appetite, or else if he be denied his passion, will increase his disease and kill him. In this case he may lawfully say, Let him take a little rather than kill him; though by so doing he contribute to his sin. Because it is but a *not-hindering* that which he cannot hinder without a greater evil. The Sin is only his that *chooseth* it.

And it is specially to be noted, that that which Physically is a *positive act and contributing* to *the Matter* of the sin, yet Morally is but a *not-hindring the sin by such a withholding* of *materials as we are not obliged to withhold* (which is the case also of Gods contributing to the matter of sin.) If the Physician in such a case, or the Parent of a sick and froward Child, do actually give them that which they sin in desiring, that *Giving* is indeed such a furthering of the sin as cannot be lawfully forborn, lest we do hurt, and therefore is morally but a *not hindring it*, when we *cannot hinder it*.

4. If a man have a Wife so proud that she will go mad, or disturb him and his Family by rage, if her Pride be not gratified by some sinful Fashions, Curiosities or Excesses, if he give her *Money* or *Materials* to do it with, to prevent her distraction, it is but like the foresaid case of the Physician or Parents of a sick Child.

In these cases I will give you a rule to walk by for your selves, and a caution how to judge of others.

1. Be sure that you leave nothing undone that you can lawfully do, for the cure and prevention of others sins; And that it be not for want of zeal against sin, thro' indifference or slothfulness, that you forbear to hinder it, but meerly thro' disability. 2. See that in comparing the evil that is like to follow the Impedition, you do not mistake, but be sure that it be indeed a greater evil which you avoid by not hindering that particular Sin. 3. See therefore that your own carnal interest weigh not with you more than there is cause; and that you account not meer fleshly suffering a greater evil than sin. 4. But yet that dishonour which may be cast upon Religion and the good of Souls which may be hindered by a bodily suffering, may come into the comparison. 5. And your own *Duties* to *Mens Bodies* (as to save mens lives or healths or peace) is to be numbred with spiritual things, and the Materials of a sin may in some cases be administred for the discharge of such a duty. If you knew a man would die if you give him not *hot water*, and he will be *drunk* if you do give it him; In this case you do but your duty, and he commits the sin: You do that which is good, and are not bound to forbear it, because he will turn it to sin, unless you see that the hurt by that sin is like to be so great (besides the sin it self) as to discharge you from the duty of *doing good*.

2. As to others, 1. Put them on to their duty and spare not. 2. But censure them not for the Sins of their Families, till you are acquainted with all the case. It's usual with rash and carnal censurers, to cry out of some godly Ministers or Gentlemen, that their Wives are as proud, and their Children and Servants as bad as others. But are you sure that it is in their power to remedy it? Malice and rashness judge at a distance of things which men understand not, and sin in speaking against sin.

Quest. 2. *IF a Gentleman*, e. g. *of* 500. *or* 1000. *or* 2000. *or* 3000. l. per Annum, *could spare honestly half his yearly rents, for his Children and for charitable uses, and his Wife be so proud and prodigal that she will wast it all in house-keeping and excesses, and will rage, be unquiet or go mad, if she be hindered, what is a mans duty in such a case?*

Answ. It is but an instance of the fore-mentioned case, and must thence be answered. 1. It is supposed that she is uncurable by all wise and rational means of perswasion. 2. He is wisely to compare the greatness of the evil that will come by *crossing her*, with the good that may come by the improvement of his Estate, and the forbearance of those excesses. If her Rage or distraction or unquietness were like by any Accident to do more hurt than his Estate may do good, he might take himself disabled from hindering the Sin; And though he give her the Money which she misspendeth, it is not sinning, but only not hindering Sin when he is unable. 3. Ordinarily some small or tolerable degree of sinful waste and excess may be tolerated to avoid such mischiefs as would follow; but not too much. And though no just measure can be assigned, at what rate a Man may lawfully purchase his own Peace, and consequently his Liberty to Serve God, or at what Rate he may save his Wife from Madness, or some mortal Mischiefs of her Discontent, yet the Case must be resolved by such Considerations; And a prudent Man, that knoweth what is like to be the consequent on both sides, may and must accordingly determine it. 4. But ordinarily the Life, Health or Preservation of so proud, luxurious, and passionate a Woman, is not worth the saving at so dear a rate, as the wasting of a considerable Estate, which might be used to Relieve a multitude of the Poor, and perhaps to save the Lives of many that are worthier to Live. And, 1. A Mans duty to Relieve the Poor and Provide for his Family is so great. 2. And the Account that all men must give of the use of their Talents is so strict, that it must be a great Reason indeed, that must Allow him to give way to very great wastfulness. And unless there be somewhat extraordinary in the case, it were better deal with such a Woman as a *Bedlam*, and if she will be mad, to use her as the mad are used, than for a Steward of God to suffer the Devil to be served with his Masters goods.

Lastly, I must charge the Reader to Remember, that both these cases are very rare; and it is but few Women that are so liable to so great mischiefs, which may not be prevented at cheaper rates. And therefore that the Indulgence given in these decisions, is nothing to the greater part of men, nor is to be extended to ordinary Cases. But commonly men every where sin by omission of a stricter Government

vernment of their Families, and by *Eli*'s ſinful indulgence and remiſneſs: And tho' a Wife muſt be Governed as a Wife, and a Child as a Child, yet all muſt be Governed as well as Servants. And tho' it may be truly ſaid, that a man cannot hinder that Sin, which he cannot hinder but by Sin, or by contributing to a greater hurt, yet it is to be concluded, that every man is bound to hinder Sin whenever he is able lawfully to hinder it.

And by the ſame meaſures Tolerations, or not-hindring Errors and Sins about Religion in Church and Common-wealth is to be judged of: None muſt *commit* them or *approve* them; nor *forbear any duty of their own* to cure them: But that is *not a Duty* which is deſtructive, which would be a duty when it were a means of edifying.

CHAP. X.

The DUTIES of PARENTS for their CHILDREN.

OF how great importance the wiſe and holy Education of Children is, to the ſaving of their Souls, and the comfort of their Parents, and the good of Church and State, and the Happineſs of the World, I have partly told you before; but no man is able fully to expreſs: And how great that calamity is which the World is faln into thro' the neglect of that Duty no heart can conceive; But they that think what a caſe the Heathen, Infidel, and ungodly Nations are in, and how rare true Piety is grown, and how many millions muſt lye in Hell for ever, will know ſo much of this inhumane negligence, as to abhor it.

Dir. 1. See my Treatiſe for Infant-Baptiſm.

§. 1. Direct. 1. *Underſtand and lament the corrupted and miſerable ſtate of your Children, which they have deriv'd from you, and thankfully accept the offers of a Saviour for your ſelves and them, and abſolutely reſign, and dedicate them to God in Chriſt in the ſacred Covenant, and ſolemnize this Dedication and Covenant by their Baptiſm: And to this end underſtand the Command of God for entring your Children ſolemnly into Covenant with him, and the Covenant-mercies belonging to them thereupon.* Rom. 5. 12, 16, 17, 18. Eph. 1, 3. Gen. 17. 4, 13, 14. Deut. 29. 10, 11, 12. Rom. 11. 17, 20. Joh. 3. 3, 5. Mat. 19. 13, 14.

You cannot ſincerely *dedicate you ſelves* to God, but you muſt *dedicate* to him all that is yours, and in your power; and therefore your Children as far as they are in your power: And as Nature hath taught you your Power and your Duty to enter them in their infancy into any Covenant with man, which is certainly for their good (and if they refuſe the conditions when they come to age, they forfeit the benefit;) ſo *nature* teacheth you much more to oblige them to God for their far greater good; in caſe he will admit them into Covenant with him; And that he *will admit them into his Covenant*, (and that *you ought to enter them into it*) is paſt doubt, in the evidence which the Scripture giveth us, that from *Abraham's* time till Chriſt it was ſo with all the Children of his people: Nay no man can prove that before *Abrahams* Time or ſince God had ever a Church on Earth, of which the Infants of his Servants (if they had any) were not Members dedicated in Covenant to God, till of late times that a few begin to ſcruple the lawfulneſs of this. As it is a comfort to you, if the King would beſtow upon your *Infant Children*, (who were tainted by their Fathers treaſon) not only a full diſcharge from the blot of the Offence, but alſo the Titles and Eſtates of Lords tho' they underſtand none of this till they come to age; ſo is it much more matter of comfort to you, on their behalf, that God in Chriſt will pardon their Original Sin, and take them as his Children, and give them title to everlaſting life; which are the Mercies of his Covenant.

§. 2. Direct. 2. *As ſoon as they are capable, teach them what a Covenant they are in, and what are the Benefits, and what the Conditions, that their Souls may gladly conſent to it when they underſtand it; and you may bring them ſeriouſly to renew their Conant with God in their own perſons.* But the whole order of *Teaching* both *Children* and *Servants*, I ſhall give you after by it ſelf; and therefore ſhall here paſs by all that, except that which is to be done more by your familiar converſe, than by more ſolemn teaching. *Dir.* 2.

§. 3. Direct. 3. *Train them up in exact obedience to your ſelves, and break them of their own wills.* To that end, ſuffer them not to carry themſelves unreverently or contemptuouſly towards you; but to keep their diſtance. For too much *Familiarity* breedeth contempt, and emboldneth to diſobedience. The common courſe of Parents is to *pleaſe* their Children ſo long, by letting them have what they crave, and what *they will*, till their *wills* are ſo uſed to be *fulfilled*, that they cannot endure to have them *denied*; and ſo can endure no Government, becauſe they endure no croſſing of their *wills*. To be *Obedient*, is to renounce their *own wills* and be ruled by their Parents or Governours *wills*: To uſe them therefore to have *their own wills*, is to teach them diſobedience, and harden and uſe them to a kind of impoſſibility of *obeying*. Tell them oft familiarity and lovingly of the excellency of obedience, and how it pleaſeth God, and what need they have of Government, and how unfit they are to govern themſelves; and how dangerous it is to Children to have their own wills: Speak often with great diſgrace of *ſelf-willedneſs*, and ſtubbornneſs, and tell others in their hearing what hath befallen *ſelf-willed* Children. *Dir.* 3.

§. 4. Direct 4. *Make them neither too bold with you, nor too ſtrange or fearful: And govern them not as Servants, but as Children, making them perceive that you dearly love them, and that all your Commands, Reſtraints and Corrections are for their good, and not meerly becauſe you will have it ſo.* They muſt be rul'd as Rational Creatures, that Love themſelves, and thoſe that Love them. If they perceive that you dearly love them, they will obey you the more *willingly*, and the eaſier be brought to Repent of their diſobedience, and they will as well obey you in *Heart* as in outward Actions, and behind your Back as before your Face: And the *Love of you* (which muſt be cauſed by your *Love to them*) muſt be one of the chiefeſt means to bring them to the Love of all that *good* which you commend to them; and ſo to form their *wills* ſincerely to the Will of God, and make them holy. For if you are too ſtrange to them and too terrible, they will *fear* you only, and not much love you; And then they will love no Books, no practices, that you commend to them; but like Hypocrites they will ſeek to pleaſe you to your Face, and care not what they are in ſecret and behind your backs: Nay it will tempt them to loath your Government, and all that good which you perſwade them to, and make them like birds in a Cage, that watch for an opportunity to get away and get their liberty. They will be the more in the company of Servants and idle Children, becauſe your terrour and ſtrangeneſs maketh them take no delight in yours. And *Fear* will make them Lyars, as oft as a Lye ſeemeth neceſſary to their eſcape. Parents that *ſhew much love* to their Children, may ſafely ſhew Severity when they Commit a Fault. For then they will ſee, that it is their Fault only that diſpleaſeth you, and not their Perſons; and your Love reconcileth them to you when they are corrected; when *leſs correction* from Parents that are alway ſtrange or angry, and ſhew no tender love to their Children, will alienate them, and do no good. Too much *boldneſs* of Children leadeth them

them before you are aware, to contempt of Parents and all disobedience; And too much *fear* and *strangeness* depriveth them of most of the benefits of your care and government: But *tender love*, with severity only when they do amiss, and this at a reverend convenient distance, is the only way to do them good.

Dir. 5. §. 5 Direct. 5 *Labour much to possess their hearts with the Fear of God, and a reverence of the Holy Scriptures; and then whatsoever Duty you command them, or whatsoever sin you forbid them, shew them some plain and urgent Texts of Scripture for it; and cause them to learn them and oft repeat them; that so they may find reason and Divine authority in your commands:* Till their Obedience begin to be *Rational* and *Divine*, it will be but formal and hypocritical. It is Conscience that must watch them in private, when you see them not; And Conscience is *Gods officer* and not *yours*; and will say nothing to them, till it speak in the name of God. This is the way to bring the *Heart* it self into subjection; and also to reconcile them to all your commands, when they see that they are first the commands of God: (of which more anon.)

Dir. 6. §. 6. Direct. 6. *In all your Speeches of God and of Jesus Christ, and of the Holy Scripture, or the Life to come, or of any holy duty, speak always with gravity, seriousness and reverence, as of the most great and dreadful and most sacred things:* For before Children come to have any distinct understanding of particulars, it is a hopeful beginning to have their hearts possest with a general reverence and high esteem of holy matters: For that will continually awe their Consciences, and help their judgments, and settle them against prejudice and prophane contempt, and be as a seed of holiness in them. For *the fear of God is the beginning of wisdom*, Psal. 111. 10. Prov. 9. 10. & 1. 7. And the very manner of the Parents Speech and Carriage, expressing great reverence to the things of God, hath a very great power to leave the like Impression on a Child: Most Children of Godly Parents that ever came to good, I am perswaded, can tell you this by experience (if their Parents did their duty in this point;) that the first good that ever they felt upon their hearts, was a reverence to holy things, which the Speech and Carriage of their Parents taught them.

Dir. 7. Isa. 3. 7, 8, 9, 11 Psal. 15. 4. Psal. 101. Psal. 119. 2, 3, 4. §. 7. Direct. 7. *Speak always before them with great Honour and Praise of Holy Ministers and People, and with dispraise and loathing of every sin, and of ungodly men.* For this also is a thing that Children will quickly and easily receive from their Parents: Before they can understand particular doctrines, they can learn in general what kind of *persons* are most happy or most miserable, and they are very apt to receive such a liking or disliking from their Parents judgment, which hath a great hand in all the following good or evil of their lives. If you possess them with good and honourable thoughts of them that fear God, they will ever after be enclined to think well of them, and to dislike those that speak evil of them, and to hear such Preachers, and to wish themselves such Christians; so that in *this* and the *foregoing point*, it is that the first stirrings of grace in Children are ordinarily felt. And therefore on the other side, it is a most pernicious thing to Children, when they hear their Parents speak contemptuously or lightly of holy Things and Persons, and irreverently talk of God and Scripture, and the Life to come, or speak dispraisingly or scornfully of Godly Ministers, or people, or make a jest of the particular Duties of a religious life: These Children are like to receive that prejudice or prophane contempt into their hearts betimes, which may bolt the doors against the love of God and Holiness, and make their salvation a work of much greater difficulty, and much smaller hope. And therefore still I say, that wicked Parents are the most notable servants of the Devil in all the World, and the bloodiest Enemies to their Childrens Souls. More Souls are damned by ungodly Parents (and next them by ungodly Ministers and Magistrates) than by any instruments in the World besides. And hence it is also, that whole Nations are so generally carried away with Enmity against the ways of God: The Heathen Nations against the true God, and the Infidel Nations against Christ, and the Papist Nations against Reformation and Spiritual Worshippers: Because the Parents speak evil to the Children of all that they themselves dislike; and so possess them with the same dislike from generation to generation, *Wo to them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter*, Isa. 5. 20.

Dir. 8. §. 8. Direct. 8. *Let it be the principal part of your Care and Labour in all their education, to make Holiness appear to them the most necessary, honourable, gainful, pleasant, delightful, amiable state of life; and to keep them from apprehending it either as needless, dishonourable, hurtful or uncomfortable.* Especially draw them to the *Love* of it, by representing it as lovely. And therefore begin with that which is *easiest* and most *grateful* to them (as the History of the Scripture, and the lives of the Martyrs, and other good Men, and some short familiar Lessons.) For though in restraining them *from sin*, you must go to the highest step at first, and not think to draw them from it by allowing them the *least degree* (for every degree disposeth to more, and none is to be allowed, and a general Reformation is the easiest as well as absolutely necessary.) Yet in putting them upon the practice of *Religious Duties*, you must carry them on by degrees, and put them at first upon no more than they can bear; either upon the learning of Doctrines too high and spiritual for them, or upon such duty for quality or quantity as is over-burdensome to them. For if you once turn their hearts against Religion, and make it seem a slavery and a tedious life to them, you take the course to harden them against it. And therefore all Children must not be used alike; as all stomachs must not be forced to eat alike. If you force some to take so much as to become a surfeit, they will loath that sort of meat as long as they live. I know that *nature it self, as corrupt*, hath already an *enmity* to Holiness, and I know that this enmity is not to be indulged in Children, at all; but withal I know that mis-representations of Religion, and imprudent Education is the way *to increase it*, and that the enmity being in the heart, it is the change of the Mind and Love that is the overcoming of it, and not any such constraint as tendeth not to reconcile the mind by Love. The whole skill of Parents for the *holy education* of their Children, doth consist in this, to make them *conceive* of *Holiness* as the most *amiable* and *desirable* life; which is by representing it to them in Words and Practice not only as most *necessary*, but also as most *profitable*, *honourable*, and *delightful*. Prov. 3. 17. *Her ways are ways of pleasantness, and all her paths are peace*, &c.

Dir. 9. §. 9. Direct. 9. *Speak often to them of the bruitish baseness, and sinfulness of flesh pleasing sensuality, and of the greater excellency of the Pleasures of the mind; which consist in wisdom, and in doing good.* For your chiefest care must be to save them from *flesh pleasing*; which is not only in general the Sum of all iniquity whatsoever, but that which in special Children are most prone to. For their *flesh* and *sense* is as quick as others; and they want not only *faith*, but *clear Reason* to resist it: And so (besides their natural pravity) the *custom* of *obeying sense* (which

which is in ſtrength) without Reaſon (which is in infancy and almoſt uſeleſs) doth much increaſe this pernicious ſin. And therefore ſtill labour to imprint in their minds an odious conceit of a fleſh-pleaſing life; ſpeak bitterly to them againſt gluttony, and drunkenneſs, and exceſs of ſport; and let them often hear or read the Parable of the *Glutton* and *Lazarus* in the Sixteenth of *Luke*. And let them learn without Book, *Rom.* 8. 1, 5, 6, 7, 8, 9, 13. and *Rom.* 13. 13, 14. and oft repeat them.

Dir. 10. §. 10. Direct. 10. *To this end, and alſo for the health of their bodies, keep a ſtrict guard upon their appetites (which they are not able to guard themſelves:) Keep them as exactly as you can to the rules of Reaſon, both in the quantity and quality of their food.* Yet tell them the *Reaſon* of your reſtraint, or elſe they will ſecretly ſtrive the more to break their bounds. Moſt Parents that ever I knew, or had any good account of in that point, are guilty of the great hurt and danger of their Childrens *health* and *ſouls*, by *pleaſing* and *glutting them with* meat and drink. If I ſhould call them *Devils* and *Murderers* to their own Children, they would think I ſpeak too harſhly; but I would not have them give ſo great occaſion for it, as by *deſtroying* (as far as lieth in them) the *ſouls* and *bodies* of their Children. They deſtroy their Souls by accuſtoming them to *gluttony*, and to be ruled by their *appetites*; which all the teaching in the World will hardly ever after overcome, without the ſpecial Grace of God. What is all the *vice* and *villany* in the World, but the *pleaſing* of the *deſires* of the *fleſh*? And when they are *habituated* to this, they are *rooted* in their *ſin* and *miſery*. And they deſtroy their *Bodies*, by ſuffering them to pleaſe their *Appetites*, with raw fruits and other hurtful things; but eſpecially by drowning and overwhelming *Nature* by exceſs. And all this is through that *beaſtly ignorance* joyned with *ſelf-conceitedneſs*, which maketh them alſo overthrow themſelves. They think that their *appetite* is the meaſure of their *eating* and *drinking*, and that if they drink but when they are *thirſty* (as ſome Drunkards are continually) and *eat* but when they are hungry, it is no *exceſs*: And becauſe they are not preſently ſick, or vomit it not up again, the Beaſts think it doth them no harm but good. You ſhall hear them like mad people ſay, [*I warrant them, it will do them no harm to eat and drink when they have liſt, it will make them ſtrong and healthful: I ſee not that thoſe that are dieted ſo ſtrictly are any healthfuller than others.*] When as all this while they are burdening *Nature*, and deſtroying *digeſtion*, and vitiating all the *humors* of the *Body*, and turning them into a dunghil of flegm and filth; which is the fewel that breedeth and feedeth almoſt all the *diſeaſes* that after ſeize upon them while they live; and uſually bringeth them to an untimely end, (as I have fullier opened before, *Tom.* 1. in the *Directions* againſt (*Gluttony.*) If therefore you love either the *Souls* or *Bodies* of your Children, *uſe them to temperance* from their infancy, and let not their *appetites* or *craving wills*, but your own reaſon be the *chuſer* and the *meaſure* of their diet. Uſe them to eat ſparingly, and (ſo it *moderately* pleaſe their *Appetite*, or be not ſuch as nature loatheth) let it be rather the *courſer* than the *finer* ſort of diet; ſee it meaſured to them your ſelves, and ſuffer no Servant to give them more; nor to let them eat or drink between meals and out of ſeaſon: And ſo you will help to overcome their ſenſual inclinations, and give *Reaſon* the maſtery of their lives; and you will under God, do as much as any one thing can do to help them to a healthful temper of Body, which will be a very great mercy to them, and fit them for their Duty, all their lives.

Dir. 11. §. 11. Direct 11. *For Sports and Recreations let them be ſuch, and ſo much, as may be needful to their health and chearfulneſs; but not ſo much as may carry away their minds from better things, and draw them from their Books, or other Duties; nor ſuch as may tempt them to gaming or covetouſneſs.* Children muſt have *convenient ſport* for the health of the *body*, and *alacrity* of the *mind*: Such as well exerciſeth their *bodies* is beſt, and not ſuch as little ſtirreth them: *Cards* and *Dice*, and ſuch idle ſports are every way moſt unfit, as tending to hurt both *body* and *mind*. Their time alſo muſt be limited them, that their *play* may not be their *work*: As ſoon as ever they have the uſe of any *reaſon* and *ſpeech*, they ſhould be taught ſome better things, and not left till they are five or ſix years of age to do nothing, but get a cuſtom of waſting all their time in play. Children are very early capable of learning ſomething which may prepare them for more.

Dir. 12. §. 12. Direct. 12. *Uſe all your wiſdom and Diligence to root out the ſin of Pride. And to that end, do not (as is uſual with fooliſh Parents,) that pleaſe them with making them fine, and then by telling them how fine they are; but uſe to commend humility and plainneſs to them, and ſpeak diſgracefully of Pride and Fineneſs to breed an averſneſs to it in their minds.* Cauſe them to learn ſuch Texts of Scripture as ſpeak of Gods abhorring and reſiſting the proud, and of his loving and honouring the humble: When they ſee other Children that are finely cloathed, ſpeak of it to them as their *ſhame*, that they may not deſire to be like them. Speak againſt boaſting, and every other way of Pride, which they are liable to. And yet give them the *praiſe* of all that is well; for that is but their due incouragement.

Dir. 13. §. 13. Direct. 13. *Speak to them diſgracefully of the gallantry, and pomp, and riches of the World, and of the ſin of Selfiſhneſs and Covetouſneſs; and diligently watch againſt it, and all that may tempt them to it.* When they ſee great houſes, and attendance and gallantry, tell them that theſe are the Devils baits, to tice poor ſinners to love this World, that they may looſe their ſouls, and the World to come. Tell them how much Heaven excelleth all this; and that the lovers of the World muſt never come thither, but the humble and meek and poor in ſpirit. Tell them of the *rich Glutton* in *Luk.* 16. that was thus cloathed in purple, and ſilk, and fared deliciouſly every day; but when he came to Hell, could not get a drop of Water to cool his Tongue, when *Lazarus* was in the Joys of Paradice. Do not as the wicked, that entice their Children to Worldlineſs and Covetouſneſs, by giving them Money, and letting them game and play for Money, and promiſing them to make them fine or rich, and ſpeaking highly of all that are rich and great in the World; but tell them how much happier a poor believer is; and withdraw all that may tempt their minds to covetouſneſs. Teach them how good it is to love their Brethren as themſelves, and to give them part of what they have, and praiſe them for it: and diſpraiſe them when they are greedy to keep or heap up all to themſelves. And all will be little enough to cure this pernicious ſin. Teach them ſuch Texts as Pſal. 10. 3. *They bleſs the covetous whom the Lord abhorreth.*

Dir. 14. § 14. Direct. 14. *Narrowly watch their tongues, eſpecially againſt lying, railing, ribbald talk, and taking the Name of God in vain.* And pardon them many lighter faults about common matters, ſooner than one ſuch ſin againſt God. Tell them of the odiouſneſs of all theſe ſins, and teach them ſuch Texts as moſt expreſly condemn them; and never paſs it by or make light of it, when you find them guilty.

Dir. 15. §. 15. Direct. 15. *Keep them as much as may be from ill Company, eſpecially of ungodly play-fellows.* It is one of the greateſt dangers for the undoing of Children in the World, eſpecially when they are

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ſent to common Schools: For there is ſcarce any of thoſe Schools ſo good, but hath many rude and ungodly ill-taught Children in it; that will ſpeak prophanely, and filthily, and make their ribbald and railing Speeches a matter of boaſting; beſides fighting, andgaming, and ſcorning, and neglecting their Leſſons; and they will make a ſcorn of him that will not do as they, if not Beat and Abuſe him. And there is ſuch Tinder in *nature* for theſe Sparks to catch upon, that there are very few Children, but when they hear others take Gods name in vain, or ſing wanton Songs, or talk filthy Words, or call one another by reproachful Names, do quickly imitate them: And when you have watched over them at home as narrowly as you can, they are infected abroad with ſuch beaſtly vices,as they are hardly ever after cured of. Therefore let thoſe that are able, either educate their Children moſt at home, or in private and well ordered Schools; and thoſe that cannot do ſo, muſt be the more exceeding watchful over them, and charge them to aſſociate with the beſt; and Speak them of the odiouſneſs of theſe practices, and the wickedneſs of thoſe that uſe them; and Speak very diſgracefully of ſuch ungodly Children: And when all is done, it is a great Mercy of God, if they be not undone by the force of the contagion, notwithſtanding all your Antidotes Thoſe therefore that venture their Children into the rudeſt Schools and company, and after that to *Rome*, and other prophane or Popiſh Countrys, to learn the faſhions and cuſtoms of the World, upon pretence, that elſe they will be ignorant of the courſe of the World, and ill-bred, and not like others of their rank, may think of themſelves, and their own reaſonings as well as they pleaſe: For my part,I had rather make a *Chimny-Sweeper* of my Son (if I had any) than bh guilty of doing *ſo much*, to Sell or betray him to the Devil.

Queſt. *But is it not lawful for a Man to Send his Son to Travel?*

Anſw. Yes, in theſe Caſes. 1. In caſe he be a ripe confirmed Chriſtian, that is, not in danger of being perverted, but able to Reſiſt the Enemies of the Truth, and to Preach the Goſpel, or do good to others; and withal have ſufficient buſineſs to invite him. 2. Or if he go in the Company of wiſe and godly perſons, and ſuch be his Companions, and the probability of his gain be greater than the loſs and Danger. 3. Or if he go only into Religious Countrys, among more wiſe and learned Men, than he converſeth with at home, and have ſufficieut Motives for his courſe. But to ſend young, raw, unſettled perſons, among Papiſts, and prophane licentious People (tho' perhaps ſome ſober perſon be in Company with them,) and this only to ſee the Countrys and Faſhions of the World, is an action unbeſeeming any Chriſtian, that knoweth the pravity of humane nature, and the mutability of young unfurniſhed heads, and the ſubtilty of Deceivers, and the contagiouſneſs of ſin and error, and the worth of a Soul, and will not do as ſome Conjurers or Witches, even ſell a Soul to the Devil,on condition he may ſee and know the Faſhions of the World; (which alaſs, I can quickly know enough of, to grieve my heart, without travelling ſo far to ſee them.) If another Country have more of Chriſt, and be nearer Heaven, the invitation is great: but if it have more of Sin and Hell, I had rather know Hell, and the Suburbs of it too, by the Map of the Word of God, than by going thither. And if ſuch Children return not the confirm'd Children of the Devil, and prove not the calamity of their Country and Church, let them thank *ſpecial Grace*, and not their Parents, or themſelves. They overvalue that vanity which they call *Breeding*, who will hazard the *Subſtance* (even Heavenly Wiſdom, Holineſs, and Salvation) to go ſo far for ſo vain a ſhadow.

§. 16. Direct. 16. *Teach your Children to know the pretiouſneſs of Time, and ſuffer them not to miſpend an hour.* Be often ſpeaking to them how pretious a thing *Time* is, and how ſhort Mans life is, and how great his work, and how our endleſs life of Joy or Miſery dependeth on this little *Time:* Speak odiouſly to them of the Sin of thoſe that *play* and *idle* away their Time: And keep account of all their Hours, and ſuffer them not to loſe any by exceſs of ſleep, or exceſs of play, or any other way; but ingage them ſtill in ſome Employment that is worth their *Time.* *Dir. 16.*

Train up your Children in a life of diligence and labour, and uſe them not to eaſe and idleneſs when they are young. Our wandring Beggars, and too many of the Gentry utterly undo their Children by this means, eſpecially the Female Sex. They are taught no Calling, nor exerciſed in any employment, but only ſuch as is meet for nothing but Ornament and recreation (at the beſt;) and therefore ſhould have but recreation hours, which is but a ſmall proportion of their time. So that by the ſin of their Parents, they are betimes ingaged in a life of idleneſs, which afterward it is wondrous hard for them to overcome; and they are taught to live, like Swine or Vermine, that live only to live, and do ſmall good in the World by living: To riſe, and dreſs, and adorn themſelves, and take a walk, and ſo to dinner, and thence to Cards or Dice, or chat and idle talk, or ſome play, or viſit, or recreation, and ſo to Supper, and to chat again, and to Bed, is the lamentable life of too many that have great obligations to God, and greater matters to do, if they were acquainted with them. And if they do but interpoſe a few hypocritical heartleſs words of Prayer, they think they have piouſly ſpent the day: Yea, the health of many is utterly ruined, by ſuch idle fleſhly Education. So that diſuſe doth diſable them from any conſiderable motion or exerciſe, which is neceſſary to preſerve their health. It would move ones heart with pity, to ſee how the Houſes of ſome of the higher ſort are like Hoſpitals; and Education hath made, eſpecially the Females like the Lame, or Sick, or bed-rid; ſo that one part of the day that ſhould be ſpent in ſome profitable employment, is ſpent in Bed, and the reſt in doing nothing, or worſe than nothing; and moſt of their life is made miſerable by diſeaſes, ſo that if their legs be but us'd to carry them about, they are preſently out of breath, and are a burden to themſelves, and few of them live out little more than half their days. Whereas, poor Creatures, if their own Parents had not betray'd them into the ſins of *Sodom*,*Pride*, *fulneſs of Bread*,*and abundance of idleneſs*, they might have been in health, and liv'd like honeſt Chriſtian people, and their legs and arms might have ſerved them for *Uſe*, as well as for integrality and Ornament.

It was one of the *Roman* Laws of the Twelve Tables, *Filius arte carens, Patris incuria, eidem vitæ neceſſaria ne præſtato. Alioqui Parentes nutrire cogitor.* A Son that is taught no Trade to live by, ſhall not be bound to keep his Parents in want, but others ſhall. *Ezek.* 16. 49.

§. 17. Direct. 17. *Let neceſſary correction be uſed with diſcretion, according to theſe following Rules.* 1. Let it be not ſo *ſeldom* (if neceſſary) as to leave them *fearleſs*, and ſo make it uneffectual; and let it not be ſo *frequent* as to diſcourage them or breed in them a hatred of their Parents. 2. Let it be different according to the different tempers of your Children: Some are ſo tender and timerous and apt to be diſcouraged, that little or no correction may be beſt; and ſome are ſo hardened and obſtinate, that it muſt be much and ſharp correction that muſt keep them from diſſoluteneſs and contempt. 3. Let it be more for ſin againſt God (as lying, railing, filthy ſpeaking, prophaneneſs, *&c.*) than for faults about your worldly buſineſs. 4. Correct them not in Paſſion, but ſtay till they perceive that you are calmed; for they will think elſe, that your *anger* rather than your *reaſon* is the cauſe. 5. Always ſhew them the tenderneſs of your love, and how unwilling you are *Dir. 17.*

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to correct them, if they could be reformed any easier way; and convince them that you do it for their good. 6. Make them read those Texts of Scripture which condemn their sin, and then those which command you to correct them. As for example, if Lying be their sin, turn them first to Prov. 12. 22. *Lying lips are abomination to the Lord, but they that deal truly are his delight.* And 13. 5. *A righteous man hateth lying.* Joh. 8. 44. *Ye are of your Father the Devil, —when he speaketh a lie, he speaketh of his own; for he is a lier, and the father of it.* Rom. 22. 15. *For without are dogs —and whosoever loveth and maketh a lie.* And next turn him to Prov. 13. 24. *He that spareth his rod, hateth his Son, but he that loveth him, chastneth him betimes.* Prov. 29. 15. *The rod and reproof give wisdom, but a Child left to himself bringeth his mother to shame.* Prov. 22. 15. *Foolishness is bound in the heart of a Child, but the rod of Correction shall drive it far from him.* Prov. 23. 13, 14. *Withhold not correction from the child; for if thou beatest him with the rod, he shall not die: Thou shalt beat him with the rod, and shalt deliver his soul from Hell.* Prov. 19. 18, *Chasten thy Son while there is hope, and let not thy soul spare for his crying.* Ask him whether he would have you by sparing him, to disobey God, and hate him, and destroy his soul. And when his reason is convinced of the reasonableness of correcting him, it will be the more successful.

Dir. 18. §. 18. Direct. 18. *Let your own example teach your Children that holiness, and heavenliness, and blamelessness of tongue and life, which you desire them to learn and practice.* The example of *Parents* is most powerful with children, both for *good* and *evil.* If they see you live in the fear of God, it will do much to perswade them that it is the most necessary and excellent course of life, and that they must do so too: And if they see you live a carnal, voluptuous and ungodly life, and hear you curse, or swear, or talk filthily, or railingly, it will greatly embolden them to imitate you. If you speak never so well to them, they will sooner believe your bad lives, than your good words.

Dir. 19. §. 19. Direct. 19. *Chuse such a Calling and course of life for your Children, as tendeth most to the saving of their souls, and to their publick usefulness for Church or State.* Chuse not a Calling that is most liable to temptations and hinderances to their salvation, tho' it may make them rich: But a Calling which alloweth them some leisure for the remembring the things of everlasting consequence, and fit opportunities to get good, and to do good. If you bind them Apprentices, or Servants, if it be possible, place them with men fearing God; and not with such as will harden them in their sin.

Dir. 20. §. 20. Direct. 20. *When they are marrigeable, and you find it needful, look out such for them as are suitable betimes.* When Parents stay too long, and do not their Duties in this, their Children often chuse for themselves to their own undoing: For they chuse not by judgment, but blind affection.

Dir. 22. §. 21. Having thus told you the Common Duties of *Parents* for their Children, I should next have told you what *specially* belongeth to each Parent; but to avoid prolixity, I shall only desire you to remember especially these two Directions. 1. That the *Mother* who is still present with Children when they are young, be very diligent in teaching them, and minding them of good things. When the Fathers are abroad, the Mothers have more frequent opportunities to instruct them, and be still speaking to them of that which is most necessary, and watching over them. This is the greatest service that most Women can do for God in the World: Many a Church that hath been blessed with a good Minister, may thank the pious Education of Mothers; and many a thousands Souls in Heaven may thank the holy Care and Diligence of Mothers, as the first effectual means. Good Women this way (by the good education of their Children) are ordinarily great Blessings both to Church and State. (And so some understand, 1 *Tim.* 2. 15. by *Child-bearing*, meaning bringing up *Children for God*; but I rather think it is by *Maries bearing Christ*, the promised Seed.)

2. *By all means let Children be taught to read, if you are never so poor, and what ever shift you make*, or else you deprive them of a singular help to their Instruction and Salvation. It is a thousand pities that a Bible should signifie no more than a Chip to a rational Creature, as to their reading it themselves: And that so many excellent Books as be in the World, should be as sealed or insignificant to them.

§. 22. But if God deny you Children, and save you all this care and labour, repine not, but be thankful, believing it is best for you. Remember what a deal of duty, and pains, and hearts grief he hath freed you from, and how few speed well, when Parents have done their best. What a life of misery, Children must here pass through, and how sad the fear of their sin and damnation would have been to you. *Dir.* 21.

CHAP. XI.

The Special Duties of CHILDREN towards their PARENTS.

THough Precepts to Children are not of so much force as to them of riper Age, because of their natural incapacity, and their Childish Passions and Pleasures which bear down their weak degree of *Reason*; yet somewhat is to be said to them, because that measure of *Reason* which they have is to be exercised, and by exercise to be improved: And because even those of riper *years*, while they have *Parents*, must know and do their duty to them; and because God useth to bless even Children as they perform *their duties.*

§. 1. Direct. 1. *Be sure that you dearly love your Parents*: Delight to be in their company; be not like those unnatural Children, that love the Company of their idle play-fellows, better than their Parents, and had rather be abroad about their sports, than in their Parents sight. Remember that you have your *Being* from them, and come out of their Loyns: Remember what Sorrow you have cost them, and what care they are at for your education and provision; and remember how tenderly they have loved you, and what grief it will be to their hearts if you miscarry, and how much your happiness will make them glad: Remember what love you ow them both by *Nature* and in *Justice*, for all their love to you, and all that they have done for you: They take your *Happiness* or *Misery* to be one of the greatest parts of the *Happiness* or *Misery* of their own lives. Deprive them not then of their Happiness, by depriving your selves of your own; Make not their lives miserable, by undoing your selves. Tho' they chide you, and restrain you, and correct you, do not therefore abate your love, to them. For this is their *Duty*, which God requireth of them, and they do it for your good. It is a sign of a wicked child that loveth his Parents the less, because they correct him, and will not let him have his own will. Yea, though your Parents have many *faults themselves*, yet you must love them *as your Parents* still. *Dir.* 1.

§. 2. Direct. 2. *Honour your Parents both in your Thoughts, and Speeches, and Behaviour.* Think not dishonourably or contemptuously of them in your hearts: Speak not dishonorably, rudely, unreverently, or sawcily, either to them or of them. Behave *Dir.* 2.

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not your ſelves rudely and unreverently before them. Yea, though your Parents be never ſo poor in the World, or weak of underſtanding, yea, though they were ungodly, you muſt *honour* them notwithſtanding all this; tho' you cannot honour them as *Rich*, or *Wiſe*, or *Godly*, you muſt honour them as your *Parents*. Remember that the Fifth Commandment hath a ſpecial promiſe of Temporal bleſſing; *Honour thy Father and Mother that thy days may be long in the Land*, &c. And conſequently the Diſhonourers of Parents have a ſpecial Curſe even in this life: And the Juſtice of God is ordinarily ſeen in the execution of it; the diſpiſers and diſhonourers of their Parents ſeldom proſper in the World. There are five ſorts of ſinners that God uſeth to overtake ☞ with vengeance even in this life. 1. Perjured perſons and falſe witneſſes. 2. Murderers. 3. Perſecutors. 4. Sacrilegious perſons. And 5. The Abuſers and diſhonourers of their Parents. Remember the curſe on *Cham Gen.* 9. 22. 25. It is a fearful thing to ſee and hear how ſome ill-bred ungodly Children will talk contemptuouſly and rudely to their Parents, and wrangle and contend with them, and contradict them, and ſpeak to them as if they were their equals: (And its commonly long of the Parents themſelves that breed them to it.) And at laſt they will grow even to abuſe and vilifie them. Read Prov. 30. 17. *The Eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.*

Dir. 3. §. 3. Direct. 3. *Obey your Parents in all things (which God forbiddeth not.)* Remember that as Nature hath made you unfit to govern your ſelves, ſo God in Nature hath mercifully provided Governours for you. Here I ſhall firſt tell you, what *obedience* is, and then tell you why you muſt be thus obedient. I. To obey your Parents is to do that which they command you, and forbear that which they forbid you, becauſe it is their will you ſhould do ſo. You muſt 1. Have in your minds a *deſire to pleaſe them*, and be glad when you can pleaſe them, and ſorry when you offend them; and then 2. You muſt not ſet your wit or your will againſt theirs, but readily obey their commands without unwillingneſs, murmuring, or diſputing: Though you think your own way is beſt, and your own deſires are but reaſonable, yet your own wit and will muſt be ſubjected unto theirs, or elſe how do you obey them? II. And for the Reaſons of your obedience, 1. Conſider it is the Will of God that it ſhould be ſo, and he hath made them as his Officers to govern you; and in diſobeying them, you diſobey him. Read *Eph.* 6. 1, 2, 3. *Children obey your Parents in the Lord; for this is right: Honour thy Father and Mother, (which is the firſt Commandment with promiſe) that it may be well with thee, and thou maiſt live long on the Earth.* Col. 3. 20. *Children obey your parents in all things, for this is well-pleaſing in the Lord.* Prov. 23. 22. *Hearken to thy Father that begat thee, and deſpiſe not thy Mother when ſhe is old.* Prov. 13. 1. *A wiſe Son heareth his Father's inſtruction.* Prov. 1. 8, 9. *My Son, hear the inſtruction of thy Father, and forſake not the Law of thy Mother; for they ſhall be an ornament of grace unto thy head, and chains about thy neck.* 2. Conſider alſo, that your Parents Government is neceſſary to your own good; and it is a Government of *Love*: As your Bodies would have periſhed, if your Parents or ſome others had not taken care for you, when you could not help your ſelves; ſo your minds would be unraught and ignorant, even like to Bruits, if you had not others to teach and govern you. Nature teacheth the Chickens to follow the Hen, and all things when they are young, to be led and guided by their Dams, or elſe what would become of them? 3. Conſider alſo, that they muſt be accountable to God for you; and if they leave you to your ſelves, it may be their deſtruction as well as yours, as the ſad example of *Eli* telleth you. Rebel not therefore againſt thoſe that God by Nature and Scripture hath ſet over you; tho' the Fifth Commandment require obedience to Princes, and Maſters, and Paſtors, and other Superiors, yet it nameth your *Father and Mother only*, becauſe they are the firſt of *all* your Governours, to whom by *Nature* you are moſt obliged.

But perhaps you will ſay, That though little Children muſt be ruled by their Parents, yet you are grown up to riper age, and are wiſe enough to rule your ſelves. I anſwer, God doth not think ſo; or elſe he would not have ſet Governours over you. And are you wiſer than he? It is but few in the World that are wiſe enough to rule themſelves; elſe God would not have ſet Princes, and Magiſtrates, and Paſtors, and Teachers over them, as he hath done. The Servants of the Family are as old as you, and yet are unfit to be Rulers of themſelves. God loveth you better than to leave you Maſterleſs, as knowing that youth is raſh and unexperienced.

Queſt. *But how long are Children under the Command and Government of their Parents?*

Anſw. There are ſeveral Acts and Degrees of Parents Government, according to the ſeveral ends and uſes of it. Some Acts of their Government are but to teach you to go and ſpeak, and ſome to teach you your *labour* and *calling*, and ſome to teach you *good manners*, and the *fear of God*, or the *knowledge of the Scriptures*, and ſome are to ſettle you in ſuch a *courſe of Living*, in which you ſhall need their *nearer over-ſight* no more. When any one of theſe ends are fully attained, and you have all that your Parents Government can help you to, then you are paſt *that part* of their Government. But ſtill you ow them not only *love*, and *honour*, and *reverence*; but *obedience* alſo in all things, in which they are ſtill appointed for your help and guidance: Even when you are married from them, though you have a propriety in your own eſtates, and they have not ſo ſtrict a charge of you as before; yet if they command you your duty to God or them, you are ſtill obliged to obey them.

§. 4 Direct. 4. *Be contented with your Parents* *Dir.* 4. *proviſion for you, and diſpoſal of you.* Do not rebelliouſly murmur againſt them, and complain of their uſage of you; much leſs take any thing againſt their wills. It is the part of a fleſhly Rebel, and not of an obedient Child, to be diſcontent and murmur becauſe they fare not better, or becauſe they are kept from ſports and play, or becauſe they have not better cloaths, or becauſe they have not money allowed them, to ſpend or uſe at their own diſcretion. Are not you under Government? and the Government of Parents, and not of Enemies? Are your luſts and pleaſures fitter to govern you, than your Parents diſcretion? Be thankful for what you have, and remember that you deſerve it not, but have it freely: It is your *Pride* or your fleſhly ſenſuality that maketh you thus to murmur, and not any wiſdom or vertue that is in you. Get down that *Pride* and *fleſhly* mind, and then you will not be ſo eager to have your Wills. What if your Parents did deal too hardly with you, in your *food*, or *rayment*, or *expences*? What harm doth it do you? Nothing but a *ſelfiſh ſenſual* mind would make ſo great a matter of it. Its a hundred times more dangerous to your ſouls and bodies to be bred too high, and fed too full and daintily, than to be bred too low, and fed too hardly. One tendeth to *pride*, and *gluttony*, and *wantonneſs*, and the overthrow of health and life; and the other tendeth to a humble, mortified, ſelf-denying life, and to the health and ſoundneſs of the body. Remember how the Earth opened, and ſwallowed all thoſe rebellious murmurers that grudged againſt *Moſes* and *Aaron*,

Aaron, *Numb.* 16. Read it, and apply it to your caſe. And Remember the ſtory of rebellious *Abſolom*, and the folly of the Prodigal, *Luk.* 15. and deſire not to be at your own diſpoſe; nor be not eager to have the vain deſires of your hearts fulfilled. While you contentedly ſubmit to your Parents, you are in Gods way, and may expect his Bleſſing: But when you will needs be Carvers for your ſelves, you may expect the puniſhment of Rebels.

Dir. 5. §. 5. Direct. 5. *Humble your ſelves and ſubmit to any Labour that your Parents ſhall appoint you to.* Take heed as you love your Souls, leſt either a *proud heart* make you murmur and ſay, This work is too low and baſe a drudgery for me; Or leſt a lazy Mind and Body make you Say, This work is too hard and toilſome for me; Or leſt a fooliſh playful mind do make you weary of your Book or Labour, that you may be at your Sports, and ſay, this is too tedious for me: It is little or no hurt that is like to befal you by you rlabour and diligence; but it is a dangerous thing to get a habit or cuſtom of idleneſs and voluptuouſneſs in your youth.

Dir. 6. §. 6. Direct. 6. *Be willing and thankful to be inſtructed by your Parents, or any of your Teachers, but eſpecially about the fear of God, and the maters of your ſalvation.* Theſe are the matters that you are born and live for; theſe are the things that your Parents have firſt in charge to teach you. Without *knowledge* and *holineſs* all the riches and honours of the World, are nothing worth; and all your pleaſures will but undo you. O what a comfort is it to underſtanding Parents to ſee their Children willing to learn, and to love the Word of God, and lay it up in their hearts, and talk of it, and obey it, and prepare betime for everlaſting life? If ſuch Children die before their Parents, how joyfully may they part with 'em as into the Arms of Chriſt, who hath ſaid, *That of ſuch is the Kingdom of Heaven*, Mat. 19. 14. And if the Parents die firſt, how joyfully may they leave behind them a holy Seed, that is like to ſerve God in their Generation, and to follow them to Heaven, and live with them for ever. But, whether they live or die, what a heart-breaking to the Parents are ungodly Children; that love not the Word and Way of God, and love not to be taught or reſtrained from their own licentious courſes.

Read Mr. *Tho Whites* little Book for little Children. Mar. 9.36. & 10, 14, 16.

Dir. 7. §. 7. Direct. 7. *Patiently Submit to the Correction which your Parents lay upon you.* Conſider, that God hath commanded them to do it, and that to ſave your Souls from Hell; and that they *hate* you, if they Correct you not when there is cauſe, and that they muſt not ſpare for your crying, *Prov.* 13. 24. & 22. 15. & 29. 15. & 23. 13, 14. & 19. 18. It is not their delight, but for your own neceſſity. Avoid the fault, and you may eſcape the correction. How much rather had your Parents ſee you obedient, than hear you cry. It is not long of them, but of your ſelves, that you are corrected. Be angry with your ſelves, and not with them. It is a wicked Child, that inſtead of being better by Correction, will hate his Parents for it, and ſo grow worſe. Correction is a means of Gods appointment; and therefore go to God on your knees in Prayer, and intreat him to bleſs and ſanctifie it to you, that it may do you good.

Dir. 8. §. 8. Direct. 8. *Chuſe not your own Company, but uſe ſuch Company as by your Parents is appointed you.* Bad Company is the firſt undoing of a Child. When for the love of ſport you chuſe ſuch play-fellows, as are idle, and licentious, and diſobedient, and will teach you to curſe, and ſwear, and lye, and talk filthily, and draw you from your Book or Duty; this is the Devils High-way to Hell. Your Parents are fitteſt to chuſe your Company.

Dir. 9. §. 9. Direct. 9. *Chuſe not your own Calling or Trade of life, without the choice or conſent of your Parents.* You may tell them what you are moſt inclined to, but it belongeth more to them than to you to make the choice: And it's your part to bring your Wills to theirs. Unleſs your Parents Chuſe a Calling for you that is *unlawful*; and then you may (with humble ſubmiſſiveneſs) refuſe it. But if it be only inconvenient, you have liberty afterward to change it for a better, if you can, when you are from under their diſpoſe and government.

Dir. 10. §. 10. Direct. 10. *Marry not without your Parents conſent.* Nay, if it may be, let their choice determine firſt of the Perſon, and not your own: Unexperienced Youth doth Chuſe by Fancy and Paſſion, when your experienced Parents will chuſe by judgment. But if they would force you to joyn your ſelves to ſuch as are ungodly, and like to make your lives either ſinful or miſerable, you may humbly refuſe them. But you muſt remain unmarried, while by the uſe of right means you can live in chaſtity, till your Parents are in a better mind. But if indeed you have a flat neceſſity of marrying, and your Parents will conſent to none but one of a falſe Religion, or one that is utterly unfit for you; in ſuch a caſe they forfeit their authority in that point, which is given them for their edification, and not for your deſtruction; and then you ſhould adviſe, with other friends that are more wiſe and faithful: But if you ſuffer your fond affections to contradict your Parents wills, and pretend a neceſſity (that you can't change your affections) as if your folly were uncurable. This is but to enter ſinfully into that ſtate of life, which ſhould have been ſanctified to God, that he might have bleſt it to you.

Dir. 11. §. 11. Direct. 11. *If your Parents be in want, it is your duty to relieve them according to your ability; yea, and wholly to maintain them, if there be need.* For it is not poſſible by all that you can do, that ever you can be on even terms with them; or ever requite them for what you have received of them. It is baſe inhumanity, when Parents come to poverty, for Children to put them off with ſome ſhort allowance, and to make them live almoſt like their Servants, when you have Riches and Plenty for your ſelves. Your Parents ſhould ſtill be maintained by you as your Superiors, and not as inferiors. See that they fare as well as your ſelves; yea, tho' you got not your riches by their means, yet even for your *being*, you are their debtors for more than that.

Dir. 12. §. 12. Direct. 12. *Imitate your Parents in all that is good, both when they are living, and when they are dead.* If they were lovers of God, and of his word and ſervice, and of thoſe that fear him, let their example provoke you, and let the love that you have to them, ingage you in this imitation. *A wicked Child of godly Parents is one of the moſt miſerable wretches in the world.* With what horror do I look on ſuch a perſon? How near is ſuch a wretch to Hell? When Father or Mother were eminent for Godlineſs, and daily inſtructed them in the matters of their ſalvation, and prayed with them, and warned them, and prayed for them, and after all this the Children ſhall prove covetous or drunkards, or whoremongers, or prophane, and Enemies to the Servants of God, and deride or neglect the way of their Religious Parents, it would make one tremble to look ſuch wretches in the face. For tho' yet there is ſome hope of them, alaſs, it is ſo little, that they are next to deſperate; when they are hardned under the moſt excellent means, and the light hath blinded them, and their acquaintance with the ways of God hath but turned their hearts more againſt them, what means is left to do good to ſuch reſiſters of the Grace of God as theſe? The likelieſt is ſome heavy dreadful judgment. O what a woful day will it be to them, when all the prayers, and tears, and teachings, and good examples of their Religious Parents ſhall witneſs againſt them? How will they be confounded before the Lord! And how ſad a thought is it to the

heart of holy diligent Parents, to think that all their Prayers and pains muſt witneſs againſt their graceleſs Children, and ſink them deeper into Hell? And yet alaſs, how many ſuch woful ſpectacles are there before our eyes? and how deeply doth the Church of God, ſuffer by the malice and wickedneſs of the Children of thoſe Parents that taught them better, and walked before them in a holy exemplary life? But if Parents be ignorant, ſuperſtitious, idolatrous, Popiſh or prophane, their Children are forward enough to imitate them. Then they can ſay, *Our Fore-fathers were of this mind; and we hope they are ſaved, and we will rather imitate them, than ſuch innovating reformers as you.* As they ſaid to *Jeremy*, (Chap. 44. 16, 17, 18.) *As for the word that thou haſt ſpoken to us in the Name of the Lord, we will not hearken to thee. But we will—burn Incenſe—to the Queen of Heaven—as we have done we and our Fathers, our Kings, and our Princes, in the Cities of* Judah *and in the ſtreets of* Jeruſalem; *for then we had plenty of victuals, and were well, and ſaw no evil: But ſince we left off to burn Incenſe to the Queen of Heaven,—we have wanted all things, and have been conſumed by the Sword and Famine. Thus they walk after the imagination of their hearts, and after* Baalim (the falſe worſhip) *which their Fathers taught them.* Jer. 9. 14. *And they forget Gods name as their Fathers did forget it.* Jer. 23. 27. *They and their Fathers have tranſgreſſed to this day.* Ezek. 2. 3. Yea, *They harden their necks, and do worſe than their Fathers.* Jer. 7. 26. Thus in error and ſin they can imitate their Fore-fathers, when they ſhould rather remember, 1 *Pet.* 1. 18, 19. That it coſt Chriſt his Blood *to redeem men from their vain converſation received by tradition from their Fathers.* And they ſhould penitently confeſs, as *Dan.* 9. 8. *O Lord to us belongeth confuſion of face, to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee,* v. 16. And as *Pſ.* 106. 6. *We have ſinned with our Fathers,* &c. Saith God. *Jer.* 16. 11, 12, 13. *Behold your Fathers have forſaken me—and have not kept my Law; and ye have done worſe than your Fathers: Therefore I will caſt you out,* &c. Jer. 43. 9. *Have ye forgotten the wickedneſs of your Fathers, and the wickedneſs of the Kings of* Judah, *and your own wickedneſs? They are not humbled even unto this day,* v. 21. Zech. 1. 4. *Be not as your Fathers, to whom the former Prophets have cried, ſaying, turn ye now from your evil ways, but they did not hear.* Mal. 3. 7. *Even from the days of your Fathers ye are gone away from mine Ordinances, and have not kept them. Return unto me, and I will return unto you.* Ezek. 20. 18. *Walk ye not in the ſtatutes of your Fathers.* So v. 27. 30, 36. Follow not your Fathers in their ſin and error, but follow them where they follow Chriſt, 1 *Cor.* 11. 1.

CHAP. XII.

The ſpecial Duties of CHILDREN and YOUTH towards GOD.

THough I put your duty to your Parents firſt, becauſe it is firſt learned, yet your *Duty to God* immediately is your greateſt and moſt neceſſary duty: Learn theſe following Precepts well.

§. 1. Direct. 1. *Learn to underſtand the Covenant and Vow which in your Baptiſm you made with God the Father, the Son, and the Holy Ghoſt, your Creator, Redeemer, and Regenerator: And when you well underſtand it, renew that Covenant with God in your own perſons, and abſolutely deliver up your ſelves to God, as your Creator, Redeemer, and Sanctifier, your Owner, your Ruler, and your Father and Felicity.* Baptiſm is not an idle Ceremony, but the ſolemn entring into Covenant with God, in which you receive the greateſt Mercies, and bind your ſelves to the greateſt duties. It is but the entring into that way which you muſt walk in all your lives, and a vowing that to God which you muſt be ſtill performing. And tho' your Parents had authority to *promiſe* for you, it is you that muſt *perform it*; for it was you that they obliged. If you ask by what authority they obliged you in Covenant to God, I anſwer, by the authority which God hath given them in Nature, and in Scripture; as they oblige you to be Subjects of the King, or as they enter your names into any Covenant, by leaſe or other contract which is for your benefit; and they do it for good, that you may have part in the Bleſſings of the Covenant: And if you grudge at it, and refuſe your own conſent when you come to age, you loſe the benefits. If you think they did you wrong, you may be out of Covenant when you will, if you will renounce the Kingdom of Heaven. But it is much wiſer to be thankful to God, that your Parents were the means of ſo great a Bleſſing to you, and to do that again more expreſly by your ſelves which they did for you; and openly with thankfulneſs to own the Covenant in which you are ingaged; and live in the *performance* and in the *Comforts* of it all your days.

§. 2. Direct. 2. *Remember that you are entring into the way to everlaſting life, and not into a place of happineſs or continuance. Preſently therefore ſet your hearts on Heaven, and make it the deſign of all your lives, to live in Heaven with Chriſt for ever.* Dir. 2. O happy you, if God betimes will throughly teach you, to know what it is that muſt make you happy; and if at your firſt ſetting out, your end be right, and your faces be Heavenward! Remember that as ſoon as you begin to live; you are haſting toward the end of your lives, even as a Candle as ſoon as it beginneth to burn, and the Hour-glaſs as ſoon as it is turned, is waſting, and haſting to its end: So as ſoon as you begin to live, your lives are in a Conſumption, and poſting towards your final hour. As a runner as ſoon as he beginneth his race, is haſting to the end of it; ſo are your lives even in your youngeſt time. It is another kind of life that you muſt live for ever, than this trifling pitiful fleſhly life. Prepare therefore ſpeedily for that which God ſent you hither to prepare for. O happy you, if you begin betime, and go on with chearful reſolution to the end! It is bleſſed wiſdom to be wiſe betime, and to know the worth of time in Childhood, before any of it be waſted and loſt upon the fooleries of the World. Then you may grow wiſe indeed, and be treaſuring up underſtanding, and growing up in ſweet acquaintance with the Lord, when others are going backwards, and daily making work, for ſad repentance, or final deſperation. *Eccleſ.* 21. 1. *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay* (of all things here below) *I have no pleaſure in them.*

§. 3. Direct. 3. *Remember that you have corrupted Natures to be cured, and that Chriſt is the Phyſician that muſt cure them, and the Spirit of Chriſt muſt dwell within you, and make you holy, and give you a new heart and nature, which ſhall love God and Heaven above all the honor and pleaſures of the World: Reſt not therefore till you find that you are born anew, and that the Holy Ghoſt hath made you holy, and quickned your hearts with the love of God, and of your dear Redeemer.* Dir. 3. 2 Cor. 5. 17. Rom. 8. 9, 13. Joh. 3. 3, 5, 6. The *old nature* loveth the things of this World, and the pleaſures of this fleſh; but the *new nature* loveth the Lord that made you, and redeemed and renewed you, and the endleſs joys of the World to come, and that holy life which is the way thereto.

§. 4. Direct. 4. *Take heed of loving the pleaſures of the fleſh, in overmuch eating, or drinking, or play.* Dir. 4. Set not your hearts upon your belly or your ſport; let your meat, and ſleep, and play be moderate. Med-

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dle not with Cards or Dice, or any bewitching or riotous ſports: Play not for Money, leſt it ſtir up covetous deſires, and tempt you to be over eager in it, and to lie, and wrangle, and fall out with others. Uſe neither food or ſports which are not for your health; a greedy appetite inticeth Children to devour raw Fruits, and to rob their Neighbours Orchards, and at once to undo Soul and Body. And an exceſſive love of play doth cauſe them to run among bad companions, and loſe their time, and deſtroyeth the love of their Books, and their Duty, and their Parents themſelves, and all that is good. You muſt eat, and ſleep, and play for health, and not for uſeleſs hurtful pleaſure. 1 Cor. 10. 31.

Dir. 5. §. 5 Direct. 5. *Subdue your own Wills and Deſires to the Will of God and your Superiors, and be not eagerly ſet upon any thing, which God or your Parents do deny you.* Be not like thoſe *ſelf-willed fleſhly Children*, that are importunate for any thing which their fanſie or appetite would have, and cry or are diſcontent if they have it not. Say not that I muſt have this or that, but be contented with any thing which is the Will of God, and your Superiors. It is the greateſt miſery and danger in the World, to have all your own wills, and to be given up to your hearts deſire. Pſal. 81. 10, 11, 12.

Dir. 6. §. 6. Direct. 6. *Take heed of a cuſtom of fooliſh, filthy, railing, lying, or any other ſinful words.* You think it is a ſmall matter, but God thinketh not ſo; it is not a jeaſting matter to ſin againſt the God that made you: It is fools that make a ſport with ſin, *Prov.* 14. 9. & 10. 23. & 26. 19. One lie, one curſe, one oath, one ribbald, or railing, or deriding word, is worſe than all the pain that ever your fleſh indured.

Dir. 7. §. 7. Direct. 7. *Take heed of ſuch Company and play-fellows, as would intice and tempt you to any of theſe ſins, and chuſe ſuch company as will help you in the fear of God.* And if others mock at you, care no more for it, than for the ſhaking of a leaf, or the barking of a Dog. Take heed of leud and wicked company, as ever you care for the ſaving of your Souls. If you hear them rail, or lie, or ſwear, or talk filthily, be not aſhamed to tell them, that God forbiddeth you to keep company with ſuch as they. *Pſal.* 119. 63. *Prov.* 13. 20. & 18. 7. 1 *Cor.* 5. 12. *Eph.* 5. 11.

Dir. 8. §. 8. Direct. 8. *Take heed of Pride and Covetouſneſs.* Deſire not to be fine, nor to get all to your ſelves; but be humble, and meek, and love one another, and be as glad that others are pleaſed as your ſelves.

Dir. 9. §. 9. Direct. 9. *Love the Word of God, and all good Books which would make you wiſer and better; and read not Play-books, nor Tale books, nor Love-books, not any idle ſtories.* When idle Children are at play and tooleries, let it be your pleaſure to read and learn the myſteries of your Salvation.

Dir. 10. § 10 Direct. 10. *Remember that you keep holy the Lords-Day.* Spend not any of it in play or idleneſs: Reverence the Miniſters of Chriſt, and mark what they teach you, and remember it is a meſſage from God about the ſaving of your ſouls. Ask your Parents when you come home, to help your underſtandings and memories in any thing which you underſtood not or forgat. Love all the holy exerciſes of the Lords day, and let them be pleaſanter to you than your meat or play.

Dir. 11. §. 11. Direct. 11. *Be as careful to practice all, as to hear and read it.* Remember all is but to make you holy, to love God, and obey him: Take heed of ſinning againſt your knowledge, and againſt the warnings that are given you.

Dir. 12. §. 12. Direct. 12. *When you grow up, by the direction of your Parents chuſe ſuch a Trade or Calling, as alloweth you the greateſt helps for Heaven, and hath the feweſt hinderances, and in which you may be moſt ſerviceable to God before you die.* If you will but practiſe theſe few Directions (which your own hearts muſt ſay, have no harm in any of them) what happy perſons will you be for ever!

CHAP. XIII.

The Duties of SERVANTS to their MASTERS.

IF Servants would have comfortable Lives, they muſt approve themſelves and their ſervice unto God, becauſe from him they muſt have their Comforts; which may be done by following theſe Directions.

§. 1. Direct. 1. *Reverence the Providence of God which calleth you to a Servants Life, and murmur not at your labour, or your low Condition; but know your Mercies, and be thankful for them.* Though perhaps you have more Labour than your Maſters, yet have you not leſs care than they? Moſt ſervants may have quieter lives, if it were not for their unthankful diſcontented hearts. You are not troubled with the care of providing your Landlords rent, or meat, and drink, and Wages for your Servants, nor with the Wants and Deſires of Wives and Children, nor with the Faults and naughtineſs of ſuch as you muſt uſe or truſt; nor with the loſſes and Croſſes which your Maſters are liable to. Be thankful to God, who for a little bodily Labour, doth free you from the burden of all theſe cares. *Dir.* 1.

§. 2. Direct. 2. *Take your Condition as choſen for you by God, and take your ſelves as his ſervants, and your work as his, and do all as to the Lord, and not only for Man; and expect from God your chief reward.* You will be elſe but eye-ſervants and hypocrites, if the fear of God do not aw your Conſciences: And if you were the beſt ſervants to your Maſters in the World, and did not all in obedience to God, it were but a low unprofitable ſervice: If you believe that there is an infinite diſtance between *God and Man*, you may conceive what a difference there is between *ſerving God and man*: Your *wages* is all your reward from man, but eternal life is Gods reward: And the very ſame work and labour which one man hath but his years wages for, another hath everlaſting life for, (tho' not of *Merit*, yet of the bounty of our Lord) *Rom.* 6. 23. Becauſe he doth it in love and obedience to that God who hath promiſed this reward. Col. 3. 22, 23, 24, 25. *Servants obey in all things your Maſters according to the fleſh: not with eye-ſervice as men-pleaſers, but in ſingleneſs of heart, fearing God; And whatſoever thing ye do, do it heartily as to the Lord, and not unto men: Knowing that of the Lord ye ſhall receive the reward of the Inheritance, for ye ſerve the Lord Chriſt: But he that doth wrong, ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.* The like is in *Epheſ.* 6. 5, 6, 7, 8. So much doth God reſpect the heart, that the very ſame action hath ſuch different ſucceſſes and rewards, as it is done to different ends, and from different principles: your loweſt ſervice may be thus ſanctified and acceptable to God. *Dir.* 2.

§. 3. Direct. 3. *Be conſcionable and faithful in performing all the labour and duty of a ſervant.* Neglect not ſuch buſineſs as you are to do: nor do it not lazily, and deceitfully, and by the halves. As it is thievery or deceit for a man in the Market to ſell another the whole of his commodity, and when he hath done, to keep back and defraud him of a part; So is it no leſs for a ſervant that ſelleth his time and labour to another, to defraud him of part of that time and ſervice which you ſold him. Think not therefore that it is no ſin, to idle away an hour which is not your own, or to ſlubber over the work which you undertake to do. *Slothfulneſs* and *unconſcionableneſs* make Servants *deceitful*: Such care not how they do their work, if they can but *Dir.* 3.

make their Masters *believe* that it is done well: They are *hypocrites* in their service, that take more care to *seem painful trusty Servants*, than to *be so*; and to *hide* their faults and slothfulness, than to avoid them. As if it were as easie to hide them also from God, who hath resolved to punish all the wrong they do their Masters, *Col.* 3. 25. If they can but loyter and take their ease, and their Masters *know it not*, they are never troubled at it as a sin against God: Laziness and fleshly mindedness doth so blind them, that they think it is no sin to take as much ease as they can, so they carry it fair and smoothly with their Masters, and to slubber over their business any how, so that it will but serve the turn: Whereas if their Masters should keep back any of their wages, or put more work upon them than is meet, they would easily be perswaded that this were a sin. If your labour be such as would hurt your *health* (as by wet or cold, *&c.*) you may foresee it, and avoid it in your choice of places: but if it be only the *Labour* that you grudge at, it is a sign of a fleshly and unfaithful person; as long as it is not excessive to wrong your health, nor hurt your souls, by denying you leisure for your duty to God. The Lord himself commandeth you to *be obedient in singleness of heart, as unto Christ, not as eye-servants; and whatever you do, to do it heartily, knowing that whatever good thing any man doth, the same shall he receive of the Lord*, Eph. 6. 5, 6, 8. Col. 3. 23.

Dir. 4. §. 4. Direct. 4. *Be more careful about your duty to your Masters, than about their duty or carriage to you.* Be much more careful *what to do*, than *what to receive*; and to *be good servants*, than to be *used* as good servants. Not but you may modestly expect your due, and to be used as servants should be used; but *your Duty* is much more to be regarded; For if your Master wrong you, that is his *sin*, and none of yours: God will not be offended with you for *anothers* faults, but for your own; nor for *being wronged*, but for *doing wrong*: And its better suffer the greatest wrong, than offend God by committing the smallest sin.

Dir. 5. §. 5. Direct. 5. *Be true and faithful in all that is committed to your trust: Dispose not of any thing that is your Masters without his consent*: Though you may think it never so reasonable, or well done, yet remember that it is none of your own; If you would relieve the poor, or please a fellow-servant, or do a kindness to a neighbour, do it of your own, and not of anothers, unless you have his allowance. Be as thrifty for your Masters, as you would be for your selves. Waste no more of his goods, than you would do if it were your own. Say not as false servants do, my Master is rich enough, and it will do him no harm, and therefore we may make bold, and not be so sparing and niggardly. The question is not, What *he* should do, but what you should do? If you take any of your rich neighbours goods or money, to give to the poor, you may be hanged as Thieves, as well as if you stole it for your selves. To take any thing of anothers against his will, is to rob or steal: Let the *value* be never so small, if it be but the worth of a penny, that you steal or defraud another of, the *sin* is not small: Nay, it aggravateth the sin, that you will presume to break Gods Law for such a trifle, and venture your soul for so small a thing; Tho' it be taken from one that may never so well spare it, that's no excuse to you; it is none of yours. Specially let those servants think of this, that are trusted with buying and selling, or with provisions. If you defraud your Masters, because you can conceal it; believe it, God that knoweth it, will reveal it; And if you *repent* of it, you must make restitution of all that ever you thus robb'd them of, if you have any thing to do it with. And if you *have nothing*, you must with sorrow and shame confess it to them, and ask forgiveness; But if you *Repent* not, you must pay dearer for it in Hell, than this comes to. Object. *But did not the Lord commend the unjust steward?* Luke 16. 8. *Answ.* Yes, for his wit in providing for himself, but not for his *unjustness.* He only teacheth you there, that if the wicked worldlings have wit to provide for this life, much more should you have the wit to make provision for the life to come. It is *faithfulness* that is a Stewards duty, 1. *Cor.* 4. 2.

§. 6. Direct. 6. *Honour your Masters, and behave your selves towards them with that respect and reverence as your place requireth.* Behave not your selves rudely or contemptuously towards them, in word or deed. Be not so proud as to disdain to keep the distance and reverence which is due. You should scorn to be *servants*, if you scorn to behave your selves as servants. Give them not sawcy, provoking or contemptuous language; not wording it out with them in bold contending, and justifying your selves when your faults are reprehended. Mark the Apostles words, Tit. 2. 9, 10. *Exhort servants to be obedient to their own Masters, and to please them well in all things, not answering again: not purloyning, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.* And 1 Tim. 6. 1, 2, 3, 4. *Let as many servants as are under the yoke, count their own Masters worthy of all honour* (yea, tho' they were Infidels or poor) *that the Name of God and his doctrine be not blasphemed.* (For wicked men will say, Is this your Religion? when servants professing Religion, are disobedient, unreverent, and unfaithful). *And they that have believing Masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort: if any man teach otherwise, and consent not to wholsome words —— he is proud, knowing nothing ——* *Dir.* 6. Exod. 20. 12. Rom. 13. 7.

§. 7. Direct. 7. *Go not unwillingly or murmuringly about your business, but take it as your delight.* An unwilling mind doth lose *Gods reward*, and mans acceptance. Grudging and unwillingness maketh your work of little value, be it never so well done. *Do service heartily, and with good will as to the Lord*, Eph. 6. 7. Col. 3. 23. *Dir.* 7.

§. 8. Direct 8. *Obey your Masters in all things* (which God forbiddeth not, and which their place enableth them to command you;) *and set not your own conceits and wills against their Commands.* It is not *obedience*, if you will do no more of their commands, than what agreeth with your own opinions and wills. What if you think another way best, or another work best, or another time best? Are you to govern or obey? If the work be not yours but anothers, let his Will and not yours be fulfilled, and do his service in his own way. It is Gods command, Col. 3. 22. *Servants obey your Masters in all things.* *Dir.* 8. Acts 10. 7.

§. 9. Direct. 9. *Reveal not any of the Secrets of your Masters, or of the Family.* Talk not to others of what is said or done at home; Be not over familiar at other mens houses, where you may be tempted to talk of your Masters businesses; Many Words may have mischievous effects, which were well intended. That Servant is unfit for a wise Mans Family, that hath some familiar abroad, to whom he must tell all that he heareth or seeth at home; For his *familiar* hath *another familiar*, and so a man shall be betray'd by those of his own household, *Mich.* 7. 6. as Christ by *Judas.* *Dir.* 9. Prov. 25. 9. & 11. 13. & 20. 19.

§. 10. *Grudge not at the meanness of the provisions of the family.* If you have not that which is needful to your *health*, remove to another place as soon as you can, without reproaching the place where you are. But if you have your *daily bread*, that is, your *necessary wholsome Food*, how course soever, your murmuring for want of more delicious fare, is but *Dir.* 10. Phil. 3. 18, 19.

your

your shame, and sheweth that your *hearts* are sunk into your Bellies, and that you are fleshly minded persons.

Dir. 11. §. 11. Direct. 11. *Pray daily for a blessing on your labours and on the family, both privately and with the rest.* A praying Servant may prevail with God, for more than all their labour cometh to; and their labours are liker to be blessed, than the labours of a prayerless ungodly person. You are not worthy to partake of the *mercies* of the family, if you will not joyn in prayers for those mercies.

Dir. 12. §. 12. Direct. 12. *Willingly submit to the Teaching and Government of your Masters about the right worshipping of God, and for the good of your own souls.* Bless God, if you live with Religious Masters that will instruct you and Chatechize you, and pray with you, and restrain you from breaking the Lords day, and other sins, and will examine you of your profiting, and watch over your souls, and sharply rebuke you when you do that which is evil. Be glad of their instructions, and murmur not at them, as ignorant ungodly servants do. These few Directions carefully followed will make your service better to you, than Lordships and Kingdoms are to the ungodly.

CHAP. XIV.

The Duties of MASTERS towards their SERVANTS.

Rom. 8. 28. IF you would have good Servants, see that you be *good Masters*, and do your own *duty*, and then either your servants will do *theirs*, or else all their failings shall turn to your greater good.

Dir. 1. §. 1. Direct. 1. *Remember that in Christ they are your brethren and fellow servants; and therefore rule them not tyrannically but in tenderness and love; and command them nothing that is against the Laws of God, or the good of their Souls.* Use not wrath and unmanlike fury with them; nor any over-severe or unnecessary rebukes or chastisements. Find fault in season, with prudence and sobriety, when your passions are down and when it is most likely to do good. If it be *too little*, it will embolden them in doing ill; If it be too much, or frequent or passionate, it will make them slight it and despise it, and utterly hinder their repentance: They will be taken up in blaming you for your rashness and violence, instead of blaming themselves for the fault.

Dir. 2. §. 2. Direct. 2. *Provide them work convenient for them, and such as they are fit for; not such or so much as to wrong them in their health, or hinder them from the necessary means of their salvation; nor yet so little as may cherish their idleness, or occasion them to lose their precious time.* It is cruelty to lay more on your *horse* than he can carry; or to work your Oxen to skin and bones: Prov. 12. 10. *A righteous man regardeth the life of his beast*; much more of his servant. Especially put not your servants on any labour which hazardeth their health or life, without true necessity to some greater end. Pity and spare them more in their health than in their bare labour. Labour maketh the body sound, but to take deep colds, or go wet in their feet, do tend to their sickness and death. And should another mans *Life* be cast away for your commodity? Do as you would be done by, if you were servants your selves and in their case; and let not their labours be so great, as shall allow them no time to pray before they go about it, or as shall so tire them as to unfit them for Prayer or instruction or the Worship of the Lords day, and shall lay them like blocks, as fitter to lie to sleep or rest themselves, than to pray, or hear, or mind any thing that is good. And yet take heed that you suffer them not to be idle, as many great men use their Serving men, to the undoing of their souls and bodies. Idleness is no small sin it self, and it breedeth and cherisheth many others: Their time is lost by it; and they are made unfit for any honest employment or course of life, to help themselves or any others.

Dir. 3. §. 3. Direct. 3. *Provide them such wholsome food and lodging, and such Wages as their Service doth deserve, or as you have promised them.* Whether it be *pleasant* or *unpleasant*, let their *food* and *lodging* be *healthful*. It is so odious an oppression and injustice to defraud a servant or labourer of his wages (yea or to give him less than he deserveth) that methinks I should not need to speak much against it among Christians. Read *Jam.* 5. 1, 2, 3, 4, 5. and I hope it will be enough.

Dir. 4. §. 4. Direct. 4. *Use not your servants to be so bold and familiar with you, as may tempt them to despise you; nor yet so strange and distant, as may deprive you of opportunity of speaking to them for their spiritual good, or justly lay you open to be censured as too magisterial and proud.* Both these extreams have ill effects; but the first is the commonest, and is the disquiet of many families.

Dir. 5. §. 5. Direct. 5. *Remember that you have a charge of the Souls in your Family, and are as a Priest and Teacher in your own house, and therefore see that you keep them to the constant worshipping of God, especially on the Lords day, in publick and private; and that you teach them the things that concern their salvation* (as is afterward Directed.) And pray for them daily, as well as for your selves.

Dir. 6. §. 6. Direct. 6. *Watch over them that they offend not God: Bear not with ungodliness* or gross sin in your family. Read *Psal.* 101. Be not like those ungodly masters, that look only that their own work be done, and bid God look after his work himself, and care not for their servants souls, because they care not for their own; and mind not whether God be served by others, because they serve him not (unless with hypocritical lip-service) themselves.

Dir. 7. §. 7. Direct. 7. *Keep your servants from evil company, and from being temptations to each other, as far as you can.* If you suffer them to frequent Alehouses, or riotous assemblies, or wanton or malignant company, when they are infected themselves, they will bring home the infection, and all the house may fare the worse for it; And when *Judas* groweth familiar with the Pharisees, he will be seduced by them to betray his Master. You cannot be accountable for your servants if you suffer them to be much abroad.

Dir. 8. §. 8. Direct. 8. *Go before them as Examples of holiness and wisdom, and all those vertues and duties which you would teach them.* An ignorant or a swearing, cursing, railing, ungodly Master, doth actually teach his servants to be such; and if his words teach them the contrary, he can expect but little reverence or success.

Dir. 9. §. 9. Direct. 9. *Patiently bear with those tolerable frailties which their unskilfulness or bodily temperature or other infirmity make them liable to against their wills.* A willing mind is an excuse for many frailties; much must be put up, when it is not from *wilfulness* or *gross neglect*: make not a greater matter of every infirmity or fault than there is cause. Look not that any should be perfect upon earth; Reckon upon it, that you must have servants of the progeny of *Adam*, that have corrupted natures, and bodily weaknesses; and many things that must be born with. Consider how faultily you serve your Heavenly Master, and how much he daily beareth with that which is amiss in you, and how many faults and oversights you are guilty of in your own employment, and how many you should be overtaken with if you were in their stead. Eph. 6. 9. *And ye Masters, do the same things to them, forbearing threatning, knowing that your master also is in Heaven, neither*

ther is there reſpect of perſons with him. Col. 4. 1. *Maſters give unto your Servants that which is juſt and equal,* &c.

Dir. 10. §. 10. Direct. 10. *See that they behave themſelves well to their Fellow-Servants: Of which I ſhall ſpeak anon.*

Tit. 2. *Directions to thoſe Maſters in foraign Plantations who have* Negro's *and other Slaves; being a ſolution of ſeveral Caſes about them.*

Dir. 1. *Direct.* 1. UNderſtand well how far your Power over your Slaves extendeth, and what limits God hath ſet thereto.

As. 1. Sufficiently difference between *Men* and *Bruits*. Remember that they are of as good a kind as you; that is, They are reaſonable Creatures as well as you, and born to as much natural liberty. If their ſin have enſlaved them to you, yet Nature made them your equals. Remember that they have immortal Souls, and are equally capable of ſalvation with your ſelves. And therefore you have no power to do any thing which ſhall hinder their ſalvation. No pretence of your buſineſs, neceſſity, commodity or power, can warrant you to hold them ſo hard to work, as not to allow them due time and ſeaſons for that which God hath made their duty.

2. Remember that God is their abſolute Owner, and that you have none but a *derived* and *limited Propriety* in them. They can be no further yours, than you have Gods conſent, who is the Lord of them and you; and therefore Gods Intereſt in them, and by them muſt be ſerved firſt.

3. Remember that *they* and *you* are equally under the Government and Laws of God. And therefore all Gods Laws muſt be firſt obeyed by them, and you have no power to command them to omit any duty which God commandeth them, nor to commit any ſin which God forbiddeth them; nor can you without Rebellion or Impiety expect, that your work or commands ſhould be preferred before Gods.

4. Remember that God is their reconciled tender Father, and if they be as good doth Love, them as well as you: And therefore you muſt uſe the meaneſt of them no otherwiſe, than beſeemeth the beloved of God to be us'd; and no otherwiſe than may ſtand with the due ſignification of your Love to God by Loving thoſe that are his.

5. Remember that they are the Redeemed ones of Chriſt, and that he hath not ſold you his title to them; As he bought their Souls at a price unvaluable, ſo he hath not given the purchaſe of his Blood to be abſolutely at your diſpoſal. Therefore ſo uſe them, as to preſerve Chriſts right and intereſt in them.

Dir. 2. *Direct.* 2. Remember that you are Chriſts Truſtees, or the Guardians of their Souls; and that the greater your power is over them, the greater your *charge* is of them. and your *duty* for them. As you owe more to a *Child* than to a Day Labourer or a hired Servant, becauſe being more *your own*, he is more entruſted to your care: So alſo by the ſame reaſon, you owe more to a *ſlave*, becauſe he is more your own; and *power* and *obligation* go together. As *Abraham* was to Circumciſe all his Servants that were bought with Money, and the fourth Commandment requireth Maſters to ſee that all within their gates obſerve the Sabbath day; ſo muſt you exerciſe both your Power and Love to bring them to the Knowledge and faith of Chriſt, and to the juſt obedience of Gods commands.

Thoſe therefore that keep their *Negro*'s and ſlaves from hearing Gods word, and from becoming Chriſtians, becauſe by the Law, they ſhall then be either made free, or they ſhall loſe part of their ſervice, do openly profeſs Rebellion againſt God, and contempt of Chriſt the Redeemer of Souls, and a contempt of the Souls of men, and indeed they declare, that their worldly profit is their treaſure and their God.

If this come to the hands of any of our Natives in *Barbado's*, or other Iſlands or Plantations, who are ſaid to be commonly guilty of this moſt heinous ſin, yea and to live upon it, I intreat them further to conſider as followeth, 1. How curſed a crime is it to equal *Men* with *Beaſts?* Is not this your practice? Do you not buy them and uſe them meerly to the ſame end, as you do your *Horſes?* to labour for your commodity! as if they were baſer than you, and made to ſerve you?

2. Do you not ſee how you reproach and condemn your ſelves, while you vilifie them as Savage and barbarous wretches. Did they ever do any thing more *ſavage*, than to uſe not only mens bodies as beaſts, but their Souls as if they were made for nothing, but to actuate their bodies in your worldly drudgery? Did the verieſt Cannibals ever do any thing more cruel or odious, than to ſell ſo many Souls to the Devil for a little worldly gain? Did ever the curſedeſt miſcreants on earth, do any thing more rebellious, and contrary to the will of the moſt merciful God, than to keep thoſe Souls from Chriſt, and holineſs and Heaven, for a little Money, who were made and redeemed for the ſame ends, and at the ſame pretious price as yours? Did your poor ſlaves ever commit ſuch villanies as theſe? Is not he the baſeſt wretch and the moſt barbarous ſavage, who committeth the greateſt and moſt inhumane wickedneſs? and are theirs comparable to theſe of yours?

3. Doth not the very example of ſuch cruelty, beſides your keeping them from Chriſtianity, directly tend to teach them and all others, to hate Chriſtianity, as if it taught men to be ſo much worſe than Dogs and Tygers?

4. Do you not mark how God hath followed you with Plagues? and may not Conſcience tell you that it is for your inhumanity to the Souls and Bodies of ſo many? Remember the late fire at the Bridge in *Barbado's*: Remember the drowning of your Governour and Ships at Sea, and the many judgements that have overtaken you; and at the preſent the terrible mortality that is among you.

5. Will not the example and warning of neighbour Countrys riſe up in judgment againſt you and condemn you? You cannot but hear how odious the *Spaniſh* name is made (and thereby alas the Chriſtian name alſo, among the Weſt Indians!) for their moſt inhumane Cruelties in *Hiſpaniola*, *Jamaica*, *Cuba*, *Peru*, *Mexico*, and other places, which is deſcribed by *Joſep. a Coſta* a Jeſuit of their own; And though I know that their cruelty who murdered millions, exceedeth yours, who kill not mens bodies, yet yours is of the ſame kind, in the merchandize which you make with the Devil for their Souls, whilſt you that ſhould help them with all your power, doth hinder them from the means of their ſalvation. And on the contrary, what an honour is it to thoſe of *New England*, that they take not ſo much as the Natives ſoyl from them, but by purchaſe? that they enſlave none of them, nor uſe them cruelly, but ſhew them mercy and are at a great deal of care, and coſt, and labour for their ſalvation? O how much difference between holy Maſter *Eliot's* life and yours! His, who hath laboured ſo many years to ſave them, and hath tranſlated the whole Bible into their language, with other Books; and thoſe good mens in *London* who are a Corporation for the furtherance of his work; and theirs that have contributed ſo largely towards it; And yours that ſell mens Souls for your commodity?

6. And

6. And what comfort are you like to have at laſt, in that money that is purchaſed at ſuch a price? Will not your money and you periſh together? will you not have worſe than *Gehezi*'s Leproſie with it; yea worſe than *Achan*'s death by Stoning; and as bad as *Judas* his hanging himſelf, unleſs repentance ſhall prevent it? Do you not remember the terrible words in Jude 11. *Wo unto them, for they have gone in the way of* Cain, *and ran greedily after the errors of* Baalim. And 2 Pet. 2. 3, 14, 15. *Thro' Covetouſneſs—they make merchandize of you—An heart they have exerciſed with covetous practices; Curſed Children (or Children of a Curſe) which have forſaken the right way, and are gone aſtray, following the way of* Balaam, *the Son of* Boſor, *who loved the wages of unrighteouſneſs, but was rebuked for his iniquity; the dumb Aſs ſpeaking with mans voice forbad the madneſs of the Prophet.* When you ſhall every one hear, *Thou fool this night ſhall thy ſoul be required of thee, and then whoſe ſhall thoſe things be which thou haſt provided?* Luk. 12. 19, 20, 21. will it not then cut deep in your perpetual torments, to remember that you got that little pelf, by betraying ſo many ſouls to Hell? What men in the World doth *James* ſpeak to, if not to you, Jam. 5. 1, 2, 3, 4. *Go to now ye rich Men, weep and howl for your miſeries that ſhall come upon you: Your Riches are corrupted, and your garments are moth eaten: Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt days. Behold the hire of the labourers which have reaped down your field, which is of you kept back by fraud, cryeth, and the crys of them which have reaped, have entred into the ears of the Lord of Sabbath.* How much more the cry of betrayed Souls.

And here we may ſeaſonably anſwer theſe caſes. Queſt. 1. *Is it lawful for a Chriſtian to buy and uſe a man as a ſlave?* Queſt. 2. *Is it lawful to uſe a Chriſtian as a ſlave?* Queſt. 3. *What difference muſt we make between a free ſervant and a ſlave?*

To *Queſt.* 1. I anſwer, There is a ſlavery to which ſome men may be lawfully put, and there is a ſlavery to which none may be put; And there is a ſlavery to which only the criminal may be put, by way of penalty.

1. No man may be put to ſuch a ſlavery as under the firſt Direction is denied, that is, ſuch as ſhall injure *Gods intereſt and ſervice*, or the *mans ſalvation*. 2. No man, but as a juſt puniſhment for his crimes, may be ſo enſlaved, as to be deprived of thoſe liberties, benefits and comforts, which brotherly love obligeth every man to grant to another for his good, as far as is within our power, all things conſidered. That is, the ſame man is a Servant and a Brother, and therefore muſt at once be us'd as both. 3. Tho' poverty or neceſſity do make a man conſent to ſell himſelf to a life of leſſer miſery, to eſcape a greater, or death it ſelf; yet is it not lawful for any other ſo to take advantage by his neceſſity, as to bring him into a condition, that ſhall make him miſerable, or in which we ſhall not exerciſe ſo much love, as may tend to his ſanctification, comfort and ſalvation. Becauſe no *Juſtice* is beſeeming a Chriſtian or a Man, which is not conjoyned with a due meaſure of *Charity*.

But 1. He that deſerveth it by way of penalty may be penally uſed. 2. He that ſtole and cannot reſtore may be forced to work it out as a Servant; and in both theſe caſes more may be done againſt anothers eaſe or liberty, than by meer contract or conſent. He that may hang a flagitious offender, doth him no wrong if he put him to a ſlavery, which is leſs penal than death. 3. More alſo may be done againſt Enemies taken in a lawful War, than could be done againſt the innocent by neceſſitated conſent. 4. A certain degree of ſervitude or ſlavery is lawful by the neceſſitated conſent of the innocent. That is ſo much, 1. As wrongeth no intereſt of God. 2. Nor of mankind by breaking the Law of Nations. 3. Nor the perſon himſelf, by hindring his ſalvation, or the needful means thereof; nor thoſe comforts of life, which nature giveth to man as man. 4. Nor the Common-wealth or Society where we live.

Queſt. 2. To the ſecond Queſtion, I anſwer, 1 *Queſt.* 2. As men muſt be variouſly loved according to the various degrees of amiableneſs in them; ſo varions degrees of love muſt be exerciſed towards them: Therefore good and real Chriſtians muſt be us'd with more love and brotherly tenderneſs than others. 2 It is meet alſo, that Infidels have ſo much mercy ſhewed them in order to the ſaving of their Souls, as that they ſhould be invited to Chriſtianity by fit incouragements: And ſo, that they ſhould know that if they will turn Chriſtians, they ſhall have more priviledges and emoluments than the Enemies of Truth and Piety ſhall have. It is therefore well done of Princes who make Laws that Infidel-ſlaves ſhall be free-men, when they are duly Chriſtened. 3. But yet a nominal Chriſtian who by wickedneſs forfeiteth his life or freedom, may penally be made a ſlave as well as Infidels. 4. And a poor and needy Chriſtian may ſell himſelf into a harder ſtate of ſervitude than he would chuſe, or we could otherwiſe put him into. But 5. To go as Pirates and catch up poor *Negro*'s or People of another Land, that never forfeited Life or Liberty, and to make them ſlaves, and ſell them, is one of the worſt kinds of Thievery in the World; and ſuch perſons are to be taken for the common Enemies of mankind; and they that buy them and uſe them as Beaſts, for their meer commodity, and betray, or deſtroy, or neglect their Souls, are fitter to be called incarnate Devils than Chriſtians, tho' they be no Chriſtians whom they ſo abuſe.

Queſt. 3. To the third Queſtion, I anſwer, That *Queſt.* 3. the ſolution of this caſe is to be gathered from what is ſaid already. A Servant and a Voluntary-ſlave were both free-men, till they ſold or hired themſelves; and a Criminal-perſon was a free man till he forfeited his life or liberty. But afterward the difference is this; that 1. A free-ſervant is my ſervant, no further than his own Covenant made him ſo; which is ſuppoſed to be, 1. To a certain kind, and meaſure of labor according to the meaning of his contract. 2. For a limited time expreſſed in the contract, whether a year or two, or three, or ſeven.

2. A Slave by meer Contract is one that, 1. Uſually ſelleth himſelf abſolutely to the will of another as to his labour, both for kind and meaſure; where yet the limitations of God and nature after (and before) named, are ſuppoſed among Chriſtians to take place. 2. He is one that ſelleth himſelf to ſuch labour, during life.

3. A Slave by juſt penalty, is liable to ſo much ſervitude as the Magiſtrate doth judge him to, which may be, 1. Not only ſuch labour, as aforeſaid, as pleaſeth his Maſter to impoſe. 2. And that for life. 3. But it may be alſo to ſtripes and ſeverities which might not lawfully be inflicted on another.

1. The Limitations of a neceſſitated-ſlavery by Contract or Conſent through poverty are theſe, 1. Such a ones Soul muſt be cared for and preſerved, tho' he ſhould conſent to the contrary. He muſt have time to learn the Word of God, and time to pray, and he muſt reſt on the Lords-day, and imploy it in Gods ſervice; he muſt be inſtructed and exhorted and kept from ſin. 2. He may not be forced to commit any ſin againſt God. 3. He may not (though he forcedly conſent) be denied ſuch comforts of this life, as are needful to his cheerful ſerving of God in Love and Thankfulneſs, according to the Peace of the Goſpel ſtate; add which are called by the name of *our daily Bread*. No man may deny a

ſlave

ſlave any of this, that is not a criminal puniſhed ſlave.

2. And the moſt criminal ſlave may not be forced to ſin, nor denied neceſſary helps to his ſalvation. But he may penally be beaten and denied part of his daily Bread; ſo it be not done more rigorouſly than true Juſtice doth require.

Queſt. *But what if men buy* Negro's *or other ſlaves of ſuch as we have juſt cauſe to believe did ſteal them by Piracy, or buy them of thoſe that have no power to ſell them, and not hire or buy them by their own conſent, or by the conſent of thoſe that had power to ſell them, nor take them Captives in a lawful War, what muſt they do with them afterward?*

Anſw. 1. It is their heinous ſin to buy them, unleſs it be in charity to deliver them. 2. Having done it, undoubtedly they are preſently bound to deliver them: Becauſe by right the man is his own, and therefore no man elſe can have juſt title to him.

Queſt. *But may I not ſell him again and make my Money of him, ſeeing I leave him but as I found him?*

Anſw. No, becauſe when you have taken poſſeſſion of him, and a pretended propriety, then the injury that is done him is by you; which before was only by another. And tho' the wrong be no greater than the other did him, yet being now done by you, it is your ſin.

Queſt. *But may I not return him to him that I bought him of?*

Anſw. No: for that is but injuring him by delivering him to another to continue the injury. To ſay as *Pilate*, [*I am innocent of the blood of this juſt Man*] will be no proof of your innocency, yea, Gods Law bindeth you to Love, and works of Love, and therefore you ſhould do your beſt to free him. He that is bound to help to ſave a man, that is faln into the hand of thieves by the high-way, if he ſhould buy that man as a ſlave of the thieves, may not after give him up to the thieves again. But to proceed in the Directions.

Dir. 3. *Direct.* 3. So ſerve your own neceſſities by your ſlaves as to prefer Gods intereſt, and their ſpiritual and everlaſting happineſs. Teach them the way to Heaven, and do all for their Souls which I have before directed you to do for all your other Servants. Tho' you may make ſome difference in their labour, and diet, and cloathing, yet none as to the furthering of their ſalvation. If they be Infidels, uſe them ſo as tendeth to win them to Chriſt, and the love of Religion, by ſhewing them that Chriſtians are leſs worldly, leſs cruel and paſſionate, and more wiſe and charitable and holy and meek, than any other perſons are. Wo to them that by their cruelty and covetouſneſs do ſcandalize even ſlaves, and hinder their converſion and ſalvation.

Dir. 4. *Direct.* 4. By how much the hardneſs of their condition doth make their lives uncomfortable, and God hath caſt them lower than your ſelves, by ſo much the more let your charity pity them, and labour to abate their burden, and ſweeten their lives to them, as much as your condition will allow. And remember that even a ſlave may be one of thoſe neighbours that you are bound to love as your ſelves, and to do as you would be done by, if your caſe were his. Which if you do, you will need no more direction for his relief.

Dir. 5. *Direct.* 5. Remember that you may require no more of an innocent ſlave, than you would or might do of an ordinary ſervant, if he were at your will, and did not by contract except ſomething as to labor or uſage which elſe you would think juſt and meet to have required of him.

Dir. 6. *Direct.* 6. If they are Infidels, neither be too haſty in baptizing them, when they deſire it, nor too ſlow. Not ſo haſty as to put them on it, before they underſtand what the Baptiſmal Covenant is; or before you ſee any likelihood that they ſhould be ſerious in making ſuch a Covenant. Nor yet ſo ſlow as to let them alone to linger out their lives in the ſtate of thoſe without the Church. But haſten them to learn, and ſtir up their deſires, and look after them, as the ancient Churches did after their Catechumens; and when you ſee them fit by knowledge, Belief, Deſire, and Reſolution, to vow themſelves to God on the terms of the holy Covenant, then put them on to be baptized. But if you ſhould feel an abatement of your deſires of their Converſion, becauſe you ſhall loſe their ſervice, (much more if ever you had a wiſh that they might not be converted, which is plain *Deviliſm*,) let it be the matter of your deep humiliation and repentance.

Direct. 7. Make it your chief end in buying and uſing ſlaves, to win them to Chriſt, and ſave their Souls. Do not only endeavour it on the by, when you have firſt conſulted your own commodity; but make this more of your end, than your commodity it ſelf; and let their Salvation be far more valued by you than their ſervice: And carry your ſelves to them, as thoſe that are ſenſible that they are Redeemed with them by Chriſt from the ſlavery of Satan, and may live with them in the Liberty of the Saints in Glory. Dir. 7.

CHAP. XV.

The Duties of CHILDREN *and* FELLOW SERVANTS *to one another.*

IT is not eaſie to reſolve, Whether *Good Governors*, or *Good Fellow-Servants*, in a Family, be the greater help and benefit, to each of the Inferiors. For Servants are ſo much together, and ſo free and familiar with each other, that they have the more opportunity to be uſeful to each other, if they have but abilities and hearts. It is needful therefore, that you know your duty to one another, both for doing and getting that good which otherwiſe will be loſt.

§. 1. Direct. 1. *Love one another unfeignedly as your ſelves: Avoid all contention and falling out with one another, or any thing that would weaken your love to one another; eſpecially differences about your perſonal intereſts, in point of profit, proviſion, or reputation.* Take heed of the Spirit of Envy, which will make your hearts riſe againſt thoſe that are preferred before you, or that are us'd better than you. Remember the ſin and miſery of *Cain*, and take warning by him. Give place to others, and in honour prefer others, and ſeek not to be preferred before them, *Rom.* 12. 10, 16. God delighteth to exalt the humble that abaſe themſelves, and to caſt down thoſe that exalt themſelves. When the intereſt of your fleſh can make you hate or fall out with each other. What a fearful ſign is it of a fleſhly mind? *Rom.* 8. 6, 13. Dir. 1.

§. 2. Direct. 2. *Take heed of uſing provoking words againſt each other.* For theſe are the bellows to blow up that which the Apoſtle calleth *the fire of Hell*, *Jam.* 3. 6. A foul tongue ſetteth on fire the courſe of nature; and therefore it may ſet a Family on fire. *Jam.* 3. 5, 6. *Where envying and ſtrife is, there is confuſion and every evil work.* V. 15, 16. *If ye be angry, refrain your tongues and ſin not, and let not the Sun go down upon your wrath, neither give place to the* Devil. Eph. 4. 26, 27. *Let all bitterneſs, and wrath, and anger, and clamor, and evil ſpeaking, be put away from you, with all malice; and be ye kind one to another, tender hatred, forgiving one another, even as God for Chriſts ſake hath forgiven you.* Eph. 4. 31, 32. *Revilers ſhall not inherit the Kingdom of God.* 1 Cor. 6. 10. Dir. 2.

§. 3. Direct. 3. *Help one another with love and willingneſs in your labors; and do not grudge at one another,* Dir. 3.

another, and say such a one doth less than I: But be as ready to help another, as you would be helped your selves. It is very amiable to see a Family of such Children and Servants, that all take one anothers concernments as their own; and are not selfish against each other. *Psal.* 133. 1. *Behold how good and pleasant it is, for Brethren to dwell together in unity!* &c.

Dir. 4. §. 4. Direct. 4. *Take heed that you prove not tempters to draw each other to sin and misery.* Either by joining together in riotousness, or wronging your Masters, or secret revelling, and then in lying to conceal it: Or lest immodest familiarity draw those of different Sexes into a snare. Abundance of sin and misery hath followed such tempting familiarity of Men and Maids that were Fellow-servants. Their nearness giveth them opportunity, and the Devil provoketh them to take their opportunity; and from immodest wanton dalliance, and unchaste words, they proceed at last to more lasciviousness, to their own undoing: Bring not the Straw to the fire, if you would not have it burn.

Dir. 5. §. 5. Direct. 5. *Watch over one another for mutual preservation against the Sin and Temptations which you are most in danger of.* Agree to tell each other of your faults, not proudly or passionately, but in love; and resolve to take it thankfully from each other. If any one talk foolishly and idly, or wantonly and immodestly, or tell a lie, or take Gods name in vain, or neglect their duty to God or Man, or deal unfaithfully in their trust or labour, let the other seriously tell him of his sin, and call him to repentance. And let not him that is guilty take it ill, and angrily snap at the reprover, or justifie or excuse the fault, or hit him presently in the teeth with his own; but humbly thank him, and promise amendment. O how happy might Servants be, if they would faithfully watch over one another?

Dir. 6. §. 6. Direct. 6. *When you are together, and your work will allow it, let your discourse be such as tendeth to edification, and to the spiritual good of the speaker or the hearers.* Some work there is that must be thought on, and talked of while it is doing, and will not allow you leisure to think or speak of other things, till it is done: But very much of the work of most Servants may be as well done, tho' they think and speak together of heavenly things; besides all other times when their work is over. O take this time to be speaking of good to one another: It is like, that some one of you hath more knowledge than the rest; let the rest be asking his counsel and instructions, and let him bend himself to do them good; or if you are equal in knowledge, yet stir up the grace that is in you, if you have any; or stir up your desires after it, if you have none. Waste not your precious time in vanity; multiply not the sin of idle words. O what a load doth lye on many a Soul that feeleth it not, in the guilt of these two sins, *Loss of time, and idle words!* To be guilty of the same sins over and over, every day, and make a constant practice of them, and this against your own knowledge and conscience, is a more grievous case than many think of. Whereas, if you would live together as the Heirs of Heaven, and provoke one another to the Love of God, and holy duty, and delightfully talk of the Word of God, and the life to come, what blessings might you be to one another? And your service and labour would be a sanctified and comfortable life to you all, Eph. 4. 29, 30. *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, and may minister grace to the hearers, and grieve not the holy Spirit of God*—. And 5. 3, 4. *But fornication and all uncleanness or covetousness* (or rather, *inordinate fleshly desire.*) *Let it not be once named among you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.* Of this more anon.

§. 7. Direct. 7. *Patiently bear with the failings of one another towards your selves, and hide those faults the opening of which will do no good: But open not sin. But conceal not those faults to which you will be accessary by concealment, or whose concealment tendeth to the wrong of your Master, or any other.* For it is in your power to forgive a fault against your selves, but not against God, or another. And to know when you should reveal it, and when not, you must wisely fore-know which way is like to do more good or harm. And if yet you be in doubt, open it first to some secret friend, that is wise to advise you, whether it should be further opened or not.

§. 8. Direct. 8. *If weakness, or sickness, or want afflict a Brother, or Sister, or Fellow Servant, be kind and helpful to them according to your power. Love not in word only, but in deed and truth.* 1 Joh. 3. 18. Jam. 2. *Dir.* 8

CHAP. XVI.

Directions for holy Conference of FELLOW-SERVANTS *or others.*

BEcause this is a duty so frequently to be performed; and therefore the peace and edification of Christians is very much concerned in it. I shall give a few brief Directions about it.

§. 1. Direct. 1. *Labour most for a full and lively heart, which hath the feeling of those things which your tongues should speak of.* For 1. Such a heart will be like a Spring which is always running, and will continually feed the streams. Forced and feigned things are of short continuance; the Hypocrites affected forced speech, is exercised but among those where it may serve his pride and carnal ends: At other times, and in other company, he hath another tongue like other men. It is like a Land-flood that is quickly gone; or like the bending of a Bow, which returneth to its place, as soon as it is loosed. 2. And that which cometh from your hearts, will be serious and hearty, and likeliest to do good to others: For words do their work upon us, not only by signifying the matter which is spoken, but also by signifying the affections of the speaker. And that which will work affections, must express affection ordinarily. If it come not from the heart of the speaker, it is not so like to go to the hearts of the hearers. A hearty Preacher, and a hearty feeling discourse of holy things, do pierce heart-deep, and do that good, which better composed words that are heartless do not. *Dir.* 1.

§. 2. Direct. 2. *Yet for all that, when your hearts are cold, and dull, and barren, do not think that your tongues must therefore neglect their duty, and be silent from all good, till your hearts be better, but force your tongues to do their duty, if they will not do them freely without constraint.* For, 1. Duty is duty whether you be well disposed to it or not: If all duty should cease when men are ill disposed to it, no wicked man would be bound to any thing that is truly holy. 2. And if heart and tongue be both obliged, it is worse to omit both than one. 3. And there may be sincerity in a duty when the heart is cold and dull. 4. And beginning to do your duty as well as you can, is the way to overcome your dulness and unfitness; when you force your tongues at first to speak of that which is good, the words which you speak or hear, may help to bring you into a better frame. Many a man hath begun to pray with coldness, that hath got him heat before he had done; and many a man hath gone unwillingly to hear a Sermon, that hath come home a converted Soul. 5. And when you set your selves in the way of duty, you are in the way of promised Grace. *Dir.* 2.

Object. §. 3. Object. *But is not this to play the Hypocrite, to let my tongue go before my heart? And ſpeak the things which my heart is not affected with?*

Anſw. *Anſw.* If you ſpeak falſly and diſſemblingly, you play the Hypocrites: But you may force your ſelves to ſpeak of good, without any falſhood or hypocriſie. Words ſignifie, as I told you, the matter ſpoken and the ſpeakers mind. Now your ſpeaking of the things of God doth tell no more of your mind but this, that you take them to be true, and that you deſire thoſe that you ſpeak to, to regard them: And all this is ſo; and therefore there is no hypocriſie in it. Indeed, if you told the hearers, that you are deeply affected with theſe things your ſelves, when it is not ſo, this were hypocriſie. But a man may exhort another to be good, without profeſſing himſelf to be good; yea, tho' he confeſs himſelf to be bad. Therefore all the good diſcourſes of a wicked man are not hypocriſie: Much leſs the good diſcourſe of a *ſincere Chriſtian*, that is dull and cold in that diſcourſe. And if a duty had ſome hypocriſie in it, it is not the duty but the hypocriſie that God diſliketh, and you muſt forſake: As if there be coldneſs in a duty, it is the coldneſs, and not the duty that is to be blamed and forborn. And wholly to omit the duty, is worſe than to do it with ſome coldneſs or hypocriſie, which is not the predominant complexion of the duty.

Object. §. 4. Object. *But if it be not the fruit of the Spirit, it is not acceptable to God; and that which I force my tongue to, is none of the fruits of the Spirit. Therefore I muſt ſtay till the Spirit move me.*

Anſw. *Anſw.* 1. There are many duties done by Reaſon, and the common aſſiſtances of God, that are better than the total omiſſion of them is. Elſe no unſanctified man ſhould hear the Word, or pray, or relieve the Poor, or obey his Prince or Governors, or do any duty towards Children or Neighbours, becauſe whatſoever is not the Fruit of the ſpecial Grace of the Spirit, is ſin; and without Faith it is impoſſible to pleaſe God; and all men have not Faith, *Heb.* 11. 6. 2 *Theſ.* 3. 2. 2. It is a diſtracted conceit of the Quakers and other Fanaticks, to think that *Reaſon* and the *Spirit* of God are not conjunct principles in the ſame act. Doth the Spirit work on a Man as on a Beaſt or Stone? and cauſe you to ſpeak as a Clock that ſtriketh it knoweth not what; or play on Mans Soul, as on an Inſtrument of Muſick, that hath neither knowledge of the melody, nor any pleaſure in it? No; the Spirit of God ſuppoſeth *Nature*, and worketh on Man as Man; by exciting your own *Underſtanding* and *Will* to do their parts. So that when, againſt all the remnant of dulneſs and backwardneſs that is in you, you can force your ſelves to do your duty, it is becauſe the Spirit of God aſſiſteth you to take that reſolution, and uſe that force. For thus the Spirit ſtriveth againſt the Fleſh, *Gal.* 5. 17. *Rom.* 7. 16, 17, 18, *&c.* Tho' it is confeſſed, that there is more of the *Spirit*, where there is no backwardneſs, or reſiſtance, or need of forcing.

Dir. 3. §. 5. Direct. 3. *By all means labour to be furniſhed with underſtanding in the matters of God.* For, 1. An underſtanding perſon hath a Mine of holy matter in himſelf, and never is quite void of matter for good diſcourſe: He is the good *Scribe*, that is *inſtructed to the Kingdom of God, that bringeth out of his treaſury things new and old*, Mat. 13. 52. 2. And an underſtanding perſon will ſpeak diſcreetly, and ſo will much further the ſucceſs of his diſcourſe, and not make it ridiculous, contemptuous or uneffectual thro' his indiſcretion. But yet if you are ignorant and wanting in underſtanding, do not therefore be ſilent: For tho' your ability is leaſt, your neceſſity is greateſt. Let neceſſity therefore conſtrain you to ask inſtruction, as it conſtraineth the needy to beg for what they want. But ſpare no pains to increaſe your knowledge.

§. 6. Direct. 4. *If your own underſtandings and hearts do not furniſh you with matter, have recourſe to thoſe manifold helps that God vouchſafeth you.* As 1. You may diſcourſe of the laſt Sermon that you heard, or ſome one lately Preach'd that nearly touched you. 2. Or of ſomething in the laſt Book you read. 3. Or of ſome Text of Scripture obvious to your thoughts. 4. Or of ſome notable (yea, or ordinary) providence which did lately occur. 5. Or of ſome examples of good or evil that are freſh before you. 6. Or of the right doing of the duty that you are about, or any ſuch like helps. *Dir.* 4.

§. 7. Direct. 5. *Talk not of vain unprofitable controverſies, nor often of ſmall circumſtantial matters that make but little to edification.* For there may be idle talking about matters of Religion, as well as about other ſmaller things. Eſpecially ſee that the quarrels of the times ingage not your thoughts and ſpeeches too far, into a courſe of unprofitableneſs or contention. *Dir.* 5.

§. 8. Direct. 6. *Furniſh your ſelves before hand with matter for the moſt edifying diſcourſe, and never go abroad empty.* And let the matter be uſually, 1. Things of weight, and not ſmall matters. 2. Things of certainty and not uncertain things. Particularly the fitteſt ſubjects for your ordinary diſcourſe are theſe. 1. God himſelf, with his Attributes, Relations, and Works. 2. The great Myſtery of Mans Redemption by Chriſt; his Perſon, Office, Sufferings, Doctrine, Example, and Work; his Reſurrection, Aſcenſion, Glory, Interceſſion, and all the Priviledges of his Saints. 3. The Covenant of Grace, the Promiſes, the Duties, the Conditions and the Threatnings. 4. The Workings of the Spirit of Chriſt upon the Soul, and every Grace of the Spirit in us; with all the ſigns, and helps, and hinderances of it. 5. The ways and wiles of Satan, and all our ſpiritual Enemies; the particular temptations which we are in danger of; what they are and how to avoid them, and what are the moſt powerful helps againſt them. 6. The corruption and deceitfulneſs of the heart; the nature and workings, effects, and ſigns of ignorance, unbelief, hypocriſie, pride, ſenſuality, worldlineſs, impiety, injuſtice, intemperance, uncharitableneſs, and every other ſin; with all the helps againſt them all. 7. The many Duties to God, and Man which we have to perform; both internal and external, and how to do them, and what are the chiefeſt hinderances and helps. (As in reading, hearing, meditating, prayer, giving Alms, *&c.*) And the Duties of our Relations, and ſeveral places, with the contrary ſins. 8. The vanity of the World, and deceitfulneſs of all Earthly things. 9. The powerful Reaſons uſed by Chriſt to draw us to holineſs, and the unreaſonable madneſs of all that is brought againſt it, by the Devil or by wicked men. 10. Of the ſufferings which we muſt expect and be prepared for. 11. Of death, and the preparations that will then be found neceſſary; and how to make ready for ſo great a change. 12. Of the day of judgment, and who will then be juſtified, and who condemned. 13. Of the joys of Heaven, the imployment, the company, the nature and duration. 14. Of the miſeries of the damned, and the thoughts that then will then have of their former life on Earth. 15. Of the ſtate of the Church on Earth, and what we ought to do in our places for its welfare. Is there not matter enough in all theſe great and weighty points, for your hourly meditation and conference?

§. 9. Direct. 7. *Take heed of proud ſelf-conceitedneſs in your conference.* Speak not with ſupercilious cenſorious confidence. Let not the weak take on them to be wiſer than they are. Be readier to ſpeak by way of Queſtion as Learners, than as Teachers of others, unleſs you are ſure that they have much more need to be taught by you than you by them. *Dir.* 7.

It

It is ordinary for novices in Religion to caſt all their diſcourſe into a Teaching ſtrain, or to make themſelves Preachers before they underſtand. It is a moſt loathſome and pitiful hearing (and yet too ordinary) to hear a raw ſelf-conceited, ungrounded, unexperienced Perſon, to prate magiſterially, and cenſure confidently the doctrine, or practices, or Perſons of thoſe that are much better and wiſer than themſelves. If you meet with this proud cenſorious ſpirit, rebuke it firſt, and read to them *Jam.* 3. And if they go on, turn away from them, and avoid them; for they know not what manner of ſpirit they are of: They ſerve not the Lord Jeſus, whatever they pretend or think themſelves, but are proud, knowing nothing, but doting about queſtions, and making diviſions in the Church of God, and ready to fall into the condemnation of the Devil, 1 *Tim.* 3. 6. & 6. 3, 4, 5. *Rom.* 16. 17. *Luk.* 9. 55.

Dir. 8. §. 10. Direct. 8. *Let the wiſeſt in the Company, and not the weakeſt, have moſt of the diſcourſe: But yet if any one that is of an abler tongue than the reſt, do make any determinations in doubtful controverted points, take heed of haſty receiving his judgement, let his Reaſons ſeem never ſo plauſible or probable; but put down all ſuch Opinions as Doubts, and move them to your Teachers, or ſome other impartial able men, before you entertain them.* Otherwiſe, he that hath moſt Wit and Tongue in the Company might carry away all the reſt, into what error or hereſie he pleaſe, and ſubvert their Faith when he ſtops their mouths.

Dir. 9. §. 11. Direct. 9. *Let the matter of your ſpeech be ſuitable to your end, even to the good of your ſelves or others, which you ſeek.* The ſame ſubject that is fit for one company is very unfit for others. Learned men and ignorant men, pious men, and prophane men, are not fit for the ſame kind of diſcourſe. The medicine muſt be carefully fitted to the diſeaſe.

Dir. 10. §. 12. Direct. 10. *Let your ſpeech be ſeaſonable, when Prudence telleth you it is not like to do more harm than good.* There is a ſeaſon for the prudent to be ſilent, and refrain even from good talk. *Amos* 5. 17. *Pſal.* 39. 1, 2. *Caſt not Pearls before Swine, and give not holy things to Dogs, that you know will turn again and rend you. Mat.* 7. 6. Yea, and among good people themſelves, there is a time to ſpeak, and a time to be ſilent, *Eccl.* 3. 7. There may poſſibly be ſuch exceſs as tendeth to the tiring of the hearers; and more may be cramed in than they can diſgeſt; and ſurfeiting may make them loath it afterwards. You muſt give none more than they can bear; and alſo the matters of your Buſineſs and Callings, muſt be talked of in their time and place.

Dir. 11. §. 13. Direct. 11. *Let all your ſpeech of holy things be with the greateſt ſeriouſneſs and reverence that you are able.* Let the words be never ſo good, yet levity and rudeneſs may make them to be prophane. God and holy things ſhould not be talked of in a common manner: But the gravity of your ſpeech ſhould tell the hearers, that you take them not for ſmall or common matters. If Servants and others that live near together would converſe, and ſpeak as the Oracles of God, how holy, and heavenly, and happy would ſuch Families or Societies be?

CHAP. XVII.

Directions for each particular Member of the FAMILY *how to ſpend every ordinary Day of the Week.*

IT ſomewhat tendeth to make a holy life more eaſie to us, when we know the ordinary courſe and method of our duties, and every thing falleth into its proper place. As it helpeth the Husbandman or Tradeſman to know the ordinary courſe of his work, that he need not go out of it, unleſs in extraordinary Caſes. Therefore I ſhall here give you ſome brief Directions for the holy ſpending of every Day.

Dir. 1. §. 1. Direct. 1. *Proportion the time of your ſleep aright* (if it be in your power) *that you waſte not your pretious Morning Hours ſluggiſhly in your bed.* Let the time of your ſleep be rationally fitted to your health and labor, and not ſenſually to your ſlothful pleaſure. About ſix hours is meet for healthful People, and ſeven hours for the leſs healthful, and eight for the more weak and aged, ordinarily. The morning hours are to moſt the preciouſeſt of all the day, for all our duties; eſpecially Servants that are ſcanted of time, muſt take it then for Prayer, if poſſible, leſt they have none at all.

Dir. 2. §. 2. Direct. 2. *Let God have your firſt awaking thoughts: Lift up your hearts to him reverently and thankfully for the reſt of the night paſt, and briefly caſt your ſelves upon him for the following day; and uſe your ſelves ſo conſtantly to this, that your Conſciences may check you, when common thoughts ſhall firſt intrude.* And if you have a Bed-fellow to ſpeak to, let your firſt ſpeech be agreeable to your thoughts. It will be a great help againſt the temptations that may elſe ſurpriſe you, and a holy ingagement of your hearts to God, for all the day.

Dir. 3. §. 3. Direct. 3. *Reſolve, that pride and the faſhions of the times ſhall never tempt you into ſuch a garb of attire, as will make you long in dreſſing you in the morning; but wear ſuch cloathing as is ſoon put on.* It is dear-bought bravery (or decency as they will needs call it) which muſt coſt every day an hours or a quarter of an hours time extraordinary: I had rather go as the wild *Indians*, than have thoſe morning hours to anſwer for, as too many Ladies and other Gallants have.

Dir. 4. §. 4. Direct. 4. *If you are Perſons of quality you may imploy a Child or Servant to read a Chapter in the Bible, while you are dreſſing you, and eating your breakfaſt* (if you eat any.) *Elſe you may imploy that time on ſome fruitful meditation, or conference with thoſe about you, as far as your neceſſary occaſions do give leave.* As to think or ſpeak of the mercy of a Nights reſt, and of your renewed time; and how many ſpent that Night in Hell, and how many in Priſon, and how many in a colder, harder lodging, and how many in grievous pain and ſickneſs, aweary of their Beds and of their lives; and how many in diſtracting terrors of their Minds? And how many Souls that Night were called from their Bodies, to appear before the dreadful God? And think how faſt Days and Nights roul on? And how ſpeedily your laſt Night and Day will come. And obſerve what is wanting in the readineſs of your Soul, for ſuch a time, and ſeek it preſently without delay.

Dir. 5. §. 5. Direct. 5. *If more neceſſary Duties call you not away, let ſecret prayer by your ſelf alone, or with your Chamber-fellow or both, go before the common prayers of the Family; and delay it not cauſleſly, but if it may be, let it be firſt, before any other work of the day.* Yet be not formal and ſuperſtitious to your hours, as if God had abſolutely tied you to ſuch a time; nor think it not your duty to pray once in ſecret, and once with your Chamber-fellow, and once with the Family every morning, when more neceſſary duties call you off. That hour is beſt for one, which is worſt for another: To moſt private Prayer is moſt ſeaſonable as ſoon as they are up and cloathed: To others ſome other Hour may be more free and fit. And thoſe Perſons that have not more neceſſary duties, may do well to pray at all the opportunities before-mentioned; but reading and meditation muſt be allowed their time alſo; and the labours of your Callings muſt be painfully followed; and Servants and poor People that are not at liberty, or

that have a neceſſity of providing for their Families, may not lawfully take ſo much time for Prayer, as ſome others may; eſpecially the aged and weak that cannot follow a calling may take longer time. And Miniſters that have many Souls to look after, and publick work to do, muſt take heed of neglecting any of this, that they may be longer and oftner in private Prayer. Always remember that when two duties are at once before you, and one muſt be omitted, that you prefer that which all things conſidered, is the greateſt; and underſtand what maketh a duty greateſt. Uſually that is greateſt which tendeth to the greateſt good; yet ſometime that is greateſt at that time, which cannot be done at another time, when others may. Praying in it ſelf conſidered, is better than Ploughing, or Marketting, or Conference; and yet theſe may be greater than it in their proper ſeaſons; becauſe Prayer may be done at another time, when theſe cannot.

Dir. 6. §. 6. Direct. 6. *Let family-worſhip be performed conſtantly and ſeaſonably, twice a day, at that hour which is freeſt in regard of interruptions; not delaying it without juſt cauſe. But whenever it is performed, be ſure it be reverently, ſeriouſly, and ſpiritually done.* If greater duty hinder not, begin with a brief invocation of Gods name, and craving of his help and bleſſing through Chriſt; and then read ſome part of the holy Scripture in order; and either help the hearers to underſtand it and apply it, or if you are unable for that, then read ſome profitable Book to them for ſuch ends; and ſing a Pſalm (if there be enough to do it fitly,) and earneſtly pour out your Souls in Prayer. But if unavoidable occaſions will not give way to all this, do what you can, eſpecially in Prayer, and do the reſt another time; but pretend not neceſſity againſt any duty, when it is but unwillingneſs or negligence. The lively performance of Family-duties, is a principal means to keep up the power and intereſt of Godlineſs in the World; which all decays, when theſe grow dead, and ſlight and formal.

Dir. 7. §. 7. Direct. 7. *Renew the actual Intention and remembrance of your ultimate end, when you ſet your ſelves to your days work, or ſet upon any notable buſineſs in the World. Let* HOLINESS TO THE LORD *be written upon your hearts in all that you do.* Do no work which you cannot intitle God to, and truly ſay he ſet you about; and do nothing in the World for any other ultimate end, than to pleaſe and glorify and injoy him. And remember that whatever you do, muſt be done as a means to theſe, and as by one that is that way going on to Heaven. All your labour muſt be as the labour of a Traveller, which is all for his journeys end; and all your reſpect or affection to any place or thing in your way, muſt be in reſpect to your attainment of the end; as a Traveller loveth a good Way, a good Horſe, a good Inn, a dry Cloak, or good Company; but nothing muſt be loved here as your end or home: Lift up your Hearts to Heaven and ſay, If this work and way did not tend thither directly or indirectly, it were no work or way for me. Whatever you do, do all to the Glory of God, 1 *Cor.* 10. 31.

Dir. 8. §. 8. Direct. 8. *Follow the labours of your calling painfully and diligently.* From hence will follow many commodities. 1. You will ſhew that you are not ſluggiſh and ſervants to your fleſh, as thoſe that cannot deny its eaſe; and you will further the mortification of all fleſhly luſts and deſires, which are fed by eaſe and idleneſs. 2. You will keep out idle thoughts from your mind, which ſwarm in the minds of idle perſons. 3. You will ſcape the loſs of precious Time, which idle perſons are daily guilty of. 4. You will be in a courſe of obedience to God, when the ſlothful are in a conſtant ſin of omiſſion. 5. You may have the more time to ſpare for holy exerciſes, if you follow your labour cloſe when you are at it, when idle perſons can have no time for Prayer or reading, becauſe they loſe it by loitering at their work, and leave their buſineſs ſtill behind hand. 6. You may expect Gods bleſſing for the comfortable proviſion for your ſelves and families, and to have to give to them that need, when the ſlothful are in want themſelves, and caſt by their want into abundance of temptations, and have nothing to do good with. 7. And it will alſo tend to the health of your bodies, which will make them the fitter for the ſervice of your Souls. When ſlothfulneſs waſteth time, and health, and eſtate, and wit, and grace, and all.

Eph. 4. 28. Prov. 10. 4, 5. 12. 24, 27. & 13. 4. & 21. 5. & 22. 29. & 18. 9. & 21. 25. & 24. 30.

§. 9. Direct. 9. *Be throughly acquainted with your Corruptions and Temptations, and watch againſt them all the day; eſpecially the moſt dangerous ſort of your Corruptions, and thoſe Temptations which your Company or Buſineſs will unavoidably lay before you.* Be ſtill watching and working againſt the maſter radical ſins of *Unbelief, Hypocriſy, Selfiſhneſs, Pride, Senſuality*, or *Fleſh-pleaſing*, and the *inordinate love of Earthly things*. Take heed, leſt under pretence of diligence, in your Calling, you be drawn to Earthly mindedneſs, and exceſſive cares or covetous deſigns for riſing in the World. If you are to trade or deal with others, take heed of Selfiſhneſs, which deſireth to draw or ſave from others, as much as you can for your ſelves and your own advantage; take heed of all that favoureth of *Injuſtice* or *Uncharitableneſs* in all your dealings with others. If you converſe with vain-talkers; be ſtill provided againſt the temptation of vanity of talk. If you converſe with angry perſons, be ſtill fortified againſt their provocations. If you converſe with wanton perſons, or ſuch as are tempting thoſe of the other *Sex*, maintain that modeſty and neceſſary diſtance and cleanneſs of ſpeech which the Laws of Chaſtity require. If you have ſervants that are ſtill faulty, be ſo provided againſt the temptation, that their faults may not make you faulty, and you may do nothing that is unſeemly or unjuſt, but only that which tendeth to their Amendment. If you are poor, be ſtill provided againſt the Temptations of Poverty, that it bring not upon you an evil far greater than it ſelf; if you are Rich, be moſt diligent in fortifying your hearts againſt thoſe more dangerous temptations of Riches, which very few eſcape. If you converſe with flatterers or thoſe that much admire you, be fortified againſt ſwelling *Pride*: If you converſe with thoſe that *deſpiſe* and *injure* you, be fortified againſt impatient revengeful Pride. Theſe works at firſt will be very difficult, while ſin is in any ſtrength; but when you have got an habitual Apprehenſion of the poiſonous danger of every one of theſe ſins, and of the *tendency* of all *Temptations*, your hearts will readily and eaſily avoid them, without much tiring, thoughtfulneſs and care; even as a man will paſs by a Houſe infected with the Plague, or go out of the way, if he meet a Cart or any thing that would hurt him.

Dir. 9. *Antequam dimittas quid exeat, quid acturus ſit, apud ſe pertractet. Rurſus cum redierit, quid egerit, recogitet.* Cleobulus in Laert. p. 59.

§. 10. Direct. 10. *When you are alone in your labours, improve the time in practical fruitful* (not ſpeculative and barren) *meditations: eſpecially in Heart-work and Heaven-work*: Let your *chiefeſt meditations* be on the Infinite Goodneſs and perfections of God, and the life of Glory, which in the Love and praiſe of him you muſt live for ever: And next, let Chriſt and the myſteries of Grace in mans Redemption, be the matter of your Thoughts; And next that your *own hearts* and lives, and the reſt before expreſſed, *Chap. 16. Dir. 6. §. 8.* If you are able to manage meditations methodically it will be beſt; But if you cannot do that, without ſo much ſtriving as will confound you, and diſtract you, and caſt you into Melancholy, it is better let your Meditations be more *ſhort* and *eaſy*, like ejaculatory prayers;

Dir. 10.

ers; but let them usually be operative to do some good upon your hearts.

Dir. 11. §. 11. Direct. 11. *If you labour in company with others, be provided with Matter, Skill, Resolution and Zeal, to improve the time in profitable conference, and to avoid diversions*, as is Directed, *Chap.* 16.

Dir. 12. §. 12. Direct. 12. *Whatever you are doing, in company or alone, let the day be spent in the inward excitation and exercise of the Graces of the Soul, as well as in external bodily duties.* And to that end know, that there is no *external duty*, but must have some *internal grace* to animate it, or else it is but an image or carkass, and unacceptable to God. When you are *praying* and *reading*, there are the Graces of *Faith*, *Desire*, *Love*, *Repentance*, &c. to be exercised there: when you are alone, Meditation may help to actuate any Grace as you find most needful: when you are *conferring* with others, you must exercise *Love to them*, and *Love* to that *truth* about which you do confer, and other Graces as the subject shall require. When you are provoked or under suffering you have *patience* to exercise. But especially it must be your principal daily business, by the exercise of *Faith* to keep your hearts warm in the Love of God and your dear Redeemer, and in the *hopes* and *delightful* thoughts of Heaven. As the *means* are various and admit of deliberation and choice, because they are to be used but *as means*, and not all at once, but sometimes one, and sometimes another, when the *End* is still the same and past *Deliberation* or *choice*: so all those *Graces* which are but *means* must be used thus *variously* and with *deliberation* and choice; when the *Love of God* and of *eternal life* must be the constant tenour and constitution of the mind, as being the *final Grace*, which consisteth with the exercise of every other mediate grace. Never take up with lip-labour or bodily exercise alone, nor barren thoughts, unless your *Hearts* be also employed in a course of duty, and holy breathings after God, or motion towards him, or in the sincere internal part of the duty which you perform to men: JUSTICE and LOVE are Graces which you must still exercise towards all that you have to deal with in the world. LOVE is called the fulfilling of the Law, *Rom.* 13. 10. because the LOVE of God and man is the soul of every outward duty, and a cause that will bring forth *these* as its effects.

Dir. 13. §. 13. Direct. 13. *Keep up a high esteem of Time; and be every day more careful that you lose none of your Time, than you are that you lose none of your Gold or Silver: And if vain recreations, dressings, feastings, idle talk, unprofitable company, or sleep, be any of them Temptations to rob you of any of your Time, accordingly heighten your watchfulness and firm resolutions against them.* Be not more careful to escape Thieves and Robbers, than to escape that *person* or *action* or course of life, that would rob you of any of your Time. And for the Redeeming of Time especially see, not only that you be never idle, but also that you be doing the *Greatest Good* that you can do, and prefer not a *less* before a *Greater*.

Dir. 14. §. 14. Direct. 14. *Eat and drink with temperance, and thankfulness: for health and not for unprofitable pleasure.* For *quantity* most carefully avoid excess; For many *exceed* for one that taketh too little. Never please your appetite in meat or drink, when it tendeth to the detriment of your health. Prov. 31. 4, 6. *It is not for Kings to drink Wine, nor for Princes strong drink—Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts* Eccles. 10. 16, 17. *Wo to thee O Land when thy King is a Child, and thy Princes eat in the morning. Blessed art thou O Land, when thy King is the Son of Nobles, and thy Princes eat in due season, for strength and not for drunkenness.* Then must poorer men also take heed of intemperance and excess. Let your diet incline rather to the *coarser* than the finer sort, and to the *cheaper* than the costly sort, and to *sparing* abstinence than to *fulness*. I would advise rich men especially, to write in great letters on the walls of their Dining-rooms or Parlours these two sentences: *Ezek.* 16. 49. BEHOLD THIS WAS THE INIQUITY OF SODOM; PRIDE, FULNESS OF BREAD and ABUNDANCE OF IDLENESS WAS IN HER, *neither did she strengthen the hand of the poor, and needy.* Luk. 16. 19, 25. *There was a certain Rich man which was* CLOATHED IN PURPLE and SILK and FARED SUMPTUOUSLY *every day—Son remember that thou in thy life time *receivedst thy good things. Paul* wept when he mentioned them, *whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, being enemies to the Cross*, Phil. 3. 18, 19. O live not after the flesh, left ye die, *Rom.* 8. 13. *Gal.* 6. 8. *and* 5. 21, 23, 24. * See Mr. Poole's Annotat

§. 15. Direct. 15. *If any temptation prevail against you, and you fall into any sins besides common infirmities, presently lament it, and confess not only to God, but to men, when confession conduceth more to good than harm; and raise by a true and thro' repentance, immediately without delay.* Spare not the flesh, and dawb not over the breach, and do not by excuses palliate the sore, but speedily rise whatever it cost: For it will certainly cost you more to go on or to remain impenitent. And for your *ordinary Infirmities*, make not too light of them, but confess them, and daily strive against them; and examine what strength you get against them, and do not aggravate them by impenitence and contempt. *Dir.* 15

§. 16. Direct. 16. *Every day look to the special duties of your several Relations*: Whether you are Husbands, Wives, Parents, Children, Masters, Servants, Pastors, People, Magistrates, Subjects, remember that every Relation hath its special duty, and its advantage for the doing of some good; and that God requireth your faithfulness in these, as well as in any other duty. And that in these a mans sincerity or hypocrisie is usually more tried, than in any other parts of our lives. *Dir.* 16.

§. 17. Direct. 17. *In the Evening return to the worshipping of God, in the family and in secret as was directed for the morning.* And do all with seriousness as in the sight of God, and in the sense of your necessities; and make it your delight to receive instructions from the holy Scripture, and praise God, and call upon his name through Christ. *Dir.* 17.

§. 18. Direct. 18. *If you have any extraordinary impediments one day to hinder you in your duty to God and man, make it up by diligence the next; and if you have any extraordinary helps, make use of them, and let them not overslip you.* As if it be a Lecture-day, or a Funeral Sermon, or you have opportunity of converse with Men of extraordinary worth; or if it be a day of humiliation or thanksgiving; it may be expected that you gather a double measure of strength by such extraordinary helps. *Dir.* 18.

§. 19. Direct. 19. *Before you betake your selves to sleep, it is ordinarily a safe and needful course, to take a review of the Actions and Mercies of the past day; that you may be specially thankful for all special mercies, and humbled for your sins, and may renew your repentance and resolutions for obedience; and may examine your selves, whether your souls grow better or worse, and whether sin go down, and grace increase, and whether you are any better prepared for suffering and death.* But yet waste not too much time in the ordinary accounts of your life, as those that neglect their duty while they are examining themselves how they perform it, and perplexing themselves with the long perusal of their ordinary Infirmities. But by- *Dir.* 19.

a general (yet ſincere) repentance, bewail your unavoidable daily failings, and have recourſe to Chriſt for a daily pardon and renewed grace; and in caſe of *extraordinary ſins* or *mercies*, be ſure to be *extraordinarily humbled* or *thankful*: Some think it beſt to keep a daily Catalogue or Diurnal of their *ſins* and *mercies*. If you do ſo, be not too particular in the enumeration of thoſe that are the matter of every days return; for it will be but a temptation to waſte your time, and neglect greater duty, and to make you grow cuſtomary and ſenſeleſs of *ſuch ſins* and mercies, when the ſame come to be recited over and over from day to day. But let the common mercies be more generally recorded, and the common ſins generally confeſſed (yet neither of them therefore ſlighted:) and let the *extraordinary mercies*, and *greater ſins*, have a more particular obſervation. And yet remember, that *ſins* and *mercies*, which it is not fit that others be acquainted with, are ſafelier committed to memory, than to writing: And methinks a well humbled and a thankful heart, ſhould not eaſily let the memory of them ſlip.

Dir. 20. §. 20. Direct. 20. *When you compoſe your ſelves to ſleep, again commit your ſelves to God through Chriſt, and crave his protection, and cloſe up the day with ſome holy exerciſe of Faith and Love:* And if you are perſons that muſt needs lie waking in the night, let your meditations be holy, and exerciſed upon that ſubject that is profitableſt to your ſouls. But I cannot give this as an ordinary Direction, becauſe that the Body muſt have ſleep, or elſe it will be unfit for labour, and all thoughts of holy things muſt be ſerious; and all ſerious thoughts will hinder ſleep, and thoſe that wake in the night, do wake unwillingly, and would not put themſelves out of hopes of ſleep, which ſuch ſerious meditations would do. Nor can I adviſe you (ordinarily) to riſe in the night to prayer, as the Papiſts Votaries do. For this is but to ſerve God with irrational and hurtful ceremony: (And it is a wonder how far ſuch men will go in Ceremony; that will not be drawn to a life of Love and ſpiritual Worſhip!) Unleſs Men did irrationally place the ſervice of God in praying *this hour* rather than another, they might ſee how improvidently and ſinfully they loſe their time; in twice dreſſing and undreſſing, and in the Intervals of their ſleep, when they might ſpare all that time, by ſitting up the longer, or riſing the earlier, for the ſame Employment. Beſides what tendency it hath to the deſtruction of health, by cold and interruption of neceſſary reſt; when God approveth not of the diſabling of the body, or deſtroying our health, or ſhortning life (no more than of murder or cruelty to others,) but only calleth us to deny our unneceſſary ſenſual Delights, and uſe the Body ſo as it may be moſt ſerviceable to the ſoul and him.

I have briefly laid together theſe twenty Directions for the right ſpending of every day, that thoſe that need them, and cannot remember the larger more particular Directions, may at leaſt get theſe few engraven on their minds, and make them the daily practice of their lives; which if you will ſincerely do, you cannot conceive how much it will conduce to the holineſs, fruitfulneſs and quietneſs of your lives, and to your peaceful and comfortable death.

CHAP. XVIII.

Tit. 1. *Directions for the holy ſpending of the* LORDS *DAY in* FAMILIES.

Dir. 1. Since the writing of this, I have publiſhed a Treatiſe of the Lords-day.

§. 1. Direct. 1. *BE well reſolved againſt the Cavils of thoſe carnal Men, that would make you believe, that the holy ſpending of the Lords Day is a needleſs thing:* For the *Name* whether it ſhall be called *The Chriſtian Sabbath*, is not much worth contending about: Undoubtedly the Name of *The Lords Day*, is that which was given it by the Spirit of God, *Rev.* 1. 10. and the antient Chriſtians, who ſometimes called it, *The Sabbath*, by alluſion, as they uſed the names, *Sacrifice* and *Altar*. The queſtion is not ſo much of the *Name* as the *Thing*; whether we ought to ſpend the day in holy exerciſes, without unneceſſary Divertiſements? And to ſettle your Conſciences in this, you have all theſe Evidences at hand.

§. 2. 1. By the confeſſion of all, you have the Law of *Nature* to tell you, that God muſt be openly worſhipped, and that ſome ſet time ſhould be appointed for his Worſhip; And, whether the fourth Commandment be formally in force or abrogated, yet it is commonly agreed on that the Parity of reaſon and general equity of it ſerveth to acquaint us, that it is the will of God, that one day in ſeven be the leaſt that we deſtinate to this uſe; this being then judged a meet proportion by God himſelf (even from the Creation, and on the account of commemorating the Creation) and Chriſtians being no leſs obliged to take as large a ſpace of time, who have both the Creation and Redemption to commemorate, and a more excellent manner of Worſhip to perform.

§. 3. 2. It is confeſſed by all Chriſtians, that Chriſt roſe on the firſt day of the Week, and appeared to his congregated Diſciples on that day, and poured out the Holy Ghoſt upon them on that day, and that the Apoſtles appointed, and the Chriſtian Churches obſerved their aſſemblies and communion ordinarily on that day; And that theſe Apoſtles were filled with the extraordinary gifts of the Holy Ghoſt, that they might infallibly acquaint the Church with the Doctrine and Will of Jeſus Chriſt, and leave it on record for ſucceeding ages; and ſo were entruſted by Office, and enabled by gifts, to ſettle the Orders of the Goſpel-Church, as *Moſes* did the matters of the Tabernacle and Worſhip then; and ſo that their Laws or Orders thus ſetled, were the Laws or Orders of the Holy Ghoſt, *Joh.* 20. 1. 19, 26. *Act.* 2. 1. *Act.* 20. 7. 1 *Cor.* 16. 1, 2. *Rev.* 1. 10. *Matth.* 28. 19, 20. *Joh.* 16. 13, 14, 15. *Rom.* 16. 16. 2 *Theſ.* 2. 15. Mark 16. 2, 9. Luke 24. 1.

§. 4. 3. It is alſo confeſſed, that the Univerſal Church from the days of the Apoſtles down till now hath conſtantly kept holy the Lords Day in the memorial of Chriſts Reſurrection, and that as by the will of Chriſt delivered to them by or from the Apoſtles; In ſo much that I remember not either any Orthodox Chriſtian, or Heretick, that ever oppoſed, queſtioned or ſcrupled it, till of late ages. And as a hiſtorical diſcovery of the matter of fact, this is a good evidence that indeed it was ſettled by the Apoſtles; and conſequently by Chriſt who gave them their Commiſſion, and inſpired them by the Holy Ghoſt.

§. 5. 4. It is confeſſed, that it is ſtill the practice of the Univerſal Church; and thoſe that take it to be but of Eccleſiaſtical appointment, ſome of them mean it of ſuch extraordinary Eccleſiaſticks as inſpired Apoſtles, and all of them take the appointment as obligatory to all the Members of the Church.

§. 6. 5. The Laws of the Land where we live command it, and the King by Proclamation urgeth the execution; and the Canons, and Homilies, and Liturgy ſhew that the holy obſervation of the Lords Day, is the Judgment and Will of the Governours of the Church. Read the Homilies for the Time and place of Worſhip. Yea, they require the People to ſay when the fourth Commandment is read [*Lord have mercy upon us, and encline our hearts to keep this Law.*] And the Command of Authority is not a contemptible Obligation.

§. 7.

§. 7. 6. It is granted by all, that more than this is due to God, and the life that is in every Christian telleth him, that it is a very great mercy to us; not only to servants, but even to all men, that one day in seven they may disburden themselves of all the cares and business of the world, which may hinder their holy communion with God and one another; and wholly apply themselves to learn the Will of God. And *nature* teacheth us to accept of mercy when it is offered to us, and not dispute against our happiness.

§. 8. 7. Common experience telleth us, That where the Lords day is more holily and carefully observed, Knowledge and Religion prosper best; and that more souls are converted on those days, than on all the other days besides; and that the people are accordingly more edified: And that where ever the Lords Day is ordinarily neglected, or mispent, Religion and Civility decay, and there is a visible lamentable difference between those places and families, and the other.

§. 9. 8. Reason and experience telleth us, that if men were left to themselves, what Time they should appoint for Gods publick Worship: in most places it would be so little, and disordered, and uncertain, that Religion would be for the most part banished out of the now Christian World. Therefore there being need of an Universal Law for it, it is probable that such a Law there is; And if so, it can be by none but God, the Creator, Redeemer and Holy Ghost, there being no other *Universal Governour* and *Law giver* to impose it.

§. 10. 9. All must confess, that it is more desirable for Unity and Concord sake, that all Christians hold their holy Assemblies on one and the same day, and that all at once thro' all the World do worship God and seek his Grace, than that they do it some on one day, and some on another.

§. 11. 10. And all that ever I have conversed with, confess, that if the holy spending of the Lords Day be not *necessary*, it is *lawful*; and therefore when there is so much to be said for the *Necessity* of it too, to *keep* it holy is the *safest way*; seeing this cannot be a sin, but the contrary may; and Licence is encouragement enough to accept so great a mercy. All this set together will satisfy a man, that hath any spiritual sense of the Concernments of his own and others souls.

Object. §. 12. Object. But you will say, *That besides the name, it is yet a controversie whether the whole day should be spent in holy exercises, or only so much as is meet for the Publick Communion, it being not found in antiquity, that the Churches used any further to observe it.*

Answ. *Answ.* No sober man denieth that works of necessity for the preservation of our *own* or other mens lives, or health, or goods may be done on the Lords Day: so that when we say that the *whole day* is to be spent *holily*, we exclude not eating and sleeping, nor the necessary actions about Worship; as the Priests in the Temple are said to break the Sabbath (that is, the external rest) and to be blameless. But otherwise, that it is the *whole day* is evident in the Arguments produced: The Antient Histories and Canons of the Church speak not of *one part* of the day only, but the whole: All confess, that when *Labour* or *sinful sports* are *forbidden*, it is on the *whole day*, and not only on a part. And for what is alledged of the custom of the antient Church, I answer, 1. The ancientest Churches spent almost all the day in publick Worship and Communion: They begun in the morning, and continued without parting till the evening: The first part of the day being spent in teaching the Catechumens, they were then dismissed, and the Church continued together in preaching and praying, but especially in those laudatory Eucharistical Offices which accompany the celebration of the Sacrament of the Body and Blood of Christ. They did not then, (as Gluttons do now) account it fasting to forbear a Dinner, when they supped, yea, feasted at night: It being not usual among the *Romans* to eat any dinners at all. And they that spent all the day together in publick Worship and Communion, you may be sure spent not part of it in Dancing, nor Stage-plays, nor worldly businesses. 2. And Church History giveth us but little account what particular Persons did in private, nor can it be expected. 3. Who hath brought us any proof that ever the Church approved of spending any part of the Day in sports, or idleness, or unnecessary worldly business? Or that any Churches (or persons regardable) did actually so spend it? 4. Unless their proof be from those many Canons of our own and other Churches that command the holy observation of it, and forbid these Plays and Labours on it; which I confess doth intimate, that some there were that needed Laws to restrain them from the violation of it. 5. Again I say, that seeing few Men will have the faces to say that plays and games, or idleness are a duty on that day, it will suffice a holy thankful Christian, if he have but leave, to spend all the day for the good of his Soul and those about him; and if he may be reading and meditating on the Word of God, and Praying and Praising him, and instructing his Family, while others waste that time in vanity; especially to servants and poor men that have but little other leisure all the year, to seek for knowledge, or use any such helps for their salvation. As to a poor man that is kept hungry all the Week, a bare *liberty* of feasting with his Landlord on the Lords day, would satisfie him without a *Law* to *constrain* him to it; so is it here with a hungry soul.

§. 2. Direct. 2. *Remember that the Work of the day is, in general, to keep up Knowledge and Religion in the World, and to own and honour our Creator, Redeemer and Regenerator openly before all; and to have communion with God thro' Christ in the Spirit, by receiving and Exercising his Grace, in order to our Communion with him in Glory. Let these therefore* (well understood) *be your Ends, and in these be you exercised all the day, and stick not hypocritically on bodily rest and outward duties.* Remember that it is a day for *heart-work*, as well as for the Exercise of the tongue, and ear, and knees; and that your principal Business is with Heaven: Follow your hearts therefore all the day, and see that they be not idle while your Bodies are exercised: Nothing is done if the Heart do nothing. *Dir. 2.*

§. 3. Direct. 3. *Remember that the special work of the day is to celebrate the memorial of Christs Resurrection, and of the whole Work of Mans Redemption by him: Labour therefore with all diligence in the sense of your natural sin and misery, to stir up the lively sense of the wonderful Love of God and our Redeemer, and to spend all the day in the special exercises of Faith and Love: And seeing it is the Christian weekly Festival, or day of Thanksgiving for the greatest mercy in the world, spend it as a day of Thanksgiving should be spent, especially in Joyful Praises of our Lord; and let the humbling and instructing exercises of the Day, be all subordinate to these laudatory exercises.* I know that much time must be spent in teaching and warning the ignorant and ungodly, because their poverty and labours hinder them from other such opportunities, and we must speak to them then or not at all: But if it were not for their meer necessity, and if we could as well speak to them other days of the Week, the Churches should spend all the Lords Day in such praises and thanksgivings as are suitable to the Ends of the Institution. But seeing that cannot be expected, methinks it is desirable that the antient Custom of the Churches *Dir. 3.*

were

were more imitated, and the morning Sermon being ſuited to the ſtate of the more ignorant and unconverted, that the reſt of the Day were ſpent in the exerciſes of Thankſgiving to the Joy and Encouragement of believers, and in doctrine ſuited to their ſtate. And yet I muſt add, that a skilful Preacher will do both together, and ſo declare the Love and Grace of our Redeemer, as by a meet application may both draw in the *ungodly*, and comfort thoſe that are already ſanctified, and raiſe their hearts in praiſe to God.

Dir. 4. §. 4. Direct. 4. *Remember that the Lords day is appointed ſpecially for publick worſhip, and perſonal Communion of the Churches therein: ſee therefore that you ſpend as much of the day as you can in this publick worſhip and Church-communion; eſpecially in the celebration of that Sacrament which is appointed for the Memorial of the Death of Chriſt until his coming*, 1 Cor. 11. 25, 26. This Sacrament in the Primitive Church was celebrated every Lords day; yea and oftner; even ordinarily on every other day of the week when the Churches aſſembled for Communion. And it might be ſo now without any hinderance to Preaching or Prayer, if all things were ordered as they ſhould be; for thoſe Prayers, and inſtructions, and exhortations which are moſt ſuited to this Euchariſtical action, would be the moſt ſuitable Prayers and Sermons for the Church on the Lords days. In the mean time ſee that ſo much of the day as *is* ſpent in Church-communion and publick worſhip, be accordingly improved by you; and be not at that time about your ſecret or family ſervices, but take only thoſe hours for ſuch private duties, in which the Church is not aſſembled; and remember how much the *Love* of *Saints* is to be exerciſed in this Communion, and therefore labour to keep alive that Love, without which no Man can celebrate the Lords day according to the end of the inſtitution.

Dir. 5 §. 5. Direct. 5. *Underſtand how great a mercy it is, that you have leave thus to wait upon God for the receiving and exerciſe of grace, and to caſt off the diſtracting thoughts and buſineſſes of the world, and what an opportunity is put into your hand, to get more in one day, than this World can afford you all your lives: And therefore come with gladneſs as to the receiving of ſo great a mercy, and with deſire after it, and with hope to ſpeed, and not with unwillingneſs as to an unpleaſant task, as carnal hearts that Love not God, or his Grace or Service, and are aweary of all they do, and glad when it is done, as the Ox that is unyoaked.* Iſa. 58. 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own Pleaſure, nor ſpeaking thine own words, then ſhalt thou delight thy ſelf in the Lord*—— The *affection* that you have to the Lords day, much ſheweth the temper of the heart: A holy perſon is glad when it cometh, as loving it for the holy exerciſes of the day; A wicked carnal heart is glad of it only for his carnal eaſe, but weary of the ſpiritual duties.

Dir. 6. §. 6. Direct. 6. *Avoid both the extreams of Prophaneneſs and Superſtition in the point of your external reſt*: And to that end, Obſerve, 1. That the *work* is not *for the day*, but the *day* for the *holy work*: As Chriſt ſaith, Mark 2. 27. *The Sabbath was made for man, and not man for the Sabbath.* It is appointed for our good, and not for our hurt. 2. The *outward reſt* is not appointed for *it ſelf*, but as a means to the freedom of the mind for inward and ſpiritual employments: And therefore all thoſe outward and common Labours and Diſcourſes are unlawful, which any way diſtract the mind, and hinder either our outward or inward attendance upon God, and our edification. 3. And (whatever it was to the Jews) no common Words or Actions are unlawful, which are no hinderance to this communion and worſhip and ſpiritual edification. 4 Yea thoſe things that are *neceſſary* to the ſupport of *nature*, and the ſaving of the *Life* or *health* or *eſtate* and *goods* of our ſelves or our neighbours are *needful duties* on that day: Not *all* thoſe works which are truly *charitable* (for it may be a work of mercy to build Hoſpitals, or make Garments for the poor, or Till their ground) but ſuch works of mercy as cannot be put off to another Day, and ſuch as hinder not the Duties of the Day. 5. The ſame Word or action on the Lords day which is unlawful to one man, may be *lawful* to another; as being no hinderance, yea a *duty* to him: As Chriſt ſaith, *The Prieſts in the Temple break or prophane the Sabbath* (that is, the outward reſt, but not the *command*) *and are blameleſs*, Matth. 12. 15. And the Cook may lawfully be employed in dreſſing meat, when it were a ſin in another to do it voluntarily without need. 6. The *Lords day* being to be kept as a Day of Thankſgiving, the Dreſſing of ſuch Meat as is fit for a Day of Thankſgiving is not to be ſcrupled: The Primitive Chriſtians in the Apoſtles time, had their Love-feaſts conſtantly (with the Lords Supper or after) on the Evening of the day. And they could not feaſt without dreſſing meat. 7. Yet that which is lawful in it ſelf, muſt be ſo done as conſiſteth with care and compaſſion of the ſouls of ſervants that are employed about it, that they may be deprived of no more of their ſpiritual benefit than needs. 8. Alſo that which is lawful muſt ſometimes be *forborn*, when it may by ſcandal tempt others that are looſe or weak, to do that which is *unlawful*: not that the meer *diſpleaſing* of the erroneous ſhould put us out of the right way, but the *ſcandal* which is ſpoken againſt in Scripture, is the *laying a Temptation before men* that are *weak* to make them ſin. 9. Take heed of that *hypocritical* and *cenſorious* temper which turneth the holy obſervation of the day, into a Ceremonious abſtinence from lawful things; and cenſureth thoſe as ungodly that are not of the ſame mind, and forbear not ſuch things as well as they. Mark the difference between Chriſt and the Phariſees in this point: Much of their contention with him was about the outward obſervation of the Sabbath; becauſe his diſciples rubbed out Corn to eat on the Sabbath day, and becauſe he healed on the Sabbath, and bid the healed man, *Take up his Bed and walk*: And they ſaid, There are ſix days in which men ought to work; they might come and be healed on them. *Luk.* 6. 1, 5, 6. & 13. 12, 14, 15, 16. *Joh.* 5. 17, 18. *Mark* 1. 21, 24. & 2. 23, 24, 25, 26, 27, 28. & 3. 2, 3, 5. & 6. 2, 5. *Luk.* 14. 1, 3, 5, 6. *Joh.* 5. 9, 10, 16. & 7. 22, 23, 24. & 9. 14, 16. And a man that is of their ſpirit will think that the Phariſees were in the right: No doubt Chriſt might have choſen another Day to heal on; But he knew that the Works which moſt declared the Power of God, and honoured him before all, and confirmed the Goſpel, were fitteſt for the Sabbath-Day. Take heed therefore of the Phariſees *Ceremoniouſneſs* and *Cenſoriouſneſs*. If you ſee a Man *walking* abroad on the Lords day, cenſure him not till you know that he doth it from prophaneneſs or negligence: You know not but it may be neceſſary to his health, and he may improve it in holy meditation? If you hear ſome ſpeak a Word more than you think needful, of common things, or do more about meat and cloathing than you think meet; cenſure them not till you hear their reaſon. A ſcrupulouſneſs about ſuch outward obſervances, when the holy duties of the day are no whit hindred by that thing; and a cenſoriouſneſs towards thoſe that are not as ſcrupulous, is too Phariſaical and Ceremonious a Religion

gion for ſpiritual charitable Chriſtians. And the extreams of ſome Godly People in this kind, have occaſioned the Quakers and Seekers to take and uſe all days alike, and the prophane to contemn the ſanctifying of the Lords day.

Tit. 2. *More particular Directions for the order of holy Duties.*

Dir. 1. §. 1. Direct. 1. *REmember the Lords day before it cometh, and prepare for it, and prevent thoſe diſturbances that would hinder you and deprive you of the benefit:* For Preparation: 1. *Six days you muſt labour and do all that you have to do:* Diſpatch all your buſineſs, that you may not have it then to hinder and diſturb you; and ſee that your Servants do the ſame. 2. Shake off the thoughts of worldly things, and clear your minds of worldly delights and cares. 3. Call to mind the doctrine taught you the laſt Lords day, (and if you have Servants, cauſe them to remember it) that you may be prepared to receive the next. 4. Go ſeaſonably to Bed, that you and your Servants may not be conſtrained to lie long the next morning, or be ſleepy on the Lords day. 5. Let your *meditations* be preparatory for the day. Repent of the ſins of the week paſt as particularly and ſeriouſly as you can; and ſeek for pardon and peace thro' Chriſt, that you come not with *guilt* or *trouble* upon your Conſciences before the Lord.

Dir. 2. §. 2. Direct. 2. *Let your firſt thoughts be not only Holy, but ſuitable to the occaſions of the day.* With gladneſs remember what a day of mercies you awake to, and how early your Redeemer roſe from the dead that day, and what excellent work you are to be employed in.

Dir. 3. §. 3. Direct. 3. *Riſe full as early that day as you do on other days.* Be not like the carnal generation, that ſanctifie the Lords day but as a Swine doth, by ſleeping, and idleneſs and fulneſs. Think not your worldly buſineſs more worthy of your early riſing, than your ſpiritual employment is.

Dir. 4. §. 4. Direct. 4. *Let your dreſſing time be ſpent in ſome fruitful meditation, or conference, or hearing ſome one read a Chapter:* And let it not be *long* to detain you from your duty.

Dir. 5. §. 5. Direct. 5. *If you can have leiſure, go firſt to ſecret prayer:* And if you are Servants or have any neceſſary buſineſs to do, diſpatch it quickly, that you may be free for better work.

Dir. 6. §. 6. Direct. 6. *Let Family worſhip come next, and not be ſlubbered over ſlightly, but be ſerious and reverent, and ſuit all to the nature or end of the day.* Eſpecially awaken your ſelves and Servants to conſider what you have to do in publick, and to go with prepared ſanctified hearts

Dir. 7. §. 7. Direct. 7. *Enter the holy Aſſembly with reverence and joy, and compoſe your ſelves as thoſe that come thither to treat with the living God, about the matters of eternal life.* And watch your *hearts* that they wander not, nor ſleep not, nor ſligth the ſacred matters which you are about. And guard your eyes, that they carry not away your hearts; and let not your hearts be a moment idle, but ſeriouſly employed all the time: And when hypocrites and diſtempered Chriſtians are quarrelling with the imperfections of the *Speaker*, or *Congregation*, or *Mode* of Worſhip, do you rather make it your diligent endeavour, to watch your hearts, and improve what you hear.

Dir. 8. §. 8. Direct. 8. *As ſoon as you come home, while dinner is preparing, it will be a ſeaſonable time, either for ſecret prayer or meditation, to call over what you heard, and urge it on your hearts, and beg Gods help for the improvement of it, and pardon for your publick failings.*

Dir. 9. §. 9. Direct. 9. *Let your time at meat be ſpent in the chearful remembrance or mention of the Love of your Redeemer; or ſomewhat ſuitable to the company and the day.*

Dir. 10. §. 10. Direct. 10. *After dinner call your Families together, and ſing a Pſalm of Praiſe, and by examination or repetition, or both, cauſe them to remember what was publickly taught them.*

Dir. 11. §. 11. Direct. 11. *Then go again to the Congregation (to the beginning) and behave your ſelves as before.*

Dir. 12. §. 12. Direct. 12. *When you come home call your Families together, and firſt crave Gods aſſiſtance and acceptance; and then ſing a Pſalm of Praiſe; and then repeat the Sermon which you heard;* or if there was *none*, read one out of ſome lively profitable Book; and then Pray and Praiſe God; and all with the holy ſerioufneſs and joy which is ſuitable to the work and day.

Dir. 13. §. 13. Direct. 13. *Then while Supper is preparing, betake your ſelves to ſecret prayer and meditation; either in your Chambers or walking, as you find moſt profitable:* Aud let your Servants, have no more to hinder them from the ſame priviledge, than what is of Neceſſity.

Dir. 14. §. 14. Direct. 14. *At Supper ſpend the time as is aforeſaid (at Dinner:)* Always remembring that tho' it be a day of Thankſgiving, it is not a day of gluttony, and that you muſt not uſe too full a diet, leſt it make you heavy, and drowſie, and unfit for holy duty.

Dir. 15. §. 15. Direct. 15. *After Supper examine your Children and Servants what they have learnt all day, and ſing a Pſalm of praiſe, and conclude with prayer and thanksgiving.*

Dir. 16. §. 16. Direct. 16. *If there be time after, both you and they may in ſecret review the duties, and mercies, and failings of the day, and recommend your ſelves by Prayer into the hands of God for the night following:* and ſo betake your ſelves to your reſt.

Dir. 17. §. 17. Direct. 17. *And to ſhut up all, let your laſt thoughts be holy, in the thankful ſenſe of the mercy you have received, and the goodneſs of God revealed by our Mediator, and comfortably truſting your Souls and Bodies into his hands, and longing for your nearer approach unto his Glory,* and the beholding and full enjoying of him for ever.

§. 18. I have briefly named this order of duties, for the memory of thoſe that have opportunity to obſerve it: But if any mans place and condition deny him opportunity for ſome of theſe, he muſt do what he can: but ſee, that carnal negligence cauſe not his omiſſion. And now I appeal to Reaſon, Conſcience and Experience, whether this employment be not more ſuitable to the principles, ends and hopes of a Chriſtian, than idleneſs, or vain talk, or Cards, or Dice, or Dancing, or Ale-houſe haunting, or worldly buſineſs or diſcourſe? And whether this would not exceedingly conduce to the increaſe of Knowledge, Holineſs and Honeſty? And whether there be ever a worldling or voluptuous ſenſualiſt of them all, that had not rather be found thus at death; or look back when time is paſt and gone, upon the Lords day thus ſpent, than as idle, fleſhly, and ungodly ſpend them?

CHAP. XIX.

Directions for profitable Hearing the WORD Preached.

OMitting thoſe Directions which concern the external modes of Worſhip (for the Reaſons mentioned *Tom.* 2. and known to all that know *me* and the *time* and *place* I live in) I ſhall give you ſuch Directions about the perſonal internal management of your duty, as I think moſt neceſſary to your Edification. And ſeeing that your Duty

and benefit lieth in these four General points. 1. That you hear with *understanding*. 2. That you *Remember* what you hear. 3. That you be duly *affected* with it. 4. And that you sincerely *practise* it; I shall more *particularly* Direct you in order to all these *ends* and *duties*.

Tit. 1. *Directions for the Understanding the Word which you hear.*

Dir. 1. §. 1. Direct. 1. *READ and Meditate on the Holy Scriptures much in private, and then you will be the better able to understand what is Preached on it in publick, and to try the doctrine whether it be of God.* Whereas if you are unacquainted with the Scriptures, all that is treated of or alledged from them, will be so strange to you, that you will be but little edified by it, *Psal.* 1. 2. *Psal.* 119. *Deut.* 6. 11, 12.

Dir. 2. §. 2. Direct. 2. *Live under the clearest, distinct, convincing teaching, that possibly you can procure.* There is an unspeakable difference as to the edification of the hearers, between a judicious, clear, distinct, and skilful Preacher, and one that is ignorant, confused, general dry, and only scrapeth together a *Cento* or mingle-mangle of some undigested sayings to fill up the hour with. If in Philosophy, Physicks, Grammar, Law, and every Art and Science, there be so great a difference between one Teacher and another, it must needs be so in Divinity also. Ignorant Teachers that understand not what they say themselves, are unlike to make you men of understanding: as Erroneous Teachers are unlike to make you Orthodox and Sound.

Dir. 3. §. 3. Direct. 3. *Come not to hear with a careless heart, as if you were to hear a matter that little concerned you, but come with a sense of the unspeakable weight, necessity and consequence of the holy word which you are to hear: and when you understand how much you are concerned in it, and truly Love it, as the word of Life, it will greatly help your Understanding of every particular truth.* That which a man Loveth not, and perceiveth no necessity of, he will hear with so little regard and heed, that it will make no considerable impression on his mind. But a good understanding of the *Excellency* and *Necessity*, exciting Love and serious attention, would make the particulars easie to be understood; when else you will be like a stopt or narrow mouthed bottle, that keepeth out that which you desire to put in. I know that understanding must go before affections! But yet the understanding of the concernments and worth of your own Souls, must first procure such a serious care of your salvation, and a general regard to the Word of God, as is needful to your further understanding of the particular instructions, which you shall after hear.

Dir. 4. §. 4. Direct. 4. *Suffer not vain thoughts or drowsie negligence to hinder your attention.* If you mark not what is taught you, how should you understand and learn? Set your selves to it, as for your lives: Be as earnest and diligent in attending and learning, as you would have the Preacher be in Teaching. If a drowsie careless Preacher be bad, a drowsie careless hearer is not good. Saith *Moses*, *Deut.* 32. 46. *Set your hearts to all the words which I testifie among you this day.*— Verse 47. *For it is not a vain thing for you, because it is your life*— You would have God attentive to your prayers in your distresses; and why will you not then be attentive to his words? When *the Prayers of him are abominable to God, that turneth away his ear from hearing the Law*, Luke 19. 48. *All the people were very attentive to hear Christ*, *Neh.* 8. 3. When *Ezra* read the Law *from morning till mid-day, the ears of all the people were attentive to it.* When *Paul* continued his Lords day exercise, and speech until midnight, one young man that fell asleep, did fall down dead as a warning to them that will sleep, when they should hear the Message of Christ. Therefore you are excused that day from worldly business, *that you may attend on the Lord without distraction*, 1 Cor. 7. 35. *Lydia*'s attending to the words of *Paul*, accompanied the opening of her heart and her Conversion, *Acts* 16. 14.

Prov. 4. 1, 20 & 5. 1. & 7. 24. Neh. 1. 6. 11. Psal. 130. Prov. 28. 9.

§. 5. Direct. 5. *Mark specially the design and drift and principal doctrine of the Sermon.* Both because that is the chief thing that the Preacher would have marked; and because the understanding of that will much help you to understand all the rest which dependeth on it, and relateth to it. *Dir.* 6.

§. 6. Direct. 6. *Mark most those things which are of greatest weight and concernment to your souls.* And do not fix upon some little sayings, and by discourses, or witty sentences, like Children that bring home some scraps and words which they do but play with. *Dir.* 7.

§. 7. Direct. 7. *Learn first your Catechisms at home, and the great Essential points of Religion, contained in the Creed, the Lords Prayer, and the Ten Commandments. And in your hearing, first labour to get a clearer understanding of these; and then the lesser branches which grow out of these, will be the better understood.* You can scarce bestow too much care and pains in learning these great essential points. It is the fruitfullest of all your studies. Two things further I here advise you to avoid. 1. The hasty climbing up to smaller points (which some call *Higher*) before you have well received these, and the receiving of those higher points, independently, without their due respect, to these which they depend upon. 2. The feeding upon dry and barren Controversies, and delighting in the chaff of jingling words, and impertinent unedifying things, or discourses about formalities and circumstances. *Dir.* 8.

§. 8. Direct. 8. *Meditate on what you hear when you come home, till you better understand it*, Psal. 1. 2.

§. 9. Direct. 9. *Inquire where you doubt, of those that can resolve and teach you.* It sheweth a careless mind, and a contempt of the Word of God, in most people and servants, that never come to ask the resolution of one doubt, from one weeks or years end to another, tho' they have Pastors or Masters that have ability, and leisure, and willingness to help them. *Mat.* 13. *Mark* 4. 10. *When Christ was alone, they that were about him with the Twelve, asked him the meaning of his Parable.* *Dir.* 9.

§. 10. Direct. 10. *Read much those holy Books which treat best of the Doctrine which you would understand.* *Dir.* 10.

§. 11. Direct. 11. *Pray earnestly for wisdom, and the illumination of the Spirit*, Eph. 1. 18. Acts 26. 18. Jam. 1. 5. *Dir.* 11.

§. 12. Direct. 12. *Conscionable practising what you know, is an excellent help to understanding.* John 12. 7. 17. *Dir.* 12.

Tit. 2. *Directions for remembring what you Hear.*

THat want of *Memory*, which cometh from *Age* and decay of *Nature*, is not to be cured: Nor should any Servant of Christ be overmuch troubled at it; seeing Christ will no more cast off his Servants for that, than he will for age or any sickness: But for that want of memory which is curable, and is a fault, I shall give you these Directions following.

§. 1. Direct. 1. *It greatly helpeth Memory to have a full Understanding of the matter spoken, which you would remember.* And Ignorance is one of the greatest hinderances to Memory. Common experience telleth you this, how easily you can remember any discourse

discourse which you throughly understand (for your very knowledge by invention will revive your memory;) and how hard it is to remember any words which are insignificant, or which we understand not. Therefore labour most for a clear understanding according to the last Directions.

Dir. 2. §. 2. Direct. 2. *A deep awakened affection is a very powerful help to memory.* We easily remember any thing which our estates or lives lie on, when trifles are neglected and soon forgotten. Therefore labour to get all to your hearts, according to the next following Directions.

Dir. 3. §. 3. Direct. 3. *Method is a very great help to memory.* Therefore be acquainted with the Preachers method; and then you are put into a path or tract, which you cannot easily go out of. And therefore it is, that Ministers must not only be methodical, and avoid prolix, confused, and involved discourses, and that malicious pride of hiding their method, but must be as oft in the use of the same method, as the subject will bear, and chuse that method which is most easie to the hearers to understand and remember, and labour to make them perceive your tract.

Dir. 4. §. 4. Direct. 4. *Numbers are a great help to memory.* As if the Reasons, the Uses, the Motives, the Signs, the Directions, be six or seven or eight; when you know just the number, it helpeth you much to remember, which was the first, second, third, *&c.*

Dir. 5. §. 5. Direct. 5. *Names also and signal words are a great help to memory.* He may remember one word, that cannot remember all the sentence; and that one word may help him to remember much of the rest. Therefore Preachers should contrive the force of every Reason, Use, Direction, *&c.* as much as may be into some one emphatical word. (And some do very profitably contrive each of those words to begin with the same Letter, which is good for memory, so it be not too much strained, and put them not upon greater inconveniences:) as if I were to direct you to the chiefest helps to your Salvation, and should name: 1. *Powerful Preaching.* 2. *Prayer.* 3. *Prudence.* 4. *Piety.* 5. *Painfulness.* 6. *Patience.* 7. *Perseverance.* Though I opened every one of these at large, the very names would help the hearers memory. It is this that maketh Ministers that care more for their peoples Souls, than the pleasing of curious ears, to go in the common road of doctrine, Reasons, Uses, Motives, Helps, *&c.* and to give their Uses the same titles of *Information, Reproof, Exhortation, &c.* And yet when the Subject shall direct us to some other method, the hearers must not be offended with us. For one Method will not serve exactly for every Subject, and we must be loth to wrong the Text or Matter.

Dir. 6. §. 6. Direct. 6. *It is a great help to memory, often in the time of hearing, to call over and repeat to your selves the names or heads which have been spoken.* The mind of man can do two things at once: You may both hear what is said, and recal and repeat to your selves what is past: Not to stand long upon it, but oft and quickly to name over, *e. g.* The Reasons, Uses, Motives, *&c.* To me, this hath been (next to Understanding and Affection) the greatest help of any that I have used; for otherwise to hear a head but once, and think of it no more till the Sermon is done, would never serve my turn to keep it.

Dir. 7. §. 7. Direct. 7. *Grasp not at more than you are able to hold, lest thereby you lose all.* If there be more particulars than you can possibly remember, lay hold on some which most concern you, and let go the rest, perhaps another may rather take up those which you leave behind. Yet say not that it is the Preachers fault to name more than you can carry away: For, 1. Then he must leave out his inlargement much more, and the most of his Sermon, for it is like you leave the most behind. 2. Another may remember more than you. 3. All is not lost when the words are forgotten: For it may breed a habit of Understanding, and promote Resolution, Affection and Practice.

Dir. 8. §. 8. Direct. 8. *Writing is an easie help for memory, to those that can use it.* Some question whether *they* should use it, because it hindereth their affection. But that must be differently determined according to the difference of subjects, and of hearers. Some Sermons are all to work upon the affections at present, and the present advantage is to be preferred before the after perusal: But some must more profit us in after digestion and review. And some hearers can write much with ease, and little hinder their affection; and some write so little and are hindered so much, that it recompenceth not their loss. Some know so fully all that is said, that they need no notes; and some that are ignorant need them for perusal.

Dir. 9. §. 9. Direct. 9. *Peruse what you remember, or write down, when you come home; and fix it speedily before it is lost; and hear others that can repeat it better.* Pray it over, and confer of it with others.

§. 10. Direct. 10. *If you forget the very words, yet remember the main drift of all; and get those Resolutions and Affections which they drive at.* And then you have not lost the Sermon, though you have lost the words, as he hath not lost his food, that hath digested it, and turned it into Flesh and Blood.

Tit. 3. *Directions for holy Resolutions and Affections in Hearing.*

THe *Understanding* and *Memory* are but the passage to the *Heart*, and the *Practice* is but the *Expression* of the *Heart*: Therefore how to work upon the *Heart* is the principal business.

Dir. 1. §. 1. Direct. 1. *Live under the most convincing lively serious Preacher that possibly you can.* It is a matter of great concernment to all, but especially to dull and senseless hearts. Hearken not to that Earthly generation, that tell you, because God can bless the weakest, and because it is your own fault if you profit not by the weakest, that therefore you should make no difference, but sit down under an ignorant, dumb, or senseless man. Try first whether they had as willingly have a bad servant, or a bad Physician as a good one, because God can bless the labours of the weakest? Try whether they would not have their Children duly reproved or corrected, because it is their own faults that they need it? And whether they would not take Physick after a Surfeit? though it be their own fault that made them sick. It is true, that all our sin is our own fault; but the question is, *What is the most effectual cure?* What Man that is alive and awake, doth not feel a very great difference between a dead and a lively Preacher?

Dir. 2. §. 2. Direct. 2. *Remember that Ministers are the Messengers of Christ, and come to you on his business and in his name. Hear them therefore as his Officers, and as men that have more to do with God himself than with the speaker.* It is the phrase of the Holy Ghost, Heb. 4. 13. *All things are naked and opened to the eyes of him with whom we have to do. It is God with whom you have to do,* and therefore accordingly behave your selves. See *Luk.* 10. 16. 1 *Thes.* 4. 8. 1 *Cor.* 4. 1. 2 Cor. 5. 1

Dir. 3. §. 3. Direct. 3. *Remember that this God is instructing you, and warning you, and treating with you about no less than the saving of your Souls. Come therefore to hear as for your Salvation.* Can that heart be dull that well considereth, that it is *Heaven* and *Hell* that is the matter that God is treating with him about?

§. 4. Direct. 4. *Remember that you have but a little time to hear in; and you know not, whether ever you shall hear again: Hear therefore as if it were your last.* Think when you hear the Calls of God, and the offers of Grace, I know not but this may be my last: How would I hear if I were sure to die to morrow? I am sure it will be ere long, and may be to day for ought I know.

Dir. 5. §. 5. Direct. 5. *Remember that all these Days and Sermons must be reviewed, and you must answer for all that your have heard, whether your heard it with love, or with unwillingness and weariness; with diligent attention or with carelesness; and the word which you hear shall judge you at the last day. Hear therefore as those that are going to judgment, to give account of their Hearing and Obeying.* John 12. 48.

Dir. 6. § 6. Direct. 6. *Make it your work with diligence to apply the Word as you are hearing it, and to work your own hearts to those suitable Resolutions and Affections which it bespeaketh.* Cast not all upon the Minister, as those that will go no further than they are carried as by force: This is fitter for the dead than the living. You have work to do as well as the Preacher, and should all the while be as busie as he; as helpless as the Infant is, he must suck when the Mother offereth him the Brest: If you must be fed, yet you must open your mouths, and digest it, for an other cannot digest it for you; nor can the holiest, wisest, powerful Minister, convert or save you without your selves, nor deliver a people from sin and Hell, that will not stir for their own deliverance. Therefore be all the while at work, and abhor an idle heart in hearing, as well as an idle Minister.

Dir. 7. §. 7. Direct. 7. *Chew the Cud, and call up all when you come home in secret, and by Meditation Preach it over to your selves.* If it were coldly delivered by the Preacher, do you consider of the great weight of the matter, and Preach it more earnestly over to your own hearts. You should love your selves best, and best be acquainted with your own condition and necessities.

Dir. 8. §. 8. Direct. 8. *Pray it over all to God, and there lament a hard heart, and put up your Complaints to Heaven against it:* The name and presence of God hath a quickning and awaking power.

Dir. 9. §. 9. Direct. 9. *Go to Christ by Faith, for the quickning of his Spirit.* Your life is hid in him your Root and Head; and from him all must be conveyed: He that hath the Son, hath life; and because he liveth, we shall live also. Intreat him to glorify the power of his Resurrection, by raising the dead; and to open your hearts, and speak to you by his Spirit, that you may be taught of God, and your hearts may be his Epistles, and the Tables where the Everlasting Law is written. *Col.* 3. 3, 4. *Joh.* 15. 1. 2, 3. 4, 5. *Joh.* 11. 25. & 14. 19. *Phil.* 3. 7, 8. *Acts* 16. 14. *Joh.* 6. 45. 2 *Cor.* 3. 3, 6, 17, 18. *Heb.* 8. 10. & 10. 16. *Jer.* 31. 33.

Dir. 10. §. 10. Direct. 10. *Make Conscience of Teaching and provoking others.* Pity the souls of the ignorant about you. God often blesseth the Grace that is most improved in doing him service; and our Stock is like the Womans Oyl, which increased as long as she poured out, and was gone when she stopped. 1 *King.* 17. 12, 14, 16. Doing good is the best way for receiving good: He that in pity to a poor man that is almost starved, will but fall to rubbing him, shall get himself heat, and both be Gainers.

Tit. 4. *Directions to bring what we Hear into Practice.*

WIthout this the rest is vain or counterfeit, and therefore somewhat must be said to this.

Dir. 1. §. 1. Direct. 1. *Be acquainted with the Failings of your hearts and lives, and come on purpose to get directions and help against those particular failings.* You will not know what Medicine you need, much less how to use it, if you know not what aileth you. Know what Duties you omit or carelesly perform, and know what sins you are most guilty of, and say when you go out of doors, I go to Christ for Physick for my own disease. I hope to hear something before I come back, which may help me more against this sin, and fit me better for my duty, or provoke me more effectually. Are those men like to practise Christs Directions, that either know not their disease, or love it and would not have it cured?

Dir. 2. §. 2. Direct. 2. *The three forementioned are still presupposed, viz. That the Word have first done its part upon your Understandings, Memory, and Hearts:* For that Word cannot be practised, which is not understood, nor at all remembred, nor hath not procured *Resolutions* and *Affections*. It is the due work upon the Heart that must prevail for the Reformation of the Life.

Dir. 3. §. 3. Direct. 3. *When you understand what it is in point of Practice that the Preacher driveth at, observe especially the Uses and Moving Reasons, and plead them with your own hearts; and let Conscience be preaching over all that the Minister preacheth to you.* You take them to be Soul-murderers that silence able faithful Preachers, and also those Preachers that silence themselves, and feed not the flock committed to their care: And do you think it a small matter to silence your own Conscience, which must be the Preacher that must set home all, before it can come to Resolution or Practice? Keep Conscience all the while at work, Preaching over all that to your hearts, which you hear with your ears; and urge your selves to a speedy Resolution. Remember that the whole Body of Divinity is practical in its end and tendency; and therefore be not a meer notional hearer: But consider of every word you hear, what Practice it is that it tendeth to, and place that deepest in your Memory. If you forget all the Words of the Reasons and Motives which you hear, be sure to remember what Practice they were brought to urge you to. As if you heard a Sermon against Uncharitableness, Censoriousness, or hurting others, though you should forget all the Reasons and Motives in particular, yet still remember that you were convinced in the Hearing, that censorious and hurtful uncharitableness is a great sin, and that you heard Reason enough to make you resolve it. And let Conscience Preach out the Sermon to the end, and not let it die in bare conviction; but Resolve, and be past wavering before you stir: And above all the Sermon, remember the Directions and Helps for Practice, with which the truest method usually shuts up the Sermon.

Dir. 4. §. 4. Direct. 4. *When you come home, let Conscience in secret also repeat the Sermon to you.* Between God and your selves, consider what there was delivered to you in the Lords Message, that your Souls were most concerned in? What sin reproved which you are guilty of? What duty pressed which you omit? And there meditate seriously on the weight and Reasons of the thing; and resist not the light, but yet bring all to a fixed Resolution, if till then you were unresolved: not insnaring your selves with dangerous Vows about things doubtful, or peremptory Vows without dependance on Christ for strength: But firmly resolving and cautelously ingaging your selves to duty; not with carnal evasions and Reserves, but with humble Dependance upon Grace, without which of your selves you are able to do nothing.

Dir. 5. §. 5. Direct. 5. *Hear the most Practical Preachers you can well get.* Not those that have the finest Notions, or the cleanest stile, or neatest words; but those that are still urging you to Holiness of Heart and

and life, and driving home every truth to Practice: Not that false doctrine will at all bear up a holy life, but true doctrine must not be left in the porch, or at the doors, but be brought home and used to its proper end, and seated in the Heart, and placed as the poise upon the Clock, where it may set all the Wheels in motion.

Dir. 6. §. 6. Direct. 6. *Take heed especially of two sorts of false Teachers.* ANTINOMIAN LIBERTINES, and AUTONOMIAN PHARISEES. The first would build their Sins on Christ; not pleading for sin it self, but taking down many of the chief helps against it, and disarming us of the weapons by which it should be destroyed, and reproaching the true Preachers of obedience as Legalists, that Preach up Works and call Men to doing, when they preach up obedience to Christ their King, upon the terms and by the Motives which are used by Christ himself, and his Apostles. Not understanding aright the true doctrine of Faith in Christ and Justification and Free grace, (which they think none else understand but they) they pervert it and make it an enemy to the Kingly Office of Christ, and to Sanctification, and the necessary duties of Obedience.

The other sort do make void the Commandments of God by their Traditions, and instead of the holy Practice of the Laws of Christ, they would drive the World with Fire and Sword to practice all their Superstitious Fopperies; so that the few plain and necessary Precepts of the Law of the Universal King, are drown'd in the greater Body of their Canon Law, and the Ceremonies of the Popes imposing are so many in comparison of the Institutions of Christ, that the Worship of God, and Work of Christianity is corrupted by it, and made as another thing. The Wheat is lost in a heap of Chaff, by them that will be Law-givers to themselves, and all the Church of Christ.

Dir. 7. §. 7. Direct. 7. *Associate your selves with the most holy serious practical Christians.* Not with the ungodly, nor with barren Opinionists, that talk of nothing but their Controversies, and the way or interest of their Sects (which they call the *Church*,) nor with outside formal Ceremonious Pharisees, that are pleading for the washing of Cups, and tithing of Mint, and the Tradition of their Fathers, while they hate and persecute Christ and his Disciples. But walk with the most holy, and blameless, and charitable, that live upon that truth which others talk of, and are seeking to please God by the *wisdom which is first pure, and then peaceable and gentle,* (*Jam.* 3. 17, 18.) When others are contending for their several Sects, or seeking to please Christ, by killing him, or censuring him, or slandering him in his servants, *Joh.* 16. 2, 3. *Matth.* 25. 40, 45.

Dir. 8. §. 8. Direct. 8. *Keep a just account of your Practice, examine your selves in the end of every day and week, how you have spent your time, and practised what you were taught; and judge your selves before God according as you find it.* Yea, you must call your selves to account every hour, what you are doing, and how you do it; whether you are upon Gods work, or not; and your hearts must be watched and followed like unfaithful servants, and like loitering Scholars, and driven on to every duty, like a dull or tired horse.

Dir. 9. §. 9. Direct. 9. *Above all set your hearts to the deepest contemplations of the wonderful love of God in Christ, and the sweetness and excellency of a holy life, and the certain incomprehensible glory which it tendeth to, that your souls may be in love with your dear Redeemer, and all that is holy, and love and obedience may be as natural to you.* And then the practice of holy Doctrine, will be easie to you, when it is your delight.

Dir. 10. §. 10. Direct. 10. *Take heed that you receive not ungrounded, or unnecessary prejudices against the person of the Preacher.* For that will turn away your heart, and lock it up against his Doctrine. And therefore abhor the spirit of uncharitableness, cruelty, and faction, which always hendereth to the suppressing or vilifying and disgracing all those, that are not of their way and for their interest: And be not so blind as not to observe, that the very design of the Devil, in raising up divisions among Christians is, that he may use the tongues or hands of one another to vilifie them all, and make them odious to one another, and to disable one another from hindring his Kingdom, and doing any considerable Service to Christ. So that when a Minister of Christ should be winning Souls, either he is forbidden, or he is despised, and the hearers are saying, [*O he is such, or such a one*] according to the names of reproach which the enemy of Christ and Love hath taught them.

CHAP. XX.

Directions for profitable Reading the Holy Scriptures.

§. 1. SEeing the Diversity of Mens Tempers and Understandings is so exceeding great, that it is impossible that any thing should be Pleasing and Suitable to some, which shall not be disliked and quarrelled with by others; and seeing in the Scriptures there are many things hard to be understood, which the unlearned and unstable wrest to their own Destruction, 2 *Pet.* 3. 16. And the Word is to some the savour of death unto death, 2 *Cor.* 2. 16. You have therefore need to be careful in Reading it. And as Christ saith, *Luk.* 8. 18. *Take heed how you hear*; so I say, *Take heed how you read.* Mar. 4. 24.

Dir. 1. §. 2. Direct. 1. *Bring not an evil heart of unbelief. Open the Bible with holy reverence as the Book of God, indited by the Holy Ghost. Remember that the Doctrine of the New Testament was revealed by the Son of God, who was purposely sent from Heaven to be the Light of the World, and to make known to Men the Will of God, and the Matters of their Salvation.* Bethink you well, if God should but send a Book or Letter to you by an Angel, how reverently you would receive it? How carefully you would peruse it; and regard it above all the Books in the World? And how much rather should you do so, by that Book which is indited by the Holy Ghost, and recordeth the Doctrine of Christ himself, whose authority is greater than all the Angels? Read it not therefore as a common Book, with a common and unreverent heart; but in the Dread and Love of God the Author. Read Chap. 3. Direct. 1. And against Unbelief, *Tom.* 1.

Dir. 2. §. 3. Direct. 2. *Remember that it is the very Law of God which you must live by, and be judged by at last. And therefore read it with a full Resolution to obey what ever it commandeth, though flesh, and men, and devils contradict it.* Let there be no secret exceptions in your heart, to baulk any of its Precepts, and shift off that part of obedience, which the flesh accounteth difficult or dear.

Dir. 3. §. 4. Direct. 3. *Remember that it is the Will and Testament of your Lord, and the Covenant of most full and gracious Promises; which all your Comforts, and all your hopes of pardon and everlasting life are built upon. Read it therefore with love and great delight.* Value it a thousand fold more than you would do the Letters of your deerest friend, or the Deeds by which you hold your Lands; or any thing else of low concernment. If the Law was sweeter to *David* than Honey, and *better than thousands of Gold and Silver*, and was his Delight and Meditation all the day. O what should the sweet and precious Gospel be to us?

Dir. 4. §. 5. Direct. 4. *Remember that it is a Doctrine of unseen things, and of the greatest Mysteries; and therefore come not to it with Arrogance as a Judge, but with*

with Humility as a Learner or Diſciple; And if any thing ſeem difficult or improbable to you, ſuſpect your own unfurniſhed Underſtanding, and not the ſacred Word of God. If a Learner in any Art or Science, will ſuſpect his Teacher and his Books, when ever he is ſtailed, or meeteth with that which ſeemeth unlikely to him; his pride would keep poſſeſſion for his ignorance, and his folly were like to be uncurable.

Dir. 5. §. 6. Direct. 5. *Remember that it is an Univerſal Law and Doctrine, written for the moſt ignorant as well as for the curious; and therefore muſt be ſuited in plainneſs to the capacity of the ſimple, and yet have matter to exerciſe the moſt ſubtle wits; and that God would have the ſtyle, to ſavour more of the innocent weakneſs of the Inſtruments, than the matter.* Therefore be not offended or troubled when the ſtyle doth ſeem leſs polite, than you might think beſeemed the Holy Ghoſt; nor at the plainneſs of ſome parts, or the myſteriouſneſs of others: But adore the wiſdom and tender condeſcenſion of God to his poor Creatures.

Dir. 6. §. 7. Direct. 6. *Bring not a carnal mind, which ſavoureth only fleſhly things, and is inſlaved to thoſe ſins which the Scripture doth condemn: For the carnal mind is enmity againſt God, and neither is, nor can be ſubject to his Law.* Rom. 8. 7, 8. *And the things of God are not diſcerned by the meer natural Man, for they are fooliſhneſs to him, and they muſt be ſpiritually diſcerned,* 2 Cor. 2. 14. And *Enmity* is an ill Expoſitor. It will be quarrelling with all, and making faults in the Word which findeth ſo many faults in you. It will hate that Word which cometh to deprive you of your moſt ſweet and dear beloved ſin: Or, if you have ſuch a carnal mind and enmity, believe it not no more than a partial and wicked Enemy ſhould be believed againſt God himſelf; who better underſtandeth what he hath written, than any of his fooliſh Enemies.

Dir. 7. §. 8. Direct. 7. *Compare one place of Scripture with another, and expound the darkeſt by the help of the plaineſt, and the fewer Expreſſions by the more frequent, and ordinary, and the doubtfuller points by thoſe which are moſt certain*; and not on the contrary.

Dir. 8. 1 Cor. 14. 12. & 12. 8, 9, 10. §. 9. Direct. 8. *Preſume not on the ſtrength of your own underſtanding, but humbly pray to God for light; and before and after you read the Scripture, pray earneſtly that the Spirit which did indite it, may expound it to you; and keep you from unbelief and error, and lead you into the Truth.*

Dir. 9. §. 10. Direct. 9. *Read ſome of the beſt Annotations or Expoſitors*; who being better acquainted with the phraſe of the Scripture than your ſelves, may help to clear your Underſtanding. When *Philip* asked the Eunuch that read *Iſa.* 53. *Underſtandeſt thou what thou readeſt? he ſaid, How can I expect ſome man ſhould guide me? Acts* 8. 30, 31. Make uſe of your *Guides*, if you would not err.

Dir. 10. §. 11. Direct. 10. *When you are ſtalled by any difficulty which over-matcheth you, note it down, and propound it to your Paſtor, and crave his help, or* (if the Miniſter of that place be ignorant and unable) *go to ſome one that God hath furniſhed for ſuch work.* And if after all, ſome things remain ſtill dark and difficult, remember your imperfection, and wait on God for further Light, and thankfully make uſe of all the reſt of the Scripture which is plain. And do not think as the Papiſts, that men muſt forbear reading it for fear of erring, no more than that men muſt forbear eating for fear of poyſon, or than Subjects muſt be kept ignorant of the Laws of the King, for fear of miſunderſtanding or abuſing them.

CHAP. XXI.

Directions for Reading other BOOKS.

BEcauſe God hath made the excellent holy Writings of his Servants, the ſingular Bleſſing of this Land and Age; and many a one may have a Good Book, even any Day or Hour of the Week, that cannot at all have a good Preacher. I adviſe all Gods Servants to be thankful for ſo great a Mercy, and to make uſe of it, and be much in *Reading*: For *Reading* with moſt doth more conduce to Knowledge than Hearing doth, becauſe you may chuſe what Subjects and the excellenteſt Treatiſes you pleaſe; and may be often at it, and may peruſe it again and again what you forget, and may take time as you go to fix it on your mind: And with very many it doth more than *Hearing* alſo to move the Heart, tho' *Hearing of it ſelf*, in this hath the advantage: Becauſe lively Books may be eaſilier had, than lively Preachers; eſpecially theſe ſorts of Men ſhould be much in *Reading*. 1. Maſters of Families, that have more Souls to care for than their own. 2. People that live where there is no Preaching, or as bad or worſe than none. 3. Poor People, and Servants, and Children, that are forced on many Lords days to ſtay at home, whilſt others have the opportunity to hear. 4. And vacant perſons that have more leiſure than others have. To all theſe, but eſpecially Maſters of Families, I ſhall here give a few Directions.

Xenophon primus omnium quæ dicebantur, notis excepta in publicum edidit. Laert. in Xenoph

Dir. 1. §. 1. Direct. 1. *I preſuppoſe that you keep the Devils Books out of your hands and Houſe.* I mean Cards, and idle Tales, and Play-books, and Romances or Love-books, and falſe bewitching Stories, and the ſeducing Books of all falſe Teachers, and the railing or ſcorning Books which the Men of ſeveral Sects and Factions write againſt each other, on purpoſe to teach men to hate one another, and baniſh Love: For where theſe are ſuffered to corrupt the Mind, all grave and uſeful Writings are foreſtalled. And it is a wonder to ſee how powerfully theſe poyſon the minds of Children, and many other empty Heads: Alſo Books that are written by the ſons of *Corah*, to breed diſtaſtes and diſcontents in the minds of the People againſt their Governours, both Magiſtrates and Miniſters. For there is ſomething in the beſt Rulers, for the Tongues of Seditious Men to faſten on, and to aggravate in the Peoples ears; and there is ſomething even in godly people, which tempteth them too eaſily to take fire and be diſtempered before they are aware; and they foreſee not the evil to which it tendeth.

Dir. 2. §. 2. Direct. 2. *When you read to your Family, or others, let it be ſeaſonably and gravely, when ſilence and attendance incourage you to expect ſucceſs; and not when Children are crying or talking, or Servants, buſling to diſturb you.* Diſtraction is worſt in the greateſt buſineſſes.

Dir. 3. §. 3. Direct. 3. *Chuſe ſuch Books as are moſt ſuitable to your ſtate, or to thoſe you read to.* It is worſe than unprofitable to read Books for comforting troubled Minds, to thoſe thar are blockiſhly ſecure, and have hardned, obſtinate, unhumbled hearts. It is as bad as to give Medicines or Plaiſters contrary to the Patients need, and ſuch as cheriſh the diſeaſe: So is it to read Books of too high a ſtile or ſubject, to dull and ignorant hearers. We uſe to ſay, *That which is one mans meat, is another Mans poyſon.* It is not enough that the matter be good, but it muſt be agreeable to the caſe for which it is uſed.

Saith *Ariſtippus* (in *Laert.*) As they are not the healthfulleſt that eat moſt, ſo are they not the learnedſt that read moſt, but they that read that which is moſt neceſſary and profitable.

Dir. 4. §. 4. Direct. 4. *To a common Family begin with thoſe Books, which at once inform the judgment about the Fundamentals, and awaken the affections to entertain*

tain them and improve them. Such as are Treatises of Regeneration, Conversion, or Repentance: To which purpose I have written my self, *The Call to the Unconverted*; *The Treatise of Conversion*; *Directions for a sound Conversion*; *A Treatise of Judgment*; *A Sermon against making light of Christ*; *True Christianity*; *A Sermon of Repentance*; *Now or Never*; *A Saint or a Bruit*, with others; which I mention not as equalling them with others, but as those which I am more accountable for. On this subject these are very excellent, Mr. *R. Allens* Works, Mr. *Whateley* on the *New Birth*, Mr *Swinnock* of *Regeneration*, Mr. *Pinks* his *Five Sermons*, most of Mr. *Hookers Sermons*, Mr. *Jo. Rogers Doctrine of Faith*. Mr. *Dents Plain Mans Path way to Heaven*, most of Mr. *Perkins*, and Mr. *Boltons* Works, and many the like.

Dir. 5. §. 5. Direct. 5. *Next these, read over those Books which are most suited to the state of young Christians for their growth in Grace, and for their Exercise of Faith, and Love, and Obedience, and for the mortifying of selfishness, pride, sensuality, worldliness, and other the most dangerous sins.* My own on this subject are, my *Directions for weak Christians*, my *Saints Rest*, a *Treatise of Self-denial*, another of the *Mischiefs of Self ignorance*, *Life of Faith*, of *Crucifying the World*, the *Unreasonableness of Infidelity*, of *Right Rejoycing*, &c. To this use these are excellent, Mr. *Hilderhams* Works, Dr. *Prestons*, Mr. *Perkins*, Mr. *Boltons*, Mr. *Venners*, Mr. *Gurnals*, Mr. *Anthony Burgesses* Sermons; Mr. *Lockier* on the *Colossians*, with abundance more that God hath blest us with.

Dir. 6. §. 6. Direct. 6. *At the same time labour to methodize your knowledge, and to that end read first and learn some short Catechism, (and then some larger* (as Master *Balls*, or the *Assemblies*, larger) *and next some Body of Divinity, (as* Amesius *his* Marrow of Divinity, *and* Cases of Conscience, *which are Englished.*) And let the Catechism be kept in memory while you live, and the rest be throughly understood.

Dir. 7. §. 7. Direct. 7. *Next read (to your selves or Families) the larger Expositions of the Creed, Lords Prayer, and Ten Commandments.* Such as *Perkins*, Bishop *Andrews* on the Commandments, and *Dod*, &c. That your understanding may be more full, particular and distinct; and your Families may not stop in Generals which are not understood.

Dir. 8. §. 8. Direct. 8. *Read much those Books which direct you in a course of daily Communion with God, and ordering all your Conversations.* As Master *Reyners Directions*, the *Practice of Piety*, Master *Palmers*, Mr. *Scudders*, Mr. *Boltons Directions*, and my *Divine Life*.

Dir. 9. §. 9. Direct. 9. *For Peace, and Comfort, and increase of the Love of God.* Read Mr. *Symmonds Deserted Soul*, &c. And his *Life of Faith*: All Doctor *Sibbs* Works, Master *Harsnets Cordials*, Bishop *Halls* Works, &c. My *Method for Peace*, and *Saints Rest*, &c.

Dir. 10. §. 10. Direct. 10. *For the understanding of the Text of Scripture, keep at hand, either* Deodates *or the Assembly of Divines, or the Dutch Annotations; with Dr.* Hammonds, *or* Dicksons *and* Hutchinsons *brief Observations.*

Dir. 11. §. 11. Direct. 11. *For securing you against the Feavour of uncharitable Zeal and Schism, and contentious wranglings and cruelties for Religion sake. Read diligently Bishop* Halls *Peacemaker (and other of his Books)* Mr. Burroughs Irenicon, Acontius Stratagems of Satan, *and my* Catholick Unity, Catholick Church, Universal Concord, &c.

Dir. 12. §. 12. Direct. 12. *For establishing you against Popery, on the soundest Grounds, not running in the contrary extream. Read Dr.* Challoners Credo Ecclesiam, &c. Chillingworth, *Dr.* Field *of the Church*, &c. *And my* True Catholick, *and my* Key for Catholicks, and my Safe Religion, *and* Winding-sheet for Popery, *and* Disputation *with Mr.* Johnson.

Dir. 13. §. 13. Direct. 13. *For special preparation for affliction, sufferings, sickness, death. Read Mr.* Hughs Rod, *Mr.* Laurence *Christs power over sicknesses, Mr.* S. Rutherfords *Letters*, &c. *My* Treatise of Self denial, *the* Believers last Work, *the* Last Enemy Death, *and the Fourth Part of my* Saints Rest. I will add no more, lest they seem too many.

CHAP. XXII.

Directions for the right Teaching of CHILDREN and SERVANTS so as may be most likely to have success.

HEre suppose them *utterly untaught* that you have to do with; and therefore shall direct you what to do, from the very first beginning of your *teaching*, and their *learning*. And I beseech you study this Chapter more than many of the rest, for it is an unspeakable loss that befals the Church, and the Souls of Men, for want of *skill*, and *will*, and *diligence*, in Parents and Masters in this matter.

Dir. 1. §. 1. Direct. 1. *Cause your younger Children to learn the words, though they be not yet capable of understanding the matter.* And do not think as some do, that this is but to make them *Hypocrites*, and to teach them to *take Gods Name in vain.* For it is neither vanity nor hypocrisie to help them first to understand the *words* and *signs*, in order to their early understanding of the *matter* and *signification.* Otherwise no man might teach them any language, nor teach them to read any words that be good, because they must first understand the words before the meaning. If a child learn to read in a Bible, it is not taking Gods Name or Word in vain, tho' he understand it not: For it is in order to his learning to understand it, and it is not vain which is to so good a use: If you leave them untaught till they come to be twenty years of age, they must then learn the words before they can understand the matter. Do not therefore leave them the children of darkness, for fear of making them Hypocrites. It will be an excellent way to redeem their time, to teach them first that which they are capable of learning: A child of five or six years old can learn the words of a *Catechism* or *Scripture*, before they are capable of understanding them. And then when they come to years of understanding, that part of their work is done, and they have nothing to do but to study the meaning and use of those words which they have learned already. Whereas if you leave them utterly untaught till then, they must then be wasting a long time to learn the same words which they might have learned before, and the loss of so much time is no small loss or sin.

Dir. 1. §. 2. Direct. 2. *The most natural way of teaching Children the meaning of Gods Word, and the matters of their Salvation, is by familiar talk with them, suited to their capacities: Begin this betimes with them while they are on their Mothers laps, and use it frequently.* For they are quickly capable of some understanding about greater matters as well as about less; and knowledge must come in by slow degrees: Stay not till their minds are prepossest with vanity and toys, *Prov.* 22. 6.

Dir. 2. §. 3. Direct. 3. *By all means let your Children learn to read, though you be never so poor, whatever shift you make.* And if you have Servants that cannot read, let them learn yet (at spare hours) if they be of any capacity and willingness. For it is a very great mercy to be able to read the holy Scripture, and any good Books themselves, and a very great misery to know nothing but what they hear from others. They may read almost at any time when they cannot hear.

Dir. 3. §. 4. Direct. 4. *Let your Children when they are little ones read much the History of the Scriptures.* For though

though this, of it ſelf, is not ſufficient to breed in them any *ſaving knowledge*, yet it enticeth them to delight in reading the Bible, and then they will be often at it when they love it; ſo that all theſe benefits will follow. 1. It will make them love the Book (though it be but with a common love.) 2. It will make them ſpend their time in it, when elſe they would rather be at play. 3. It will acquaint them with *Scripture Hiſtory*, which will afterwards be very uſeful to them. 4. It will lead them up by degrees to the knowledge of the Doctrine, which is all along interwoven with the Hiſtory.

Dir. 5. §. 5. Direct. 5. *Take heed that you turn not all your Family Inſtructions into a cuſtomary formal courſe; by bare readings and repeating Sermons from day to day, without familiar perſonal application.* For it is ordinarily ſeen that they will grow as ſleepy, and ſenſeleſs, and cuſtomary under ſuch a dull and diſtant courſe of duty (tho' the matter be good) almoſt as if you had ſaid nothing to them. Your buſineſs therefore muſt be to get within them, and awaken their Conſciences to know that the matter doth moſt nearly concern them, and to force them to make application of it to themſelves.

Dir. 6. §. 6. Direct. 6. *Let none effect a formal Preaching way to their Families, except they be Preachers themſelves, or Men that are able for the Miniſtry: But rather ſpend the time in reading to them the powerfulleſt Books, and ſpeaking to them more familiarly about the ſtate and matters of their Souls.* Not that I think it unlawful for a Man to Preach to his Family in the ſame method that a Miniſter doth to his People; for no doubt he may teach them in the profitableſt manner he can. And that which is the beſt method for a ſet ſpeech in the Pulpit, is uſually the beſt method in a Family. But my Reaſons againſt this Preaching way ordinarily, are theſe. 1. Becauſe it is very few Maſters of Families that are able for it; (even among them that think they are;) and then they ignorantly abuſe the Scripture, ſo as tends much to Gods diſhonour. 2. Becauſe there is ſcarce any of them all, but may read at the ſame time, ſuch lively profitable Books to their Families, as handle thoſe things which they have moſt need to hear of, in a far more edifying manner than they themſelves are able, (except they be ſo poor that they can get no ſuch Books.) 3. Becauſe the familiar way is moſt edifying: And to talk ſeriouſly with Children and Servants about the great concernments of their Souls doth commonly more move them than Sermons or ſet Speeches. Yet becauſe there is a ſeaſon for both, you may ſometimes read ſome powerful Books to them, and ſometimes talk familiarly to them. 4. Becauſe it often comes from Pride, when Men put their Speech into a Preaching method to ſhew their parts, and as often nouriſheth Pride.

Dir. 7. §. 7. Direct. 7. *Let the manner of your teaching them, be very often interlocutory, or by way of Queſtions.* Though when you have ſo many or ſuch perſons preſent, as that ſuch Familiarity is not ſeaſonable, then Reading, Repeating, or ſet Speeches may do beſt; but at other times when the number or quality of the company hindereth not, you will find that Queſtions and familiar Diſcourſe is beſt: For, 1. It keepeth them awake and attentive, when they know they muſt make ſome anſwer to your Queſtions; which ſet Speeches, with the dull and ſluggiſh, will hardly do. 2. And it mightily helpeth them in the Application; ſo that they much more eaſily take it home, and perceive themſelves concerned in it.

Dir. 8. §. 8. Direct. 8. *Yet prudently take heed that you ſpeak nothing to any in the preſence of others that tends to open their ignorance or ſin, or the ſecrets of their hearts, or that any way tendeth to ſhame them* (except in the neceſſary reproof of the obſtinate.) If it be their common ignorance that will be opened by queſtioning them, you may do it before your Servants or Children themſelves, that are familiar with each other, but not when any Strangers are preſent. But if it be about the ſecret ſtate of their Souls that you examine them, you muſt do it ſingly, when the perſon is alone. Leſt ſhaming and troubling them make them hate inſtruction, and deprive them of all the benefit of it.

Dir. 9. §. 9. Direct. 9. *When you come to teach them the Doctrine of Religion begin with the Baptiſmal Covenant, as the ſum of all that is eſſential to Chriſtianity: And here teach them briefly all the ſubſtance of this at once.* For though ſuch general knowledge will be obſcure, and not diſtinct and ſatisfactory, yet it is neceſſary at firſt; becauſe they muſt ſee Truths ſet together: For they will underſtand nothing truly, if they underſtand it but independantly by broken parts. Therefore *open to them the ſum of the Covenant or Chriſtian Religion all at once*, though you ſay but little at firſt of the ſeveral parts. Help them to underſtand what it is to be Baptiſed into the Name of the *Father, Son,* and *Holy Ghoſt:* And here you muſt open it to them in this order. You muſt help them to know who are the Covenanters, GOD and MAN; and firſt the nature of Man is to be opened, becauſe he is firſt known, and God in him who is his Image. Familiarly tell them, 'That Man is not like a Beaſt that 'hath no Reaſon, nor Free-will, nor any Knowledge 'of another World, nor any other life to live but 'this: But he hath an underſtanding to know God, 'and a will to chuſe good and refuſe evil, and an 'immortal Soul that muſt live for ever; and that all 'inferior Creatures were made for his ſervice, as he 'was made for the ſervice of his Creator. Tell them 'that neither Man, nor any thing that we ſee, could 'make it ſelf, but God is the Maker, Preſerver, and 'Diſpoſer of all the World. That this God is infi-'nite in Power, and Wiſdom, and Goodneſs, and is 'the Owner, and Ruler, and Benefactor, Felicity, 'and End of Man. That Man was made to be 'wholly devoted and reſigned to God as his Owner, 'and to be wholly ruled by him as his Governour, 'and to be wholly given up to his love and praiſe 'as his Father, his Felicity, and End. That the 'Tempter having drawn Man from this bleſſed ſtate 'of life, in *Adams* fall the World fell under the 'Wrath of God, and had been loſt for ever, but 'that God of his mercy provided us a Redeemer; 'even the Eternal Son of God, who being One 'with the Father, was pleaſed to take the Nature of 'Man, and ſo is both God and Man in one Perſon; 'who being born of a Virgin, lived among Men, 'and fulfilled the Law of God, and overcame the 'Tempter and the World, and died as a Sacrifice 'for our ſins, to reconcile us unto God: That all 'Men being born with corrupted natures, and 'living in ſin till Chriſt recover them, there is now 'no hope of ſalvation but by him: That he hath 'paid our debt, and made ſatisfaction for our ſins, 'and riſen from the dead, and conquered death, 'and Satan, and is Aſcended and Glorified in Hea-'ven; and that he is the King and Teacher, and 'High Prieſt of the Church: That he hath made a 'new Covenant of Grace and Pardon, and offered 'it in the Scriptures, and by his Miniſters to the 'World; and that thoſe that are ſincere and faith-'ful in this Covenant ſhall be ſaved, and thoſe that 'are not ſhall remedileſly be damned; becauſe they 'reject this Chriſt and Grace, which is the laſt and 'only remedy. And here open to them the nature 'of this Covenant; that God doth offer to be our 'Reconciled God, and Father, and Felicity, and 'Chriſt to be our Saviour, to forgive our ſins, and 'reconcile us unto God, and renew us by his Spirit, 'and the holy Spirit to be our Sanctifier, to illumi-

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'nate, and regenerate, and confirm us; and that 'all that is required on our part, is such an unfeigned 'consent as will appear in the performance in our 'serious endeavours. Even that we wholly give up 'our selves to be renewed by the holy Spirit, to be 'justified, taught and governed by Christ, and by 'him to be brought again to the Father, to love 'him as our God and End, and to live to him, and 'with him for ever. But whereas the Temptations 'of the Devil, and the allurements of this deceitful 'World, and the desires of the Flesh, are the great 'Enemies and hinderances in our way, we must also 'consent to renounce all these, and let them go, 'and deny our selves, and take up with God alone, 'and what he seeth meet to give us, and to take 'him in Heaven for all our portion: And he that 'consenteth unfeignedly to this Covenant, is a 'Member of Christ, a justified, reconciled Child 'of God, and an Heir of Heaven, and so continuing, 'shall be saved; and he that doth not shall be 'damned. This is the Covenant that in Baptism 'we solemnly entred into with God, the Father, 'Son, and Holy Ghost, as our Father, and Felicity, 'our Saviour, and our Sanctifier. This in some such brief Explication, you must familiarly open to them again and again.

Dir. 10. §. 10. Direct. 10. *When you have opened the Baptismal Covenant to them, and the essentials of Christianity, cause them to learn the Creed, the Lords Prayer, and the Ten Commandments.* And tell them the *Uses* of them; that Man having three powers of Soul, his *Understanding*, his *Will*, and his *Obediential* or *Executive Power*, all these must be sanctified, and therefore there must be a rule for each; and that accordingly the *Creed* is the summary Rule to tell us what our *Understandings* must believe; and the *Lords Prayer* is the summary Rule to direct us what our *Wills* must desire and our Tongues must ask; and the *Ten Commandments* is the summary Rule of our practice: And that the *Holy Scripture*, in general, is the more large and perfect Rule of all; and that all that will be taken for *true Christians*, must have a general implicite *Belief* of all the *Holy Scriptures*, and a particular explicite *Belief*, *Desire*, and sincere *Practice*, according to the *Creeds*, *Lords Prayer*, and *Ten Commandments*.

Dir. 11. §. 11. Direct. 11. *Next teach them a short Catechism (by Memory) which openeth these a little more fully, and then a larger Catechism.* The shorter and larger Catechism of the Assembly are very well fitted to this use: I have published a very brief one my self, which in *Eight Articles* or *Answers* containeth all the Essential Points of *Belief*, and in *One answer*, the *Covenant-Consent*, and in *Four Articles* or *Answers* more, containeth all the Substantial Parts of *Christian Duty*: The Answers are some of them long for Children. But if I knew of any other that had *so much in few words*, I would not offer this to you, because I am conscious of its imperfections. But there are very few Catechisms that differ in the substance: Which ever they learn, let them as they go have your help to understand it, and let them keep it in memory to the last.

It is in my *Universal Concord*, and by it self.

Dir. 12. §. 12. Direct. 12. *Next open to them more distinctly the particular part of the Covenant and Catechism.* And here I think this Method most profitable for a Family: 1. Read over to them the best Expositions that you can get on the *Creed*, the *Lords Prayer* and the *Ten Commandments*, which are not too large to confound them, nor too brief, so as to be hardly understood. For a Summary, Mr. *Brinsleys True Watch* is good; but thus to read them, such as Mr. *Perkins* on the *Creed*, and Dr. *King* on the *Lords Prayer*, and *Dod* on the *Commandments*, are fit; so that you may read *One Article*, *one Petition*, and *one Commandment* at a time: And read these over to them divers times. 2. Besides this in your familiar discourse with them, open to them plainly *one Head* or *Article of Religion* at a time, and another the next time, and so on till you come to the end. And here, 1. Open in one discourse the Nature of Man, and the Creation. 2. In another (or before it) the Nature and Attributes of God. 3. In another the fall of Man, and especially the Corruption of our Nature, as it consisteth in an inordinate inclination to earthly and fleshly things, and a backwardness, or averseness, or enmity to God and Holiness, and the Life to come; and the nature of sin; and the impossibility of being saved till this sin be pardoned, and these Natures renewed, and restored to the Love of God and Holiness, from this Love of the World and Fleshly pleasures. 4. In the next discourse, open to them the *Doctrine of Redemption* in general, and the *Incarnation*, and *Natures*, and *Person of Christ*, particularly. 5. In the next open the *Life of Christ*, his *Fulfilling the Law*, and his overcoming the *Tempter*, his humble *Life*, and contempt of the *World*, and the end of all, and how he is exemplary and imitable unto us. 6. In the next open the whole *Humiliation*, and *Suffering of Christ*, and the pretences of his Persecutors, and the ends and uses of his *suffering*, *death*, and *burial*. 7. In the next open his *Resurrection*, the proofs and the uses of it. 8. In the next open his *Ascension*, *Glory*, and *Intercession* for us, and the uses of all. 9. In the next open his *Kingly*, and *Prophetical Offices* in general, and his making the *Covenant of Grace* with Man, and the nature of that *Covenant*, and its effects. 10. In the next open the *Works* or *Office of the Holy Ghost* in general, as given by *Christ* to be his *Agent in Men on Earth*, and his *great Witness* to the World; and particulaly open the extraordinary gift of the *Spirit* to the Prophets and Apostles, to plant the Churches, and indite, and seal the *holy Scriptures*; and shew them the authority and use of the *holy Scriptures*. 11. In the next open to them the *ordinary works* of the *Holy Ghost*, as the *Illuminator*, *Renewer*, and *Sanctifier of Souls*, and in what order he doth all this, by the *Ministry of the Word*. 12. In the next open to them the office, and use, and duty of the ordinary Ministry, and their duty toward them, especially as Hearers, and the nature and use of *publick Worship*, and the nature and *Communion of Saints* and *Churches*. 13. In the next open to them the nature and use of *Baptism*, and the *Lords Supper*. 14. In the next open to them the shortness of life, and the state of Souls at death, and after death, and the day of Judgment, and the Justification of the Righteous, and the Condemnation of the Wicked at that day. 15. In the next open to them the *Joys of Heaven*, and the miseries of the damned. 16. In the next open to them the Vanity of all the pleasure, and profits, and honour of this World, and the method of Temptations, and how to overcome them. 17. In the next open to them the reason and use of suffering for Christ, and of Self-denial, and how to prepare for sickness and death. And after this go over also the *Lords Prayer*, and the *Ten Commandments*.

Dir. 13. §. 13. Direct. 13. *After all your instructions make them briefly give you an account in their own words of what they understand and remember of all; or else the next time to give account of the former.* And incourage them for all that is well done in their endeavours.

Dir. 14. §. 14. Direct. 14. *Labour in all to keep up a wakened serious attention, and still to Print upon their hearts the greatest things.* And to that end, for the *Matter* of your teaching and discourse, let nothing be so much in your mouths, as, 1. The Nature and Relations of God. 2. A Crucified and a Glorified Christ, with all his Grace and Priviledges. 3. The operations of the Spirit on the Soul. 4. The madness of Sinners, and the Vanity of the World

5. And endleſs Glory and Joy of Saints, and miſery of the ungodly after death. Let theſe five points be frequently urged, and be the life of all the reſt of your diſcourſe. And then for the *Manner* of your ſpeaking to them, let it be always with ſuch a mixture of familiarity and ſeriouſneſs that may carry along their ſerious attentions, whether they will or no. Speak to them as if they or you were dying, and as if you ſaw *God*, and *Heaven*, and *Hell*.

Dir. 15. §. 15. Direct. 15. *Take each of them ſometime by themſelves, and there deſcribe to them the work of Renovation, and ask them whether ever ſuch a work was wrought upon them.* Shew them the true marks of Grace, and help them to try themſelves: Urge them to tell you truly whether their love to God or the Creature, to Heaven or Earth, to holineſs or fleſh-pleaſing be more: And what it is that hath their hearts and care, and chief endeavour? And if you find them regenerate, help to ſtrengthen them. if you find them too much dejected help to comfort them; and if you find them unregenerate, help to convince them, and then to humble them, and then to ſhew them the remedy in Chriſt, and then ſhew them their duty that they may have part in Chriſt, and drive all home to the end that you deſire to ſee: But do all this with love, and gentleneſs, and privacy.

Dir. 11. §. 16. Direct. 16. *Some pertinent Queſtions which by the anſwer will ingage them to teach themſelves, or to judge themſelves, will be ſometimes of very great uſe?* As ſuch as theſe; 'Do you not know 'that you muſt ſhortly die? Do you not believe that 'immediately your Souls muſt enter upon an end-'leſs life of joy or miſery? Will worldly wealth 'and honours, or fleſhly pleaſures, be pleaſant to 'you then? Had you then rather be a Saint, or 'an ungodly Sinner? Had you not then rather be 'one of the holieſt that the World deſpiſed and 'abuſed, than one of the greateſt and richeſt of 'the Wicked? When *Time* is paſt, and you muſt 'give account of it, had you not then rather it had 'been ſpent in holineſs, and obedience, and diligent 'preparation for the life to come, than in pride and 'pleaſure, and pampering the fleſh? How could 'you make ſhift to forget your endleſs life ſo long? 'Or to ſleep quietly in an unregenerate ſtate? What 'if you had died before Converſion, what think 'you had become of you, and where had you now 'been? Do you think that any of thoſe in Hell are 'glad that they were ungodly? Or have now any 'pleaſure in their former merriments and ſin? 'What think you would they do, if it were all to 'do again? Do you think, if an Angel or Saint 'from Heaven, ſhould come to decide the Contro-'verſie between the Godly, and the Wicked, that 'he would ſpeak againſt a holy and heavenly life, or 'plead for a looſe and fleſhly life? Or which ſide 'think you he would take? Did not God know 'what he did when he made the Scriptures? Is he or 'an ungodly Scorner to be more regarded? Do you 'think every Man in the World, will not wiſh at 'laſt that he had been a Saint whatever it had coſt him? Such kind of Queſtions urge the Conſcience, and much convince.

Dir. 17. §. 17. Direct. 17. *Cauſe them to learn ſome one moſt plain and pertinent Text, for every great and neceſſary duty, and againſt every great and dangerous ſin; and often to repeat them to you.* As *Luk.* 13.3, 5. *Except ye repent ye ſhall all periſh.* John 3. 5. *Except a man be born again of Water and the Spirit, he cannot enter into the Kingdom of Heaven.* So *Matth.* 18. 3. *Rom.* 8. 9. *Heb.* 12. 14. *Joh.* 3. 16. *Luk.* 18. 1, *&c.* So againſt lying, ſwearing, taking Gods Name in vain, fleſh-pleaſing, gluttony, pride, the reſt.

§. 18. Direct. 18. *Drive all your Convictions to a Reſolution of Endeavour and Amendment, and make them ſometime promiſe you to do that which you convinced them of*; and ſometimes before witneſſes. But let it be done with theſe neceſſary Cautions. 1. That you urge not a promiſe in any doubtful point, or ſuch as you have not firſt convinc'd them of. 2. That you urge not a promiſe in things beyond their preſent ſtrength: As you muſt not bid them promiſe you to *Believe*, or to *love God*, or to be *tender-hearted*, or *heavenly-minded*; but to do thoſe duties which tend to theſe, as to hear the Word, or Read, or Pray, or Meditate, or keep good Company, or avoid Temptations, *&c.* 3. That you be not too often upon this, (or upon one and the ſame ſtrain in the other methods) leſt they take them but for words of courſe, and cuſtom teach them to contemn them. But ſeaſonably and prudently done, their promiſes will lay a great ingagement on them. *Dir.* 18

§. 19. Direct. 19. *Teach them how to pray, by forms or without, as is moſt ſuitable to their caſe and parts: And either your ſelf or ſome that may inform you, ſhould hear them pray ſometime, that you may know their ſpirit, and how they profit.* *Dir.* 19

§. 20. Direct. 20. *Put ſuch Books into their hands as are meeteſt for them, and ingage them to read them when they are alone; and ask them what they underſtand and remember of them.* And hold them not without neceſſity ſo hard to work, as to allow them no time for reading by themſelves: But drive them on to work the harder, that they may have ſome time when their work is done. *Dir.* 20

§. 21. Direct. 21. *Cauſe them to teach one another when they are together.* Let their talk be profitable. Let thoſe that read beſt, be reading ſometime to the reſt, and inſtructing them, and furthering their edification. Their familiarity might make them very uſeful to one another. *Dir.* 21.

§. 22. Direct. 22. *Tire them not out with too much at once; but give it them as they can receive it.* Narrow mouthed Bottles, muſt not be filled as wider Veſſels. *Dir.* 22.

§. 23. Direct. 23. *Labour to make all ſweet and pleaſant to them: And to that end ſometime mix the reading of ſome profitable Hiſtory.* As the Book of *Martyrs*, and *Clarks* Martyrology, and his Lives. *Dir.* 23.

§. 24. Direct. 24. *Laſtly, Entice them with kindneſſes and rewards.* Be kind to your Children when they do well, and be as liberal to your Servants as your condition will allow you. For this maketh your perſons acceptable firſt, and then your inſtructions will be much more acceptable. Nature teacheth them to love thoſe that love them, and do them good, and to hearken willingly to thoſe they love. A ſmall gift now and then, might ſignifie much to the further benefit of their Souls. *Dir.* 24.

§. 25. Direct. 25. If any ſhall ſay, that here is ſo much ado about theſe Directions, as that few can follow them. I intreat them to conſult with Chriſt that died for them, Whether Souls be not precious, and worth all this ado? And to conſider how ſmall a labour all this is, in compariſon of the Everlaſting End; and to remember, that all is gain and pleaſure, and a delight to thoſe that have holy Hearts; and to remember, that the effects to the Church and Kingdom, of ſuch holy Government of Families, would quite over-recompenſate all the pains. *Dir.* 25.

CHAP. XXIII.

Tit. 1. *Directions for* PRAYER *in General.*

§. 1. HE that handleth this Duty of *Prayer* as it deſerveth, muſt make it the *Second Part* in the *Body of Divinity*, and allow it a larger and exacter Tractate than I here intend: For

The Stoicks say, *Orabit sapiens ac vota faciet bona à diis postulans.* Laert. in Zenone. So that when Seneca saith, *Cur deos precibus fatigatis, &c.* He only intendeth to reprove the slothful, that think to have all done by Prayer alone, while they are idle and neglect the Means.

For I have before told you, that as we have three Natural Faculties, An *Understanding Will*, and *Executive Power*, so these are qualified in the Godly, with *Faith*, *Love* and *Obedience*; and have three particular Rules. The *Creed*, to shew us what we must *Believe*, and in what *Order*: The *Lords Prayer*, to shew us *what*, and in *what order*, we must *desire* and *love*: And the *Decalogue*, to tell us *what*, and in *what order we must do*; (though yet these are so near kin to one another, that the *same actions* in several respects belong to each of the Rules.) As the *Commandments* must be *Believed* and *Loved* as well as *Obeyed*, and the matter of the *Lords Prayer* must be *believed* to be *good* and *necessary*, as well as *Loved* and *Desired*; and *Belief*, and *Love*, and *Desire*, are commanded, and are part of our *obedience*, yet for all this, they are not *formally* the same, but divers. And as we say, that the *Heart* or *Will* is the *Man*, as being the *commanding faculty*; so *Morally* the *Will*, the *Love* or *Desire* is the *Christian*; and therefore the *Rule* of *Desire* or *Prayer*, is a Principal part of *true Religion*: The Internal part of this Duty, I partly touched before *Tom.* 1. *Chap.* 3. And the *Church Part* I told you, why I past by *Tom.* 2. it being not left by the Government where we live to *Private Ministers Discussion* (save only to perswade men to obey what is established and commanded.) Therefore because I have omitted the latter, and but a little touched upon the former, I shall be the larger on it in this place, to which (for several Reasons) I have reserved it.

Dir. 2. §. 2. Direct. 2. *See that you understand what Prayer is.* Even, *The expressing or acting of our desires before another, to move or some way procure him to grant them. True Christian Prayer is, The believing and serious expressing or acting of our lawful desires before God, thro' Jesus our Mediator, by the help of the holy Spirit, as a means to procure of him, the grant of these desires.* Here note, 1. *That inward desire* is the *Soul of Prayer*. 2. The *expressions* or *inward actings* of them, is as the *Body of Prayer*. 3. To *Men* it must be *desire* so expressed, as they may *understand* it; but to *God* the *inward acting* of *desires* is a *Prayer*, because he understandeth it. 4. But it is not the *acting* of *desire*, simply in it self, that is any *Prayer*: For he may have *desires*, that offereth them not up to *God* with Heart or Voice, but it is *desires*, as some way *offered* up to *God*, or *represented* or *acted* towards him, as a means to procure his *blessing*, that is *Prayer* indeed.

Plerumque hoc negotium plus gemitibus quàm Sermonibus agitur. August. Epist. 121.

Dir. 3. §. 3. Direct. 3. *See that you understand the Ends and Use of Prayer.* Some think that it is of no use, but only to *move God to be willing* of that which he was before unwilling of, and therefore because that God is *immutable*, they think that *Prayer* is a useless thing. But *Prayer* is useful, 1. As an act of *obedience to Gods command*. 2. As the *performance* of a *condition*, without which he hath not promised us his *Mercy*, and to which he hath promised it. 3. As a *means* to actuate and express, and increase, our own *Humility*, *Dependance*, *Desire*, *Trust*, and *Hope* in *God*, and so to make us capible and fit for *mercy* who else should be uncapable and unfit. 4. And so, though God be not *changed* by it in himself, yet the *Real change* that is made by it *on our selves*, doth infer a *change* in God by meer *Relation* or *Extrinsical denomination*, he being one that is, according to the tenour of his own established Law and Covenant, engaged to disown or punish the *Unbelieving*, *Prayerless* and *Disobedient*, and after engaged to *own* or pardon them that are *faithfully desirous* and *obedient*: And so this is a *Relative*, or at least a denominative change. So that in *Prayer*, *Faith* and *Fervency*, are so far from being *useless*, that they as much prevail for the thing *desired* by *qualifying our selves* for it, as if indeed they moved the mind of God to a real change: Even as he that is in a *Boat* and by his hook layeth hold of the *bank*, doth as truly by his labour get nearer the bank, as if he drew the bank to him.

§. 4. Direct. 4. *Labour above all to know that God* [illegible] *to whom you pray.* To know him as your *Maker*, your *Redeemer*, and your *Regenerator*, as your *Governour*, your *Ruler*, and your *Father*, *Felicity* and *End*; as All-sufficient for your relief, in the *infiniteness* of his *Power*, his *Wisdom* and his *Goodness*; and to know your own dependance on him; and to understand his *Covenant* or *Promises*, upon *what terms* he is engaged and resolved either to *give* his mercies, or to deny them. *He that cometh to God, must believe that He is; and that He is the Rewarder of them that diligently seek him*: Heb. 11. 6. *He that calleth on the name of the Lord shall be saved: But how shall they call on him, on whom they have not believed*, Rom. 10. 13, 14.

§. 5. Direct. 5. *Labour when you are about to pray,* [illegible] *to stir up in your souls the most lively and serious belief of those unseen things that your Prayers have respect to, and to pray as if you saw them all the while: Even as if you saw God in his Glory, and saw Heaven and Hell, the glorified and the damned, and Jesus Christ your Mediator interceding for you in the Heavens.* As you would *pray* if your eyes beheld all these, so strive to *pray* while you believe them: And say to your selves, Are they not as sure as if I saw them? Are they not made known by the *Son* and *Spirit* of God?

Dir. 6. §. 6. Direct. 6 *Labour for a constant acquaintance with your selves, your sins and manifold wants and necessities, and also to take an actual special notice of your case, when you go to prayer.* If you get not a *former constant* acquaintance with your own case, you cannot expect to know it aright upon a sudden as you go to pray: And yet if you do not *actually survey* your *hearts* and *lives* when you go to prayer, your souls will be *unhumbled*, and want that lively sense of your *necessities*, which must put life into your *prayers*. Know well what *sin* is, and what *Gods wrath*, and *Hell*, and *Judgment* is, and what *sin* you have committed, and what duty you have omitted, and failed in, and what wants and corruptions are yet within you, and what mercy and grace you stand in need of, and then all this will *make you pray*, and pray to purpose with all your hearts. But when men are wilful strangers to themselves, and never seriously look *backwards* or *inwards* to see what is amiss and wanting; nor look not *forwards* to see the danger that is before them, no wonder if their hearts be dead and dull, and if they are as unfit to *pray*, as a sleeping man to work.

Bias navigabat ali quando cum imis is, & quum navis semper [illegible] illique Deos invocarent; *Silete in quit, ne vos hic illi navigare sentiant.* Laert. p. 55.

Dir. 7. §. 7. Direct. 7. *See that you hate hypocrisie, and let not your lips go against or without your hearts; but that your hearts be the spring of all your words. That you love not sin, and be not loth to leave it, when you seem to pray against it; and that you truly desire the grace which you ask, and ask not for that which you would not have: And that you be ready to use the lawful means to get the mercies which you ask*, and be not like those lazy wishers, that will pray God to give them increase at harvest, when they lie in bed, and will neither plow or sow, or that pray him to save them from fire, or water, or danger, while they run into it, or will not be at the pains to go out of the way. O what abundance of wretches do offer up hypocritical *mock prayers* to God! blaspheming him thereby, as if he were an Idol, and knew not their hypocrisie, and searched not the hearts? Alas, how commonly do men pray in publick, that the *rest of their lives hereafter may be pure and holy*, that hate *purity* and *holiness* at the heart; and deride and oppose that which they seem to pray for? As *Austin* confesseth of himself before he was converted, that he prayed against his filthy sin, and yet was afraid lest God should grant his prayers. So many

many *pray* againſt the ſins which they would not be delivered from, or would not uſe the means that is neceſſary to their conqueſt and deliverance. *Let him that nameth the name of Chriſt depart from iniquity*, 2 Tim. 2. 19. *If I regard iniquity in my heart, the Lord will not hear me*, Pſal. 66. 18. See *Ezek.* 14. 3, 4, 14. Alas, how eaſy is it for an ungodly perſon to learn to ſay a few words by rote, and to run them over, without any ſence of what he ſpeaketh; while the tongue is a ſtranger to the heart, and ſpeaketh not according to its deſires.

Dir. 7. §. 8. Direct. 7. *Search your hearts and watch them carefully, leſt ſome beloved Vanity alienate them from the work in hand, and turn away your thoughts, or prepoſſeſs our affections, ſo that you want them when you ſhould uſe them.* If the mind be ſet on other matters, prayer will be a heartleſs, lifeleſs thing: Alas, what a dead and pitiful work, is the prayer of one that hath his heart enſnared in the Love of money, or in any ambitious or covetous deſign? The thoughts will eaſily follow the affections.

Dir. 8. §. 9. Direct. 8. *Be ſure that you pray for nothing that is diſagreeable to the will of God, and that is not for the good of your ſelves or others, or for the honour of God; and therefore take heed, leſt an erring judgment, or carnal deſires or paſſions ſhould corrupt your prayers, and turn them into ſin.* If men will ignorantly pray to God to do them hurt, it is a mercy to them if God will but pardon and deny ſuch prayers, and a judgment to grant them. And it is an eaſie thing for *fleſhly Intereſt*, or *partiality*, or *paſſion* to blind the judgment, and conſequently to corrupt mens prayers. An Ambitious or Covetous man will eaſily be drawn to pray for the grant of his ſinful deſires, and think it would be for *his good*. And there is ſcarce an heretical or erroneous perſon, but thinketh that it would be good that the world were all reduced to his opinion, and all the Oppoſers of it were born down: There are few zealous Antinomians, Anabaptiſts, or any other Dividers of the Church, but they put their Opinions uſually into their prayers, and plead with God for the intereſt of their Sects and Errors: And its like that the Jews that had a perſecuting Zeal for God, *Rom.* 10. 2. did *pray* according to that Zeal, as well as perſecute: as its like *Paul* himſelf pray'd againſt the Chriſtians, while he ignorantly perſecuted them. And they that think they do God ſervice by *killing* his ſervants, no doubt would pray againſt them, as the Papiſts and others do at this day. Be ſpecially careful therefore that your *Judgments* and *Deſires* be ſound and holy, before you offer them up to God in prayer. For it is a moſt vile abuſe of God, to beg of him to do the Devils work; and, as moſt *malitious* and *erroneous* perſons do, to call him to their help againſt *himſelf*, his *ſervants* and his *cauſe*.

§. 10. Direct. 9. *Come always to God in the humility that beſeemeth a condemned ſinner, and in the faith and boldneſs that beſeemeth a Son, and a member of Chriſt: Do nothing in the leaſt conceit and confidence of a worthineſs in your ſelves; but be as confident in every lawful requeſt, as if you ſaw your Glorified Mediator interceding for you with his Father.* *Hope* is the Life of Prayer and all Endeavour, and *Chriſt* is the Life of *Hope*. If you *pray* and think you ſhall be never the *better* for it, your prayers will have little life. And there is no hope of ſucceſs, but thro' our powerful *Interceſſor*. Therefore let both a *Crucified* and *Glorified Chriſt*, be always before your eyes in prayer; not in a Picture, but in the thoughts of a believing mind. Inſtead of a *Crucifix*, let ſome ſuch ſentence of holy Scripture, be written before you, where you uſe to pray, as *Joh.* 20. 17. GO TO MY BRETHREN and SAY UNTO THEM, I ASCEND UNTO MY FATHER and YOUR FATHER, TO MY GOD and YOUR GOD. Or Heb. 4. 14. *We have a great High-Prieſt that is paſſed into the Heavens, Jeſus the Son of God:* ver. 15, 16. *that was in all points tempted as we are, yet without ſin: Let us therefore come boldly to the Throne of Grace, that we may obtain mercy*, &c. Heb. 6. 9, 20. *Which hope we have as an anchor of the ſoul both ſure and ſtedfaſt, and that entreth into that within the vail; whether the forerunner is for us entred*, Heb. 7. 25. *He is able to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make interceſſion for them*, Joh. 14. 13, 14. *If ye aſk any thing in my name, I will do it: Chriſt* and the *Promiſe* muſt be the ground of all your *confidence* and *hope*. *Dir.* 9.

§. 11. Direct. 10. *Labour hard with your hearts all the while to keep them in a reverent, ſerious, fervent frame, and ſuffer them not to grow remiſs and cold, to turn prayer into lip-labour, and lifeleſs formality, or into hypocritical, affected, ſeeming fervency, when the heart is ſenſeleſs, though the voice be earneſt.* The heart will eaſily grow dull and cuſtomary and hypocritical if it be not carefully watcht, and diligently followed and ſtirred up. *The effectual fervent prayer of a righteous man availeth much*, Jam. 5. 16. A cold prayer ſheweth a heart that is cold in deſiring that which is prayed for, and therefore is unfit to receive the mercy; God will make you know that his mercy is not contemptible, but worthy your moſt earneſt prayers. *Dir.* 10.

§. 12. Direct. 11. * *For the matter and order of your Deſires and Prayers, take the Lords Prayer as your ſpecial Rule; and labour to underſtand it well.* For thoſe that can make uſe of ſo Brief an Explication, I ſhall give a little help. *Dir.* 11.

* Of the Method of the Lords Prayer ſee *Ramus de Relig. Chriſt. l.* 3. *c.* 3. *& Ludolphus de vita Chriſti, par.* 1. *c.* 37. *& Perkins in orat. dom. &* Dr. *Boys* on the Liturgy, *p.* 5, 6, 7.

A Brief

A Brief Explication of the Method of the LORDS-PRAYER.

The *Lords Prayer* containeth,

I. The Addreſs, or Preface. In which are deſcribed or implyed,

- **I. *To whom* the Prayer is made:**
  - 1. *Who* he is: GOD: Not Creatures, Saints, or Angels.
  - 2. *How* Related to us: He is OUR FATHER, which comprehendeth fundamentally, that he is
    - 1. Our Creator.
    - 2. Our Redeemer.
    - 3. Our Regenerater. (To the regenerate)

    And therefore
    - 1. Our Owner, or Abſolute Lord.
    - 2. Our Ruler, or Supream King.
    - 3. Our Benefactor, and chief Good, and ſo Our Felicity and Our End.
  - 3. *What* he is in his Attributes: WHICH ART IN HEAVEN. Which ſignifieth that therefore he is,
    - 1. *Almighty*; and *Able* to grant all that we ask, and to relieve and help us in every *ſtrait*.
    - 2. *All-knowing*: Our hearts, and wants, and all things being open to his ſight.
    - 3. *Moſt Good*; from whom, and by whom and to whom are all things; the Fountain, the Diſpoſer, and the End of all whoſe Bounty and Influence all ſubſiſt. And the preſent Tenſe [*ART*] doth intimate his *Eternity*.

    In this one word is not only implyed all theſe Attributes of God, but alſo our Hearts are directed *Whither*, to look for their *Relief* and *Direction* now, and their *Felicity* for ever; and called off from *Earthly Dependencies*, and *Expectations* of Happineſs and Reſt; and to look for all *from Heaven*, and at laſt in Heaven.
- **II. *Who* are the Petitioners——— Who are**
  - 1. *Man*: as to his Being.
  - 2. By *Relation* Gods Children.
    - 1. By *Creation*: So *All* are: And therefore *All* may thus far call him *Father*.
    - 2. By *Redemption*: As *All* are as to the *ſufficient Price* and Satisfaction.
    - 3. By *Regeneration*: And ſo *only* the *Regenerate* are Children.

    1. *His Own*;
    2. *His Subjects*;
    3. *His Beloved*, and *Beneficiaries*, that live upon Him, and to Him as their End.
  - 3. By *Quality*.
    - 1. Dependant on God:
    - 2. Neceſſitous.
    - 3. Sinners.

    Yet
    - 1. *Loving God*, as their Father,
    - 2. *Loving themſelves*, as Men,
    - 3. *Loving others*, as Brethren:

    All which is ſignified in the Word OUR———

II. The Prayer, or Petitions: In two Parts: Of which,

- **I. The *firſt* Part is according to the *Order* of Eſtimation, Intention and Deſire; and is,**
  - 1. For *the End ſimply which is GOD; in the word* [THY] *repeated in every Petition.*
  - 2. For the *End reſpective* in the *Intereſt of GOD*, and that is in
    - I. The *Higheſt* or *Ultimate*, that is, *The Glory of God*; [HALLOWED BE THY NAME.]
    - II. The *Higheſt Means* of his Glory [THY KINGDOM COME]; that is, let the World be ſubject to thee their Creator and Redeemer; the Univerſal King.
    - III. The *next Means*, being the Effect of this: [THY WILL BE DONE], that is, Let thy Laws be fulfilled, and thy Diſpoſals ſubmitted to.
  - 3. For the *Lower End*, even the *Subject* of theſe *Means*; which is the publick good of Mankind, the World and Church: [IN EARTH] that is, let the World be ſubjected to thee, and the Church obey thee: which will be the greateſt Bleſſing to them: *Our ſelves*, being included in the *World*. And the *meaſure* and *Pattern* is added [AS IT IS IN HEAVEN] that is, let the *Earth* be conformed as near as may be to the *Heavenly Pattern*. So that this part of the *Lords* Prayer, proceeding in the order of *Excellency* and Intention, directeth us, I. To make God our *Ultimate Higheſt End*; and to deſire his *Intereſt* firſt, and in this Order, 1. His Glory, 2. His Kingdom, 3. Obedience to his Laws. II. To make the *publick good of the World and the Church, our next End* as being the Nobleſt Means. III. To include our *own Intereſt* in and under this, as the *leaſt* of all; Profeſſing *firſt* our *own conſent* to that which we *Deſire firſt for others*.
- **II. The Prayer, or Petitions: In two Parts: Of which,**
  - **II. The *ſecond Part* is according to the *Order* of *Execution*, and is *for Our ſelves*, beginning at the loweſt, and Aſcending, till the End firſt Intended, be laſt attained: And it is**
    - I. For the *Support of our Nature by Neceſſary Means*: [GIVE US THIS DAY OUR DAILY BREAD]: This being Gods firſt *Gift*, preſuppoſed both to *Grace* and *Glory*. [GIVE] ſignifieth our *Dependance* on God for all. [US] our *Charity*, that we deſire Relief for our ſelves and others. [DAILY (or ſubſtantial) BREAD] our *moderation*; that we deſire not Unneceſſaries or Superfluities. [THIS DAY] the *Conſtancy* of our Dependance, and that we deſire not, or care not too much for the future, and promiſe not our ſelves long Life.
    - II. For clearing us from the *guilt of all ſin paſt* (Repentance and Faith being here preſuppoſed) where is 1. The Petition. [AND FORGIVE US OUR DEBTS (treſpaſſes or ſins)]. 2. The Motive from our Qualification *for forgiveneſs* [AS WE FORGIVE OUR DEBTORS]. Without which God will not forgive us.
    - III. For *future preſervation*: 1. From the *Means* [LEAD US NOT INTO TEMPTATION] that is, Though thou maiſt juſtly try us, yet pity our Frailty, and neither *cauſe* nor *permit* us ſo to be tryed, as may tempt us to ſin and ruine: 2. From the End [BUT DELIVER US FROM THE EVIL] that is, 1. The *Evil One*, *Satan*, (and his Inſtruments): 2. The *Evil Thing*: 1. *Sin*. 2. *Miſery*, which are Satans End. He that would be ſaved from Hell and Miſery, muſt be ſaved from *Sin*; and he that would be ſaved from both, muſt be ſaved from *Satan* and from *Temptation*. Queſt. *But where are the Requeſts for poſitive Holineſs, Grace and Heaven?* *Anſw.* 1. Repentance and Faith are ſuppoſed in the Petitioner, 2. What he wanteth is asked in the three Petitions of the *firſt Part*, that we with others may *ſanctifie Gods Name*, and be the Subjects of his Kingdom, and do his Will, *&c.* CHRIST and a State of Grace, are Finally in the firſt Petition, Formally in the ſecond, and Expreſly in the third.

III. The *Concluſion*, the *reaſon & Termination* of our *Deſires* in their *Ultimate End*: here Praiſed: Beginning at the *Loweſt*, and aſcending to the *Higheſt*: Containing,

- **I. *What we* Praiſe; or the *Matter*; or Intereſt of God,**
  - I. His *Univerſal Reign* [FOR THINE IS THE KINGDOM] adminiſtred variouſly agreeably to the Subjects: All owe this abſolute obedience: who commandeſt and executeſt what thou wilt.
  - II. His *Own Perfections*, [THE POWER]: both *Right* and *All-ſufficiency*: including his *Omniſcience* and *Goodneſs* as well as *Omnipotence*———
  - III. His incomprehenſible *Excellency* and *Bleſſedneſs*, as he is the *Ultimate End* of us and all things [AND THE GLORY] *Rom.* 11. 36. 1 *Cor.* 10. 31.
- **II. *Whom* we Praiſe:** GOD, in the Word [THINE]: *In him*: the *firſt Efficient Cauſe* of all things, we *begin*: *His Help* as the *Dirigent Cauſe* we ſeek: and *in Him* as the *final Cauſe* we terminate.
- **III. The Duration:** [FOR EVER AND EVER] To Eternity: And [AMEN] is the Expreſſion of our *conſent*. For *of* Him and *through* Him, and *to* Him are all things: To him be Glory for ever, *Amen*, *Rom* 9. 36.

So

So that it is apparent that the Method of the *Lords Prayer* is *Circular*, partly Analytically, and partly Synthetical: Beginning with GOD, and ending in God: Beginning with such Acknowledgments as are prerequisite to Petition, and Ending in those *Praises* which Petition and Grace-bestowed tend to: Beginning our Petitions for Gods Interest and the publick Good, according to the order of Estimation and Intention, till we come to the meer Means, and then beginning at the lowest and ascending according to the order of Execution. As the blood passing from the greater to the smaller numerous Vessels, is there received by the like, and repasseth to its fountain; such a circular Method hath *Mercy* and *Duty*, and consequently our *Desires*.

Tit. 2. *Some Questions about Prayer answered.*

THe rest of the general Directions about Prayer I think will be best contrived into the resolving of these following Doubts.

Qu. 1. §. 1. Quest. 1. *Is the Lords Prayer a Directory only, or a Form of Words to be used by us in Prayer?*

Answ. 1. It is principally the *Rule* to guide our *inward Desires* and outward Expressions of them; both for the *Matter*, *what* we must desire, and for the *Order*, *which* we must *Desire first* and *most*. 2. But this Rule is given in a *Form of words*, most apt to express the said Matter and Order. 3. And this form may fitly be used in due season by all, and more necessarily by some. 4. But it was never intended to be the *only words* which we must use, no more than the Creed is the only words that we must use to express the Doctrine of Faith, or the Decalogue the only words to express our *Duty* by.

Selden in Eutychii Alexandr. Orig. p. 42, 43. sheweth that before *Ezra* the Jews prayed without Forms, and that *Ezra* and the Elders with him, composed them a Form which had eighteen Benedictions and Petitions, that is, the three first and the three last for the Glorifying God, and the rest intermediate for personal and publick Benefits. And *pag.* 48. That they might omit none of these, but might add others.

Qu. 2. §. 2. Quest. 2. *What need is there of any other words of Prayer, if the Lords Prayer be perfect?*

Answ. Because it is only a perfect *Summary*, containing but the *general Heads*; And it is needful to be more *particular* in our desires; For Universals exist in particulars; And he that only nameth the *General*, and then another and another General, doth remember but few of the *particulars*; He that shall say, [I have sinned and broken all thy Commandments,] doth generally confess every sin; But it is not true Repentance, if it be not particular; for this, and that, and the other sin; at least as to the *greater* which may be remembred; He that shall say, [I believe all the word of God, or I believe in God the Father, Son and Holy Ghost], may know little what is in the word of God, or what these Generals signifie, and therefore our Faith must be *more particular*; So must *Desires* after *Grace* be particular also. Otherwise it were enough to ask for *mercy* in the general. If you say, that God knoweth what these *general words* signifie, though we do not; I answer, This is the Papists silly Argument for *Latin* Prayers; God knoweth our desires without any expressions or prayers at all, and he knoweth our wants without our desires. But it followeth not that *prayers* or *desires* are unnecessary. The exercise of our own *Repentance* and *Desire* doth make *us* persons fit to receive Forgiveness, and the Grace desired; when the Impenitent and those that desire it not are unfit; And it is no true *Repentance* when you say, [I am sorry that I have sinned,] but you know not, or remember not, *Wherein you have sinned*, nor what your sin is: and so repent not indeed of any one sin at all. And so it is no true *Desire*, that reacheth not to the particular *necessary Graces*, which we must desire; Though I know some few very quick comprehensive minds can in a moment *think* of many particulars when they use but general words; And I know that some *smaller less necessary* things, may be generally past over; and *greater* matters in a time of *haste*, or when we, besides those Generals, do also use particular requests.

Qu. 3. §. 3. Quest. 3. *Is it lawful to pray in a set form of words?*

Answ. Nothing but very great Ignorance can make you really doubt of it. Hath God any where forbid it? You will say, *That its enough that he hath not commanded it*: I answer, That in general he hath commanded it to all whose edification it tendeth to, when he commandeth you, that all be done to edification; but he hath given no *particular* command, nor prohibition; No more he hath not commanded you to pray in *English*, *French*, or *Latin*; nor to sing Psalms in this Tune or that; nor after this or that Version or Translation; nor to preach in this Method particularly or that; nor always to preach upon a Text; nor to use written Notes; nor to compose a form of words, and learn them, and preach them after they are composed, with a Hundred such like, which are undoubtedly lawful; yea, and *needful* to some, though not to others. If you make up all your prayer of Scripture-sentences, this is to pray in a form of prescribed words, and yet as lawful and fit as any of your own; The Psalms are most of them forms of Prayer or Praise which the Spirit of God indited for the use of the Church, and of particular Persons. It would be easie to fill many Pages with larger reasonings, and answers to all the fallacious Objections that are brought against this; But I will not so far weary the Reader and my self.

See *Selden ubi supra*, proving that the Jews had a form of Prayer since *Ezra*'s time. Therefore it was in Christs time. Yet he and his Apostles join'd with them, and never contradicted or blamed them for forms.

Qu. 4. §. 4. Quest. 4. *But are those Forms lawful which are prescribed by others, and not by God?*

Answ. Yea; Or else it would be unlawful for a Child or Scholar to use a Form prescribed by his *Parents* or *Master*. And to think that a thing lawful doth presently become unlawful, because a Parent, Master, Pastor or Prince doth prescribe it or command it, is a conceit, that I will not wrong my Reader so far, as to suppose him guilty of. Indeed if an *Usurper* that hath no Authority over us in such matters do prescribe it, we are not bound to formal Obedience, that is, to do it therefore because he commandeth it; But yet I may be *bound* to it on some other Accounts; And though his Command do not bind me, yet it maketh not the thing it self unlawful.

Qu. 5. §. 5. Quest. 5. *But is it lawful to pray* ex tempore *without a premeditated form of Words?*

Answ. No Christian of competent understanding doubteth of it. We must premeditate on our wants and sins, and the graces and mercies we desire, and the God we speak to; and we must be able to express these things without any lothsome and unfit expressions. But whether the *words* are fore-contrived or not: is a thing that God hath no more bound you to by any Law, than whether the Speaker or Hearers shall use Sermon Notes, or whether your Bibles shall be *Written* or in *Print*.

Qu. 6. §. 6. Quest. 6. *If both ways be lawful, which is better?*

Answ. If you are to join with others in the Church, that is better to you, which the Pastor then useth: For it is his *Office* and not *yours* to *word* the prayers which he puts up to God; And if he *choose a form* (whether it be as most agreeable to his parts or to his people, or for concord with other Churches, or for obedience to Governours, or to avoid some greater inconvenience) you must join with him, or not joyn there at all. But if it be in private where you are the *Speaker your self*, you must take that way that

Three or four of these Cases as to Church-prayers are largelier answered afterward, *Tom.* 3. *Part.* 2. *Socrates alius Cous deorum precationes, invocationesque conscripsit.* Laert. in *Socrate.*

that is most to your own edification (and to others if you have Auditors joining with you.) One man is so unused to prayer (being ignorantly bred) or of such unready memory or expression, that he cannot *remember* the tenth part so much of his particular wants, without the help of a form as with it; nor can he express it so affectingly for himself or others: nay, perhaps not in tolerable words: And a form to such a man may be a *duty*; as to a dim-sighted man to read by spectacles, or to an unready Preacher to use prepared words and Notes. And another man may have need of no such helps; Nay, when he is *habituated* in the understanding and feeling of his sins and Wants, and hath a Tongue that is used to express his mind even in these matters, with readiness and facility, it will greatly hinder the fervour of such a mans affections, to tie himself to premeditated words; To say the contrary, is to speak against the common sense and experience of such speakers and their hearers. And let them that yet deride this as *uncertain* and *inconsiderate praying*, but mark themselves, whether they cannot if they be hungry beg for bread, or ask help of their Physician, or Lawyer, or Landlord, or any other, as well without a learned or studied *form*, as with it? Who knoweth not that its true which the New Philosopher saith: *Carte∫. de Paſſion. part.* 1. *art.* 44. *Et cum inter loquendum ſolum cogitamus de ſenſu illius rei, quam dicere volumus, id facit ut moveamus linguam & labra celerius & melius, quam ſi cogitaremus ea movere omnibus modis requiſitis ad proferenda eadem verba; Quia habitus quem acquiſivimus cum diſceremus loqui, &c.* Turning the thoughts too solicitiously from the Matter to the Words, doth not only mortify the prayers of many, and turn them into a dead form, but also maketh them more dry and barren even as to the words themselves. The heavy charge and bitter scornful words which have been too common in this age, against *praying without a set form* by some, and against *praying with a Book or Form* by others, is so dishonourable a Symptom or Diagnostick of the Churches sickness, as must needs be matter of Shame and Sorrow to the sounder Understanding part; For it cannot be denied, but it proveth mens *Understandings* and *Charity* to be both exceeding low.

Qu. 7. §. 7. Quest. 7. *Must we always pray according to the Method of the Lords Prayer, and is it a sin to do otherwise?*

Answ. 1. The Lords Prayer is *first* a *Rule* for your *Desires*: And it is a sin, if your *Desires* follow not that Method: If you do not begin in your *Desires* with *God*, as your Ultimate End, and if you first Desire not *his Glory*, and then the flourishing of his *Kingdom*, and then the *Obeying* of his Laws, and herein the publick welfare of the world, before and above your particular benefit: And it is a sin if you desire not your *Daily Bread* (or necessary support of *Nature*) as a lower Mercy in order to your higher spiritual mercies; and if you desire not *pardon of sin* as a *means* to your future sanctity, duty and felicity; and if you desire not these, as a means to the glory of God; and take not his Praises as the highest part of your Prayers. But for the *Expressing* of these *Desires*, particular occasions may warrant you oft-times to begin in another order; As when you pray for the *sick*, or pray for *directions*, or a blessing before a *Sermon* or some particular work, you may begin and end with the subject that is before you, as the prayers of holy men in all ages have done. 2. You must distinguish also (as between *Desires* and *Expressions*) so between an *Universal* and a *Particular Prayer*. The one containeth all the *parts* of prayer, and the other is but about some one subject or part, or but some few; This last being but one or few particular Petitions cannot possibly be uttered in the Method of an *Universal Prayer* which hath all the *parts*. There is no one Petition in the *Lords Prayer*, but may be made a *Prayer* it self; and then it cannot have the other Petitions as parts. 3. And you must distinguish between the even and *ordinary* case of a Christian, and his *extraordinary* case, when some *special reason, affection* or *accident* calleth him to look most to some one *particular*. In his *even* and *ordinary case*, every *universal prayer* should be expressed in the Method of the *Lords Prayer*; But in cases of special reason and inducement it may be otherwise.

Qu. 8. §. 8. Quest. 8. *Must we pray always when the Spirit moveth us, and only then, or as Reason guideth us?*

Answ. There are two sorts of the *Spirits motions*; The one is by *extraordinary inspiration* or *impulse*, as he moved the *Prophets* and *Apostles*, to reveal new *Laws* or *precepts* or *events*, or to *do some actions* without respect to any other command than the *Inspiration* it self. This Christians are not now to expect, because experience telleth us that it is ceased; or if any should pretend to it as not yet ceased, in the prediction of *Events*, and Direction in some things otherwise indifferent, yet it is most certain that it is ceased as to *Legislation*; for the spirit it self hath already given us those Laws, which he hath declared to be perfect, and unchangeable till the end of the world: The other sort of the spirits working, is not to make new Laws or Duties, but to *Guide* and *quicken* us in the doing of that which is our *Duty* before by the Laws already made. And these are the motions that all true Christians must now expect. By which you may see, that the *Spirit* and *Reason* are not to be here *disjoined*, much less opposed; As *Reason* sufficeth not without the *spirit*, being *dark* and *asleep*; so the *spirit* worketh not on the *Will* but by the *Reason*; He moveth not a man as a beast or stone, to do a thing he knoweth not why; but by illumination giveth him the soundest Reason for the doing of it: And *Duty* is *first* Duty before we do it; And when by our own sin we forfeit the special motions or help of the spirit, *duty* doth not thereby cease to be duty, nor our omission to be sin. If the spirit of God teach you to discern the meetest season for prayer, by considering your Affairs, and when you are most free, this is not to be denied to be the work of the spirit, because it is *rational* (as phanatick enthusiasts imagine:) And if you are moved to pray in a crowd of business, or at any time when Reason can prove that it is not your duty but your sin, the same Reason proveth that it was not the spirit of God that moved you to it: For the spirit in the heart is not contrary to the spirit in the Scripture. Set upon the duty which the *spirit in the Scripture* commandeth you, and then you may be sure that you *obey the spirit*: otherwise you disobey it. Yea if your hearts be cold, prayer is a likelier means to warm them, than the Omission of it. To ask whether you may pray while your hearts are cold and backward, is as to ask whether you may labour or come to the fire before you are warm. Gods spirit is likelier to help you in Duty, than in the neglect of it.

Qu. 9. §. 9. Quest. 9. *May a Man pray that hath no Desire at all of the Grace which he prayeth for?*

Answ. No: because it is no *prayer* but Dissembling; and dissembling is no duty. He that asketh for that which he would not have, doth lye to God in his hypocrisie. But if a man have but cold and common desires (tho' they reach not to that which will prove them evidences of true grace,) he may pray and express those desires which he hath.

Qu. 10. §. 10. Quest. 10. *May a Man pray that doubteth of his Interest in God, and dare not call him Father as his Child?*

Answ. 1. There is a common Interest in God, which all mankind have, as he is *Good to all*, and as his mercy through Christ is offered to all: And thus those Psal. 42. 9. & 22. 1. Joh. 2. 4. Jer. 31. 9.

Luk. 15. 12, 17, 19. Mal. 2. 10. those that are not regenerate are his *Children* by Creation, and by participation of his mercy: and they may both call him Father and pray to himself, though yet they are unregenerate. 2. God hath an interest in you, when you have no special interest in him: Therefore his command must be obeyed which bids you pray. 3. Groundless doubts will not disoblige you from your duty; else men might free themselves from almost all their obedience.

Qu. 11. §. 11. Quest. 11. *May a wicked or unregenerate man pray, and is he accepted? Or is not his prayer abominable to God?*

Act. 15. 17. & 17. 27. & 8. 22. Isa. 55. 6. Psal. 14. 4. *Answ.* 1. A wicked man *as a wicked man*, can pray no how but *wickedly*, that is, he asketh only for things unlawful to be asked, or for lawful things to unlawful ends; and this is still abominable to God. 2. A *wicked man* may have in him some good that proceedeth from common grace; and this he may be obliged to exercise, and so by prayer to express his desires so far as they are good. 3. A wicked mans wicked prayers are never accepted, but a wicked mans prayers which are for good things, from common grace, are so far accepted as that they are some means conducing to his reformation, and though his person be still unjustified, and these Prayers sinful, yet the total omission of them is a greater sin. 4. A wicked man is bound at once to Repent and Pray, *Acts* 8. 22. *Isa.* 55. 6, 7. And when ever God bids him *ask for grace*, he bids him *desire grace*; And to bid him *Pray*, is to bid him *Repent* and be of a better mind: Therefore those that reprove Ministers for perswading wicked men to Pray, reprove them for perswading them to *Repentance and good desires*. But if they *Pray* without that *Repentance* which God and man exhort them to, the sin is theirs: But all their labour is not lost if their *desires* fall short of saving sincerity; they are under obligations to many duties, which tend to bring them nearer Christ, and which they may do without special saving grace.

Qu. 12. §. 12. Quest. 12. *May a wicked man pray the Lords Prayer, or be exhorted to use it?*

Heb. 11. 6. Rom. 10. 14. *Answ.* 1. The Lords Prayer in its full and proper sense, must be spoken by a Penitent, believing, justified person; For in the full sense no one else can call him *Our Father* (though in a limited sense the wicked may:) And they cannot desire the *Glory of God, and the coming of his Kingdom, nor the doing of his will on Earth as it is in Heaven*, and this sincerely, without true grace: (especially those enemies of holiness, that think it too much strictness to do Gods will on Earth, ten thousand degrees lower than it is done in Heaven.) Nor can they put up one Petition of that Prayer sincerely according to the proper sense; no not to pray for their *Daily Bread*, as a means of their support while they are *doing the will of God*, and seeking first his Glory and his Kingdom. But yet its pollible for them to speak these words from such *common desires* as are not so bad as *none at all*.

Qu. 13. §. 13. Quest. 13. *Is it Idolatry to Pray to Saints or Angels? Or is it always sinful?*

Psal. 65. 2. Isa. 63. 16. Psal. 145. 18. 1 King. 8. 39. Act. 1. 24. Rom. 8. 27. & 10. 14. Psal. 62. 8. Mat. 4. 9. *Answ.* I love not to be too quarrelsome with other mens devotions; But 1. I see not how Praying to an Angel or a departed Saint can be excused from sin: Because it supposeth them to be *every where* present, or to be Omniscient, and to know the heart, yea, to know at once the hearts of all men; or else the speaker pretendeth to know when the Saint or Angel is present and heareth him, and when not: And because the Scripture doth no where signifie that God would have us pray to any such Saints or Angels, but signifieth enough to satisfie us of the contrary. 2. But all prayer to them is *not Idolatry*, but *some* is, and therefore we must distinguish, if we will judge righteously. 1. To pray to Saints or Angels as supposed Omnipresent, Omniscient or Omnipotent, is *flat Idolatry*. 2. To pray to them to *Forgive us our sins against God*, or to Justifie, or Sanctifie, or Redeem or save us from Hell, or any thing which belongeth to God only to do, is no better than Idolatry. 3. But to pray to them only to do that which belongeth to the guardian, or charitable office that is committed to them, and to think that though they are not Omnipresent nor Omniscient, nor you know not whether they hear you at this time or not, yet you will venture your prayers at uncertainty, it being but so much labour lost, this I take to be sinfully *superstitious*, but not Idolatry. 4. But to pray to living Saints or Sinners, for that which belongeth to them to give, is no sin at all. Rev. 22. 8, 9. Col. 2. 18.

Qu. 14. §. 14. Quest. 14. *Is a man bound to pray ordinarily in his family?*

Answ. I have answered this affirmatively before, and proved it: One grain of grace would answer it better than Arguments can do.

Qu. 15. §. 15. Quest. 15. *Must the same man pray secretly that hath prayed in his family or with others?*

Answ. 1. Distinguish between those that were the *Speakers*, and those that were not; and 2. Between those that have leisure from greater or more urgent duties, and those that have not. And so, 1. Those that are free from the urgency of all other duties, which at *that time are greater*, should pray both in the *family* and in *secret*; especially if they were not themselves the speakers, usually they will have the more need of secret Prayer, because their hearts in publick may easilier flag, and much of their case may be omitted. 2. But those that have more urgent greater duties, may take up * *at that time* with family prayer alone, (with secret ejaculations, especially if they were the Speakers:) having there put up the same requests as they would do in secret. * Mark that I say but [*At that time.*]

Qu. 16. §. 16. Quest. 16. *Is it best to keep set hours for Prayer, or to take the time which is fittest at present?*

Answ. Ordinarily set times will prove the fittest times, and to leave the time undetermined and uncertain, will put all out of order, and multiply impediments, and hinder duty. But yet when extraordinary cases make the ordinary time unfit, a fitter time must be taken.

Qu. 17. §. 17. Quest. 17. *Is it lawful to joyn in family (or Church) Prayers with ungodly men?*

Answ. I joyn both together, because the cases little differ; For the *Pastor* hath the *Government* of the people in *Church*-worship, as the Master of the family hath in family-worship: You may choose at first whether you will be a member of the Church or family (if you were not born to it as your priviledge.) But when you are a member of either, you must be Governed as members. And to the case, 1. You must distinguish between *Professed wicked* men, and those that sin *against* their profession. 2. And between a family (or Church) that is *totally wicked*, and that which is mixt of good and bad. 3. And between those wicked men whose *presence* is *your sin*, because you have power to remove them, and those whose presence is not your sin, nor the matter in your power. 4. And between one that may yet *choose of what family* he will be, and one that may not. And so I answer, 1. If it be the fault of the Master of the family (or the Pastors of the Church) that such wicked men *are there*, and not cast out, then it is *their* sin to joyn with them, because it is their *duty to remove them*; But that is not the case of the fellow-servants (or people) that have no power. 2. If that wicked men *profess* their wickedness, after sufficient admonition, you must professedly disown communion with them; and then you are morally separated and discharged, and

when you have *no power locally* to separate. 3. It is your sin to fly from your duty, because a wicked man is there, whom you have no power to remove. 4. There are many prayers that a wicked man is bound to put up to God; and you must not *omit your duty*, because he *performeth his*, tho' faultily: Methinks you should more scruple joyning or conversing with one that forsaketh Prayer (which is the greater sin) than with one that prayeth. 5. But if you are free to choose you are to be blamed if you will not choose a *better Family* (or Church,) (other things being equal:) especially if *all* the company be wicked.

Qu. 18. §. 18. Quest. 18. *But what if the Master of the Family* (or *Pastor*) *be a Heretick or ungodly?*

Answ. You must distinguish between his *personal Faults*, and the Faults of his *performance* or *worship*. His *personal Faults* (such as swearing or drunkenness, *&c.*) you must disown, and must not *choose* a Master (or Pastor) that is such, while you have your choice, and may have *better:* But otherwise it is lawful to joyn with him in doing good, though not in evil. But if the fault of his *Duty it self be intolerable* you must not joyn with him: Now it is *intolerable* in these cases. 1. In case he be *utterly unable* to express a prayer, and so make it no prayer. 2. In case he bend his prayers against *Godliness*, and *known Truth*, and *Charity* and *Peace*, and so make his prayers but the Instruments of mischief, to vent heresie, or malice, and do more hurt than good to others.

Qu. 19. §. 19. Quest. 19. *May we pray Absolutely for outward mercies, or only Conditionally?*

Answ. You must distinguish 1. Between a *condition* spoken of the *subject*, when we are uncertain whether it be a *mercy* or not, and an extrinsick condition of the *grant*. 2. Between a condition of *prayer*, and a condition of *expectation*. 3. Between *submission* to Gods will, and a *conditional* desire or prayer. And so I answer, 1. It is *necessary* when we are uncertain whether the thing it self be *Good* or not, that we pray with a *subjective conditionality:* [*Grant this if it be good:*] or [*If it be not good I do not pray for it.*] For it is presupposed in *prayer* that we know the thing prayed for to be good. 2. But when we know the thing to be a *mercy* and *good*, we may pray for it *absolutely*. 3. But we may not *believe* that we shall receive all with an *absolute expectation*, which we absolutely Pray for. For Prayer being the expression of *desire*, that which may be *absolutely desired*, tho' not absolutely *promised*, may be absolutely prayed for. (As our increase or strength of Grace, or the Conversion of our Relations, *&c.*) 4. But yet all such must be asked with a *submission* to the will of God: But that maketh it not properly a conditional form of praying; For when the nature of Prayer is as it were to move the will of God, it is not so proper to say, [*Lord do this if it be thy will already;*] or [*Lord be pleased to do this if it be thy pleasure*] as to say [*Lord grant this mercy; But if thou deny it, it is my duty to submit.*] So Christ mentioneth both the *subjective conditionality* and the *submission* of his will, Matth. 26. 39. *If it be possible let this cup pass from me: Nevertheless not as I will, but as thou wilt:* As if he had said, *Nature requireth me with a simple nolition to be unwilling of the suffering, and if it be consistent with the desired ends of my Mediatorship to be desirous to avoid it: But seeing that it cannot be, my comparing will commandeth this simple will of self-preservation to submit to thy most perfect will* But if any call this [*submission*] a *condition*, the matter is not great.

Qu. 20. §. 20. Quest. 20. *May we pray for all that we may lawfully desire?*

Answ. No: for prayer is not only an expression of Desire; but also a *means* to attain the thing desired. And some things may be lawfully *desired* (at least with a simple velleity,) which may not be *sought*, because they must not be *hoped* for, where God hath said that he will *not grant* them. For it is vain to seek that which you have no hope to find: As to *desire* to see the Conversion of the whole world, or to pass to Heaven as *Enoch* without dying, are lawful (by a simple velleity:) But all things *compared* it is not lawful *peremptorily* to desire it without submission; and therefore not to ask it. It is the *expression* of a *comparate, determinate desire*, which is properly called *prayer*, being the use of means for the obtaining of that *desire*; and whatsoever I may *so* desire, I may pray for; for if there be *no hope* of it, I may not *so desire it.* But the *desire* by way of *simple velleity* may not be put into a proper prayer, when there is no hope. I must have a *simple desire* (with submission) to attain a sinless perfection here, even this hour; but because there is *no hope*, I may not let it proceed to a *determinate peremptory desire* upon a *comparing* judgment, nor into a proper prayer. And yet these *velleities* may be expressed *in prayer*, tho' they have not the full nature of a prayer. Object. *But was not Christs a prayer, Mat.* 26. 39. Answ. *Either Christ as man* was certain that the Cup must not pass from him, or *uncertain*. If you could prove him uncertain, then it is a proper *prayer* (with submission to his Fathers will;) But if he was *certain* that it was not to pass from him, then it was analogically only a Prayer, it being but a representing of his *velleity*, to his Father, and not of his *determinate will*, nor was any means to attain that end: And indeed such it was, As if he had said, *Father if it had stood with the ends of my office and thy will, I would have asked this of thee; but because it doth not, I submit.* And this much we may do.

§. 21. Quest. 21. *How then can we pray for the salvation of all the world? must it be for all men collectively? or only for some, excluding no numerical denominate person?* *Qu.* 21.

Answ. Just as Christ prayed here in this Text, we must express our *simple velleity* of it to God, as a thing that in it self is most desirable (as the passing of the Cup was unto Christ:) But we cannot express a determinate volition, by a full prayer, such as hath any tendency as a means to attain that end; because we are certain that Gods will is against it, or that it *will not be.*

§. 22. Quest. 22. *May we pray for the Conversion of all the Nations of the World to Christianity, with a hopeful prayer?* *Qu.* 22.

Answ. Yes: For we are not *certain* that every *Nation* shall not be so converted, though it be improbable.

§. 23. Quest. 23. *May we pray in hope with a proper prayer (as a means to obtain it) that a whole Kingdom may be all truly converted and saved?* *Qu.* 23.

Answ. Yes: For God hath no way told us that it shall not be; Tho' it be a thing *improbable*, it is not *impossible*; And therefore being greatly desirable may be prayed for. Tho' Christ hath told us that his *flock is little*, and *few find the way* of life, yet that *may stand* with the salvation of a *Kingdom.*

§. 24. Quest. 24. *May we pray for the destruction of the enemies of Christ, or of the Gospel, or of the King?* *Qu.* 24.

Answ. Not with respect to that which is called *Gods antecedent will*, for so we ought first to pray for their Conversion, (and restraint till then;) But with respect to that called his *Consequent will* we may; that is, we must first pray that they may be restrained and converted, and secondly that, if not, they may be destroyed.

§. 25. Quest. 25. *What is to be thought of that which some call a particular faith in prayer? If I can firmly believe that a lawful prayer shall be granted in kind, may I not be sure by a divine faith that it shall be so?* *Qu.* 25.

Answ. Belief hath relation to a Testimony or Revelation; Prayer may be warranted as lawful, if the thing be *desirable*, and there be any possibility of obtaining it, though there be no certainty, or flat promise; But *faith* or expectation must be warranted by the Promise. If God have *promised* you the thing prayed for, you may believe that you shall receive it; Otherwise your *particular faith* is a fancy or a believing of your selves, and not a believing God that never promised you the thing. *Object.* Mat. 21. 22. *And all things whatsoever you ask in prayer, believing,* Mark 11. 23, 24. *ye shall receive. Answ.* There are two sorts of *Faith*; the one a *Belief* that is ordinary, having respect to ordinary promises and mercies: The Text can be understood of this in no other sense than this. [*All things which I have promised you, you shall receive, if you ask them believingly.*] But this is nothing to that which *is not* promised. The other *faith* was *extraordinary*, in order to the working of *Miracles*; And this *faith* was a potent inward confidence, which was not in the power of the person when he pleased, but was given like an Inspiration by the Spirit of God, when a Miracle was to be wrought; and this seemeth to be it that is spoken of in the Text. And this was built on this *extraordinary promise*, which was made not to all men in all ages, but to those times when the Gospel was to be sealed and delivered by Miracles; and specially to the Apostles. So that in these times, there is neither such a *promise* of our working Miracles as they had to believe, nor yet a power to exercise that sort of extraordinary faith. Therefore a *strong conceit* (though it come in a fervent prayer) that any thing shall come to pass, which we cannot prove by any promise or prophecy, it is not to be called any act of Divine faith at all, nor to be trusted to.

Qu. 26. §. 26. Quest. 26. *But must we not believe that every lawful prayer is accepted and heard of God?*

Answ. Yes: but not that it should be granted in the very thing, unless so promised: But you may believe that your prayer is not lost, and that it shall be a means of that which tendeth to your good. *Rom.* 8. 28. *Isa.* 45. 19.

Qu. 27. §. 27. Quest. 27. *With what faith must I pray for the Souls or Bodies of other men; for their conversion, or their lives?*

Answ. A godly man may pray for wicked Relations or others, with more hope than they can pray for themselves, while they remain ungodly: But yet not with any certainty of prevailing for the thing he asketh, for it is not peremptorily promised him. Otherwise *Samuel* had prevailed for *Saul*, and *Isaac* for *Esau*, and *David* for *Absolom*, and the good People for all the wicked; and then no godly Parents would have their Children lost; no nor any in the World would perish, for godly persons pray for them all. But those prayers are not lost to him that puts them up.

Qu. 28. §. 28. Quest. 28. *With what faith may we pray for the continuance of the Church and Gospel to any Nation.*

Answ. The former answer serveth to this; Our hope may be according to the degrees of probability: But we cannot believe it as a certainty by Divine faith, because it is not promised by God.

Qu. 29. §. 29. Quest. 29. *How may we know when our prayers are heard of God, and when not?*

Answ. Two ways: Sometimes by experience, when the thing it self is actually given us; and always by the Promise: When we ask for that which God commandeth us to ask, or *promiseth to grant*; For we are sure Gods promises are all fulfilled. If we ask for the objects of sense (as food or rayment, or health, &c.) sense will tell us whether our prayers be granted in the same kind that we asked for; But if the questions be of the objects of Faith, it is faith that must tell you that your prayers are granted; But yet Faith and Reason make use of Evidences or Signs. As if I pray for pardon of sin, and salvation, the *promise* assureth me, that this prayer is granted, if I be a penitent, believing, regenerate person, otherwise not; Therefore *faith* only assureth me that such prayers are granted supposing that I discern the Evidence of my regeneration, repentance and faith in Christ: So if the question be whether my prayer for others, or for temporal mercies, be answered in some other kind, and conduce to my good some other way, faith only must tell you this from the promise, by the help of evidences. There are millions of prayers that will all be found answered at death and judgment, which we knew not to be answered any way but by *believing* it.

§ 30. Quest. 30. *What should a Christian of weak parts do, that is dry and barren of matter, and can scarce tell what to say in prayer; but is ready to rise off his knees almost as soon as he hath begun?* Qu. 30.

Answ. 1. He must not be stranger *to himself*, but study well his *heart* and *life*: and then he will find such a multitude of inward corruptions to lament, and such a multitude of *wants* be supplied, and *weaknesses* to be strengthened, and *disorders* to be rectified, and *actual sins* to be forgiven, that may find him work enough for confessions, complaints and petitions many *days* together, if *expression* be but as ready as *matter*. How to have constant supply of matter. 2. Let him study God, and get the knowledge of his *Nature*, *Attributes* and *Works*: And then he will find matter enough to aggravate his sin, and to furnish him with the holy Praise of God from day to day. As he that is acquainted with all that is in any *Book*, can copiously discourse of it, when he that knoweth not what is in it, hath little to say of it: So he that knoweth God and his works (and himself, and his sins and wants) is acquainted with the best *Prayer Book*; and hath always a full heap of *matter* before him, whenever he cometh to speak to God. 3. Let him study the Mystery of Mans Redemption, and the Person, and Office, and Covenant and Grace of *Christ*; and he need not want *matter* for prayer or praise: A very Child if he see but a Pedlars pack opened, where there are abundance of things which he desireth, will learn without-book to say, [*O Father buy me this, and give me that*, &c.] So will the Soul that seeth the Rev. 3. 17, 18. Treasuries and Riches of Christ. 4. Let him know the extent of the *Law of God*, and the meaning of the *Ten Commandments*: If he know but what *sins* are forbidden in each Commandment, and what duties are required, he may find matter enough for *Confession* and *Petition*: And therefore the view of such a brief Exposition of the Commandments, as you may find in Mr. *Brinsley*'s *True-watch*, and in Dr. *Downams* and Mr. *Whateleys* Tables, will be a present furniture for such a use, especially in days of Humiliation. So it will also to have a particular understanding of the *Creed* and the *Lords Prayer*; which will furnish you with much matter. 5. Study well the Temptations which you carry about you in your *Flesh*, and meet with in the *World*, and are suggested by the Tempter; and think of the many *Duties* you have to do, and the many *Dangers* and *sufferings* to undergo, and you will never be unfurnished for matter for your prayers. 6. Observe the daily passages of Providence; to your selves and others: Mark how things go with your Souls every day, and hearken how it goeth with the Church of God, and mark also how it goeth with your Neighbours, and sure you will find matter enough for prayer. 7. Think of the Heavenly joys that you are going to, and the Streets of the *New Jerusalem* will be large enough for Faith to walk in. 8. For *words* be acquainted with the phrase of Scripture, and you will find provisions for all occasions. Read Dr. *Wilkins* Book called *The Gift of Prayer*, or Mr. *Brinsley*'s

Brinſley's Watch, or Mr. *El. Par's Abba Father*: 9. *Keep up* the heart in a reverend ſerious lively frame, and it will be a contiual ſpring to furniſh you with *Matter*. When a dead and barren heart hath a dry and ſleepy Tongue. 10. *Joyn* as oft as you can with thoſe that are full and copious in prayer: For *example* and *uſe* will be very great helps. 11. Quench not the Spirit of God that muſt aſſiſt you. 12. In caſe of neceſſity, uſe thoſe Books or Forms which are more full than you can be your ſelves till you come to ability to do better without them. Read further the Directions, *Tom.* 1. *Chap.* 6. *Tit.* 2. for more.

Qu. 31. How to keep up fervency in prayer.

§. 31. Queſt. 31. *How ſhould a Chriſtian keep up an ordinary fervency in prayer?*

Anſw. 1. See that *Knowledge* and *Faith* provide you *Matter*: For as the Fire will go out if there be not fewel, ſo *fervency* will decay, when you are *dry*, and ſcarce *know what* to ſay; or do not well *believe* what you underſtand. 2. Clog not the Body either with overmuch Eating and Drinking, or over-tiring Labours: For an active Body helpeth much the activity of the mind: And the holieſt perſon will be able but poorly to exerciſe his fervency, under a dull or languiſhing Body. 3. Ruſh not ſuddenly upon prayer, out of a crowd of other buſineſſes, or before your laſt worldly cares or diſcourſes be waſhed clean out of your minds. In *Study* and *Prayer* how certain a truth is it, that *Non bene fit quod occupato animo fit* (Hieron. Epiſt. 143. ad Paulin.) That work is not well done, which is done with a mind that is prepoſſeſſed, or buſied about other matters: That mind muſt be *wholly free* from all other preſent *thoughts* or *buſineſs*, that will either *Pray* or *Study* well. 4. Keep a *tender heart* and *conſcience* that is not ſenſeleſs of your own concernments; For all your prayers muſt needs be *ſleepy*, if the *heart* and *Conſcience* be once hardned, ſeared or fallen aſleep. 5. Take more pains with your *hearts* than with your *tongues*. Remember that the ſucceſs of your work lyeth moſt on *them*. Bear not with their ſluggiſhneſs; Do by them as you would do by your Child or Servant that ſleepeth by you at prayer, you will not let them ſnort on, but jog them till you have awakened them. So do by your hearts when you find them dull. 6. Live as in the continual preſence of God; but labour to apprehend his *ſpecial preſence* when you are about to ſpeak to him; Ask your hearts how they would behave themſelves, if they ſaw the Lord, or but the loweſt of his holy Angels? 7. Let faith be called up to ſee Heaven and Hell as open all the while before you; and ſuch a ſight will ſurely keep you ſerious. 8. Keep *death* and *judgment* in your continual remembrance and expectation; Remember how all your prayers will be lookt back upon. Look not for long life; Remember that this prayer for ought you know may be your laſt, but certainly you have not long to pray. Pray therefore as a dying man ſhould do. 9. Study well the unſpeakable *neceſſity* of your ſouls. If you prevail not for pardon, and grace, and preſervation, you are undone and loſt for ever. Remember that *neceſſity* is upon you, and Heaven or Hell are at the end, and you are praying for more than a thouſand lives. 10. Study well the unſpeakable *excellency* of thoſe *mercies* which you pray for; O think how bleſſed a life it would be, if you could know God more, and love him more, and live a blameleſs heavenly life, and then live with Chriſt in Heaven for ever? Study theſe mercies till the flames of Love put life into your prayers. 11. Study well the exceeding encouragements that you have to *Pray* and *Hope*; If your *Hope* decay your *fervour* will decay. Think of the unconceivable Love of God, the aſtoniſhing mercy ſhewed to you in your Redeemer, and in the helps of the Holy Spirit, and how Chriſt is now interceeding for you; Think of theſe till *faith make glad* your *heart*; And in this *gladneſs* let *Praiſe* and *Thanksgiving* have ordinarily no ſmall ſhare in your prayers; for it will tire out the heart to be always poring on its own diſtempers, and *diſcourage* it to look on nothing but its infirmities: And then a ſad diſcouraged temper will not be ſo lively a temper, as a *thankful, praiſeful, joyful temper is*; For *Lætitia loquax res eſt, atq; oſtentatrix ſui: Gladneſs is a very expreſſive thing, and apt to ſhew it ſelf. But triſtes non eloquentes ſunt, maxime ſi ad ægritudinem animi accedat corporis ægritudo.* Hieron. Epiſt. 31. ad Theoph. Alexand. *Sad men are ſeldom eloquent: eſpecially if the body be ſick as well as the mind.* Symmach. Epiſt. 31. l. 1. ad Auſon. 12. Let the *Image of a praying and bleeding Chriſt, and of his praying Saints* be (not on a wall before your eyes, but) engraven on your minds; Is it not deſirable to be conformed to them? Had they more need to pray importunately than you? 13. Be very cautelous in the uſe of *forms*, leſt you grow dull and cuſtomary, and before you are aware your tongues uſe to go without your hearts. The heart is apt to take its eaſe when it feeleth not ſome urgent inſtigation. And though the preſence of God *ſhould* ſerve turn without the regard of man, yet with imperfect men, the heart is beſt held to its duty when both concur. And therefore moſt are more cautelous of their *words*, than of their *thoughts*: As children will learn their Leſſon better, when they know their Maſters will hear them it, than when they think he will not. Now in the uſe of a *form* of Prayer, a ſleepy heart is not at all diſcerned by man, but by God only; For the words are all brought to your hand, and may be ſaid by the moſt dull and careleſs mind; But when you are put to expreſs your *own deſire*, without ſuch helps, you are neceſſitated to be ſo mindful of what you do, as to form your deſires into apt expreſſions, or elſe your dulneſs or inattentiveneſs will be obſerved even by men; and you will be like one that hath his Coach, or Horſe, or Crutches taken off him, that if he have legs muſt uſe them, or elſe lye ſtill. And to them that are able, it is often a great benefit, to be *neceſſitated* to uſe the ability they have; Though to others it is a loſs to be deprived of their helps. I ſpeak not this *againſt the lawfulneſs* of a form of prayer; but to warn you of the temptations which are in that way. 14. Joyn oft with the moſt ſerious fervent Chriſtians; For their fervour will help your hearts to burn, and carry you along with them. 15. Deſtroy not fervency by adulterating it, and turning it into an affected earneſtneſs of ſpeech, and lowdneſs of voice, when it is but an hypocritical cover for a frozen empty heart.

See Mr. Mayo's Directions on this caſe.

Qu. 32.

§. 32. Queſt. 32. *May we look to ſpeed ever the better for any thing in our ſelves, or in our prayers? Is not that to truſt in them, when we ſhould truſt on Chriſt alone?*

Anſw. We muſt not *truſt* in them for any thing that is *Chriſts part* and not *theirs*: But for their *own part* it is a duty to *truſt* in them (however quarrelſom perſons may abuſe or cavil at the words:) And he that *diſtruſteth Prayer* in that which is its proper office, will pray to little purpoſe: And he that thinks that *faithful, fervent, importunate, underſtanding prayer*, is no more effectual with God for mercy, than the babling of the hypocrite, or the ignorant, careleſs, unbelieving, ſleepy prayers of the negligent, will either not care *how* he prayeth, or whether he prayeth at all or not. Though our perſons and prayers have nothing that *is meritorious* with God, in point of *Commutative Juſtice*, nor as his *co-ordinate* with the merits of Chriſt, yet have they *conditions* without which God will not accept them, and are *meritorious* in *ſubordination* to the Merit of Chriſt, in point of *paternal Governing Juſtice*, according to the *Covenant of Grace*; as an *obedient Child deſerveth* more Love and Praiſe, and Reward from his Father at large.

his Father than the disobedient: as the antient Fathers commonly used the word Merit.

Qu. 33. §. 32. Quest. 33. *How must that person and prayer be qualified that shall be accepted of God?*

Answ. There are several degrees of Gods acceptance. I. That which is but from common Grace, may be accepted as better than none at all. II. That which hath a *promise of some success*, especially as to *Pardon and Salvation* must be, 1. From a penitent believing holy person, 2. It must proceed from *true Desire*, and be *sincere*; and have renewed faith and repentance in some measure. 3. It must be put up in confidence on the merit and intercession of Christ. 4. It must be only for things lawful. 5. And to a lawful end. III. That which is *extraordinarily accepted* and *successful*, must be *extraordinary* in all these respects; in the *persons holiness*, and in renewed faith and fervent importunity, and holy Love.

Tit. 3. *Special Directions for Family Prayer.*

Dir. 1 §. 1. Direct. 1. *Let it be done rather by the Master of the Family himself than any other, if he be competently able, tho' others be more able: But if he be utterly unfit, let it rather be done by another than not at all.* And by such a one as is most acceptable to the rest, and like to do most good.

Dir. 2. §. 2. Direct. 2. *Let prayer be suited to the case of those that join in it, and to the condition of the family*: And not a few general words spoken by rote, that serve all times and persons alike.

Dir. 3. §. 3. Direct. 3. *Let it neither be so short as to end before their hearts can be warm and their wants expressed*, (as if you had an unwilling task to slubber over, and would fain have done); *nor yet so tedious as to make it an ungrateful burden to the family.*

Dir. 4. §. 4. Direct. 4. *Let not the coldness and dulness of the speaker rock the family asleep*: But keep and waken your own heart, that you may keep the rest awake, and force them to attention.

Dir. 5. §. 5. Direct. 5. *Pray at such hours as the Family may be least distracted, sleepy, tired, or out of the way.*

Dir. 6. §. 6. Direct. 6. *Let other Duties concur as oft as may be to assist in prayer*: As Reading and Singing Psalms.

Dir. 7. §. 7. Direct. 7. *Do all with the greatest reverence of God that possibly you can*; Not *seeming Reverence*, but *Real*; that so more *of God* than of *Man* may appear in every word you speak.

Dir. 8. §. 8. Direct. 8. *The more the hearers are concerned in it, the more regard you must have to the fitness of your expressions*: For *before others*, *words* must be regarded, lest *they* be scandalized, and God and Prayer be dishonoured. And if you cannot do it *competently* without, use a well composed form.

Dir. 9. §. 9. Direct. 9. *Let not family Prayer be used at the time of publick prayer in the Church*, nor preferred before it, but prefer publick prayer, tho' the manner were more imperfect than your own.

Dir. 10. §. 10. Direct. 10. *Teach your Children and Servants how to pray themselves*, that they may not be prayerless when they come among those that cannot pray. *John* and Christ taught their Disciples to pray.

Tit. 4. *Special Directions for secret Prayer.*

§. 1. Direct. 1. *Let it be in as secret a place as conveniently you can; that you may not be disturbed.* Let it be done so that others may not be witnesses of it, if you can avoid it; and yet take it not for your duty, to keep it unknown that you pray secretly at all: for that will be a snare and scandal to them.

§. 2. Direct. 2. *Let your voice be suited to your own help and benefit, if none else hear you*: If it be needful to the orderly proceeding of your own thoughts, or to the warming of your own affections, you may use a voice; But if others be within hearing, it is very unfit.

§. 3. Direct. 3. *In secret let the matter of your prayers be that which is most peculiarly your own concernment, or those secret things that are not fit for publick prayer, or are there passed by*; Yet never forgetting the highest interest of Christ, and the Gospel and the World and Church. Dir. 3.

§. 4. Direct. 4. *Be less solicitous about Words in secret than with others, and lay out your care about the heart.* For that's it that God most esteemeth in your prayers. Dir. 4.

§. 5. Direct. 5. *Do not through carnal unwillingness grow into a neglect of secret prayer, when you have time: Nor yet do you superstitiously tie your selves to just so long time, whether you are fit, or at leisure from greater duties or not.* But be the longer when you are most fit and vacant, and the shorter when you are not. To give way to every carnal backwardness, is the sin on one side; and to resolve to spend *so long time*, when you do but tire your selves, and sleep or business or distemper maketh it a lifeless thing, is a sin on the other side. Avoid them both. Dir. 5.

§. 6. Direct. 6. *A melancholy Person who is unfit for much Solitariness and Heart-searchings, must be much short, if not also seldomer in secret prayers, than other Christians that are capable of bearing it*: And they must instead of that which they cannot do, be the more in that which they can do; As in joyning with others, and in shorter Ejaculations, besides other Duties; but not abating their Piety in the main upon any pretence of curing melancholy. Dir. 6.

CHAP. XXIV.

Brief Directions for Families, about the Sacrament of the Body and Blood of CHRIST.

OMitting those things which concern the *Publick Administration* of this *Sacrament* (for the Reasons before intimated, *Tom.* 2.) I shall here only give you some brief *Directions* for your private duty herein.

§. 1. Direct. 1. *Understand well the proper ends, to which this Sacrament was instituted by Christ; and take heed that you use it not to ends, for which it never was appointed.* The true ends are these, 1. To be a solemn Commemoration of the *Death and Passion of Jesus Christ*, to keep it, as it were, in the eye of the Church, in his bodily absence till he come, 1 *Cor.* 11. 24, 25, 26. 2. To be a solemn renewing of the holy Covenant which was first entred in *Baptism*, between *Christ* and the *Receiver*; and in that Covenant it is on Christs part, a solemn delivery of himself first, and with himself the benefits of *Pardon*, *Reconciliation*, *Adoption*, and right to *Life Eternal*. And on *Mans part*, it is our solemn acceptance of *Christ* with his *Benefits*, upon his terms, and a delivering up our selves to him, as his *Redeemed ones*, even to the *Father* as our *Reconciled Father*, and to the *Son* as our *Lord and Saviour*, and to the *holy Spirit* as our *Sanctifier*, with *Professed Thankfulness* for so great a benefit. 3. It is appointed to be a lively *objective means*, by which, the *Spirit of Christ* should work to stir up, and exercise, and increase the *Repentance*, *Faith*, *Desire*, *Love*, *Hope*, *Joy*, *Thankfulness*, and *New-Obedience of Believers*; by a lively *Representation* of the *evil of sin*, the *infinite love of God in Christ*, the firmness of the *Covenant* or *Promise*, the *greatness* and *sureness* of the *Mercy* given, and the *Blessedness* purchased and promised to us, and the great *Obligations* that are laid upon us. And that herein *Believers* might be solemnly called out to the most serious exercise of all these Graces, and might be provoked and assisted to stir up themselves to this Communion with *God* in *Christ*, and to pray for more as through a sacrificed *Christ*. 4. It is appointed to be the solemn Profession of Believers, of their

Dir. 1. Quest. What are the Ends of the Sacrament? Matth. 26. 26. Mark 14. 24. Luke 22. 20. 1 Cor. 11. 25. Heb. 9. 15, 16, 17, 18. 1 Cor. 10. 16, 24. Joh. 6. 32, 35, 51, 58. 1 Cor. 11. 27, 28, 29, 31. 1 Cor. 10. 16, 17, 21. 1 Cor. 11. 25, 26. 1 Cor. 6. 14. Acts 2. 42, 46. & 20. 17.

their Faith, and Love, and Gratitude, and Obedience to *God the Father*, *Son*, and *Holy Ghost*, and of continuing firm in the *Christian* Religion. And a Badge of the Church before the World. 5. And it is appointed to be a *sign* and *means* of the *Unity*, *Love*, and *Communion of Saints*, and their readiness to communicate to each other.

§. 2. The false mistaken Ends, which you must avoid are these. 1. You must not with the Papists, think that the end of it is to turn Bread into no Bread, and Wine into no Wine, and to make them really the true *Body* and *Blood* of *Jesus Christ*. For if sense (which telleth all Men that it is still *Bread* and *Wine*) be not to be believed, then we cannot believe that ever there was a *Gospel*, or an *Apostle*, or a *Pope*, or a *Man*, or any thing in the *World*. And the *Apostle* expressly calleth it *Bread three times*, in three Verses together, after the *Consecration*, 1 *Cor.* 11. 26, 27, 28. And he telleth us, that the use of it is (not to make the *Lords Body really present*, but) *to shew the Lords death till he come*; that is, As a visible representing and commemorating sign, to be *instead of his bodily presence till he come*.

§. 3. 2. Nor must you with the Papists use this *Sacrament* to *sacrifice Christ again really unto the Father*, to propitiate him for the quick and dead, and ease Souls in Purgatory, and deliver them out of it. For *Christ* having died once dieth no more, and without killing him, there is no sacrificing him: By *once offering* up himself, he hath *perfected for ever them that are sanctified*; and now there *remaineth no more sacrifice for sin*: Having finished the sacrificing work on earth, he is now passed into the *Heavens*, to appear before *God* for his *Redeemed ones*.

Rom. 6. 9. 1 Cor. 15. 3. 2 Cor. 5. 14, 15. Heb. 2. 15. & 10. 12, 16. & 9. 24.

§. 4. 3. Nor is it any better than odious impiety to receive the *Sacrament*, to confirm some Confederacies or Oaths of *Secresie*, for rebellions or other unlawful designs; as the *Powder-Plotters* in *England* did.

§. 5. 4. Nor is it any other than impious profanation of these sacred Mysteries for the Priest to *constrain* or *suffer* notoriously ignorant, and ungodly persons, to receive them, either to make themselves believe that they are indeed the Children of God, or to be a means which ungodly men should use to make them godly; or, which Infidels or Impenitent persons must use to help them to Repentance and Faith in *Christ*. For tho' there is that in it which may become a Means of their Conversion, (as a Thief that stealeth a *Bible* or *Sermon Book*, may be converted by it,) yet is it not to be used by the Receiver to that end. For that were to tell God a lie, as the means of their Conversion; for whosoever cometh to receive a sealed pardon, doth thereby profess repentance, as also by the words adjoyned he must do; and whosoever *taketh*, and *eateth*, and *drinketh the Bread* and *Wine*, doth actually profess thereby, that he taketh and applieth Christ himself by Faith: And therefore, if he do neither of these, he lieth openly to God; and lies and false Covenants are not the appointed means of Conversion. Not that the *Minister* is a lier in his delivery of it: For he doth but conditionally seal and deliver *Gods Covenant* and *Benefits* to the Receiver, to be his; if he *truly Repent* and *Believe*: But the *Receiver* himself lieth, if he do not *actually Repent* and *Believe*, as he there professeth to do.

Non absque probatione & examine panem illum præbendum esse neque nostis neque veteribus Christianis: Quod siquis esset fornicator, aut sacrilegus, aut idolis serviens, cum ejusmodi etiam communem cibum capere vetat Apostolus, reddum cœlesti mensa communicare, saith a Jesuite *Acosta, l. 6. c. 10.* And after, *Neque enim ubi perfecta est superstitionis antiquæ ebrositatis, aut fœdæ consuetudinis macula, ad altare Indus de hoc admitti, nisi contraria opera illum manifeste & diligenter eluerit.——Christianis concedatur; sed Non-Christiano, dignus moribus subtrahatur. Pag. 549.*

§. 6. 5. Also it is an impious prophanation of the Sacrament, if any Priest for the love of filthy lucre, shall give it to those that ought not to receive it, that he may have his Fees or Offerings; or, that the Priest may have so much Money that is bequeathed for saying a Mass for such or such a Soul.

§. 7. 6. And it is an odious prophanation of the Sacrament, to use it as a League or Bond of Faction to gather persons in to the *party*, and tie them fast to it, that they may depend upon the Priest, and his Faction and Interest may thereby be strengthned, and he may seem to have many Followers.

§. 8. 7. And it is a dangerous abuse of it, to receive it, that you may be pardoned, or sanctified, or saved, barely by the work done, or by the outward exercise alone. As if God were there obliged to give you Grace, while you strive not with your own Hearts, to stir them up to love, or desire, or faith, or obedience, by the means that are before you; or, as if God would pardon and save you for eating so much Bread and drinking so much Wine, when the Canon biddeth you; or, as if the Sacrament conveyed Grace, like as Charms are supposed to work, by saying over so many words.

§. 9. 8. Lastly, It is no appointed End of this Sacrament, that the Receiver thereby profess himself certain, of the *sincerity* of his own *Repentance* and *Faith*: (For it is not managed on the ground of such certainty only by the Receiver; much less by the Minister that delivereth it.) But only he professeth that as far as he can discern by observing his own heart, he is truly willing to have Christ, and his benefits on the terms that they are offered; and that he doth consent to the Covenant which he is there to renew. Think not therefore, that the Sacrament is instituted for any of these (mistaken) ends.

§. 10. Direct. 2. *Distinctly understand the parts of the Sacrament, that you may distinctly use them, and not do, you know not what.* This Sacrament containeth these three parts. 1. The *Consecration* of the *Bread and Wine*, which maketh it the *Representative Body* and *Blood* of *Christ*. 2. The *Representation* and *Commemoration* of the Sacrifice of Christ. 3. The *Communion*: Or, *Communication* by Christ, and *Reception* by the People. *Dir. 2. & Wh. are the parts of the Sacrament?*

§. 11. 1. In the *Consecration*, the Church doth first offer the *Creatures* of *Bread* and *Wine*, to be accepted of God, to this sacred use: And God accepteth them, and blesseth them to this use; which he signifieth both by the Words of his own Institution, and by the Action of his Ministers, and their *Benediction*. They being the *Agents of God* to the people, in this *Accepting* and *Blessing*, as they are the *Agents* of the *People* to *God*, in *offering* or *dedicating* the Creatures to this use.

§. 12. This *Consecration* having a special respect to *God the Father*, in it we acknowledge his three grand Relations. 1. That he is the *Creator*, and so the *Owner* of all the *Creatures*; for we offer them to him as his own. 2. That he is our righteous *Governor*, whose Law it was, that *Adam* and we have broken, and who required satisfaction, and hath received the Sacrifice and Atonement, and hath dispensed with the strict and proper execution of that Law; and will rule us hereafter by the Law of Grace. 3. That he is our Father or Benefactor, who hath freely given us a Redeemer, and the Covenant of Grace, whose Love and Favour we have forfeited by sin, but desire and hope to be reconciled by Christ.

§. 13. As Christ himself was *Incarnate* and true Christ, before he was *sacrificed to God*, and was *sacrificed to God*, before that *sacrifice* be communicated for life and nourishment to Souls: So in the Sacrament, *Consecration* must first make the Creature to *be the Flesh and Blood of Christ representative*; and then the sacrificing of that *flesh* and *blood* must be represented and commemorated; and then the sacrificed flesh and blood communicated to the Receivers for their Spiritual life.

§. 14. II. The *Commemoration* chiefly (but not only) respecteth *God the Son*: For he hath ordained, that these *consecrated Representations* should in their man-

manner and measure, supply the room of his Bodily presence, while his Body is in Heaven: And that thus as it were *in effigy, in representation*, he might be still Crucified before the Churches eyes, and they might be affected, as if they had seen him on the Cross. And that by *Faith and Prayer*, they might, as it were, offer him up to God, that is, Might shew the Father that Sacrifice once made for sin, in which they trust; and for which it is, that they expect all the acceptance of their persons with God, and hope for audience when they beg for mercy, and offer up prayer or praises to him.

Joh. 3. 5. 1 Cor. 12. 12, 13. & 15. 45. Gal. 3. 14. & 4. 6. Eph. 2. 22.

§. 15. III. In the *Communication*, though the Sacrament have respect to the *Father*, as the principle *Giver*, and to the *Son*, as both the *Gift and Giver*, yet hath it a special respect to the *Holy Ghost*, as being that *Spirit* given in the *Flesh* and *Blood*, which quickneth Souls; without which, the *Flesh* will profit nothing: And whose operations must convey and apply Christs saving benefits to us, *John 6. 63. & 7. 39.*

§. 16. These three being the parts of the Sacrament in whole, as comprehending that sacred *Action* and participation which is essential to it. The *Material Parts*, called the *Relate* and *Correlate*, are, 1. Substantial and Qualitative. 2. *Active and Passive.* 1. The first are the *Bread and Wine* as signs, and the *Body and Blood of Christ*, with his *Graces and Benefits*, as the things signified and given. The second are the *Actions of Breaking, Pouring out, and Delivering* on the Ministers part, (after the Consecration) and the *Taking, Eating*, and *Drinking*, by the Receivers as the sign: And the thing signified is, the Crucifying or Sacrificing of Christ, and the Delivering Himself with his Benefits to the Beliver, and the Receivers thankful *Accepting*, and using the said gift. To these add the *Relative Form*, and the *Ends*, and you have the definition of this Sacrament. Of which see more in my *Univers. Concord. p. 46, &c.*

Dir. 3.

§. 17. Direct. 3. *Look upon the Minister as the Agent or Officer of Christ, who is commissioned by him to seal and deliver to you the Covenant and its benefits. And take the Bread and Wine, as if you heard Christ himself saying to you, Take my Body and Blood*, and the *Pardon and Grace which is thereby purchased.* It is a great help in the Application, to have Mercy and Pardon brought us by the hand of a Commissioned Officer of Christ.

Dir. 4. *Quinam autem in digni, recipitve sint, quibus Angelorum panis prabetur, facerdotum ipso audita confessione, sacrique peracta precatione judicium esto.* Acosta lib. 6. c. 20. pag. 549.

§. 18. Direct. 4. *In your preparation beforehand, take heed of these two extreams.* 1. *That you come not prophanely and carelesly, with common hearts, as to a common work:* For God will be sanctified in them that draw near him, *Levit.* 10. 3. And they that eat and drink unworthily, not discerning the Lords Body from common Bread, but eating as if it were a common meal, do eat death to themselves, instead of life. 2. *Take heed lest your mistakes of the nature of this Sacrament should possess you with such fears of unworthy receiving and the following dangers, as may quite distemper, and unfit your Souls for the joyful exercises of Faith, and Love, and Praise, and Thanksgiving, to which you are invited.* Many that are scrupulous of receiving it in any, save a *feasting gesture*, are too little careful and scrupulous of receiving it in any, save a *feasting frame of mind.*

The first extream is caused by prophaneness and negligence, or by gross nature of the ignorance of the Sacramental work. The latter extream is frequently caused as followeth: 1. *By setting this Sacrament at a greater distance from other parts of Gods worship*, than there is cause. So that the excess of Reverence doth overwhelm the minds of some with terrors. 2. By studying more the terrible words of *eating and drinking damnation to themselves*, if they do it *unworthily*, than all the expressions of Love and Mercy, which that Blessed Feast is furnished with. So that when the views of infinite Love should ravish them, they are studying wrath and vengeance to terrifie them, as if they came to *Moses*, and not to *Christ*. 3. By not understanding what maketh a *Receiver* worthy or unworthy, but taking their unwilling infirmities for condemning unworthiness. 4. By receiving it so seldom, as to make it strange to them, and increase their fear, whereas, if it were administred every Lords day, as it was in the Primitive Churches, it would better acquaint them with it, and cure that fear that cometh from strangeness. 5. By imagining, that none that want assurance of their own sincerity, can receive in Faith. 6. By contracting an ill habit of mistaken Religiousness, placing it all in poring on themselves, and mourning for their corruptions, and not in studying the love of God in Christ, and living in the daily praises of his Name, and joyful thanksgiving for his exceeding Mercies. 7. And if besides all these the Body contract a weak or timerous melancholy distemper, it will leave the mind capable of almost nothing, but fear and trouble, even in the sweetest works. From many such causes it cometh to pass, that the Sacrament of the Lords Supper is become more terrible and uncomfortable to abundance of such distempered Christians, than any other Ordinance of God, and that which should most comfort them doth trouble them most.

Qu. 1.

§. 19. Quest. 1. *But is not this Sacrament more holy and dreadful, and should it not have more preparation than other parts of worship?*

Answ. For the degree indeed, it should have very careful preparation: And we cannot well compare it with other parts of worship; as Praise, Thanksgiving, Covenanting with God, Prayer, *&c.* Because that all these other parts are here comprised and performed. But doubtless, God must also be sanctified in all his other worship, and his Name must not be taken in vain. And when this Sacrament was received every Lords day, and often in the week besides, Christians were supposed to live continually in a state of *general preparation*, and not to be so far from a due *particular preparation*, as many poor Christians think they are.

Qu. 2.

§. 20. Quest. 2. *How often should the Sacrament be now administred, that it neither grow into contempt nor strangeness?*

Answ. Ordinarily in well disciplined Churches it should be still every Lords day. For, 1. We have no reason to prove, that the Apostles example and appointment in this case, was proper to those times, any more than that praise and thanksgiving daily is proper to them: And we may as well deny the obligation of other Institutions or Apostolical Orders as that. 2. It is a part of the setled order for the Lords days worship; and omitting it, *maimeth and altereth the worship of the day*; and occasioneth the omission of the thanksgiving and praise, and lively commemorations of Christ, which should be then most performed: And so Christians by use, grow habited to sadness, and a mourning melancholy Religion, and grow unacquainted with much of the Worship and Spirit of the Gospel. 3. Hereby the Papists lamentable corruptions of this ordinance have grown up, even by an excess of reverence and fear, which seldom receiving doth increase; till they are come to worship *Bread* as their God. 4. By seldom communicating, Men are seduced to think all proper *Communion of Churches* lieth in that *Sacrament*, and to be more prophanely bold in abusing many other parts of worship. 5. There are better means (by teaching and discipline) to keep the *Sacrament* from contempt, than the omitting or displacing of it. 6. Every Lords day is no oftner then Christians need it. 7. The frequency will teach them to *live prepared*, and not only to make much ado once a Month or Quarter, when the same work is neglected all the year beside, even as one that liveth in continual expectation of death, will live in continual preparation:

on: When he that expecteth it, but in ſome grievous ſickneſs, will then be frighted into ſome ſeeming preparations, which are not the habit of his ſoul, but laid by again when the diſeaſe is over.

2. But yet I muſt add, that in ſome undiſciplined Churches, and upon ſome occaſions it may be longer omitted, or ſeldomer uſed; no duty is a duty at all times: And therefore extraordinary caſes may raiſe ſuch impediments, as may hinder us a long time from this, and many other priviledges. But the ordinary faultineſs of our imperfect hearts, that are apt to grow cuſtomary and dull, is no good reaſon why it ſhould be ſeldom; any more than why other ſpecial duties of Worſhip and Church Communion ſhould be ſeldom. Read well the *Epiſtles of Paul to the Corinthians*, and you will find that they were then as bad as the *true Chriſtians are now*, and that even in this *Sacrament* they were very culpable, and yet *Paul* ſeeketh not to cure them by their ſeldomer communicating.

Qu. 3. §. 21. Q. 3. *Are all the Members of the viſible Church to be admitted to this Sacrament? or Communicate?*

Anſw. All are not to *ſeek* it, or to *take* it, becauſe many may know their own unfitneſs, when the Church or Paſtors know it not: But all that come and ſeek it, are to be admitted by the Paſtors, except ſuch *Children*, *Ideots*, *ignorant perſons*, *or Hereticks* as know not what they are to receive and do, and ſuch as are notoriouſly wicked or ſcandalous, and have not manifeſted their repentance. But then it is preſuppoſed, that none ſhould be numbred with the adult members of the Church, but thoſe that have perſonally owned their Baptiſmal Covenant, by a *Credible Profeſſion of true Chriſtianity*.

Qu. 4. §. 22. Queſt. 4. *May a Man that hath knowledge and civility, and common gifts, come and take this Sacrament, if he know that he is yet void of true Repentance and other ſaving Grace?*

Anſw. No; for he then knoweth himſelf to be one that is uncapable of it in his preſent ſtate.

Qu. 5. §. 23. Queſt. 5. *May an ungodly Man receive this Sacrament, who knoweth not himſelf to be ungodly?*

Anſw. No; for he ought to know it, and his ſinful ignorance of his own condition, will not make his ſin to be his duty; nor excuſe his other faults before God.

Qu. 6. §. 24. Queſt. 6. *Muſt a ſincere Chriſtian receive, that is uncertain of his ſincerity, and in continual doubting?*

Anſw. Two preparations are neceſſary to this Sacrament; the *general preparation* which is a ſtate of Grace, and this the doubting Chriſtian hath; and the *particular preparation*, which conſiſteth in his preſent actual fitneſs: And all the queſtion is of this. And to know this, you muſt further diſtinguiſh between *immediate duty* and *more remote*, and between the degrees of doubtfulneſs in Chriſtians. 1. The *neareſt immediate duty* of the doubting Chriſtian is, to uſe the means to have his doubts reſolved, till he know his caſe, and then his next duty is, to receive the Sacrament; and both theſe ſtill remain his duty, to be performed in this order. And if he ſay, *I cannot be reſolved, when I have done my beſt.* Yet certainly it is ſome ſin of his own, that keepeth him in the dark, and hindereth his aſſurance; and therefore *duty* ceaſeth not to be *duty*: The Law of *Chriſt* ſtill obligeth him, both to get aſſurance and to receive; and the want both of the knowledge of his ſtate, and of *Receiving* the *Sacrament*, are his continual ſin, if he lie in it never ſo long, through theſe ſcruples, though it be an infirmity that God will not condemn him for. (For he is ſuppoſed to be in a ſtate of Grace.) But you will ſay, *What if ſtill he cannot be reſolved whether he have true faith and repentance, or not? what ſhould he do while he is in doubt?* I anſwer, it is one thing to ask, what is his duty in this caſe, and another thing to ask, *Which is the ſmaller or leſs dangerous ſin?* Still his duty is both to get the *knowledge of his heart*, and to *communicate*: *But while he ſinneth* (through infirmity) *in failing of the firſt, were he better alſo omit the other, or not?* To be well reſolved of that, you muſt diſcern, 1. Whether his judgment of himſelf, do rather incline to think and hope that he is *ſincere in his Repentance and Faith, or that he is not?* 2. And whether the *conſequents* are like to be good or bad to him. If his hopes that *he is ſincere*, be as great or greater *than his fears* of the contrary, then there is no ſuch ill conſequent to be feared as may hinder his communicating; but it is his beſt way to do it, and wait on God in the uſe of his Ordinance. But if the perſwaſion of his graceleſneſs be greater than the hopes of his ſincerity, then he muſt obſerve how he is like to be affected, if he do communicate. If he find that it is like to clear up his mind, and increaſe his hopes by the actuating of his Grace, he is yet beſt to go: But if he find that his heart is like to be overwhelmed with horror and ſunk into deſpair, by running into the ſuppoſed guilt of unworthy receiving, then it will be worſe to do it, than to omit it. Many ſuch fearful Chriſtians I have known, that are fain many years to abſent themſelves from the Sacrament; becauſe if they ſhould receive it while they are perſwaded of their utter unworthineſs, they would be ſwallowed up of deſperation, and think that they had taken their own damnation (as the Twenty fifth Article of the Church of *England* ſaith, *the unworthy receivers do.*) So that the chief ſin of ſuch a *doubting receiver*, is not that he *receiveth, though he doubt*; for *doubting* will not excuſe us for the ſinful omiſſion of a duty (no more of this than of Prayer or Thankſgiving:) But only *Prudence* requireth ſuch a one to forbear that, which through his own diſtemper would be a means of his deſpair and ruin: As that Phyſick or Food (how good ſoever) is not to be taken which would kill the taker: Gods Ordinances are not appointed for our deſtruction, but for our edification; and ſo muſt be uſed as tendeth thereunto. Yet to thoſe Chriſtians, who are in this caſe, and dare not communicate, I muſt put this Queſtion, How dare you ſo long refuſe it? He that conſenteth to the Covenant, may boldly come and ſignifie his conſent, and receive the ſealed Covenant of God; for *conſent* is your preparation, or the neceſſary condition of your Right: If you *conſent* not, you refuſe all the Mercy of the Covenant. And dare you live in ſuch a ſtate? Suppoſe a Pardon be offered to a condemned Thief, but ſo, that if he after caſt it in the dirt, or turn Traytor, he ſhall die a forer death; will he rather chuſe to die than take it, and ſay I am afraid I ſhall abuſe it? To refuſe *Gods Covenant* is certain death; but to *conſent* is your preparation and your life.

Qu. 7. §. 25. Queſt. 7. *But what if Superiours compel ſuch a Chriſtian to communicate, or elſe they will excommunicate and impriſon him: What then ſhould he chuſe?*

Anſw. If he could do it without his own Souls hurt, he ſhould obey them (ſuppoſing that it is nothing but that which in it ſelf is good that they command him.) But they have their power to edification, and not to deſtruction, and he muſt value his Soul above his Body; and therefore it is paſt queſtion, that it is a ſmaller hurt to be excommunicated, and lie, and die in Priſon, than to caſt his Soul into deſpair, by doing that which he thinketh is a grievous ſin, and would be his damnation. But all means muſt be uſed to cure the miſtake of his own underſtanding. 2 Cor. 13. 13. Matth. 18. 28.

Qu. 8. §. 26. Queſt. 8. *Is not the caſe of an Hypocrite that knoweth not himſelf to be an Hypocrite, and of a ſincere Chriſtian that knoweth not himſelf to be ſincere, all one as to communicating; when both are equally in doubt?*

Anſw.

Answ. No: For *Being* and *Seeing* are things that must be distinguished. The one hath Grace in *Being*, though he *see* it not; and therefore hath a *Right* to the Blessings of the Covenant; and therefore at once remaineth obliged both to *discern* his Title, and to *come* and *take* it: And therefore if he come *doubtingly*, his sin is not that he *receiveth*, but in the *manner* of receiving, that he doth it doubtingly; and therefore it will be a greater sin not to receive at all, unless in the last mentioned case, wherein the consequents are like to be worse to him. But the other hath no true Repentance or Faith, or Love in *Being*; and therefore hath no *Right* to the Blessings of the Covenant; and therefore, at present, is obliged to discern that he is graceless, and to repent of it: And it is not his sin that he doubteth of his Title, but that he demandeth and taketh what he hath no Title to; and therefore it is a greater sin in him to take it, than to delay in order to his recovery and preparation. Yet, even in point of *Comfort*, there is some disparity: For tho' the true Christian hath far greater terror than hypocrites, when he taketh himself to be an unworthy Receiver (as being more sensible and regardful of the weight of the matter) yet usually in the midst of all his fears, there are some secret testimonies in his heart of the Love of God, which are a Cordial of Hope that keep him from sinking into despair, and have more life and power in them, than all the Hypocrites false perswasions of his own sincerity.

Qu. 9. §. 27. Quest. 9. *Wherein lieth the sin of an Hypocrite, and ungodly person, if he do receive?*

Answ. His sin is, 1. In *lying and hypocrisie*; in that he professeth to *Repent unfeignedly of his sin, and to be resolved* for a holy life, and to believe in *Christ*, and to accept him on his Covenant terms, and to give up himself to God, as his Father, his Saviour and his Sanctifier, and to forsake the *Flesh*, the *World* and the *Devil*; when indeed he never did any of this, but secretly abhorreth it at his heart, and will not be perswaded to it: And so all this *Profession*, and his very *Covenanting* it self, and his *Receiving*, as it is a *Professing covenanting sign*, is nothing but a very lie. And what it is to lie to the *Holy Ghost*, the case of *Ananias* and *Sapphira* telleth us. 2. It is usurpation to come and lay claim to those Benefits, which he hath no title to. 3. It is a prophanation of these holy Mysteries, to be thus used, and it is a taking of Gods Name in vain, who is a jealous God, and will be sanctified of all that draw near unto him. 4. And it is a wrong to the Church of God, and the Communion of Saints, and the honour of the Christian Religion, that such ungodly Hypocrites intrude as Members: As it is to the Kings Army, when the Enemies Spies creep in amongst them; or to his Marriage feast, to have a guest in rags, *Matth.* 22. 11, 12.

Command-ment 2 & 3. Levit. 10. 2, 3.

Object. *But it is no lie, because they think they say true in their Profession?*

Answ. That is through their sinful negligence, and self deceit: And he is a liar that speaks a falsehood, which he may and ought to know to be a falsehood, though he do not know it. There is a lier in *rashness and negligence*, as well as of *set purpose*.

Qu. 10. 1 Cor. 11. 28, 29. §. 28. Quest. 10. *Doth all unworthy receiving make a man liable to damnation? Or, what unworthiness is it that is so threatned?*

Answ. There are three sorts of unworthiness (or unfitness) and three sorts of judgment answerably to be feared. 1. There is the utter unworthiness of an Infidel, or impenitent, ungodly Hypocrite. And damnation to Hell fire, is the punishment that such must expect, if Conversion prevent it not. 2. There is an unworthiness through some great and scandalous crime, which a regenerate person falleth into; and this should stop him from the Sacrament for a time, till he have repented and cast away his sin. And if he come before he rise from his fall by a particular *repentance* (as the *Corinthians* that sinned in the very use of the Sacrament it self) they may expect some notable temporal judgment at the present (and if Repentance did not prevent it, they might fear eternal punishment.) 3. There is that measure of unworthiness which consisteth in the ordinary infirmities of a Saint; and this should not at all deter them from the Sacrament, because it is accompanied with a greater worthiness; yea, tho' their weakness appear in the time and manner of their receiving: But yet ordinary corrections may follow these ordinary infirmities. (*The grosser abuse of the Sacrament it self*, I joyn under the second rank.)

Vid. Synod. Dortdrac. Suffrag. Theol. Brittan. in Artic. 5.

Quest. 11. *What is the particular preparation needful to a fit Communicant?* *Qu. 11.*

Answ. This bringeth me up to the next Direction.

§. 29. Direct. 5. *Let your preparation to this Sacrament consist of these particulars following.* 1. *In your duty with your own consciences and hearts.* 2. *In your duty towards God.* 3. *And in your duty towards your Neighbor.* *Dir. 5.*

§. 30. I. Your duty with your hearts consisteth in these particulars. 1. That you do your best in the close examination of your hearts about your states, and the sincerity of your *Faith*, *Repentance*, *and Obedience*: To know whether your hearts are true to God, in the Covenant which you are to renew and seal. Which may be done by these inquiries, and discerned by these Signs. 1. Whether you truly loath your selves for all the sins of your hearts and lives, and are a greater offence and burden to your selves, because of your imperfections and corruptions, than all the World beside is, *Ezek.* 6. 9. & 20. 43. & 36. 31. *Rom.* 7. 24. 2. Whether you have no sin but what you are truly desirous to know, and no known sin, but what you are truly desirous to be rid of, and so desirous, as that you had rather be perfectly freed from sin, than from any affliction in the world, *Rom.* 7. 22. 18, 24. & 8. 18. 3. Whether you love the searching and reforming Light, even the most searching parts of the Word of God, and the most searching Books, and searching Sermons, that by them you may be brought to know your selves, in order to your settled peace and reformation, *Job.* 3. 19, 20, 21. 4. Whether you truly love that degree of holiness in others which you have not yet attained your selves, and love Christ in his children, with such an unfeigned love, as will cause you to relieve them according to your abilities, and suffer for their sakes, when it is your duty, 1 *Joh.* 3. 14, 16. 1 *Pet.* 1. 22. & 3. 8. *Jam.* 2. 12, 13, 14, 15. *Matth.* 25. 40, *&c.* 5. Whether you can truly say, that there is no degree of holiness so high, but you desire it, and had rather be perfect in the love of God, and the obedience of his Will, than have all the riches and pleasures of this World, *Rom.* 7. 18, 21, 24. *Psal.* 119. 5. *Matth.* 5. 6. And had rather be one of the holiest Saints, than most of the renowned prosperous Princes upon Earth, *Psal.* 15. 4. & 16. 2. *Psal.* 84. 10. & 65. 4. 6. Whether you have so far laid up your treasure, and your hopes in Heaven, as that you are resolved to take that only for your portion, and that the hopes of Heaven, and interest of your souls, hath the preheminence in your hearts against all that stands in competition with it, *Col.* 3. 1, 3, 4. *Matth.* 6. 20, 21. 7. Whether the chiefest care of your hearts, and indeavour of your lives, be to serve and please God, and to injoy him for ever, rather than for any worldly thing, *Matth.* 6. 23. *Joh.* 5. 26. 2 *Cor.* 5. 1, 6, 7, 8, 9. 8. Whether it be your daily desire and indeavour to mortifie the flesh, and master its rebellious opposition to the Spirit; and you so far prevail, as not to live, and walk, and be led by the flesh, but that the course and drift of your life is spiritual,

Marks of Sincerity

Rom.

Rom. 8. 1, 6, 7, 8, 9, 10, 13. *Gal.* 5. 17, 21, 22. 9. Whether the World, and all its Honour, Wealth, and Pleaſure appear to you ſo ſmall and contemptible a thing, as that you eſteem it as dung, and nothing in compariſon of Chriſt, and the love of God and Glory? and are reſolved, that you will rather let go all, than your part in Chriſt? And, which uſeth to carry it in the time of trial, in your deliberate choice? *Phil.* 3. 7, 8, 9, 13, 14, 18, 19, 20. 1 *Joh.* 2. 15. *Luk.* 14. 26, 30, 33. *Mat.* 13. 19, 21. 10. Whether you are reſolved upon a courſe of holineſs and obedience, and to uſe thoſe means which God doth make known to you, to be the way to pleaſe him, and to ſubdue your corruption; and yet feeling the frailties of your hearts, and the burden of your ſins, do truſt in *Chriſt* as your Righteouſneſs before God, and in the *Holy Ghoſt*, whoſe Grace alone can illuminate, ſanctifie, and confirm you, *Act.* 11. 23. *Pſ.* 119 57, 63, 69, 106. 1 *Cor.* 1. 30. *Rom.* 8. 9. *Joh.* 15. 5. 2 *Cor.* 12. 9. By theſe Signs you may ſafely try your ſtates.

§. 31. 2. When this is done, you are alſo to try the ſtrength and meaſure of your Grace; that you may perceive your weakneſs, and know for what help you ſhould ſeek to Chriſt. And to find out what inward *corruptions* and *ſinful inclinations* are yet ſtrongeſt in you, that you may know what to lament, and to ask forgiveneſs of, and help againſt. My Book called *Directions for weak Chriſtians*, will give you fuller advice in this.

§. 32. 3. You are alſo to take a ſtrict account of your *lives*; and to look over your dealings with God and Men, in ſecret and publick, eſpecially of late, ſince the laſt renual of your Covenant with God, and to hear what God and Conſcience have to ſay about your ſins, and all their aggravations, *Pſal.* 139. 23. 1 *Cor.* 11. 28. Pſal. 4. 4, 5, 6.

§. 33. 4. And you muſt labour to get your hearts affected with your condition, as you do diſcover it. To be humbled for what is ſinful, and to be deſirous of help againſt your weakneſs, and thankful for the Grace which you diſcern.

§. 34. 5. Laſtly, you muſt conſider of all the work that you are to do, and all the mercies which you are going to receive, and what Graces are neceſſary to all this, and how they muſt be uſed; and accordingly look up all thoſe Graces, and prepare them for the exerciſe to which they are to be called out. I ſhall name you the particulars anon.

§. 35. II. Your duty towards God in your preparation for this Sacrament, is, 1. To caſt down your ſelves before him in humble penitent confeſſion, and lamentation of all the ſins which you diſcover; and to beg his pardon in ſecret, before you come to have it publickly ſealed and delivered. 2. To look up to him with that Thankfulneſs, Love, and Joy, as becomes one that is going to receive ſo great a mercy from him; and humbly to beg that Grace which may prepare you, and quicken you to, and in the work.

§. 36. III. Your duty towards others in this your preparation, is, 1. To forgive thoſe that have done you wrong, and to confeſs your fault to thoſe whom you have wronged, and ask them forgiveneſs, and make them amends and reſtitution ſo far as is in your power; and to be reconciled to thoſe with whom you are faln out; and to ſee, that you love your Neighbours as your ſelves, *Mat.* 5. 23, 24, 25, 26, 44. *Jam.* 5. 16. 2. That you ſeek advice of your Paſtors, or ſome fit perſons, in caſes that are too hard for your ſelves to reſolve, and where you need their ſpecial help. 3. That you lovingly admoniſh them that you know do intend to communicate unworthily, and to come thither in their ungodlineſs, and groſs ſin unrepented of: That you ſhew not ſuch hatred of your Brother, as to ſuffer ſin upon him, *Levit.* 19. 17. But tell him his faults, as Chriſt hath directed you, *Mat.* 18. 15, 16, 17. And do your parts to promote Chriſts Diſcipline, and keep pure the Church. See 1 *Cor.* 5. throughout.

§. 37. Direct. 6. *When you come to the holy Communion, let not the over-ſcrupulous regard of the perſon of the Miniſter, or the company, or the imperfections of the miniſtration, diſturb your meditations, nor call away your minds from the high and ſerious imployment of the day.* Hypocrites who place their Religion in bodily exerciſes, have taught many weak Chriſtians to take up unneceſſary ſcruples, and to turn their eye and obſervation too much to things without them. Dir. 6

Queſt. *But ſhould we have no regard to the due celebration of theſe ſacred Myſteries, and to the Miniſter, and Communicants, and manner of Adminiſtration?*

Anſw. Yes: You ſhould have ſo much regard to them. 1. As to ſee that nothing be amiſs through your default, which is in your power to amend. 2. And that you joyn not in the comitting of any known ſin. But, 1. Take not every ſin of another for your ſin, and think not that you are guilty of that in others, which you cannot amend; or, that you muſt forſake the Church and Worſhip of God, for theſe corruptions which you are not guilty of, or deny your own mercies, becauſe others uſurp them or abuſe them. 2. If you ſuſpect any thing impoſed upon you to be ſinful to you, try it before you come thither; and leave not your minds open to diſturbance, when they ſhould be wholly imployed with Chriſt.

§. 38. Queſt. 1. *May we lawfully receive this Sacrament from an ungodly and unworthy Miniſter?* Queſt. 1 May we receive from an unworthy Miniſter?

Anſw. Whoever you may lawfully commit the guidance of your Souls to as your Paſtor, you may lawfully receive the Sacrament from, yea, and in ſome caſes from ſome others: For in caſe you come into a Church that you are no member of, you may lawfully joyn in Communion with that Church, for that preſent, as a Stranger, tho' they have a Paſtor ſo faulty, as you might not lawfully commit the ordinary conduct of your Soul to, for it is their fault and not yours, that they choſe no better; and (in ſome caſes) ſuch a fault as will not warrant you to avoid communion with them. But you may not receive, if you know it from a Heretick, that teacheth any error againſt the Eſſence of Chriſtianity. 2. Nor from a man ſo utterly ignorant of the Chriſtian Faith or Duty, or ſo utterly unable to teach it to others, as to be notoriouſly uncapable of the Miniſtry. 3. Nor from a man profeſſedly ungodly, or that ſetteth himſelf to Preach down godlineſs it ſelf. Theſe you muſt never own as Miniſters of Chriſt, that are utterly uncapable of it. But ſee that you take none for ſuch that are not ſuch. And there are three ſorts more, which you may not receive from, when you have your choice, nor take them for your Paſtors: But in caſe of neceſſity impoſed on you by others, it is lawful and your duty. And that is, 1. *Uſurpers* that make themſelves your Paſtors without a lawful Call, and perhaps do forcibly thruſt out the *Lawful Paſtors* of the Church. 2. Weak, ignorant, cold, and lifeleſs Preachers, that are tolerable in caſe of neceſſity, but not to be compared with worthier men. 3. Miniſters of ſcandalous vicious lives: It is a ſin in you to prefer any one of theſe before a better, and to chuſe them when you have your choice; but it is a ſin on the other ſide, if you rather ſubmit not to one of theſe, than be quite without, and have none at all. You own not their faults in ſuch a caſe, by ſubmitting to their Miniſtry.

§. 29. Queſt. 2. *May we communicate with unworthy perſons, or in an undiſciplined Church?* Queſt. 2 Gildas de Excid. Britt. ſpeaketh thus to the better ſort of Paſtors then. *Quis peroſus eſt conſilium malignantium? & cum impiis non ſedit? Quis eorum ſanctari in arca hoc eſt, nunc Eccleſia, adverſantium ut Noe diluvii tempore, non admiſit? ut perſpicue manifeſtet non niſi innoxios vel pœnitentes egregios, in dominica domo eſſe debere?*

Anſw. You muſt here diſtinguiſh if you will not err: And that, 1. Between perſons ſo unworthy as to be no Chriſtians, and thoſe that are culpable ſcan-

dalous Christians. 2. Between a *few Members*, and the whole Society, or the denominating part. 3. Between sin professed and owned, and sin disowned by a seeming penitence. 4. And between a Case of *Liberty*, when I have my choice of a better Society; and a Case of *Necessity* when I must communicate with the worser Society, or with none: And so I answer,

1. You ought not to communicate at all in this Sacrament with a Society that professeth not Christianity: If the whole Body, or denominating part be such; that is, 1. With such as never made Profession of Christianity at all. 2. Or have Apostatized from it. 3. Or, that openly own any Heresie, inconsistent with the *Essential Faith* or *Duty* of a *Christian*. 4. Or that are notoriously ignorant what Christianity is.

2. It is the duty of the Pastors and Governors of the Church, to keep away notorious scandalous Offendors, till they shew Repentance; and the Peoples Duty to assist them by private reproof, and informing the Church, when there is cause. Therefore, if it be thro' the neglect of your Duty, that the Church is corrupted and undisciplined, the sin is yours, whether you receive with them, or not.

3. If you rather chuse a corrupted undisciplined Church to communicate with, when you have your choice of a better (*cæteris paribus*) it is your fault.

But on the contrary, It is not your sin, but your duty to communicate with that Church, which hath a *true Pastor*, and where the Denominating part of the Members are capable of Church Communion, tho' there may some *Infidels* or *Heathens*, or uncapable persons violently intrude, or scandalous persons are admitted through the neglect of Discipline; in case you have not your choice to hold personal communion with a *better Church*, and in case also you be not *guilty of the corruption*, but by seasonable and modest professing your dissent, do clear your self of the guilt of such intrusion and corruption. For here the *Reasons* and *Ends* of a lawful Separation are remov'd; Because it tendeth not to *Gods honor*, or *their Reformation*, or *your benefit*: For all these are more crossed by holding communion with *no Church*, than with such a corrupted Church. And this is to be preferred before *none*, as much as a *better* before *this*.

Quest. 3. §. 40. Quest. 3. *But what if I cannot communicate unless I conform to an imposed gesture, as kneeling or sitting?*

Answ. 1. For *sitting* or *standing*, no doubt, it is lawful in it self: For else Authority were not to be obeyed, if they should command it: And else the Church had sinned in forbearing *kneeling* in the act of Receiving so many Hundred Years after Christ; as is plain they did, by the Canons of General Councils (*Nic.* 1. & *Trull.*) that universally forbad to *adore kneeling* any Lord-day in the year, and any Week-day between *Easter* and *Whitsuntide*, and by the Fathers, *Tertullian*, *Epiphanius*, &c. that make this an Apostolical or Universal Tradition.

Mr. Paybodies Book, I think unanswerable. 2. And for *kneeling* I never yet heard any thing to prove it unlawful; If there be any thing, it must be either some Word of God, or the *Nature* of the Ordinance, which is supposed to be contradicted. But 1. There is no Word of God for any gesture, nor against any gesture: Christs example can never be proved to be intended to oblige us more in this than in many other circumstances that are confessed not obligatory: As he that delivered it but to Ministers, and but to a Family, to Twelve, and after Supper, and on a *Thursday* Night, and in an upper Room, &c. And his gesture was not such a sitting as ours. 2. And for the *Nature* of the Ordinance it is mixt: And if it be lawful to take a pardon from the King upon our knees, I know not what can make it unlawful to take a *sealed Pardon* from Christ (by his Embassador,) upon our knees.

§. 41. Quest. 4. *But what if I cannot receive it, but according to the administration of the Common-Prayer-book? or some other imposed form of Prayer? Is it lawful so to take it?* Quest. 4.

Answ. If it be unlawful to receive it, when it is administred with the Common-Prayer-book, it is either, 1. Because it is a *form* of prayer; 2. Or because that form hath some forbidden matter in it; 3. Or because that form is imposed; 4. Or because it is imposed to some evil end and consequent. 1. That it is not unlawful, because a form is proved before, and indeed needs no proof with any that is judicious. 2. Nor yet for any evil in this particular form: For in this part the *Common-Prayer* is generally approved. 3. Nor yet, because it is imposed: For a *Command* maketh not that unlawful to us, which is lawful before: but it maketh many things *lawful* and *Duties*, that else would have been unlawful accidentally. 4. And the *intentions* of the Commanders, we have little to do with; and for the *consequents* they must be weighed on both sides; and the consequents of our refusal will not be found light.

§. 42. In the General, I must here tell all the people of God, in the bitter sorrow of my Soul, that at last it is time for them to discern that Temptation, that hath in all ages of the Church almost, made this Sacrament of our Union, to be the grand occasion or instrument of our Divisions: And that *true humility*, and acquaintance with our *selves*, and sincere Love to Christ and one another, would shew some men, that it was but their *pride* and *prejudice*, and *ignorance*, that made them think so heinously of other mens manner of Worship: And that on all sides among true Christians, the manner of their Worship is not so odious, as prejudice, and faction, and partiality representeth it: and that God accepteth that which *they* reject. And they should see how the Devil hath undone the common people by this means; by teaching them every one to expect salvation for being of that party which he taketh to be the right Church, and for worshipping in that *Manner* which he and his party thinketh best: And so wonderful a thing is *prejudice*, that every party by this is brought to account that ridiculous and vile, which the other party accounteth best.

§. 43. Quest. 5. *But what if my Conscience be not satisfied, but I am still in doubt, must I not forbear? Seeing he that doubteth is condemned if he eat, because he eateth not in Faith; for whatsoever is not of Faith is sin?* Quest. 5.

Answ. The Apostle there speaketh not of eating in the *Sacrament*, but of eating meats which he doubteth of whether they are lawful, but is sure that it is lawful to forbear them. And in case of doubting about things indifferent, the surer side is to forbear them, because there may be sin in doing; but there can be none on the other side in forbearing. But in case of *Duties*, your doubting will not disoblige you; else men might give over praying, and hearing Gods Word, and believing, and obeying their Rulers, and maintaining their Families, when they are but blind enough to doubt of it. 2. Your erring Conscience is not a Law-maker, and cannot make it your duty to obey it. For God is your King, and the Office of Conscience is to *discern his Law*; and urge you to obedience, and not to *make you Laws*, of its own: So that if it speak falsly, it doth not oblige you, but deceive you. It doth only *ligare*, or infnare you, but not *obligare*, or make a sin a duty. It casteth you into a necessity of sinning more or less, till you relinquish the error: But in the case of such duties as these, it is a sin to do them with a doubting Conscience, but (ordinarily) it is a greater sin to forbear.

§. 44. Object.

§. 44. Object. *But ſome Divines write, that Conſcience being Gods Officer, when it erreth, God himſelf doth bind me by it to follow that error, and the evil which is required becometh my duty.*

Anſw. A dangerous error tendeth to the ſubverſion of Souls and Kingdoms, and highly diſhonorable to God. God hath made it your duty to know his Will, and do it. And if you ignorantly miſtake him, will you lay the blame on him, and draw him into participation of your ſin, when he forbiddeth you both the error and the ſin? And doth he at once forbid and command the ſame thing? At that very moment, God is ſo far from obliging you to follow your error, that he ſtill obligeth you to lay it by, and do the contrary. If you ſay, *You cannot.* I anſwer, Your impotency, is a ſinful impotency, and you can uſe the means, in which his Grace can help you, and he will not change his Law, nor make you Kings and Rulers of your ſelves inſtead of him, becauſe you are ignorant or impotent?

§. 25. Direct. 7. *In the time of the adminiſtration, go along with the Miniſter throughout the work, and keep your hearts cloſe to Jeſus Chriſt, in the exerciſe of all thoſe Graces, which are ſuited to the ſeveral parts of the adminiſtration.* Think not that all the work muſt be the Miniſters. It ſhould be a buſie day with you, and your hearts ſhould be taken up with as much diligence, as your hands be in your common labor, but not in a toilſome weary diligence, but in ſuch delightful buſineſs as becometh the gueſts of the God of Heaven, at ſo ſweet a feaſt, and in the receiving of ſuch unvaluable gifts.

§. 46. Here I ſhould diſtinctly ſhew you, I. What Graces they be that you muſt there exerciſe. II. What there is objectively preſented before you in the Sacrament, to exerciſe all theſe Graces. III. At what ſeaſons in the adminiſtration each of theſe inward works are to be done.

§. 47. I. The Graces to be exerciſed are theſe (beſides that holy fear and reverence common to all Worſhip.) 1. A humble ſenſe of the odiouſneſs of *ſin*, and of our *undone condition* as in our ſelves, and a diſpleaſure againſt our ſelves, and loathing of our ſelves, and melting Repentance for the ſins we have committed, as againſt our *Creator*, and as againſt the Love and Mercy of a *Redeemer*, and againſt the holy *Spirit* of Grace. 2. A *hungring* and *thirſting deſire* after the Lord Jeſus, and his Grace, and the favour of God and communion with him, which are there repreſented and offered to the ſoul. 3. A *lively faith* in our Redeemer, his death, reſurrection and interceſſion, and a *truſting* our miſerable ſouls upon him, as our ſufficient Saviour and help; And a *hearty acceptance* of him and his benefits upon his offered terms. 4. A *joy* and *gladneſs* in the ſenſe of that unſpeakable mercy which is here offered us. 5. A *thankful heart* towards him from whom we do receive it. 6. A *fervent Love* to him that by ſuch Love doth ſeek our Love. 7. A *triumphant Hope of life eternal*, which is purchaſed for us, and ſealed to us. 8. A *willingneſs* and *reſolution* to deny our ſelves, and all this world, and ſuffer for him that hath ſuffered for our Redemption. 9. A Love to our Brethren, our Neighbours and our Enemies, with a readineſs to relieve them, and to forgive them, when they do us wrong. 10. And a firm *reſolution* for future obedience, to our Creator, and Redeemer, and Sanctifier, according to our Covenant.

§. 48. II. In the naming of theſe Graces, I have named their Objects, which you ſhould obſerve as diſtinctly as you can that they may be operative. 1. To help your Humiliation and Repentance, you bring thither a loaden miſerable ſoul, to receive a pardon and relief: And you ſee before you the Sacrificed Son of God, who made his ſoul an offering for ſin, and became a Curſe for us to ſave us who were accurſed. 2. To draw out your deſires you have the moſt excellent gifts and the moſt needful mercies preſented to you that this world is capable of: Even the pardon of ſin, the Love of God, the Spirit of Grace, and the hopes of Glory, and Chriſt himſelf with whom all this is given. 3. To exerciſe your Faith you have Chriſt here firſt repreſented as crucified before your eyes, and then with his benefits, freely given you, and offered to your acceptance, with a Command that you refuſe him not. 4. To exerciſe your delight and gladneſs, you have this Saviour and this Salvation tendered to you; and all that your ſouls can well deſire ſet before you. 5. To exerciſe your Thankfulneſs, what could do more than ſo great a Gift, ſo dearly purchaſed, ſo ſurely ſealed, and ſo freely offered? 6. To exerciſe your Love to God in Chriſt, you have the fulleſt manifeſtation of his attractive Love, even offered to your eyes, and taſte, and heart, that a ſoul on earth can reaſonably expect, in ſuch wonderful condeſcenſion, that the greatneſs and ſtrangeneſs of it ſurpaſſeth a natural mans belief. 7. To exerciſe your hopes of life eternal, you have the price of it here ſet before you; you have the Gift of it here ſealed to you; and you have that Saviour repreſented to you in his ſuffering, who is now there reigning, that you may remember him as *expectants* of his Glorious coming to judge the world, and glorifie you with himſelf. 8. To exerciſe your ſelf-denyal and reſolution for ſuffering, and contempt of the world and fleſhly pleaſures, you have before you both the greateſt example and obligation, that ever could be offered to the world; when you ſee and receive a Crucified Chriſt, that ſo ſtrangly denyed himſelf for you, and ſet ſo little by the world and fleſh. 9. To exerciſe your Love to Brethren, yea, and enemies, you have his example before your eyes, that loved you to the death when you were enemies: And you have his holy ſervants before your eyes, who are amiable in him through the workings of his Spirit, and on whom he will have you ſhew your love to himſelf. 10. And to excite your Reſolution for future obedience, you ſee his double Title to the Government of you, as Creator and as Redeemer, and you feel the obligations of Mercy and Gratitude; and you are to renew a Covenant with him to that end, even openly where all the Church are witneſſes. So that you ſee here are powerful objects before you to draw out all theſe Graces, and that they are all but ſuch as the work requireth you then to exerciſe.

§. 49. III. But that you may be the readier when it cometh to practice, I ſhall as it were lead you by the hand, thro' all the parts of the Adminiſtration, and tell you when and how to exerciſe every grace, and thoſe that are to be joyned together, I ſhall take together, that needleſs diſtinctneſs do not trouble you.

1. When you are called up and going to the Table of the Lord, exerciſe your Humility, Deſire and Thankfulneſs, and ſay in your hearts, *What Lord, doſt thou call ſuch a Wretch as I? What! me that have ſo oft deſpiſed thy mercy? and wilfully offended thee, and preferred the filth of this world and the pleaſures of the fleſh before thee? Alas, it is thy wrath in Hell that is my due: But if love will chooſe ſuch an unworthy gueſt, and Mercy will be honoured upon ſuch ſin and miſery, I come Lord at thy call: I gladly come: Let thy will be done, and let that mercy which inviteth me, make me acceptable, and graciouſly entertain me; and let me not come without the wedding Garment, nor unreverently ruſh on holy things, nor turn thy mercies to my bane!*

§. 50. 2. When the Miniſter is confeſſing ſin, proſtrate your very ſouls in the ſenſe of your unworthineſs, and let your particular ſins be in your eye, with their heinous aggravations; The whole

need not the Physician, but the sick. But here I need not put words into your mouths or minds, because the Minister goeth before you, and your hearts must concur with his Confessions, and put in also the secret sins which he omitteth.

§. 51. 3. When you look on the Bread and Wine which is provided and offered for this holy use, remember that it is the Creator of all things, on whom you live, whose Laws you did offend; and say in your hearts, *O Lord, how great is my offence? who have broken the Laws of him that made me, and on whom the whole Creation doth depend? I had my Being from thee, and my daily Bread; and should I have requited thee with disobedience? Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son.*

§. 52. 4. When the words of the Institution are read, and the Bread and Wine are solemnly consecrated, by separating them to that sacred use, and the acceptance and blessing of God is desired, admire the mercy that prepared us a Redeemer, and say, *O God how wonderful is thy Wisdom and thy Love? How strangely dost thou glorifie thy mercy over those sins that gave thee advantage to glorifie thy justice? Even thou our God whom we have offended, hast out of thy own Treasury satisfied thy own justice, and given us a Saviour by such a Miracle of Wisdom, Love, and Condescention, as men or Angels shall never be able fully to comprehend: so didst thou love the sinful world, as to give thy Son, that whosoever believeth in him, should not perish, but have everlasting life. O thou that hast prepared us so full a remedy, and so pretious a gift, sanctify these Creatures to be the Representative Body and Blood of Christ, and prepare my heart for so great a gift, and so high and holy and honourable a work.*

§. 53. 5. When you behold the Consecrated *Bread and Wine, discern the Lords body, and reverence it as the Representative Body and Blood of Jesus Christ*, and take heed of *Prophaning* it, by looking on it as *common Bread and Wine*; Tho' it be not Transubstantiate, but still is very *Bread and Wine* in its *Natural being*, yet it is *Christs Body and Blood in representation and effect.* Look on it as the consecrated *Bread of life*, which with the quickning Spirit must nourish you to life eternal.

§. 54. 6. When you see the *Breaking* of the *Bread*, and the *Pouring* out of the *Wine*, let *Repentance*, and *Love*, and *Desire*, and *Thankfulness*, thus work within you, *O wondrous Love! O hateful sin! How merciful, Lord, hast thou been to sinners? and how cruel have we been to our selves and thee? Could Love stoop lower? Could God be merciful at a dearer rate? Could my sin have done a more horrid deed, than put to death the Son of God? How small a matter hath tempted me to that, which must cost so dear before it was forgiven? How dear payed my Saviour for that, which I might have avoided at a very cheap rate? At how low a price have I valued his blood, when I have sinned and sinned again for nothing! This is my doing! My sins were the Thorns, the Nails, the Spear! Can a Murderer of Christ be a small Offender? O dreadful justice! It was I and such other sinners that deserved to bear the punishment who were guilty of the sin; and to have been fewel for the unquenchable flames for ever. O pretious Sacrifice! O hateful sin! O gracious Saviour! How can mans dull and narrow heart, be duly affected with such transcendent things? or Heaven make its due impression upon an inch of Flesh! Shall I ever again have a dull apprehension of such Love? Or ever have a favourable thought of sin? Or ever have a fearless thought of Justice? O break or melt this hardned heart, that it may be somewhat conformed to my crucified Lord! The Tears of Love and true Repentance are easier than the flames from which I am redeemed. O hide me in these wounds, and wash me in this pretious blood! This is the Sacrifice in which I trust: This is the Righteousness by which I must be justified, and saved from the curse of thy violated Law! As thou hast accepted this, O Father, for the world, upon the Cross, Behold it still on the behalf of sinners; and bear his Blood that cryeth unto thee for mercy to the miserable, and pardon us, and accept us as thy Reconciled Children for the sake of this Crucified Christ alone? We can offer thee no other Sacrifice for sin; and we need no other.*

§. 55. 7. When the Minister applyeth himself to God by Prayer, for the efficacy of this Sacrament, that in it he will give us Christ and his Benefits, and pardon, and justifie us, and accept us as his reconciled Children, joyn heartily and earnestly in these Requests, as one that knoweth the need and worth of such a mercy.

§. 56. 8. When the Minister delivereth you the consecrated Bread and Wine, look upon him as the messenger of Christ, and hear him as if Christ by him said to you, *Take this my broken body and blood, and feed on it to everlasting life: and take with it my sealed Covenant, and therein the sealed testimony of my love, and the sealed pardon of your sins, and a sealed gift of life eternal; so be it, you unfeignedly consent unto my Covenant, and give up your selves to me as my Redeemed ones.* Even as in delivering the possession of House or Lands, the deliverer giveth a Key, and a Twig and a Turf, and saith, *I deliver you this house, and I deliver you this land*: so doth the Minister by Christs Authority deliver you Christ and pardon and title to eternal life. Here is an Image of a sacrificed Christ of Gods own appointing, which you may lawfully use: And more than an Image; even an investing Instrument, by which these highest mercies are solemnly delivered to you in the name of Christ. Let your Hearts therefore say with *Joy* and *Thankfulness*, with *Faith* and *Love*, *O matchless bounty of the eternal God! what a gift is this! and unto what unworthy sinners! And will God stoop so low to man? and come so near him? and thus reconcile his worthless enemies? Will he freely pardon all that I have done? and take me into his family and love, and feed me with the flesh and blood of Christ? I believe; Lord help mine unbelief. I humbly and thankfully accept thy gifts! Open thou my heart, that I may yet more joyfully and thankfully accept them: Seeing God will glorify his love and mercy by such incomprehensible gifts as these, behold, Lord, a wretch that needeth all this mercy! And seeing it is the offer of thy Grace and Covenant, my soul doth gladly take thee for my God and Father, for my Saviour and my Sanctifier: And here I give up my self unto thee, as thy Created Redeemer and (I hope) Regenerate one; as thy Own, thy Subject and thy Child, to be saved and sanctified by thee, to be beloved by thee, and to Love thee to everlasting: O seal up this Covenant and pardon, by thy Spirit, which thou sealest and delivered to me in thy Sacrament: that, without reserve, I may be entirely and for ever thine!*

§. 57. 9. When you see the Communicants receiving with you, let your very hearts be united to the Saints in Love, and say, *How goodly are thy Tents O Jacob! How amiable is the family of the Lord! How good and pleasant is the Unity of Brethren? How dear to me are the pretious Numbers of my Lord! though they have yet all their Spots and Weaknesses, which he pardoneth, and so must we. My goodness O Lord extendeth not unto thee; but unto thy Saints, the excellent ones on earth, in whom is my delight. What portion of my estate thou requirest I willingly give unto the poor, and if I have wronged any Man, I am willing to restore it: And seeing thou hast loved me an enemy, and forgiven me so great a debt, I heartily forgive those that have done me wrong, and love my enemies. O keep me in thy family all my days, for a day in thy Court is better than a Thousand, and the door-keepers in thy House are happier than the most prosperous of the wicked.*

Numb. 24. 5. Psal. 133. & 15. 4. & 16. 2, 3. Luk. 19. 8. Psal. 84. 10.

§. 58.

§. 58. 10. When the Minister returneth Thanks and Praise to God, stir up your souls to the greatest alacrity; and suppose you saw the Heavenly Hosts of Saints and Angels praising the same God in the presence of his Glory; and think with your selves, that you belong to the same family and society as they, and are learning their work, and must shortly arrive at their perfection: Strive therefore to imitate them in Love and Joy; and let your very souls be poured out in Praises and Thanksgiving: And when you have the next leisure for your private thoughts (as when the Minister is exhorting you to your Duty) exercise your Love and Thanks and Faith and hope and self-denial and Resolution for future obedience, in some such Breathings of your Souls as these: *O my gracious God, thou hast surpassed all humane comprehension in thy Love! Is this thy usage of unworthy prodigals! I feared lest thy wrath as a consuming fire would have devoured such a guilty Soul; and thou wouldst have charged upon me all my folly: But while I condemned my self, thou hast forgiven and justified me; and surprized me with the sweetest embracements of thy love! I see now that thy Thoughts are above our thoughts, and thy ways above our ways, and thy love excelleth the love of man, even more than the Heavens are above the earth. With how dear a price hast thou redeemed a wretch that deserved thy everlasting vengeance! with how pretious and sweet a Feast hast thou entertained me, who deserved to be cast out with the workers of iniquity! Shall I ever more slight such Love as this? shall it not overcome my rebelliousness; and melt down my cold and hardened Heart? shall I be saved from Hell and not be thankful? Angels are admiring these Miracles of Love? and shall not I admire them? Their Love to us doth cause them to rejoyce, while they stand by and see our Heavenly feast? And should it not be sweeter to us that are the guests that feed upon it? my God how dearly hast thou purchased my love? How strangely hast thou deserved and sought it? Nothing is so much my grief and shame, as that I can answer such Love, with no more fervent fruitful Love. O what an Addition would it be to all this pretious Mercy, if thou wouldst give me a heart to answer these thine Invitations, That thy Love thus poured out, might draw forth mine, and my soul might flame by its approaching unto these thy flames? and that love drawn out by the sense of Love, might be all my life? O that I could love thee as much as I would love thee? Yea as much as thou wouldst have me love thee? But this is too great a happiness for earth? But thou hast shewed me the place where I may attain it! My Lord is there, in full possession: who hath left me these pledges, till he come and fetch us to himself, and feast us there in our Masters joy; O blessed place! O happy company that see his Glory, and are filled with the streams of those Rivers of consolation! yea happy we whom thou hast called from our dark and miserable state, and made us heirs of that felicity, and passengers to it, and expectants of it, under the conduct of so sure a guide! O then we shall love thee without these sinful pauses and defects! in another measure, and another manner than now we do: when thou shalt reveal and communicate thy attractive Love, in another measure and manner than now! Till then, my God, I am devoted to thee; By Right and Covenant I am thine! My Soul here beareth witness against my self, that my defects of Love have no excuse; Thou deservest all, if I had the love of all the Saints in Heaven and Earth to give thee. What hath this world to do with my affections? And what is this forddid corruptible flesh, that its desires and pleasures should call down my soul, and tempt it to neglect my God? What is there in all the Sufferings that Man can lay upon me, that I should not joyfully accept them for his sake, that hath redeemed me from Hell, by such unmatched voluntary Sufferings? Lord seeing thou regardest, and so regardest, so vile a worm, my heart, my tongue, my hand confess, that I am sick of love. O let me live to none but thee, and to thy service, and thy Saints on earth! And O let me no more return unto iniquity! nor venture on that sin that killed my Lord! And now thou hast chosen so low a dwelling, O be not strange to the Heart that thou hast so freely chosen! O make it the daily residence of thy spirit! Quicken it by thy grace; adorn it with thy gifts; employ it in thy Love, delight in its attendance on thee; refresh it with thy joys and the light of thy countenance, and destroy this carnality, selfishness and unbelief; And let the World see that God will make a Palace of the lowest heart, when he chooseth it for the place of his own abode.*

§. 59. Direct. 8. *When you come home, review the mercy which you have received, and the duty which you have done, and the Covenant you have made: And,* 1. *Betake your selves to God in Praise and Prayer for the perfecting of his work: And,* 2. *Take heed to your hearts that they grow not cold, and that worldly things or diverting trifles, do not blot out the sacred impressions, which Christ hath made, and that they cool not quickly into their former dull and sleepy frame.* 3. *And see that your Lives be actuated by the Grace that you have here received, that even they that you converse with may perceive that you have been with God.* Especially when Temptations would draw you again to sin; and when the injuries of friends or enemies would provoke you, and when you are called to testifie your love to Christ, by any costly work or suffering; remember then what was so lately before your eyes, and upon your heart; and what you resolved on, and what a Covenant you made with God. Yet judge not of the fruit of your Receiving, so much by feeling, as by faith: for more is promised than you yet possess.

CHAP. XXV.

Directions for fearful troubled Christians that are perplexed with doubts of their Sincerity and Justification.

§. 1. HAving Directed Families in the Duties of their Relations, and in the right Worshipping of God, I shall speak something of the special Duties of some Christians, who in regard of their state of Soul and Body, have special need of Help and counsel. As, 1. The *Doubting troubled Christian.* 2. The Declining, or Backsliding Christian. 3. The Poor. 4. The Aged. 5. The Sick. 6. And those that are about the Sick and Dying. Though these might seem to belong rather to the first *Tome*, yet becaus I would have those Directions lye here together, which the several sorts of Persons in Families most need, I have chosen to reserve them rather to this place. The special Duties of the Strong, the Rich, and the Youthful and Healthful, I omit, because I find the Book grow big, and you may gather them from what is said before, on several such Subjects. And the Directions which I shall first give to *Doubting Christians*, shall be but a few brief Memorials, because I have done that Work already, in my Directions or Method for Peace of Conscience and Spiritual Comfort; And much is here said before, in the Directions against Melancholy and Despair. See *Tom.* 2. *Ch.* 7. *Tit.* 10. Of Despair.

§. 2. Direct. 1. *Find out the special Cause of your Doubts and Troubles, and bend most of your Endeavours to remove that cause.* The same Cure will not serve for every doubting soul, no nor for every one that hath the very same doubts: For the causes may be various, though the doubts should be the same; and the Doubts will be continued while the Cause remaineth. *Dir.* 1.

§. 3. 1. In some persons the chief cause is *a timerous, weak and passionate temper of Body and Mind*; which in some (especially of the weaker Sex) is so Natural a Disease, that there is no hope of a total

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cure; Tho' yet we must direct and support such as well as we are able. These persons have so weak a Head, and such powerful Passions, that passion is their life; and according to passion they judge of themselves, and of all their duties. They are ordinarily very high or very low: full of joy, or sinking in despair; But usually Fear is their predominant passion. And what an enemy to quietness and peace strong fears are, is easily observed in all that have them. Assuring evidence will not quiet such fearful minds, nor any Reason satisfy them. The Directions for these Persons must be the same which I have before given against Melancholy and Despair. Especially that the Preaching and Books and Means which they make use of, be rather such as tend to inform the judgment, and settle the Will and guide the life, than such as by the greatest fervency tend to awaken them to such Passions or affections which they are unable to manage.

§. 4. 2. With others the cause of their Troubles is Melancholy, which I have long observed to be the commonest cause, with those godly people that remain in long and grievous doubts; Where this is the cause, till it be removed, other remedies do but little; But of this I have spoken at large before.

§. 5. 3. In others the cause is a habit of discontent and peevishness and impatiency; because of some Wants or Crosses in the World: because they have not what they would have, their minds grow ulcerated, like a Body that is sick or sore, that carrieth about with them the pain and smart; And they are still complaining of the pain which they feel; but not of that which maketh the sore, and causeth the pain. The cure of these is either in pleasing them that they may have their will in all things (as you rock children and give them that which they cry for to quiet them); or rather to help to cure their impatiency, and settle their minds against their childish sinful discontents (of which before).

§. 6. 4. In others the Cause is errour or great ignorance about the tenour of the Covenant of Grace, and the Redemption wrought by Jesus Christ, and the work of Sanctification, and evidences thereof; They know not on what terms Christ dealeth with sinners in the pardoning of sin, nor what are the infallible signs of Sanctification: It is sound Teaching, and diligent Learning that must be the cure of these.

§. 7. 5. In others the cause is a careless life or frequent sinning, and keeping the Wounds of Conscience still bleeding: They are still fretting the sore, and will not suffer it to skin: either they live in railing and contention, or malice, or some secret lust, or fraud, or some way stretch and wrong their Consciences: And God will not give his peace and comfort to them till they reform. It is a mercy that they are disquieted and not given over to a seared Conscience, which is past feeling.

§. 8. 6. In others the Cause of their Doubts, is, *Placing their Religion too much in humiliation, and in a continual poreing on their hearts, and overlooking or neglecting the high and chiefest parts of Religion, even the daily studies of the Love of God, and the riches of Grace in Jesus Christ, and hereby stirring up the soul to Love and Delight in God.* When they make this more of their Religion and Business, it will bring their souls into a sweeter relish.

§. 9. 7. In others the cause is such weakness of parts and confusion of thoughts, and darkness of mind, that they are not able to examine themselves, nor to know what is in them; when they ask themselves any question, about their Repentance or Love to God, or any grace, they are fain to answer like strangers, and say, they cannot tell whether they do it or not. These persons must make more use than others, of the judgment of some able faithful guide.

§. 10. 8. But of all others, the commonest cause of uncertainty, is the weakness or littleness of grace; When it is so little as to be next to none at all, no wonder if it be hardly and seldome discerned: Therefore,

§. 11. Direct. 2. *Be not Neglecters of Self examination, but labour for skill to manage aright so great a work; But yet let your Care and Diligence be much greater to get grace and use it, and increase it, than to try whether you have it already or not.* For in examination, when you have once taken a right course to be resolved, and yet are in doubt as much as before, your over-much poreing upon these trying questions, will do you but little good, and make you but little the better, but the time and labour may be almost lost: whereas all the labour which you bestow in getting, and using and increasing grace, is bestowed profitably to good purpose; and tendeth first to your safety and salvation, and next that, to your easier certainty and comfort. There is no such way in the world to be certain that you have grace, as to get so much as is easily discerned and will shew it self, and to exercise it much that it may come forth into observation: When you have a strong belief you will easily be sure that you believe: When you have a fervent love to Christ and Holiness, and to the Word and Ways and Servants of God, you will easily be assured that you love them. When you strongly hate sin, and live in universal constant obedience, you will easily discern your Repentance and obedience. But weak grace will have but weak assurance and little consolation. *Dir.* 2.

§. 12. Direct. 3. *Set your selves with all your skill and diligence to destroy every sin of heart and life, and make it your principal care and business to do your duty, and please, and honour God in your place, and to do all the good you can in the world: and trust God with your souls, as long as you wait upon him in his way.* If you live in wilful sin and negligence, be not unwilling to be reproved and delivered! If you cherish your sensual fleshly lusts, and set your Hearts too eagerly on the world, or defend your unpeaceableness and passion, or neglect your own duty to God or man, and make no Conscience of a true Reformation, it is not any enquiries after signs of grace, that will help you to assurance. You may complain long enough before you have ease, while such a thorn is in your foot. Conscience must be better used before it will speak a word of sound well grounded peace to you. But when you set your selves with all your Care and Skill to do your Duties, and please your Lord, he will not let your Labour be in vain: He will take care of your peace and comfort, while you take care of your duty: And in this way you may boldly trust him: Only think not hardly and falsly of the goodness of that God whom you study to serve and please. *Dir.* 3.

§. 13. Direct. 4. *Be sure whatever Condition you are in, that you understand and hold fast, and improve the general grounds of comfort, which are common to mankind, so far as they are made known to them: and they are three (which are the foundation of all our comfort). 1. The goodness and mercifulness of God in his very Nature. 2. The sufficiency of the satisfaction or sacrifice of Christ. 3. The universality and freeness and sureness of the Covenant or promise of pardon and salvation to all, that by final impenitence and unbelief do not continue obstinately to reject it:* (or to all that unfeignedly Repent and Believe.) 1. Think not meanly and poorly of the infinite Goodness of God: Even to *Moses* he proclaimeth his Name at the second delivery of the Law, [*The Lord, the Lord God, merciful and gracious, long suffering and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving iniquity and Transgression and sin*——] Exod. 34. 6, 7. His mercy is over all his works; It is great and reacheth to the Heavens; It is firm and endureth for ever; *And* *Dir.* 4. Psal. 103. 8, 11, 17. & 89. 2. & 86. 5, 15. & 25. 10. & 119. 64. & 138. 8. & 126. 5.

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he hath pleasure in those that hope in his mercy, Psal. 147. 11. & 100. 5. & 33. 18. & 57. 10. & 108. 4. 2. Extenuate not the Merits and Sacrifice of Christ, but know that never man was damned for want of a Christ to dye and be a Sacrifice for his sin, but only for want of Repentance and Faith in him, *Joh.* 3. 16. 3. Deny not the universality of the conditional promise of pardon and salvation, to all that is offered to, and will accept it on the offerers terms. And if you do but feel these three foundations firm and stedfast under you, it will encourage every willing soul. The love of God was the cause of our Redemption by Christ: Redemption was the foundation of the *Promise* or *New Covenant*: And he that buildeth on this threefold foundation is safe.

Dir. 5. For more particular Marks, see those before mentioned in preparation for the Sacrament.

§. 14. Direct. 5. *When you come to try your particular Title to the Blessings of the Covenant, be sure that you well understand the condition of the Covenant, and look for the performance of that condition in your selves, as the infallible evidence of your title; and know that the condition is nothing but an unfeigned Consent unto the Covenant.* Or such a Belief of the Gospel, as maketh you *truly willing of all the mercies* offered in the Gospel, and of the Duties required in order to those mercies. And *That nothing depriveth any man that heareth the Gospel of Christ, and pardon and salvation, but obstinate unwillingness or refusal of the mercy, and the necessary annexed duties.* Understand this well, and then peruse the Covenant of Grace (which is, but *to take God for your God and happiness, your Father, your Saviour and your Sanctifier*) and then ask your hearts, whether here be any thing that you are *unwilling of*; and *unwilling of in a prevailing degree* (when it is greater than your *willingness*:) And if truly you are *willing* to be in Covenant with your God, and Saviour, and Sanctifier upon these terms, know that your *Consent*, or *Willingness*, or *Acceptance* of the mercy offered you, is your true performance of the condition of your title, and consequently the infallible evidence of your title: even as Marriage consent is a title-condition to the person and priviledges: And therefore if you find this, your doubts are answered: You have found as good an evidence as Scripture doth acquaint us with; And if this will not quiet and satisfie you, you understand not the business; nor is it Reason or Evidence that can satisfie you, till you are better prepared to understand them. But if really you are *unwilling*, and will not consent to the terms of the Covenant, then instead of doubting, be past doubt that you are yet unsanctified: And your work is presently to consider better of the terms and benefits, and of those unreasonable reasons that make you unwilling? till you see that your happiness lyeth upon the business, and that you have all the reason in the world to make you willing, and no true reason for the with-holding of your consent: And when the light of these considerations hath prevailed for your consent, the match is made, and your Evidence is sure.

Dir. 6.

§. 15. Direct. 6. *Judge not of your hearts and Evidences upon every sudden glance or feeling, but upon a sober deliberate examination, when your minds are in a clear composed frame: And as then you find your selves, record the judgment or discovery: and believe not every sudden inconsiderate appearance, or passionate fear against that Record.* Otherwise you will never be quiet or resolved; but carried up and down by present sense. The case is weighty, and not to be decided by a sudden aspect, nor by a scattered or a discomposed mind; If you call your unprovided or your distempered understandings suddenly to so great a work, no wonder if you are deceived. You must not judge of colours when your eye is blood-shotten, or when you look through a coloured Glass, or when the object is far off. It is like casting up a long and difficult account, which must be done deliberately as a work of time; and when it is so done, and the sums subscribed, if afterwards you will question that account again, you must take as full a time to do it, and that when you are as calm and vacant as before, and not unsettle an exact account upon a sudden view, or a thought of some one particular. Thus must you trust to no examinations and decisions about the state of your souls, but those that in long and calm deliberation, have brought it to an issue.

§. 16. Direct. 7. *And in doing this, neglect not to make use of the assistance of an able faithful Guide, so far as your own weakness makes it necessary.* Your doubting sheweth that you are not sufficient to dispatch it satisfactorily your selves: The Question then is, What help a wiser man can give you? Why, he can clearlier open to you the true nature of Grace, and the marks that are infallible, and the extent of the Grace and tenour of the Covenant; and he can help you how to trace your hearts, and observe the discoveries of good or evil in them; he can shew you your mistakes, and help you in the application, and tell you much of his own and others experiences; And he can pass a strong conjecture upon your own case in particular, if he be one that knoweth the course of your lives, and is intimately acquainted with you; For Sin and Grace are both expressive operative things, like fire that ordinarily will stir, or fire that will be seen; Though their judgment cannot be infallible of you, and though for a while Hypocrisie may hide you from the knowledge of another, yet (*ficta non diu, &c.*) ordinarily Nature will be seen, and that which is within you will shew it self, so that your familiar acquaintance that see your lives in private and in publick, may pass a very strong conjecture at your state, whether you set your selves indeed to please God in sincerity or no. Therefore, if possible, choose such a man to help you, as is 1. Able, 2. Faithful, and 3. Well acquainted with you; and undervalue not his judgment. *Dir.* 7.

Dir. 8.

§. 17. Direct. 8. *When you cannot attain to a certainty of your case, undervalue not and neglect not the Comforts which a bare probability may afford you:* I know that a certainty in so weighty a case, should be earnestly desired, and endeavoured to the uttermost. But yet it is no small comfort which a likelihood or hopefulness may yield to. Husband and Wife are uncertain every day, whether one of them may kill the other, and yet they can live comfortably together, because it is an unlikely thing, and though it be possible, it is not much to be feared; All the comforts of Christians dependeth not on their assurance; It is but few Christians in the world that reach to clear assurance; For all the Papists, Lutherans and Arminians are without any certainty of their Salvation; because they think it cannot be had; and all those Jansenists, or Protestants that are of *Augustine*'s judgment are without assurance of Salvation, tho' they may have assurance of their Justification and Sanctification; Because their judgment is, that the Justified and Sanctified (tho' not the Elect) may fall away. And of those that hold the doctrine of Perseverance, how few do we find, that can say, they are certain of their sincerity and salvation. Alas, not one of very many. And yet many Thousands of these do live in some peace of Conscience, and quietness, and comfort, in the hopefulness and probabilities to which they have attained.

Dir. 9.

§. 18. Direct. 9. *Resolve to be much in the great delightful duties of Thanksgiving and the Praise of God; and to spend a considerable part (ordinarily) of all your prayers herein: especially to spend the Lords Day principally in these.* And thus you will have three great advantages; 1. The very actings

of

of Love, and Thanks, and Joy, will help you to comfort in a nearer way, than arguments and self-examination will do; even in a way of feeling, as the fire maketh you warm. 2. The customs of exercising those sweetest graces, will habituate your souls to it, and in time wear out the sadder impression. 3. God will most own you in those highest duties.

§. 19. Direct. 10. *Mark well how far your doubtings do help or hinder you in your Sanctification: So far as they turn your heart from God, and from the love and sweetness of a holy life, and unfit you for thankfulness and chearful obedience; so far you may be sure, that Satan is gratified by them, and God displeased, and therefore they should be resisted: But so far, as they keep you humble and obedient, and make you more tenderly afraid of sin, and quicken your desires of Christ and Grace; so far God useth them for your benefit.* And therefore be not too impatient under them, but wait on God in the use of his means, and he will give his comforts in the fittest season. Many an one hath sweet assurance at his death, or in his sufferings for Christ when he needed it most, that was fain to live long before without it. Especially take care, 1. That you miss not of Assurance, through your own neglect. 2. And that your doubtings work no ill effects, in turning away your hearts from God, or discouraging you in his service, and then you may take them as a tryal of your Patience, and they will certainly have a happy end.

CHAP. XXVI.

Directions for Declining or Backsliding CHRISTIANS: And about Perseverance.

THe case of Backsliders is so terrible, and yet the mistakes of many Christians so common in thinking unjustly, that they are Backsliders, that this subject must be handled with the greater care. And when I have first given some Directions for the *Cure*, I shall next give some to others for *Prevention*, of so sad a state.

§. 1. Direct. 1. *Understand well wherein Backsliding doth consist, the sorts, and the degrees of it, that so you may the more certainly and exactly discern, whether it be indeed your case, or not.* To this end, I shall here open to you. I. The several sorts of Backsliders. II. The several steps or degrees of backsliding. III. The signs of it.

§. 2. I. There are in general three sorts of Backsliders. 1. Such as decline from the Truth by the error of their *Understanding*. 2 Such as turn from the *goodness* of God and Holiness, by the corruption of their *Will* and *Affections*. 3. Such as turn from the *Obedience* of God, and an upright conversation, by the sinfulness of their lives.

The first sort containeth in it, 1. Such as decline to *Infidelity* from *Faith*, and doubt of the *Truth* of the Word of God. 2. Such as decline only to error, about the meaning of the Scriptures, though they doubt not of the truth of them. This corrupted Judgment will presently corrupt both *Heart* and *Life*.

§. 3. The second sort (*Backsliders in Heart*) containeth. 1. Such as only lose their *Affections to Good*; their complacency and desire; and lose their *averseness and zeal* against sin. 2. And such as lose the very *Resolution of the Will* also, and grow *unresolved* what to do, if not resolved to do evil, and to omit that which it good.

§. 4. The third sort (*Backsliders in Life*) comprehendeth, 1. Those that fall from *Duty*, towards *God or Man*. 2. And those that fall into positive *sins*, and turn to *sensuality*, in *voluptuousness*, *worldliness*, or *pride*.

§. 5. II. 1. *Backsliders in Judgment*, do sometimes fall by slow degrees, and sometimes suddenly at once. Those that fall by degrees, do some of them begin in the failing of the understanding, but most of them begin at the failing or falsness of the *Heart*, and the corrupted *Will* corrupteth the *Understanding*.

§. 6. 1. Those that fall by degrees through the failing of the *Understanding*, are those simple Souls that never were well grounded in the truth: And some of them reason themselves into error or unbelief; and others of them (which is most usual) are led into it by the cunning and diligence of Seducers. And for the degrees, they grow first to doubt of some Arguments which formerly seemed valid to them, and then they doubt of the truth it self; or else they hear some Argument from a Seducer, which (through their own weakness) they are unable to answer: And then they yield to it, as thinking that it is right, because they see not what is to be said against it, and know not what others know to the contrary, nor how easily another can confute it. And when once they are brought into a suspition of one point, which they formerly held, they quickly suspect all the rest; and grow into a suspition and disaffection to the persons whom they did before most highly value. And then they grow into a high esteem of the persons and party that seduced them; and think that they that are wiser in one thing, are wiser in the rest: And so are prepared to receive all the errors which follow that one, which they first received: And next they imbody with the Sect that seduced them; and separate from the sober united part of the Church: And so they grow to a zealous importunity for the increase of their party, and to lose their charity to those that are against their way, and to corrupt their Morals, in thinking all dishonesty lawful, which seemeth necessary to promote the interest of their Sect, which they think is the interest of the truth, and of God, and at last it is like they will grow weary of that Sect, and hearken to another, and another, till in the end, they come to one of these periods, either to settle in Popery, as the easiest Religion: And being taken with their pretence of Antiquity, Stability, Unity, and Universality, or else to turn to Atheism or Infidelity, and take all Religion for a meer deceit; or else (if they retained an honest heart in their former wanderings) God sheweth them their folly, and bringeth them back to Unity and Charity, and maketh them see the vanity of those Reasonings which before seduced them, and which once they thought were some Spiritual celestial light. This is the common course of Error; when the Understanding is the most notable cause. But sometimes a deceiver prevaileth with them on a sudden, by such false appearances of truth which they are unable to confute. But still an ill-prepared unfurnished Mind is the chiefest cause.

The method of falling into Heresie or Sects.

§. 7. 2. But those whose Judgments are conquered by the perverse inclination of their Wills, are usually carnal worldly Hypocrites, who never conquered the fleshly mind and interest, nor overcame the world, nor ever were unacquainted with the Heavenly Nature and Life, nor with the power of Divine Love; And these having made a change of their Profession, through the meer conviction of their Understandings, and benefit of Education or Government, or the advantages of Religion in the Country where they live, without a renewed *holy Heart*, the biass of their *hearts* doth easily prevail against the Light of their Understandings: And because they would fain have those Doctrines to be true, which save them from sufferings, or give them liberty for a fleshly, ambitious, worldly life, therefore they do by degrees prevail with their Understandings to receive them.

§. 8. 2. *Blacksliders in Heart*, do fall by divers degrees and means: For Satans Methods are not always

ways the ſame. Some of them fall thro' the corruption of their Judgments; for every error hath much influence on the heart. Some are tempted ſuddenly into ſome groſs or ſenſual ſin; and ſo the errors of their lives call away their hearts from God. Not but that ſome ſin of the Heart or Will, doth ſtill go firſt, but yet the extraordinary declenſion and pravity of the heart, may ſometimes be cauſed by the Errors of the Judgment, or the Life. But ſometimes the beginning and progreſs is almoſt obſervable in the appetite and will it ſelf: And here the *inclining to evil*, (that is, to ſenſual or carnal good) and the *declining from true ſpiritual good*, do almoſt always go together. And it is moſt uſually by this method, and by theſe degrees.

1. The Devil uſually beginneth with the *fantaſie* and *appetite*, and repreſenteth ſome worldly, fleſhly thing, as very pleaſant and deſirable. 2. Next that, he cauſeth this complacency to intice the thoughts; ſo that they are much and oft in thinking on this pleaſure. 3. Next, that the will is drawn into a liking of it, and he wiſheth he might injoy it (whether it be riches, or pleaſant dwellings, or pleaſant company, or pleaſant meats or drinks, or fleſhly accommodations, or apparel, or honor, or command, or eaſe, or luſt, or ſports and recreations, or whatever elſe.) 4. Next that, the underſtanding is drawn into the deſign, and is caſting and contriving how it may be obtained, and all lawful means are firſt conſidered of, that if poſſible, the buſineſs might be accompliſhed without the hazard of the Soul. 5. Next to that, *Endeavours* are uſed to that end, by ſuch means as are ſuppoſed lawful, and the Conſcience quieted with the conceit of the harmleſneſs and ſecurity. 6. By this time the man is ingaged in his carnal cauſe and courſe, and ſo the difficulty of returning is increaſed: And the inclination of the heart groweth ſtronger to the ſenſual pleaſure than before. 7. And then he is drawn to proſecute his deſign by any means, how ſinful ſoever; if it be poſſible, making himſelf believe by ſome reaſonings or other, that all is lawful ſtill, or if the caſe be too palpable to be ſo cloaked, Conſcience, at laſt, is caſt aſleep, and ſeared, and ſtupified, that it may be ſilent under all; till either *Grace* or *Vengeance* awake the Sinner, and make him amazed at his madneſs and ſtupidity. This is the moſt uſual method of the Hearts relapſe to poſitive evil.

§. 10. 2. And by ſuch degrees doth the Heart decline from the love of God and Goodneſs: As 1. The thoughts are diverted to ſome carnal vanity that is overloved. And the thoughts of God are ſeldomer and ſhorter, than they were wont to be. 2. And at the ſame time the thoughts of God do grow leſs ſerious and pleaſing, and more dead and lifeleſs. 3. And then the means which ſhould kindle love, are uſed with more dulneſs, and remiſneſs, and indifferency. 4. And then Conſcience being galled with the guilt of wilful omiſſions and commiſſions (being acquainted with the fleſhly deſigns of the heart,) doth raiſe a ſecret fear of Gods diſpleaſure. And this being not ſtrong enough to reſtrain the man from ſin, doth make his ſin greater, and maketh him very backward to draw near to God, or ſeriouſly to think of him, or call upon him; and turneth love into terror and averſation. 5. And if God do not ſtop and recover the Sinner, he will next grow quite aweary of God, and out of love with a holy life, and change him for his worldly fleſhly pleaſures. 6. And next that, he will entertain ſome Infidel, or Atheiſtical, or Libertine Doctrine, which may quiet him in his courſe of ſin, by juſtifying it, and will conform his judgment to his heart. 7. And next that, he will hate God, and his ways, and Servants, and turn a Perſecutor of them; till vengeance lay him in Hell, where pain and deſperation will increaſe his hatred; but his fleſhly pleaſure, and malicious perſecution ſhall be for ever at an end.

§. 11. 3. *Backſliders in Life and practice*, do receive the firſt infection at the heart, and the life declineth no further than the heart declineth: But yet I diſtinguiſh this ſort from the other, as the effect from the cauſe, and the rather, becauſe ſome few do much decline in heart, that yet ſeem to keep much blameleſneſs of life in the eye of Men. And it is uſually done by theſe degrees.

§. 12. 1. In the Mans backſliding into poſitive ſin (as ſenſuality or worldlineſs) the heart being prepared as before. 1. The judgment doth reaſon more remiſly againſt ſin, than it did before; and the will doth oppoſe it with leſs reſolution, and with greater faintneſs and indifferency. 2. Then the ſinner taſteth of the bait, and firſt draweth as near to ſin as he dare, and imbraceth the occaſions and opportunities of ſinning, while yet he thinketh to yield no further. And in this caſe, he is ſo long diſputing with the Tempter, and hearkening to him, and gazing on the bait, till at laſt he yieldeth; and having long been playing at the pits brink, his violent luſt or appetite doth thruſt him in. 3. When he hath once ſinned (againſt knowledge) he is troubled a while, and this he taketh for true Repentance: And when he is grown into ſome hope, that the firſt ſin is forgiven him, he is the bolder to venture on the like again; and thinketh, that the ſecond may be as well forgiven as the firſt. 4. In the ſame order he falleth into it again and again, till it come to a cuſtom. 5. And by this time he loveth it more, and wiſheth it were lawful, and there were no danger by it. 6. And then he thinketh himſelf concerned to prove it lawful to quiet Conſcience, that it may not torment him; and therefore he gladly heareth what the juſtifiers of his ſin can ſay for it, and he maketh himſelf believe that the Reaſons are of weight. 7. And then he ſinneth without remorſe.

§. 13. 2. So in Mens backſliding from the practice of Religion. 1. The heart is alienated and undiſpoſed as aforeſaid. 2. And then the life of the duty doth decay, and it dwindleth towards a dead Formality; like a Body in a Conſumption, the vivid complexion, and ſtrength, and activity decay. 3. Next this, he can frequently omit a duty, eſpecially in ſecret where no man knoweth it; till by degrees he grow more ſeldom in it. 4. All this he taketh for a pardoned infirmity, which conſiſteth with a ſtate of Grace; and therefore he is little troubled about it. 5. Next this, he loſeth all the life and comfort of Religion, and miſſeth not any duty when he hath omitted it, but is glad that he ſcapeth it, and when it is at an end, as an Ox is when he is out of the Yoak. 6. Next he beginneth to hearken to them that ſpeak againſt ſo much ado in Religion, as if it were a needleſs unprofitable thing. 7. And if God forſake him, he next repenteth of his former diligence, and ſetleth himſelf, either in a dead courſe of ſuch cuſtomary lip-ſervice as doth coſt him nothing, or elſe in utter worldlineſs and ungodlineſs, and perhaps at laſt in malignity and perſecution.

§. 14. III. Though the Signs or Symptoms of Declining may be gather'd from what is ſaid already, I ſhall add ſome more. 1. You are declining when you grow bolder with ſin, or with the occaſions of it, and temptations to it, than you were in your more watchful ſtate. 2. When you make a ſmall matter of thoſe inward corruptions and infirmities, which once ſeemed grievous to you, and almoſt intollerable. 3. When you ſettle in a courſe of Profeſſion or Religiouſneſs, that putteth your fleſh to little coſt, in labor, reproach or ſuffering from the ungodly, but leave out the hard and coſtly part, and ſeem to be very Religious in the reſt. 4. When you are quiet and contented in the daily cuſtomary uſe of Ordinances, tho' you find no profit or increaſe in

2 Tim. 1. 15.

Signs of declining.

Grace by it, or Communion with God. 5. When you grow ſtrange to God and Jeſus Chriſt, and have little converſe with him in the Spirit; and your thoughts of him are few and cold, and lifeleſs, and your Religion lieth all in converſing with good Men, and good Books, and outward duties. 6. When you grow neglecters of your hearts, and ſtrangers to them, and find little work about them from day to day, either in trying them, or watching them, or ſtirring them up, or mortifying their corruptions; but your buſineſs in Religion is moſt abroad, and in outward exerciſes. 7. Yea, though your own hearts, and duties be much of your care and thoughts, you are on the loung hand, if the Wonders of Love and Grace in Chriſt have not more of your thoughts, or if you ſet not your ſelves more to the ſtudy of a Crucified and Glorified Chriſt, than of your own diſtempered hearts. 8. All is not well with you, when Spiritual helps and advantages are leſs reliſhed and valued, and you grow more indifferent to the Sermons, and Prayers, and Sacraments, which once you could not live without; and uſe them but as bare Duties for neceſſity, and not as Means, with any great hope of benefit and ſucceſs. 9. When you grow too regardful of the eye of man, and too regardleſs of the Eye of God; and are much more careful about the words and outſide of your Prayers and Diſcourſes, than the Spirit, and inward part and manner of them; and dreſs your ſelves accurately when you appear abroad, as thoſe that would ſeem very good to men, but go at home in the ſordidſt garb of a cold and careleſs heart and life. 10. When you grow hotteſt about ſome controverted ſmaller Matters in Religion, or ſtudious of the intereſt of ſome private opinion and party which you have choſen, more than of the intereſt of the common Truths and cauſe of Chriſt. 11. When in joyning with others, you reliſh more the fineneſs of the ſpeech, than the Spirit, and weight, and excellency of the Matter, and are impatient of hearing of the wholſomeſt Truths, if the Speaker manifeſt any perſonal infirmity in the delivery of them. And are weary and tired, if you be not drawn on with novelty, variety, or elegancy of Speech. 12. When you grow more indifferent for your company, and ſet leſs by the company of ſerious godly Chriſtians than you did, and are almoſt as well pleaſed with common company and diſcourſe. 13. When you grow more impatient of reproof for ſin, and love not to be told of any thing in you that is amiſs; but love thoſe beſt that highlieſt applaud you; 14. When the renewing of your Repentance is grown a lifeleſs curſory work: When in preparation for the Lords day, or Sacrament, or other occaſions, you call your ſelves to no conſiderable account, or make no greater a matter of the ſins which you find on your account, than if you were almoſt reconciled to them. 15. When you grow more uncharitable and cenſorious to Brethren that differ from you in tolerable points; and leſs tender of the names or welfare of others, and love not your Neighbour as your ſelves, and do not as you would be done by. 16. When you grow leſs compaſſionate to the ungodly World, and leſs regardful of the common intereſt of the Univerſal Church, and of Jeſus Chriſt throughout the Earth, and grow more narrow private ſpirited, and confine your care to your ſelves, or to your party. 17. When the hopes of Heaven, and the love of God cannot content you, but you are thirſty after ſome worldly contentment and grow eager in your deſires, and the World groweth more ſweet to you, and more amiable in your eyes.

1 Cor. 7. 31. 18. When ſenſe, and appetite, and fleſhly pleaſure is grown more powerful with you, and you make a great matter of them, and cannot deny them, without a great deal of ſtriving and regret, as if you had done ſome great exploit, if you live not like a Beaſt. 19. When you are more proud and impatient, and are leſs able to bear diſeſteem, and ſlighting, and injuries from Men, or Poverty, or Sufferings for Chriſt; and make a greater matter of your loſſes, or croſſes, or wrongs, than beſeemeth one that is dead to the fleſh, and to the World. 20. Laſtly, When you had rather dwell on Earth than be in Heaven, and are more unwilling to think of death, or to prepare for it, and expect it, and are leſs in love with the coming of Chriſt, and are ready to ſay of this ſinful life in fleſh, *It is good to be here.* All theſe are ſigns of a *declining ſtate*, tho' yet you are not come to apoſtacy.

§. 15. But the ſigns of a *mortal damnable ſtate* indeed, are found in theſe following degrees. 1. When a man had rather have worldly proſperity, than the favor and fruition of God in Heaven. 2. When the intereſt of the fleſh can do more with him, than the intereſt of God and his Soul, and doth more rule and diſpoſe of his heart and life. 3. When he had rather live in ſenſuality, than in holineſs: And had rather have leave to live as he liſt, than have a Chriſt and holy Spirit to ſanctifie and cure him, or at leaſt, will not be cured on the terms propoſed in the Goſpel. 4. When he loveth not the means that would recover him (as ſuch.) The nearer you come to this, the more dangerous is your caſe. Signs of a graceleſs ſtate.

§. 16. And theſe following ſigns, are therefore of a very dangerous ſignification. 1. When the pleaſure of ſinful proſperity and delights, doth ſo far over-top the pleaſures of holineſs, that you are under trouble and wearineſs in holy duties, and at eaſe and merry, when you have your ſinful delights. 2. When no perſwaſion of a Miniſter or Friend, can bring you ſo throughly to repent of your open ſcandalous ſins, as to take ſhame to your ſelves in a free confeſſion of them (even in the open Aſſembly, if you are juſtly called to it) to condemn your ſelves, and give warning to others, and glorifie the moſt holy God: But you will not believe that any ſuch diſgraceful confeſſion is your duty, becauſe you will not do it. 3. When you cannot bring your hearts to a full reſolution to let go your ſin; but though Conſcience worry and condemn you for it, you do but ſleightly purpoſe hereafter to amend, but will not preſently reſolve. 4. When you will not be perſwaded to conſent to the neceſſary effectual means of your recovery, as to abſtain from the bait and temptation and occaſion of ſin. Many a drunkard hath told me, he was willing to be reformed; but when I have deſired them then to conſent to drink no Wine or Ale for ſo many Months, and to keep out of the place, and to commit the Government of themſelves for ſo many Months to their Wives, or ſome other Friend that liveth with them, and to drink nothing but what they give them, they would not conſent to any of this, and ſo ſhewed the hypocriſie of their profeſſed willingneſs to amend. 5. When ſin becometh eaſie, and the Conſcience groweth patient with it, and quiet under it. 6. When the judgment taketh part with it, and the tongue will plead for it, and juſtifie or extenuate it, inſtead of repenting of it. Dangerous ſigns of impenitency.

Theſe are *dangerous ſigns* of an impenitent unpardoned miſerable Soul. And the Man is in a *dangerous way* to this, 1. When he hath plunged himſelf into ſuch ingagements to ſin, that he cannot leave it, but it will coſt him very dear: As it will be his ſhame to confeſs it, or his undoing in the World to forſake it, or a great deal of coſt and labor muſt be loſt, which his ambitious or covetous projects have coſt him: It will be hard breaking over ſo great difficulties. 2. When God letteth him alone in ſin, and proſpereth him in it, or doth not much diſturb him, or afflict him. This alſo is a *dangerous caſe*.

§. 17. By all this you may perceive, that thoſe are no ſigns of a Backſliding ſtate, which ſome poor Chriſtians False ſigns of declining.

Christians are afraid are such. As, 1. When poverty necessitateth them to lay out more of their time, and thoughts, and words about the labors of their Callings, than some richer persons do. 2. When age or sickness causeth their memories to decay; so that they cannot remember a Sermon so well as hereto fore. 3. When age or sickness taketh off the quickness and vigor of their spirits, so that they have not the lively affections in Prayer, or holy Conference, or Meditation, or Reading, or Hearing, as formerly they had. But (though they are as much as ever resolved for God against sin and vanity, yet) they are colder and duller, and have less zeal and fervency, and delight in holy exercises. 4. When age, or weakness, or melancholy, hath decayed or confounded their Imaginations, and ravelled their Thoughts, so that they cannot order them, and command them, as formerly they could. 5. And when age or melancholy hath weakned their parts and gifts; so that they are of slower Understandings, and unabler in Prayer, or Preaching, or Conference to express themselves than heretofore. All these are but bodily changes, and such hinderances of the Soul as depend thereon, and not to be taken for signs of a Soul that declineth in holiness, and is less accepted of God.

Dir. 2. §. 18. Direct. 2. *When you know the marks of a Backslider, come into the light, and be willing to know your selves, whether this be your condition, or not, and do not foolishly cover your disease.* Inquire whether it be with you, as in former times, when the Light of God did shine upon you, and you delighted in his ways: When you hated sin, and loved holiness, and were glad of the company of the heirs of life; When the Word of God was pleasant to you, and when you poured out your Souls to him in Prayer and Thanksgivings: When you were glad of the Lords day, and were quickned and confirmed under the Teaching and Exhortation of his Ministers: When you took worldly wealth and pleasures, as childish toys and fooleries, in comparison of the Contents of holy Souls: When you hungred and thirsted after Christ and Righteousness; and had rather have been in Heaven to injoy your God, and be free from sinning, than to injoy all the pleasures and prosperity of this World. And when it was your daily business to prepare for death, and to live in expectation of the Everlasting Rest, which Christ hath promised. If this were once your case, inquire whether it be so still? Or, what alterations are made upon your hearts and lives?

Dir. 3. §. 19. Direct. 3. *If you find your selves in a Backsliding case, by all means indeavor the awakening of your Souls, by the serious consideration of the danger and misery of such a state.* To which end I shall here set some such awakening thoughts before you (for security is your greatest danger.)

§. 20. 1. Consider that to fall back from God, was the sin of the Devils. *They are Angels that kept not their first estate, but left their own habitations, and are now reserved in chains under darkness, to the judgment of the great day, Jude 6.* And shall they entice you into their own condemnation?

§. 21. 2. It was the sin of our first Parents *Adam* and *Eve*, to revolt from God, and lose their holiness. And is there any sin that we should more carefully avoid, than that which all the World hath so much suffered by? Every one of the Creatures that you look on, and every pain and misery you feel, doth mind you of that sin, and call to you to take heed by the warning of your first Parents, that you suffer not your hearts to be drawn from God.

§. 22. 3. It is a part of Hell that you are chusing upon Earth. *Depart from me ye cursed*, is the sentence on the damned, *Matth.* 25. 41. & 7. 23. And will you damn your selves by departing from God, and that when he calleth you and obligeth you to him? To be separated from God, is one half the misery of the damned.

§. 23. 4. You are drawing back toward the case that you were in, in the days of your unconverted state. And what a state of darkness, and folly, and delusion, and sin, and misery was that? If it were good or tolerable, why turned you from it? And, why did you so lament it? And why, did you so earnestly cry out for deliverance? But if it were as bad as you then apprehended it to be, Why do you again turn towards it? Would you be again in the case you were? Would you perish in it? Or, would you have all those heart-breakings and terrors to pass through again? May I not say to you, as *Paul* to the *Galatians? O foolish sinners! who hath bewitched you? that you are so soon turned back?* Who have seen that of sin, and of God, and of Christ, and of Heaven, and of Hell as you have done? *Gal.* 3. 1, 2, 3, 4.

§. 24. 5. Yea, it is a far *more doleful state* that you are drawing towards, than that which you were in before. For the guilt of an apostate is much greater than if he had never known the Truth. And his recovery is more difficult, and of smaller hope: Because he is *twice dead, and plucked up by the root*, Jude 12. 2 Pet. 2. 20, 21, 22. *For if after they have escaped the pollutions of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled thereon and overcome, the later end is worse with them than the beginning: For it had been better for them, not to have known the way of righteousness, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happened unto them, according to the true Proverb: The Dog is turned to his own vomit again, and the Sow that was washed to her wallowing in the mire*, Heb. 10. 26, 27. *For if we sin wilfully* (by Apostacy) *after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries* I know this speaketh only of total apostacy from Christ (such being worthy *of far sorer punishment, than he that despised* Moses *Law*, v. 28, 29.) But it is a terrible thing to draw towards so desperate a state. A habit is easier introduced upon a negation than a privation; in him that never had it, than in him that hath totally lost it.

§. 25. 6. What abundance of experience do you sin against in your Backsliding? You have had experience of the evil of sin, and of the smart of Repentance, and of the deceitfulness of all that can be said for sinning; and of the goodness of God, and of the safety and sweetness of Religion: And will you sin against so great experience? If your horse fall once into a Quicksand, he will scarce be forced into it again. And will you be less wise?

§. 26. 7. What abundance of Promises and Covenants, which you have made to God, do you violate in your Backsliding? How often in your fears, and dangers, and sicknesses, at Sacraments and days of humiliation, have you bound your selves afresh to God! And will you forget all these, and sin against them?

§. 27. 8. By what multitudes of Mercies hath God obliged you? Mercies before your Repentance, and Mercies that drew you to repent, and Mercies since? How mercifully hath he kept you out of Hell? How mercifully hath he born with you in all your sins? And maintained you while you provoked him? And pardoned all that you have done against him (if you were truly penitent Believers!) How mercifully hath he taught you, and sanctified you, and comforted you, and plentifully provided for you? And yet do you forsake him, and return to folly? For which of all his Mercies is it, that you thus unworthily requite him? Can you remember how he hath dealt with you, and not be ashamed of your Back- Mic. 6. 5, 6, 7.

ſlidings? Doth it not melt your heart to look back on his Love, and to think of your ungrateful dealing?

§. 28. 9. Nay what a multitude of preſent Mercies doſt thou run away from? Doth not thy Conſcience tell thee, that it is ſafer and better for thee to be true to Chriſt, than to return to ſin? Wilt thou take thy leave of thy God, and thy Redeemer, and thy Comforter? Wilt thou quit thy title to pardon and protection, and all the promiſes of Grace? Wilt thou bid farewel to all the comforts of a Saint? Doſt thou not tremble to think of ſuch a day? Thou forſakeſt all theſe when thou forſakeſt God.

§. 29. 10. Yea, look before thee Man, and conſider what greater things are promiſed thee, than yet thou ever didſt enjoy. Chriſt is conducting thee to eternal happineſs in the ſight of God. And wilt thou forſake thy Guide, and break away from him, and quit all thy hopes of everlaſting life?

§. 30. 11. Conſider for what it is, that thou art about to run ſo great a hazard? Is it not for ſome worldly gain or honour, or ſome fleſhly pleaſure, ſport or eaſe? And haſt thou not known long ago what all theſe are? What have they done for thee? Or what will they ever do? Can any thing in the World be more cauſleſs and unreaſonable, than thy forſaking God, and turning back from the way of holineſs. Will the world or ſin give more for thee, than God will? Or be better to thee here and hereafter? What wouldſt thou have in God, or in thy Saviour, that thou thinkeſt wanting in him? Is it any thing that the world can make up? Which hath nothing in it ſelf but what is from him? What wrong hath God, or his ſervice done thee, that thou ſhouldſt now forſake him and turn back? For thy Souls ſake, Man, think of ſome reaſonable anſwer to ſuch Queſtions, before thou venture thy ſelf upon a courſe which thou haſt found ſo bad and perilous heretofore? Let all the malice of Earth or Hell, ſay the worſt it can againſt God and Holineſs, it ſhall never juſtifie thy revolt!

§. 31. 12. Conſider what abundance of labor and ſuffering is all loſt, if thou fall away from Chriſt. Is all thy hearing, and meditation, and Prayer, come to this? Is all thy ſelf-denial and ſufferings for Chriſt and godlineſs come to this. *Heb.* 10. 32, 33, 34. *Call to remembrance the former days, in which after ye were illuminated, ye indured a great fight of afflictions, partly, while ye were made a gazing ſtock both by reproaches and afflictions, and partly, whilſt ye became companions of them that were ſo uſed.—Caſt not away therefore your confidence, which hath great recompence of reward.* You ſhould have let Chriſt alone, if you would not follow him to the end: He is leſs fooliſh that ſitteth ſtill, than he that firſt tireth himſelf, and then turneth again. The idle beggar is not ſo fooliſh, as the Husbandman that will Plough and Sow, and at laſt loſe his crop for want of the labor to reap it, and carry it home. Shall all thy pains and ſufferings be loſt at laſt, for nothing.

§. 32. 13. God is not ſo forward to caſt you off, who hath juſt cauſe: And why then ſhould you be forward to turn from him? If he had, what had become of you long ago? Yea what abundance occaſion have you given him, when he never gave you any at all? Thy ſins have teſtified and cryed againſt thee? Abuſed mercies have witneſſed againſt thee? And yet he hath not caſt thee off. Satan hath ſtood up before God to accuſe thee, and glad he would be to ſee thee utterly forſaken of God, and yet he hath not utterly forſaken thee: Even while thou art forſaking him, he is protecting and ſupporting thee, and providing for thee? Did he forſake thee when thou waſt in ſickneſs, want and danger? If he had, thou hadſt not now been here. And wilt thou begin and run away from him? What if Chriſt ſhould offer thee a Bill of Divorce, and ſay [*Seeing thou haſt ſo little mind of me, or of thy ſervice, take thy courſe, and ſeek another Maſter, I diſcharge thee from all thy Relations to me, follow thy own way, and take what thou getteſt by it.*] Would this be welcome tidings to thee? Or durſt thou accept of it, and be gone?

§. 33. 14. If thou do turn back for the pleaſures of the fleſh, or the preferments or profits of the World, thou wilt have leſs pleaſure in them now, than thou hadſt heretofore, or than the unconverted have. For they that ſin in the dark, do not know their danger, and therefore ſin not with ſo much terror, as thou wilt hereafter. Thou haſt known the danger, thou haſt confeſt the folly; the Reaſons of Gods Word will never be forgotten, nor thy convictions ever totally blotted out: Thou wilt be remembring the ancient kindneſſes of Chriſt, and thy former purpoſes, and promiſes, and ways; and thou wilt be thinking both of the days that are paſt, and the days that are to come, and foreſeeing thy terrible account: So that thou wilt ſin in ſuch terrors, that thou wilt have a taſte of Hell in the very exerciſe of thy ſin, and be tormented before the time. And will the World and Sin, be worth the injoying on ſuch terms as theſe.

In the *Vandals* Perſecution, *Epidophorus* an Apoſtate was the moſt cruel Perſecutor; at laſt it came at his turn to torment *Merita*, that had Baptized him, who ſpred before them all the Linnens in which he was Baptized, ſaying, *Hæc te accuſabunt dum majeſtas venerit judicantis. Cuſtodientur diligentia mea ad teſtimonium tuæ perditiones, ad mergendum te in abyſſum putei ſulphurantis. Hæc te acrius perſequentur flammantem gehennam cum cæteris poſſidentem—— Quid facturus es miſer cum jervi Patris familias ad cænam regiam congregare cœperint invitatos? Ligate eum manibus pedibuſque, &c. Hæc & alia Merita dicente, igne conſcientiæ ante ignem æternum obmuteſcens* Epidophorus *torrebatur.* Victor. Utic. p. 466.

§. 34. 15. Either thou hopeſt to recover from thy Backſliding by a ſecond Repentance, or elſe thou purpoſeſt to go on. If thou ſhouldſt be ſo happy, as to be recovered, doſt thou know with how much pain and terror it is like to be accompliſhed? When thou thinkeſt of thy Backſlidings, and what thou haſt done in revolting after ſuch Convictions, and Promiſes, and Mercies, and Experiences, thou wilt be very hardly kept from deſperation. Thou wilt read ſuch paſſages, as *Heb.* 6. 4, 5, 6. & 10. 26, 27, 28, 29. with ſo much horror, that thou wilt hardly be perſwaded that there is any hope: Thou wilt be ready to think that thou haſt ſinned againſt the Holy Ghoſt, and that thou haſt trampled underfoot the Blood of the Covenant, and done deſpite to the Spirit of Grace. And thou wilt think, that there is no being *twice born again!* Or, if thou be reſtored to life, thou wilt hardly ever be reſtored to thy comforts here, if thy Backſliding ſhould be very great. But indeed, the danger is exceeding great, leſt thou never be recovered at all, if once thou be *twice dead, and plucked up by the roots, Jude* 6. And leſt God do finally forſake thee! And then how deſperate will be thy caſe?

§. 35. 16. Is not the example of *Backſliders* very terrible, which God hath ſet up for the warning of his Servants, as Monuments of his wrath? *Luke* 17. 32. *Remember* Lots *wife*, ſaith Chriſt, to them that are about to loſe their eſtates, or goods, or lives, by ſaving them? How frightful is the remembrance of a *Cain, a Judas, a Saul, a Joas,* 2 *Chron.* 24. 2. a *Julian*? How ſad is it to hear but ſuch a one as *Spira*, eſpecially at his death, crying out of his Backſliding in the horror of his Soul? and to ſee ſuch ready to make away themſelves?

§. 36. 17. Conſider, that there is none that ſo much diſhonoreth God as a Backſlider, others are ſuppoſed to ſin in ignorance. But you do by your lives as bad as ſpeak ſuch blaſphemy as this againſt the Lord: As if you ſhould ſay [*I thought once that God had been the beſt Maſter, and his Servants, the wiſeſt and happieſt Men; and godlineſs the beſt and ſafeſt life: But now I have tried both, and I find by experience, that the Devil is a better maſter, and his ſervants*

ſervants are the happieſt men, and the World, and the Fleſh, do give the trueſt contentment of the mind.] This is the plain Blaſphemy of your lives. And bethink thee how God ſhould bear with this?

§. 37. 18. There is none that ſo much hardneth the wicked in his ſin, and furthereth the damnation of Souls, as the Backſlider: If you would but drive your Sheep or Cattle into a houſe, thoſe that go in firſt, do draw the reſt after them, but thoſe that run out again, make all the reſt afraid, and run away: One apoſtate that hath been noted for Religion, and afterwards turneth off again, doth diſcourage many that would come in: For he doth, as it were, ſay to them by his practice. [*Keep off, and meddle not with a Religious Life; for I have tryed it, and found that a life of Worldlineſs, and Fleſhlineſs, is better.*] And people will think with themſelves, [*Such a Man hath tried a Religious life, and he hath forſaken it again; and therefore he had ſome reaſon for it, and knew what he did.*] *Wo to the World, becauſe of* Luk. 17. 1. *offences, and wo to him by whom the offence ſhall come, Matth.* 18.7. How dreadful a thing is it to think that Mens Souls ſhould lie in Hell, and you be the cauſe of it? *It were good for that Man, that a Milſtone were hanged about his Neck, and he were drowned in the depth of the Sea, Matth.* 18. 6, 7. *Luke* 17. 2.

§. 38. 19. There is none that are ſo great a terror to weak Chriſtians, as theſe Backſliders. For they are thinking how far ſuch went before they fell away, and thoſe that think that true Grace may be loſt, are ſaying [*Alas, how ſhall I ſtand, when ſuch that were better and ſtronger than I, have faln away.*] And thoſe that think true Grace cannot be loſt, are as much perplexed, and ſay [*How far may an Hypocrite go, that after falleth away! How piouſly did this Man live? How ſorrowfully did he repent? How blameleſly did he walk? How fervently and conſtantly did he pray? How favorily did he ſpeak? How charitably and uſefully did he live? And I that come far ſhort of him, as far as I can diſcern, can have no aſſurance that I am ſincere, till I am ſure that I go further than ever he did.*] Wo to thee, that thus perplexeſt the Conſciences of the weak, and hindereſt the comforts of Believers.

§. 39. 20. Thou art the greateſt grief to the Faithful Miniſters of Chriſt. Thou canſt not conceive what a wound it giveth to the heart and comforts of a Miniſter, when he hath taken a great deal of pains for thy Converſion, and after that rejoyced when he ſaw thee come to the flock of Chriſt; and after that labored many a year to build thee up, and ſuffered many a frown from the ungodly, for thy ſake, to ſee all his labor at laſt come to nought, and all his glorying of thee, turned to his ſhame, and all his hopes of thee diſappointed? I tell thee this is more doleful to his heart, than any outward loſs or croſs that could have befaln him: It is not perſecution that is his greateſt grief, as long as it hindereth not the good of Souls: It is ſuch as thou that are his foreſt perſecutors, that fruſtrate his labours, and rob him of his joys; and his ſorrows ſhall one day coſt thee dear. The Life and Comforts of your Faithful Paſtors, is much in your hands, 2 *Cor.* 7. 3. 1 *Theſ.* 3. 8. *Now we live, if ye ſtand faſt in the Lord.*

§. 40. 21. Thou art more treacherous to Chriſt, than thou wouldſt be to a common Friend. Wouldſt thou forſake thy friend without a cauſe: eſpecially an old and tried friend? And eſpecially, when in forſaking him, thou doſt forſake thy ſelf? *Prov.* 27. 10. *Thy own friend, and thy Fathers friend forſake not*, Prov. 17. 17. *A friend loveth at all times; and a Brother is born for adverſity.* If thy friend were in diſtreſs, wouldſt thou forſake him? And wilt thou forſake thy God that needs thee not, but ſupplieth thy needs? *Ruth* was more faithful to *Naomi*, *Ruth* 1. 16, 17. that reſolved, *Whither thou goeſt, I will go, and where thou lodgeſt, I will lodge: Where thou dieſt, I will die.*— And hath God deſerved worſe of thee?

§. 41. 22. Nay, thou dealeſt worſe with God, than the Devils ſervants do with him: Alas, they are too conſtant to him. Reaſon will not change them, nor the Commands of God, nor the offers of Everlaſting Life, nor the fears of Hell; nothing will change them, till the Spirit of God do it. And wilt thou be leſs conſtant to thy God?

§. 42. 23. Conſider alſo that thy end is ſo near, that thou hadſt but a little while longer to have held out, and thou mightſt have known that thou couldſt keep thy worldly pleaſures but a little while. And it is a pitiful thing to ſee a man that hath born the foreſt brunt of the battle, and run till he is almoſt at the end of the race, to loſe all for want of a little more, and to ſee a man ſell his God, and Soul, and Heaven for fleſhly pleaſure, when perhaps he hath not a year, or month, or for ought he knoweth a day more to injoy it. For a man to be weary and give over Prayer, juſt when the mercy is at hand! and to be weary and give over a holy life, when his labor and ſufferings are almoſt at an end! How ſad will this day be to thee, if Death this night be ſent to fetch away thy Soul! Then whoſe will all thoſe pleaſures be, that thou ſoldſt thy Soul for, *Luke* 12. 19. 20, 21. If thou kneweſt that thou hadſt but a month or year to live, wouldſt thou not have held out that one year? Thou knoweſt not that it ſhall be one week. This is like the ſad ſtory of a Student in one of our Univerſities, who wanting money, and his Father delaying to ſend it him, he ſtaid ſo long, till at laſt he reſolved to ſtay no longer, but ſteal for it rather than be without: And ſo went out, and robbed, and murthered the firſt man he met, who proved to be his Fathers meſſenger, that was bringing him the money that he robbed and killed him for, which when he perceived by a Letter which he found in his Pocker, he confeſt it through remorſe of Conſcience and was hanged when a few hours patience more might have ſaved his innocency, and his life. And ſo is it with many a Backſliding wretch, that is cut off, if not like *Zimri* and *Cosbi* in the act of their ſin, yet quickly after; and injoy the pleaſure which they forſook their God for, but a little while.

§. 43. Direct. 4. *When you are awakened to ſee the terribleneſs of a relapſed ſtate, preſently return and fly to Chriſt, to reconcile your guilty Souls to God, and make a ſtop and go not one ſtep further in your ſin, nor make no delays in returning to your fidelity.* It is too ſad a caſe to be continued in. If thou dareſt delay yet longer and wilfully ſin again, thou are yet impenitent, and thy heart is hardened; and if the Lord have not mercy on thee, to recal thee ſpeedily, thou art loſt for ever. *Dir.* 4.

§. 44. Direct. 5. *Make haſte away from the occaſions of thy ſin, and the company which inſnareth thee in it.* If thou kneweſt that they were Robbers that intended to murder thee, thou wouldſt be gone: If thou kneweſt that they had plague ſores running on them, thou wouldſt be gone. And wilt thou not be gone, when thou knoweſt that they are the ſervants of the Devil, that would infect thee with this ſin, and cheat thee of thy Salvation? Say not, Is not this company lawful, and that pleaſure lawful, *&c.* If it be like to intice thy heart to ſin, it is unlawful to thee, whatever it is to others: It is not lawful to undo thy Soul. *Dir.* 5.

§. 45. Direct. 6. *Come off by ſound and deep repentance, and ſhame thy ſelf by free confeſſion, and mince not the matter, and deal not gently with thy ſin, and be not tender of thy fleſhly intereſt, and ſkin not over the ſore, but go to the bottom, and deceive not thy ſelf with a ſeeming cure.* Many a one is undone, by repenting by the halfs, and refuſing to take ſhame to themſelves *Dir.* 6. Jam. 5. 16. Nehem. 9. 2. 3. Matt. 3. 6. Acts 19. 18.

themselves by a free confession, and to ingage themselves to a through reformation by an openly professed resolution. Favouring themselves and sparing the flesh, when the sore should be lanced and searched to the bottom, doth cause many to perish, while they supposed that they had been cured.

Dir. 7. §. 46. Direct. 7. *Command thy senses, and at least forbear the outward acts of sin, while thy Conscience considereth further of the matter.* The Drunkard cannot say, that he hath not power to shut his mouth; Let the forbidden cup alone; no one compelleth you; You can forbear it if you will. The same I may say of other such sins of sensuality. Command thy hand, thy mouth, thy eye, and guard these entrances and instruments of sin.

Dir. 8. §. 47. Direct. 8. *Ingage some faithful Friend to assist thee in thy watch.* Open all thy case to some one, that is fit to be thy guide or helper; and resolve that whenever thou art tempted to the sin, thou wilt go presently and tell them before thou do commit it; and intreat them to deal plainly with you; and give them power to use any advantages that may be for your good.

Dir. 9. §. 48. Direct. 9. *Do your first works, and set your selves seriously to all the duties of a holy life: And incorporate your selves into the Society of the Saints.* For holy imployment and holy company, are very great preservatives against every sin.

Dir. 10. Matth. 26. 75. Luke 22. 62. §. 49. Direct. 10. *Go presently to your companions in sin, and lament that you have joyned with them, and earnestly warn and intreat them to repent; and if they will not, renounce their course and company, and tell them what God hath shewed you of the sin and danger.* If really you will return, as with *Peter* you have faln, so with *Peter*, Go out and weep bitterly; and when you are converted, strengthen your Brethren, and help to recover those that you have sinned with, *Luke* 22. 32.

§. 50. I have suited most of these Directions to those that relapse into sins of sensuality, rather than to them that fall into *Atheism*, *Infidelity*, or *Heresie*; because I have spoken against these sins already; and the Directions there given, shew the way for the recovery of such.

Tit. 2. *Directions for preventing Backsliding, or for Perseverance.*

APostacy and Backsliding is a state that is more easily prevented than cured: And therefore I shall desire those that stand, to use these following Directions lest they fall.

Dir. 1. §. 1. Direct. 1. *Be well grounded in the nature and reasons of your Religion.* For it is not the highest zeal and resolution, that will cause you to persevere, if your judgments be not furnished with sufficient Reasons, to confute gainsayers, and evidence the Truth, and tell you why you should persevere. I speak that with grief and shame which cannot be concealed: The number of Christians is so small that are well seen in the Reasons and Methods of Christianity, and are able to prove what they hold to be true, and to confute opposers, that it greatly afflicteth me to think, what work the *Athiests* and *Infidels* would make, if they once openly play their game, and be turned loose to do their worst! If they deride and oppose the immortality of the Soul, and the life to come, and the truth of the Scriptures, and the work of Redemption, and office of Christ; alas how few are able to withstand them, by giving any sufficient reason of their hope? We have learnt of the Papists, that he hath the strongest faith that believeth with least reason; and we have been (truly) taught that to deny our foundations, is the horrid crime of Infidelity: And therefore because it is so horrid a crime to deny or question them, we thought we need not study to prove them: And so most have taken their Foundation upon trust (and indeed are scarce able to bear the tryal of it,) and have spent their days about the superstructure, and in Learning to prove the Controverted lets necessary Points. Insomuch, that I fear there are more that are able to prove the Points which an *Antinomian*, or an *Anabaptist* do deny, than to prove the Immortality of the Soul, or the Truth of Scripture or Christianity; and to dispute about a Ceremony, or Form of Prayer, or Church Government, than to dispute for Christ against an Infidel. So that their work is prepared to their hands, and it is no great victory to overcome such raw unsettled Souls.

Dir. 2. §. 2. Direct. 2. *Get every sacred Truth which you believe, into your very hearts and lives; and see that all be digested into holy love and practice.* When your food is turned into vital nutriment, into flesh and blood, it is not cast up by every thing that maketh you sick, and turneth your Stomachs; as it may be before it is concocted, distributed and incorporated. Truth that is but barely known, is but like meat that is undigested in the Stomach: But Truth, which is turned into the love of God, and of a holy Life, is turned into a new Nature; and will not so easily be let go.

Dir. 3. §. 3. Direct. 3. *Take heed of Doctrines of Presumption and Security, and take heed lest you fall away, by thinking it so impossible to fall away, that you are past all danger.* The Covenant of Grace doth sufficiently incourage you to obey and hope against Temptations to despair and casting off the means: But it incourageth no man to presume or sin, or to cast off means as needless things. Remember, that if ever you stand, the fear of falling must help you to stand: And if ever you will persevere, it must be by seeing the danger of Back-sliding, so far as to make you afraid, and quicken you in the means which are necessary to prevent it. It is no more certain that you shall persevere, than it is certain that you shall use the means of persevering: And one means is, by seeing your danger, to be stirred up to fear and caution to escape it. Because it is my meaning in this Direction, to save men from perishing by security upon the abuse of the Doctrine of Perseverance, I hope none will be offended that I lay down these Antidotes.

Virtutem amitti posse, Cleanthes vero non posse ait: Ille posse amitti per ebrietatem & atrom bilem; se ob firmas ac stabiles comprehensiones, &c. Laert. in Zenone.

§. 4. 1. Consider, That the Doctrine of Perseverance hath nothing in it to incourage Security. The very Controversies about it, may cause you to conclude, That a certain sin is not to be built upon a Controverted Doctrine. Till *Augustines* time, it is hard to find any Ancient Writers, that clearly asserted the certain Perseverance of any at all. *Augustine* and *Prosper* maintain the certain Perseverance of all the Elect, but deny the certain Perseverance of all that are Regenerated, Justified, or Sanctified: For they thought that more were Regenerate and Justified than were Elect, of whom some stood (even all the Elect) and the rest fell away: So that I confess, I never read one Ancient Father, or Christian Writer, that ever maintained the certainty of the Perseverance of all the Justified, of many hundred, if not a thousand Years after Christ. And a Doctrine, that to the Church was so long unknown, hath not that certainty, or that necessity, as to incourage you to any Presumption or Security. The Churches were saved many hundred Years without believing it.

§. 5. 2. The Doctrine of Perseverance is against Security, because it uniteth together the End and the Means: For they that teach, that the Justified shall never totally fall from Grace, do also teach, that they shall never totally fall into Security, or into any reigning sin. For this is to fall away from Grace. And they teach that they shall never totally fall from the use of the necessary means of their Preservation; nor

nor from the cautelous avoiding of the danger of their Souls: God doth not ſimply Decree that you ſhall perſevere; but that you ſhall be kept in perſeverance by the fear of your danger, and the careful uſe of means, and that you ſhall perſevere in theſe, as well as in other graces. Therefore if you fall to Security and Sin, you fall away from Grace, and ſhew that God never decreed or promiſed, that you ſhould never fall away.

§. 6. 3. Conſider how far many have gone that have faln away: The inſtances of our times are much higher than any I can name to you out of Hiſtory. Men that have ſeemed to walk humbly and holily, fearing all ſin, blameleſs in their lives, zealous in Religion twenty or thirty years together, have faln to deny the truth, or certainty of the Scriptures, the Godhead of Chriſt, if not Chriſtianity it ſelf. And many that have not quite faln away, have yet faln into ſuch grievous ſins, as make them a terrible warning to us all, to take heed of Preſumption and carnal Security.

§. 7. 4. Grace is not in the nature of it a thing that cannot periſh or be loſt. For, 1. It is a ſeparable quality. 2. *Adam* did loſe it. 3. We loſe a great degree of it too oft; and the remaining degrees are of the ſame nature. It is not only poſſible in it ſelf to loſe it, but too eaſie; and not poſſible without co-operating Grace to keep it.

Nature as not lapſed, and Nature as reſtored, incline the Soul to the Love of God; but not Nature as corrupt; nor is it an act performed *Per modum naturæ*, i.e. *neceſſario.*

§. 8. 5. Grace is not Natural to us: To love our eaſe, and honor, and friends, is natural, but to love Chriſt, and his holy ways and ſervants, is not natural to us: Indeed when we do it, it is our natural powers that do it; but not as naturally diſpoſed to it, but as inclined by the cure of Supernatural Grace. Eating, and drinking, and ſleeping we forget not, becauſe nature it ſelf remembreth us of them; but Learning and acquired habits may be loſt, if not very deeply radicated, and its commonly concluded as to the nature of them, that *Habitus infuſi habent ſe ad modum acquiſitorum: Infuſed habits are like to acquired ones.*

§. 9. 6. Grace is, as it were, a ſtranger, or new comer in us. It hath been there but a little while, and therefore we are but raw and too unacquainted with the right uſage and improvement of it, and are the apter to forget our duty, or to neglect it, or ignorantly to do that which tendeth to its deſtruction.

§. 13. 7. Grace dwelleth in a heart which is not wholly diſpoſſeſſed of thoſe Objects which are againſt its work, nor delivered from thoſe Principles which have an enmity againſt it. The love of the world and fleſh was in the heart, before the love of God and Holineſs, and ignorance was before knowledge, and pride before humility, and ſelfiſhneſs before ſelf-denial. And theſe are not wholly rooted out; we have dealt ſo gently with them (as the *Iſraelites* with the *Canaanites*, *Jebuſites*, and other Inhabitants of the Land) that they are left to try us, and to be thorns in our ſides. And the Garriſon is not free from danger, that hath an enemy always lodged within: Our enemies are in the houſe with us, they lie down and riſe up with us, and are as near us as our fleſh and bones: We can never be where they are not, nor leave them behind us, whitherſoever we go, or whatever we do. No marvel, if Brother be againſt Brother, and the Father againſt the Son, when we are ſo much againſt our ſelves. And are we yet ſecure?

Matth. 13. 12. & 10. 11.

§. 11. 8. And the number of the ſnares that are ſtill before us, and of the ſubtle malicious enemies of our Souls, may eaſily convince us, that we are wholly free from danger. How ſubtile and diligent is the Devil? How much do his ſervants imitate him? Every creature or perſon that we have to do with, and every common mercy which we receive, hath matter of danger in it, which calleth us to fear and watch.

§. 12. 9. Perſeverance is nothing elſe but our continuance in the grace which we received: And this grace conſiſteth in Act as well as in Habit: And the Habit is for Action, and the Act is it that increaſeth and continueth the Habit: And the fear of God, and the belief of his threatnings, and repentance, and watchfulneſs, and diligent obedience, are a great part of this grace? And the Acts are ours, performed by our ſelves by the help of God: God doth not believe, and Repent, and obey in us, but cauſeth us our ſelves to do it. Therefore to grow cold, and ſecure, and ſinful, upon pretence that we are ſure to perſevere, this is to ceaſe perſevering, and to fall away, becauſe we are ſure to perſevere, and not to fall away, which is a meer contradiction.

§. 13. 10. Laſtly, Bethink you well what is the meaning of all theſe Texts of Scripture, and the Reaſon that the Holy Ghoſt doth ſpeak to us in this manner, Col. 1. 21, 22, 23. *And you —— hath he reconciled——to preſent you holy —— if ye continue in the faith grounded and ſettled, and be not moved away from the hope of the Goſpel.* ——John 15. 4. *Abide in me, and I in you.* 6. *If a man abide not in me, he is caſt forth as a branch and withered———* 7. *If ye abide in me, and my words abide in you, ye ſhall ask what ye will———*Heb. 4. 1. *Let us therefore fear, leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it,* Jude 21. *Keep your ſelves in the love of God,* 1 Cor. 10. 4, 5, 12. *They drank of that ſpiritual rock that followed them, and that rock was Chriſt; But with many of them God was not well pleaſed; wherefore let him that thinketh he ſtandeth take heed leſt he fall,* Rom. 11. 20, 21. *Be not high-minded, but fear; For if God ſpared not the natural branches, take heed leſt he ſpare not thee,* Gal. 5. 4. *Ye are fallen from grace———* Matth. 10. 22. *He that endureth to the end ſhall be ſaved,* Matth. 24. 13. Heb. 3. 6. 14. *Whoſe houſe are we, if we hold faſt the confidence and rejoycing of hope firm unto the end. For we are partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end,* Heb. 4. 11. *Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief,* Rev. 2. 25. *Hold faſt till I come.* 26. *And he that overcometh and keepeth my words unto the end, to him will I give power over the Nations*—— Rev. 3. 2, 3. & 2. 4.

§. 14. Take heed therefore of that Doctrine which telleth you, that *ſins to come are all pardoned to you before they are committed*, and that you are Juſtified from them, and that it is unlawful to be afraid of falling away, becauſe it is impoſſible, *&c.* For no ſin is pardoned before it is committed (though the Remedy be provided) For it is then no ſin; And you are Juſtified from no ſin, any further than it is pardoned; Suppoſe God either to decree, or but to foreknow the freeſt moſt contingent act, and there will be a Logical impoſſibility in order of Conſequence, that it ſhould be otherwiſe than he ſo decreeth or foreſeeth: But that inferreth no natural impoſſibility in the thing it ſelf: For God doth not decree or foreſee that ſuch a mans fall ſhall be impoſſible, but only *non futurum.*

§. 15. Direct. 4. *In a ſpecial manner take heed of the company and doctrine of deceivers: yea, though they ſeem moſt Religious men, and are themſelves firſt deceived, and think they are in the right: And take heed of falling into a dividing party, which ſeparateth from the generality of the truly wiſe and godly people.* For this hath been an ordinary introduction to backſliding; Falſe doctrine hath a mighty power on the heart? And he that can ſeparate one of the ſheep from the reſt of the flock, hath a fair advantage to carry him away. See *Rom.* 16. 16, 17. *Dir.* 4. Eph. 4. 14. 1 Theſſ. 5. 12, 13.

§. 16. Direct. 5. *Be very watchful againſt the ſin of Pride, eſpecially pride of gifts, or knowledge, or holineſs,* *Dir.* 5.

holiness, which some call spiritual Pride; For God is engaged to cast down the Proud, Prov. 16. 18. *Pride goeth before destruction, and an haughty spirit before a fall.* Satan assaulted our first Parents by that way that he fell himself; and his success encourageth him to try the same way with their posterity; And alas, how greatly hath he succeeded thro' all the ages of the World till now!

Dir. 6. §. 17. Direct. 6. *Take heed of a divided hypocritical heart, which never was firmly resolved for God, upon expectation of the worst, and upon terms of self-denial; nor was ever well loosed from the Love of this present world, nor firmly believed the life to come*; For it is no wonder that he falleth from grace, who never had any grace but common, which never renewed his Soul. It is no wonder that false-hearted friends forsake us, when their interest requireth it; Nor that the seed which never had depth of earth, do bring forth no fruit, but what will wither when persecution shall arise, or that which is sown among thorns be choaked, *Matth.* 13. Sit down and count what it will cost you to be Christians, and receive not Christ upon mistakes, or with reserves.

Luke 14. 26, 29, 33.

Dir. 7. §. 18. Direct. 7. *Take heed lest the world or any thing in it steal again into your hearts, and seem too sweet to you.* If your friends, or dwellings, or lands and wealth, or honors begin to grow too pleasant and be over-loved, your thoughts will presently be carried after them, and turned away from God, and all holy affection will be damped and decay, and grace will fall into a consumption. It is the love of money that is the root of all evil; and the love of this world which is the mortal enemy of the love of God. Keep the world from your hearts, if you would keep your graces.

Dir. 8. §. 19. Direct. 8. *Keep a strict Government and watch over your fleshly appetite and sense.* For the looseing of the reins to carnal lusts, and yielding to the importunity of sensual desires, is the most ordinary way of wasting grace, and falling off from God.

Rom. 8. 13, Rom. 13. 13, 14.

Dir. 9. §. 20. Direct. 9. *Keep as far as you can from Temptations, and all occasions and opportunities of sinning.* Trust not to your own strength; And be not so foolhardy as to thrust your selves into needless danger. No man is long safe that standeth at the brink of ruine; If the fire and straw be long near together, some spark is like to catch at last.

Dir. 10. §. 21. Direct. 10. *Incorporate your selves into the Communion of Saints, and go along with them that go towards Heaven, and engage your selves in the constant use of all those means, which God hath appointed you to use for your perseverance; Especially take heed of an idle slothful unprofitable life; And keep your graces in the most lively exercise; For the slothful is brother to the waster*; And idleness consumeth or corrupteth our spiritual health and strength, as well as our bodily. Set your selves diligently to work while it is day, and do all the good in your places, that you are able? For it is acts that preserve and increase the habits; And a Religion which consisteth only in doing no hurt, is so lifeless and corrupt, that it will quickly perish.

Dir. 11. §. 22. Direct. 11. *Keep always in thine eye the doleful case of a back-slider*, (which I opened before). O what horror is waiting to seize on their Consciences? How many of them have we known that on their death beds have lain roaring in the anguish of their Souls, crying out, [*I am utterly forsaken of God, because I have forsaken him? There is no mercy for such an Apostate wretch; O that I had never been born, or had been any thing rather than a man! Cursed be the day that ever I hearkened to the counsel of the wicked, and that ever I pleased this corruptible flesh, to the utter undoing of my Soul! O that it were all to do again! Take warning by a most hypocrited sinner, that have lost my Soul for that which I knew would never make me satisfaction, and have turned from God when I had found him to be good and gracious*]. O prepare not for such pangs as these, or worse than these in endless desperation.

§. 23. Direct. 12. *Make not a smaller matter of the beginnings of your back sliding.* There are very few that fall quite away at once, the misery creepeth on by insensible degrees. You think it a small matter to cut short one duty, and omit another, and be negligent at another; and to entertain some pleasing thoughts of the world; or first to look on the forbidden fruit, and then to touch it, and then to taste it; but these are the ways to that which is not small; A thought, or a look, or a taste, or a delight hath begun that with many, which never stopt, till it had shamed them here, and damned them for ever. Dir. 12.

CHAP. XXVII.

Directions for the POOR.

THere is no condition of life so low or poor, but may be sanctified and fruitful, and comfortable to us, if our own mis-understanding, or sin and negligence, do not pollute it or imbitter it to us: If we do the duty of our condition faithfully, we shall have no cause to murmur at it: Therefore I shall here direct the Poor in the special duties of their condition; and if they will but conscionably perform them, it will prove a greater kindness to them, than if I could deliver them from their poverty, and give them as much riches as they desire. Though I doubt this would be more pleasing to the most, and they would give me more thanks for money, than for teaching them how to want it.

Dir. 1. §. 1. Direct. 1. *Understand first the use and estimate of all earthly things: that they were never made to be your portion and felicity, but your provision and helps in the way to Heaven.* And therefore they are neither to be ettimated nor desired simply for themselves (for so there is nothing good but God) but only as they are means to the greatest good. Therefore neither Poverty nor Riches, are simply to be rejoiced in for themselves, as any part of our happiness; But that condition is to be desired and rejoiced in which affordeth us the greatest helps for Heaven, and that condition only is to be lamented and disliked, which hindereth us most from Heaven, and from our duty.

Prov. 28. 6. Jam. 2. 5.

Dir. 2. §. 2. Direct. 2. *See therefore that you really take all these things, as matters in themselves indifferent, and of small concernment to you; and as not worthy of much love, or care, or sorrow, further than they conduce to greater things.* We are like runners in a race, and Heaven or Hell will be our End; and therefore wo to us, if by looking aside, or turning back, or stopping, or trifling about these matters, or burdening our selves with worldly trash, we should lose the race, and lose our Souls. O Sirs, what greater matters than Poverty or Riches have we to mind? Can those Souls that must shortly be in Heaven or Hell, have time to bestow any serious thoughts upon these impertinences? Shall we so much as *Look at the temporal things which are seen*, instead *of the things eternal that are unseen?* 2 Cor. 4. 18. Or shall we whine under those light Afflictions, which may be so improved, as to *work for us a far more exceeding and eternal weight of glory?* v. 17. Our present *life is not in the abundance of the things which we possess*; much less is our eternal life, *Luke* 12. 15.

Dir. 3. §. 3. Direct. 3. *Therefore take heed that you judge not of Gods Love, or of your happiness or misery by your Riches or Poverty, Prosperity or Adversity, as knowing*

Eccles. 2. 14. & 9. 2. & 9. 3.

ing that they come alike to all, and love or hatred is not to be discerned by them; except only Gods common love as they are common mercies, to the body. If a Surgeon is not to be taken for a hater of you, because he letteth you blood, nor a Physician because he purgeth his Patient, nor a Father because he Correcteth his Child; much less is God to be judged an enemy to you or unmerciful, because his wisdom and not your folly disposeth of you, and proportioneth your estates. A carnal mind will judge of its own Happiness and the love of God by carnal things, because it savoureth not spiritual mercies: But Grace giveth a Christian another judgment, relliſh and desire: As nature setteth a man above the food and pleasures of a Beast.

Dir. 4. §. 4. Direct. 4. *Stedfastly believe that God is every way fitter than you to dispose of your estate and you*; He is infinitely wise, and knoweth what is best and fittest for you; He knoweth before hand what good or hurt any state of plenty or want will do you; He knoweth all your corruptions, and what condition will most conduce to strengthen them or destroy them, and which will be your greatest temptations and snares, and which will prove your safest state; Much better than any Physician or Parent knoweth how to dyet his Patient or his Child. And his love and kindness is much greater to you, than yours is to your self; And therefore he will not be wanting in willingness to do you good; And his Authority over you is absolute, and therefore his disposal of you must be unquestionable. *It is the Lord: let him do what seemeth him good*, 1 Sam. 3. 18. *The will of God should be the rest and satisfaction of your wills*, Acts 21. 14.

Pſal. 10. 15. 1 Sam. 2. 7.

Dir. 5. §. 5. Direct. 5. *Stedfastly believe that ordinarily Riches are far more dangerous to the Soul than Poverty, and a greater hinderance to mens salvation.* Believe experience; How few of the Rich and Rulers of the earth, are *holy, heavenly, self-denying, mortified men?* Believe our Saviour, Luke 18. 24, 25, 27. *How hardly shall they that have Riches enter into the Kingdom of God? For it is easier for a Camel to go thro' a Needles eye, than for a Rich Man to enter into the Kingdom of God; And they that heard it said, who then can be saved? And he said, The things which are impossible with men, are possible with God.* So that you see that the difficulty is so great of saving such as are Rich, that to men it is a thing impossible, but to Gods Omnipotency only it is possible. So 1 Cor. 1. 26. *For ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, nor many noble* are called. Believe this, and it will prevent many dangerous mistakes.

Dir. 6. §. 6. Direct. 6. *Hence you may perceive, that tho' no man must pray absolutely either for Riches or Poverty, yet of the two it is more rational ordinarily to pray against Riches than for them, and to be rather troubled when God maketh us Rich, than when he maketh us Poor.* (I mean it, in respect to our selves, as either of them seemeth to conduce to our own good or hurt: Tho' to do good to others Riches are more desirable.) This cannot be denied by any man that believeth Christ: For no wise man will long for the hinderance of his Salvation, or pray to God to make it as hard a thing for him to be saved, as for a Camel to go through a Needles eye: When salvation is a matter of such unspeakable moment, and our strength is so small, and the difficulties so many and great already.

Object. *But Christ doth not deny but the difficulties to the Poor may be as great.* *Answ.* To some particular persons upon other accounts it may be so; But it is clear in the Text, that Christ speaketh comparatively of such difficulties as the Rich had more than the Poor.

Object. *But then how are we obliged to be thankful to God for giving us Riches, or blessing our labours?* *Answ.* 1. You must be thankful for them, because in their own nature they are good, and it is by accident, through your own corruption, that they become so dangerous. 2. Because you may do good with them to others, if you have hearts to use them well. 3. Because God in giving them to you rather than to others, doth signifie (if you are his Children) that they are fitter for you than for others. In *Bedlam* and among foolish Children, it is a kindness to keep Fire, and Swords, and Knives out of their way: But yet they are useful to People that have the use of reason. But our folly in spiritual matters is so great, that we have little cause to be too eager for that which we are inclined so dangerously to abuse, and which proves the bane of most that have it.

Saith Aristippus to Dionysius, Quando sapientia egebam adii Socratem? nunc pecuniarum egens, ad te veni. Laert. in Arist.

Dir. 7. §. 7. Direct. 7. *See that your poverty be not the fruit of your idleness, gluttony, drunkenness, pride, or any other flesh-pleasing sin.* For if you bring it thus upon your selves, you can never look that it should be sanctified to your good, till sound Repentance have turned you from the sin: Nor are your objects worthy of much pity from man, (except as you are miserable sinners.) He that rather chooseth to have his ease and pleasure, tho' with want, than to have plenty, and to want his ease and pleasure, it is pity that he should have any better than he chooseth.

1 Cor. 7. 35.

§. 8. 1. Slothfulness and idleness is a sin that naturally tendeth to want, and God hath caused it to be punished with poverty: as you may see, *Prov.* 12. 24, 27. & 18. 9. & 21. 25. & 24. 34. & 26. 14, 15. & 6. 11. & 20. 13. Yea, he commandeth, that if any (that is able) *will not work, neither should he eat*, 2 *Thess.* 3. 10. In the sweat of their face must they eat their bread, *Gen.* 3. 19. And *six days must they labour, and do all that they have to do.* To maintain your idleness is a sin in others. If you will please your flesh with ease, it must be displeased with want; and you must suffer what you choose.

§. 9. 2. Gluttony and Drunkenness are such beastly devourers of mercy, and abusers of mankind, that shame and poverty are their punishment and cure: Prov. 23. 20, 21. *Be not among Wine bibbers, amongst riotous eaters of flesh: for the Drunkard and the Glutton shall come to Poverty, and drowsiness shall cloath a man with Rags.* It is not lawful for any man to feed the greedy appetites of such: If they choose a short excess berore a longer competency, let them have their choice.

§. 10. 3. Pride also is a most consuming wasteful sin: It sacrificeth Gods mercies to the Devil, in serving him by them, in his first-born sin. Proud persons must lay it out in Pomp and Gawdiness, to set forth themselves to the eyes of others: In building, and entertainments, and fine clothes, and curiosities: And Poverty is also both the proper punishment and cure of this sin; And it is cruelty for any to save them from it, and resist God that by abasing them, takes the way to do them good, *Prov.* 11. 2. & 29. 23. & 16. 18.

§. 11. 4. Falshood also and deceit, and unjust getting tend to Poverty; For God doth often even in this present life, thus enter into judgment with the unjust; Ill-gotten Wealth is like fire in the thatch, and bringeth oft-times a secret curse and destruction upon all the rest. The same may be said of unmercifulness to the Poor; which is oft cursed with poverty, when the liberal are blest with plenty, *Prov.* 11. 24, 25. *Isa.* 32. 8. *Psal.* 73. 21, 22, 25, 26, 34, 35.

Dir. 8. §. 12. Direct. 8. *Be acquainted with the special Temptations of the Poor, that you may be furnished to resist them.* Every condition hath its own Temptations, which persons in that condition must specially be fortified and watch against; And this is much of the wisdom and safety of a Christian.

Tem. 1. §. 13. *Tempt.* 1. One Temptation of Poverty will be to draw you to think highlier of Riches and

Honours than you ought; To make you think that the Rich are much happier than they are; For the world is like all other deceivers; it is most esteemed where it is least known; They that never tryed a life of wealth, and plenty, and prosperity, are apt to admire it, and think it braver and better than it is. And so you may be drawn as much to over-love the world by want, as other men by plenty. Against this remember, that it is folly to admire that which you never tryed and knew; and mark whether all men do not vilifie it, that have tryed it to the last; Dying men call it no better than vanity and deceit. And it is rebellious pride in you so far to contradict the wisdom of God, as to think most highly of that condition, which he hath judged worst for you; and to fall in Love with that which he denyeth you.

Tem. 2. Luke 10. 41. §. 14. *Tempt.* 2. The Poor will also be tempted to over-much care about their wants and worldly matters; They will think that necessity requireth it in them, and will excuse them. So much care is your duty as is needful to the right doing of your work; Take care how to discharge your own duties; but be not too careful about the event, which belongs to God. If you will care what you should be and do, Matth. 6. God will care sufficiently what you shall have. And 1 Pet. 5. 7. Phil. 4. 6. so be it you faithfully do your business, your other care will add nothing to the success, nor make you any Richer, but only vex and disquiet your minds. It is the Poor as well as the Rich, that God hath commanded to be *careful for nothing, and to cast all their care on him.*

Tem. 3. §. 15. *Tempt.* 3. Poverty will also tempt you to repining, impatience and discontent and to fall out with others; which because it is one of the chief Temptations, I will speak to by it self anon.

Tem. 4. Prov. 23. 4. §. 16. *Tempt.* 4. Also you will be tempted to be Coveting after more; Satan maketh Poverty a snare to draw many needy creatures, to greater Covetousness than many of the Rich are guilty of; None thirst more eagerly after more; And yet their Poverty blindeth them, so that they cannot see that they are covetous, or else excuse it as a justifiable thing. They think that they desire no more but necessaries, and that it is not Covetousness, if they desire not superfluities. But do you not covet more than God allotteth you? And are you not discontent with his allowance? And doth not he know best what is necessary for you, and what superfluous? What then is Covetousness, if this be not?

Tem. 5. §. 17. *Tempt.* 5. Also you will be tempted to envy the Rich, and to censure them in matters where you are incompetent Judges. It's usual with the Poor to speak of the Rich with Envy and Censoriousness; They call them Covetous, meerly because they are Rich, especially if they give them nothing; when they know not what ways of necessary expence they have, nor know not how many others they are liberal to, that they are unacquainted with. Till you see their accounts you are unfit to censure them.

Tem. 6. Prov. 30. 8, 9. John 6. 27. §. 18. *Tempt.* 6. The Poor also will be tempted to use unlawful means to supply their wants; How many by the temptation of necessity have been tempted to comply with sinners, and wound their Consciences, and lie and flatter for favour or preferment, or to cheat, or steal, or over-reach! A dear price! to buy the food that perisheth, with the loss or hazard of everlasting life; and lose their Souls to provide for their flesh!

Tem. 7. §. 19. *Tempt.* 7. Also you will be tempted to neglect your Souls and omit your spiritual duties, and as *Martha* to be troubled about many things, while the one thing needful is forgotten; And you will think that necessity will excuse all this; Yea, some think to be saved, because they are poor, and say, God will not punish them in this life and another too? But alas, you are more unexcusable than the Rich, if you are ungodly and mindless of the life to come. For he that will love a life of poverty and misery better than Heaven, deserveth indeed to go without it, much more than he that preferreth a life of plenty and prosperity before it. God hath taught you by his providence to know, that you must either be happy in Heaven, or no where; If you would be worldlings, and part with Heaven for your part on earth, how poor a bargain are you like to make? To love Rags, and toil, and want, and Sorrow, better than eternal Joy and Happiness, is the most unreasonable kind of Ungodliness in the world. It's true, that you are not called to spend so many hours of the Week days in Reading and Meditation, as some that have greater leisure are; But you have reason to seek Heaven, and set your hearts upon it, as much as they; And you must think of it when you are about your labor, and take those Opportunities for your spiritual duties, which are allowed you. Poverty will excuse ungodliness in none! Nothing is so necessary as the service of God and your salvation; and therefore no necessity can excuse you from it, *Luke* 10. 41, 42. Read the case of *Mary* and *Martha:* One would think that your hearts should be wholly set upon Heaven, who have nothing else but it to trust to. The Poor have fewer hinderances than the Rich, in the way to life eternal! And God will save no man because he is Poor; but condemn Poor and Rich that are ungodly.

Tem. 8. §. 20. *Tempt.* 8. Another great Temptation of the poor, is to neglect the holy education of their Children; so that in most places, there are none so ignorant, and rude, and heathenish, and unwilling to learn, as the poorest People and their Children; They never teach them to read, nor teach them any thing for the saving of their Souls; and they think that their poverty will be an excuse for all. When reason telleth them, that none should be more careful to help their Children to Heaven, than they they can give them nothing upon earth.

Dir. 9. §. 21. Direct. 9. *Be acquainted with the special Duties of the Poor; and carefully perform them:* They are these.

Duty 1. 1. Let your sufferings teach you to contemn the world; It will be a happy poverty if it do but help to wean your affections from all things below; that you set as little by the world as it deserveth.

Duty 2. Phil. 3. 18, 20, 21. 2 Cor. 5. 7, 8. 2. Be eminently Heavenly minded; The less you have or hope for in this life, the more fervently seek a better. You are at least as capable of the Heavenly treasures as the greatest Princes; God purposely straitneth your condition in the world, that he may force up your hearts unto himself, and teach you to seek first for that which indeed is worth your seeking, *Mat.* 6. 33, 19, 20, 21.

Duty 3. Gal. 2. 20 Psal. 73. 25, 26, 27, 28. 2 Cor. 1. 10. 3. Learn to live upon God alone; Study his goodness, and faithfulness, and all-sufficiency; when you have not a place nor a friend in the world, that you can comfortably betake your selves to for relief, retire unto God, and trust him, and dwell the more with him. If your poverty have but this effect, it will be better to you than all the Riches in the world.

Duty 4. Ephes. 4. 28. Prov. 21. 25. 1 Sam. 15. 22. 2 Thess. 3. 8, 10. 4. Be laborious and diligent in your Callings; Both precept and necessity call you unto this; And if you cheerfully serve him in the labour of your hands, with a heavenly and obedient mind, it will be as acceptable to him, as if you had spent all that time in more spiritual exercises; For he had rather have Obedience than Sacrifice; and all things are pure and sanctified to the pure; If you cheerfully serve God in the meanest work, it is the more acceptable to him, by how much the more subjection and submission there is in your obedience.

Duty 5. Prov. 18. 23. 5. Be humble and submissive unto all. A poor man proud is double hateful: And if Poverty cure your

your Pride, and help you to be truly humble, it will be no ſmall mercy to you.

Duty 6. 6. You are ſpecially obliged to mortifie the fleſh, and keep your ſenſes and appetites in ſubjection; becauſe you have greater helps for it than the Rich: You have not ſo many baits of luſt, and wantonneſs, and gluttony, and voluptuouſneſs as they.

Duty 7. 7. Your corporal wants muſt make you more ſenſibly remember your ſpiritual wants; and teach you to value ſpiritual bleſſings; Think with your ſelves, If a hungry, cold and naked body, be ſo great a Calamity, how much greater is a guilty, graceleſs Soul! a dead or diſeaſed heart? If bodily food and neceſſaries are ſo deſirable, O how deſirable is Chriſt, and his Spirit, and the love of God and life eternal?

Duty 8. 8. You muſt above all men be careful Redeemers of your time; eſpecially of the Lords day; your Labours take up ſo much of your time, that you muſt be the more careful to catch every opportunity for your Souls! Riſe earlier to get half an hour for holy duty; and meditate on holy things in your Labours, and ſpend the Lords day in ſpecial diligence, and be glad of ſuch ſeaſons; and let ſcarcity preſerve your appetites.

Duty 9. 9. Be willing to dye; Seeing the world giveth you ſo cold entertainment, be the more content to let it go, when God ſhall call you; For what is here to detain your hearts?

Duty 10. 10. Above all men, you ſhould be moſt fearleſs of ſufferings from men, and therefore true to God and Conſcience: For you have no great matter of Honour, or Riches, or pleaſure to loſe: As you fear not a Thief, when you have nothing for him to rob you of.

Duty 11. 11. Be ſpecially careful to fit your Children alſo for Heaven: Provide them a portion which is better than a Kingdom: For you can provide but little for them in the Wotld.

Duty 12. 12. Be exemplary in Patience and Contentedneſs with your ſtate: For that Grace ſhould be the ſtrongeſt in us, which is moſt exerciſed; and Poverty calleth you to the frequent exerciſe of this.

Dir. 10. §. 22. Direct. 10. *Be ſpecially furniſhed with thoſe Reaſons which ſhould keep you in a chearful contentedneſs with your ſtate; and may ſuppreſs every thought of anxiety and diſcontent.* As, 1. Conſider as aforeſaid, That that is the beſt condition for you which helpeth you beſt to Heaven; and God beſt knoweth what will do you good, or hurt. 2. That it is rebellion to grudge at the Will of God; which muſt diſpoſe of us, and ſhould be our Reſt. 3. Look over the Life of Chriſt, who choſe a life of Poverty for your ſakes; and had not a place to lay his head. He was not one of the rich and voluptuous in the World; and are you grieved to be conformed to him? *Phil.* 3. 7, 8, 9. 4. Look to all his Apoſtles, and moſt holy Servants and Martyrs. Were not they as great ſufferers as you? 5. Conſider that the Rich will ſhortly be all as Poor as you. Naked they came into the World, and naked they muſt go out; and a little time makes little difference. 6. It's no more comfort to die rich than poor; but uſually much leſs: Becauſe the pleaſanter the World is to them, the more it grieveth them to leave it. 7. All men cry out, that the World is vanity at laſt. How little is it valued by a dying Man? And how ſadly will it caſt him off? 8. The time is very ſhort and uncertain, in which you muſt injoy it: We have but a few days more to walk about, and we are gone. Alaſs, of how ſmall concernment is it, whether a Man be rich or poor, that is ready to ſtep into another World? 9. The love of this World drawing the heart from God, is the common cauſe of Mens damnation: And is not the World liker to be overloved, when it entertaineth you with proſperity, than when it uſeth you like an enemy? Are you diſpleaſed, that God thus helpeth to ſave you from the moſt damning ſin? And that he maketh not your way to Heaven more dangerous? 10. You little know the troubles of the Rich. He that hath much, hath much to do with it, and much to care for; and many perſons to deal with, and more vexations than you imagine. 11. It is but the fleſh that ſuffereth; and it furthereth your mortification of it. 12. You pray but for your daily Bread, and therefore ſhould be contented with it. 13. Is not God, and Chriſt, and Heaven, enough for you? Should that Man be diſcontent that muſt live in Heaven? 14. Is it not your luſt, rather than your well informed Reaſon that repineth? I do but name all theſe Reaſons for brevity: You may inlarge them in your Meditations.

Phil. 4. 11, 12, 13. Matth. 5. 3. 1 Sam. 2. 7. Matth. 6. 25, &c. Pſal. 78. 20. Numb. 14 11. Matth. 16. 9. Job 13. 15. Eccleſ. 5. 12. 1 Cor. 7. 29, 30, 31. Pſa. 84. 11. & 37. 25. & 10. 14. & 55. 22. Rom. 9. 20. Pſal. 34. 9, 10. Rom. 8. 28. Heb. 13. 5.

CHAP. XXVIII.

Directions for the Rich.

I Have ſaid ſo much of this already *Tom.* 1. about Covetouſneſs or Worldlineſs, and about good Works, and in my Book of *Self-denial*, and that of *Crucifying the World*; that my Reaſon commandeth me brevity in this place. See more in my *Life of Faith.*

Direct. 1. Remember that Riches are no part of your felicity; or, that if you have no better, you are undone Men. Dare you ſay, that they are fit to make you happy? Dare you ſay, that you will take them for your part? and be content to be turned off when they forſake you? They reconcile not God; they ſave not from his wrath; they heal not a wounded Conſcience; they may pleaſe your fleſh, and adorn your Funeral, but they neither delay, nor ſanctifie, nor ſweeten Death, nor make you either better, or happier than the Poor. Riches are nothing but plentiful Proviſion for tempting corruptible fleſh. When the fleſh is in the duſt, it is rich no more. All that abounded in wealth, ſince *Adams* days, till now, are levelled with the loweſt in the duſt. *Dir.* 1.

Direct. 2. Yea, remember that Riches are not the ſmalleſt Temptation and danger to your Souls. Do they delight and pleaſe you? By that way they may deſtroy you. If they be but loved above God, and make Earth ſeem better for you than Heaven, they have undone you. And if God recover you not, it had been better for you to have been Worms or Bruits, than ſuch deceived miſerable Souls. It is not for nothing, that Chriſt giveth you ſo many terrible warnings about Riches, and ſo deſcribeth the folly, the danger, and the miſery of the worldly Rich, *Luke* 12. 17, 18, 19, 20. *&* 16. 19, 20, 21, *&c.* *&* 18. 21, 22, 23, *&c.* And telleth you how hardly the Rich are ſaved. Fire burneth moſt, when it hath moſt fewel; and Riches are the fewel of worldly love, and fleſhly luſt, 1 *John* 2. 15, 16. *Rom.* 13. 13, 14. *Dir.* 2.

Direct. 3. Underſtand what it is to love and truſt in worldly proſperity and wealth. Many here deceive themſelves, to their deſtruction. They perſwade themſelves, that they deſire and uſe their Riches but for neceſſity, but that they do not love them, nor truſt in them, becauſe they can ſay that Heaven is better, and Wealth will leave us to a Grave? But do you not love that eaſe, that greatneſs, that domination, that fulneſs, that ſatisfaction of your Appetite, Eye, and Fancy, which you cannot have without your Wealth? It is fleſhly Luſt, and Will, and Pleaſure, which carnal Worldlings love for it ſelf; and then they love their Wealth for theſe. And to truſt in Riches, is not to truſt that they will never leave you; for every Fool doth know the contrary: But it is to reſt, and quiet, and comfort your minds in them, as that which moſt pleaſeth you, and maketh you well, or to be as you would be. Like him in *Luke* 12. 18, 19. that ſaid, *Soul take* *Dir.* 3.

take thy ease, eat, drink, and be merry, thou hast enough laid up for many years. This is to love and trust in Riches.

Dir. 4. Heb. 10. 34. Luk. 18. 22. Matth. 13. 20, 21, 22. Acts 5. 1. &c. & 2. 45. Luk. 14. 33.

Direct. 4. Above all the deceits and dangers of this World, take heed of a secret hypocritical hope of reconciling the World to Heaven, so as to make you a felicity of both; and dreaming of a compounded portion, or of serving God and Mammon. The true state of the Hypocrites heart and hope is, [*To love his worldly prosperity best, and desire to keep it as long as he can, for the injoyment of his fleshly pleasures; and when he must leave this World against his will, he hopeth then to have Heaven as a reserve; because he thinketh it better than Hell, and his Tongue can say, It is better than Earth, though his Will and Affections say the contrary.*] If this be your case, the Lord have mercy upon you, and give you a more believing Spiritual mind, or else you are lost, and you and your treasure will perish together.

Dir. 5.

Direct. 5. Accordingly take heed, lest when you seem to resign your selves, and all that you have to God, there should be a secret purpose at the heart, that you will never be undone in the World for Christ, nor for the hopes of a better World. A knowing Hypocrite is not ignorant, that the terms of Christ, proposed in the Gospel, are no lower than forsaking all, and that in Baptism, and our Covenant with Christ; all must be designed and devoted to him, and the Cross taken up instead of all, or else we are no Christians, as being not in Covenant with Christ. But the Hypocrites hope is, that though Christ put him upon these promises, he will never put him to the tryal for performance, nor never call him to forsake all indeed: And therefore, if ever he be put to it, he will not perform the promise which he hath made. He is like a Patient that promiseth to be wholly ruled by his Physician, as hoping that he will put him upon nothing which he cannot bear. But when the bitter Potion or the Vomit cometh, he saith, *I cannot take it, I had hoped you would have given me gentler Physick.*

Luk. 14. 26, 27, 28, 33.

Dir. 6.

Direct. 6. And accordingly take heed lest while you pretend to live to God, and to use all that you have as his Stewards for his service, you should deceitfully put him off with the leavings of your lusts, and give him only so much as your flesh can spare. It is not likely that the damned Gentleman, *Luke* 16. was never used to give any thing to the poor; else what did Beggars use his doors for? When Christ promiseth to reward Men for a Cup of cold Water, the meaning is, when they would give better if they had it. There are few rich men of all that go to Hell, that were so void of humane compassion, or of the sense of their own reputation, as to give nothing at all to the Poor: But God will have all, though not all for the Poor, yet all imployed as he commandeth, and will not be put off with your Tithes or Scraps. His Stewards confess that they have nothing of their own.

Dir. 7.

Direct. 7. Let the use of your riches in prosperity shew, that you do not dissemble when you promise to forsake all for Christ in trial, rather than forsake him. You may know whether you are true or false in your Covenant with Christ, and what you would do in a day of trial, by what you do in your daily course of life. How can that man leave all at once for Christ, that cannot daily serve him with his riches, nor leave that little which God requireth, in the discharge of his duty in pious and charitable works? What is it to leave all for God, but to leave all rather than to sin against God? And will he do that, who daily sinneth against God by omission of good works, because he cannot leave some part? Study as faithful Stewards, to serve God to the utmost with what you have now, and then you may expect that his Grace should enable you to leave all in trial, and not prove withering Hypocrites and Apostates.

Dir. 8. Luk. 12. 21. Acts 10. 1, 2, 3.

Direct. 8. Be not rich to your selves, or to your fleshly Wills and Lusts: But remember that the rich are bound to be Spiritual, and to mortifie the flesh, as well as the poor. Let Lust fare never the better for all the fulness of your Estates! Fast and humble your Souls nevertheless; please an inordinate appetite never the more in meat or drink, live never the more in unprofitable idleness. The rich must labor as constantly as the poor, though not in the same kind of work. The rich must live soberly, temperately and heavenly, and must as much mortifie all fleshly desires as the poor. You have the same Law and Master, and have no more liberty to indulge your Lusts, but if you live after the flesh, you shall die as well as any other. O the partiality of carnal minds! They can see the fault of a poor man, that goeth sometime to an Alehouse, who perhaps drinketh Water (or that which is next it) all the Week: When they never blame themselves, who scarce miss a meal without Wine, and strong Drink, and eating that which their Appetite desireth? They think it a crime in a poor man, to spend but one day in many, in such idleness, as they themselves spend most of their lives in. Gentlemen think that their riches allow them to live without any profitable labor, and to gratifie their flesh, and fare deliciously every day: As if it were their priviledge to be sensual, and to be damned? *Rom.* 8. 1, 5, 6, 7, 8, 9, 13.

Dir. 9.

Direct. 9. Nay, remember that you are called to far greater self-denial, and fear, and watchfulness against sensuality, and wealthy vices than the poor are. Mortification is as necessary to your salvation, as to theirs; but much more difficult. If you live after the flesh, you shall die as well as they. And how much stronger are your temptations! Is not he easilier drawn to gluttony or excess in quality or quantity, who hath daily a Table of Plenty, and inticing delicious Food before him, than he that never seeth such a temptation once in half a year? Is it not harder for him to deny his appetite, who hath the baits of pleasant meats and drinks daily set upon his Table, than for him that is seldom in sight of them, and perhaps in no possibility of procuring them; and therefore hath nothing to sollicit his Appetite or Thoughts? Doubtless the rich, if ever they will be saved, must watch more constantly, and set a more resolute guard upon the flesh, and live more in fear of sensuality than the poor, as they live in greater temptations and dangers?

Dir. 10.

Direct. 10. Know therefore particularly what are the *Temptations* of *Prosperity*, that you may make a particular prosperous resistance. And they are especially these,

Jam. 5. 1, 2, 3, 4, 5, 6.

1. *Pride.* The foolish heart of man is apt to swell upon the accession of so poor a matter as wealth; and men think they are got above their neighbors, and more honor and obeisance is their due, if they be but richer.

Ezek. 16.

2. *Fulness of Bread.* If they do not eat till they are sick, they think the constant and costly pleasing of their Appetite in Meats and Drinks, is lawful.

3. *Idleness.* They think he is not bound to labor, that can live without it, and hath enough.

4. *Time wasting Sports and Recreations.* They think their hours may be devoted to the flesh, when all their lives are devoted to it: They think their wealth alloweth them to play, and Court, and complement away that precious time, which no men have more need to redeem: They tell God, that he hath given them more time than they have need of, and

and God will shortly cut it off, and tell them that they shall have no more.

Rom. 13. 13, 14. 5 *Lust and Wantonness, Fulness and Idleness*, Cherish both the Cogitations and Inclinations unto filthiness: They that live in Gluttony and Drunkenness, are like to live in Chambering and Wantonness.

6. Curiosity, and wasting their lives in a multitude of little ceremonious unprofitable things, to the exclusion of the great businesses of life. Well may we say, that Mens own Lusts are their Jaylors, and their Fetters, when we see to what a wretched kind of life, a multitude of the rich (especially Ladies and Gentlewomen) do condemn themselves. I should pity one in *Bridewel*, that were but tied so to spend their time: When they have poor, ignorant, proud, worldly, peevish, hypocritical, ungodly Souls to be healed, and a life of great and weighty business to do for eternity, they have so many little things all day to do, that leave them little time to converse with God, or with their Consciences, or to do any thing that is really worth the living for: They have so many fine Cloaths and Ornaments to get and use, and so many rooms to beautifie and adorn, and so many Servants to talk with, that attend them, and so many Dishes and Sawces to bespeak, and so many Flowers to plant, and dress, and walks, and places of pleasure to mind; and so many Visitors to entertain with whole hours of unprofitable talk; and so many great persons accordingly to visit; and so many Laws of Ceremony and Complement to observe, and so many Games to Play (perhaps) and so many hours to sleep, that the day, the year, their lives are gone, before they could have while to know what they lived for? And if God had but damned them to spend their days in picking Straws, or filling a bottomless Vessel, or to spend their days as they chuse themselves to spend them, it would have tempted us to think him unmerciful to his Creatures.

Luke 10. 40, 41, 42.

7. Tyranny and Oppression: When Men are above others, how commonly do they think that their wills must be fulfilled by all men, and none must cross them, and they live as if all others below them were as their Beasts, that are made for them, to serve and please them.

Dir. 11. Joh. 15. 5. Mark 12. 41. Luke 12. 48. *Direct.* 11. Let your fruitfulness to God, and the publick good, be proportionable to your possessions. Do as much more good in the World than the Poor, as you are better furnished for it than they. Let your Servants have more time for the learning of Gods Word, and let your Families be the more religiously instructed and governed. To whom God giveth much, from them he doth expect much.

Dir. 12. Matth. 5. 16. Gal. 6. 7, 8, 9, 10. 1 Pet. 2. 12. Heb. 10. 24. Tit. 3. 8, 14. & 2. 7. Eph. 2. 10. 1 Tim. 2. 10. & 5. 10. Act 9. 36. *Direct.* 12. Do not only take occasions of doing good when they are thrust upon you; but study how to do all the good you can, as those *that are zealous of good works*, Tit. 2. 14. Zeal of good works will make you. 1. Plot and contrive for them. 2. Consult and ask advice for them. 3. It will make you glad when you meet with a hopeful opportunity. 4. It will make you do it largely, and not sparingly, and by the halfs. 5. It will make you do it speedily, without unwilling backwardness and delay. 6. It will make you do it constantly to your lives end. 7 It will make you pinch your own flesh, and suffer somewhat your selves to do *good to others*. 8. It will make you labor in it as your Trade, and not only consent that others do good at your charge. 9. It will make you glad when good is done, and not to grudge at what it cost you. 10. In a word, it will make your Neighbors to be to you as your selves, and the pleasing of God to be above your selves, and therefore to be as glad to do good, as to receive it.

Direct. 13. Do good both to Mens Souls and Bodies; but always let bodily benefits be conferred in order to those of the Soul, and in due subordination, and not for the Body alone. And observe the many other Rules of good Works, more largely laid down, *Tom.* 1. *Chap.* 3. *Direct.* 10. *Dir.* 13.

Direct. 14. Ask your selves often, How you shall wish at death and judgment, your estates had been laid out; and accordingly now use them. Why should not a Man of Reason do that which he knoweth before hand he shall vehemently wish that he had done? *Dir.* 14.

Direct. 15. As your care must be in a special manner for your Children and Families; so take heed of the common Error of Worldlings, who think their Children must have so much, as that God and their own Souls have very little. When selfish Men can keep their Wealth no longer to themselves, they leave it to their Children, who are as their surviving selves. And all is cast into this Gulf, except some inconsiderable parcels. *Dir.* 15.

Direct. 16. Keep daily account of your use and improvement of your Masters Talents. Not that you should too much remember your own good works, but remember to do them; and therefore ask your selves, What good have I done with all that I have, this day or week? *Dir.* 16. Matth. 25. 14, 15.

Direct. 17. Look not for long life; for then you will think that a long journy needeth great provisions, but die daily, and live as those that are going to give up their account: And then Conscience will force you to ask, Whether you have been faithful Stewards, and to lay up a Treasure in Heaven, and to make you Friends of the Mammon that others use to unrighteousness, and to lay up a good Foundation for the time to come, and to be glad that God hath given you that, the improvement of which may further the good of others, and your Salvation. *Living and dying*, let it be your care and business to do good. *Dir.* 17. 1 Tim. 6. 18. 1 Cor. 4. 1, 2. Luke 16. 10. 1 Tim. 1. 25.

CHAP. XXIX.

Directions for the Aged (and Weak.)

HAving before opened the Duties of Children to God and to their Parents, I shall give no other particular Directions to the *Young*, but shall next open the special Duties of the *Aged*.

§. 1. Direct. 1. *The old and weak have a louder call from God than others, to be accurate in examining the state of their Souls, and making their calling and election sure.* Whether they are yet regenerate and sanctified or not? Is a most important Question for every Man to get resolved; but especially for them that are neareſt to their end. Ask counsel therefore, of some able faithful Minister or Friend, and let your selves diligently to try your title to Eternal Life, and to cast up your accounts, and see how all things stand between God and you: And if you should find your selves in an unrenewed state, as you love your Souls, delay no longer, but presently be humbled for your so long and sottish neglect, of so necessary and great a work. Go, open your case to some able Minister, and lament your sin, and flie to Christ, and set your hearts on God, as your felicity, and change your company and course, and rest not any longer in so dangerous and miserable a case: The more full directions for your Conversion I have given before, in the beginning of the Book and in divers others; and therefore shall say no more to such, it being others that I am here especially to direct. *Dir.* 1.

In *Augustines* Speech to the People of *Hippo*, for *Eradius* his Succession, he saith [*In Infantia speratur meritia, & in puritia speratur adolescentia, in adolescentia speratur inventus, in juventute speratur gravitas, & in gravitate speratur senectus: Verum contingat incertum est; est tamen quod speretur. Senectus autem aliam gratiam quam speret, non habet.*] Vid. Papor. Minor. in vita Cœlesti. fol. 48.

Dir. 2. §. 2. Direct. 2. *Cast back your eyes upon the sins of all your life, that you may perceive how humble those Souls should be, that have sinned so long as you have done: And may feel what need you have of Christ to pardon so long a life of sin.* Though you have repented and been justified long ago, yet you have daily sinned since you were justified, and though all be forgiven that is repented of, yet must it be still before your eyes, both to keep you humble, and continue the exercise of that Repentance, and drive you to Christ, and make you thankful! Yea, your forgiveness and justification, are yet short of perfection (whatever some may tell you to the contrary) as well as your sanctification. For, 1. Your justification is yet given you, but conditionally as to its continuance, even upon condition of your perseverance. 2. And the temporal chastisement, and the pains of death, and the long absence of the Body from Heaven, and the present wants of Grace, and comfort, and communion with God, are punishments which are not yet forgiven executively. 3. And the final sentence of justification at the day of judgment (which is the perfectest sort) is yet to come: And therefore you have still reason enough to review and repent of all that is past, and still pray for the pardon of all the sins that ever you committed, which were forgiven you before. So many years sinning should have a very serious repentance, and lay you low before the Lord.

Dir. 3. §. 3. Direct. 3. *Cleave closer now to Christ than ever.* Remembring that you have a life of sin, for him to answer for, and save you from. And that the time is near, when you shall have more sensible need of him, than ever you have had. You must shortly be cast upon him as your Saviour, Advocate, and Judge to determine the Question; What shall become of you unto all eternity, and to perfect all that ever he hath done for you, and accomplish all that you have sought and hoped for. And now your natural life decayeth, it is time to retire to him that is your Root, and to look to the *Life that is hid with Christ in God*, Col. 3. 4. And to him that is preparing you a Mansion with himself; and whose office it is to receive the departing Souls of true Believers. Live therefore in the daily thoughts of Christ, and comfort your Souls in the belief of that full supply and safety which you have in him.

Dir. 4. §. 4. Direct. 4. *Let the ancient Mercies and experiences of Gods love through all your lives, be still before you, and fresh upon your minds, that they may kindle your love and thankfulness to God, and may feed your own delight and comfort, and help you the easier to submit to future weaknesses and death.* Eaten Bread must not be forgotten: A thankful remembrance preserveth all your former Mercies still fresh and green, the sweetness and benefit may remain, tho' the thing it self be past and gone. This is the great priviledge of an aged Christian; that he hath many years Mercy more to think on, than others have. Every one of those Mercies was sweet to you by it self, at the time of your receiving it (except afflictions, and misunderstood and unobserved Mercies:) And then how sweet should all together be? If unthankfulness have buried any of them, let thankfulness give them now a Resurrection. What delightful work is it for your thoughts, to look back to your Childhood, and remember how mercy brought you up, and conducted you to every place that you have lived in, and provided for you, and preserved you, and heard your Prayers, and disposed of all things for your good: How it brought you under the Means of Grace, and blest them to you; and how the Spirit of God began and carried on the Work of Grace upon your hearts? I hope you have recorded the wonders of Mercy ever upon your hearts, with which God hath filled up all your lives? And is it not a pleasant work in old Age to ruminate upon them? If a Traveller delight to talk of his travels, and a Soldier or Seaman, upon his Adventures, how sweet should it be to a Christian to peruse all the conduct of Mercy through his life, and all the operations of the Spirit upon his heart. Thankfulness taught Men heretofore, to make their Mercies, as it were, attributes of their God. As *the God that brought them out of the Land of Egypt*, was the Name of the God of *Israel*. And *Gen.* 48. 15. *Jacob* delighteth himself in his old age, in such reviews of Mercy [*The God which fed me all my life long unto this day. The Angel which redeemed me from all evil, bless the lads.*] Yea, such thankful reviews of ancient Mercies, will force an ingenuous Soul, to a quieter submission, to infirmities, sufferings and death; and make us say as *Job, Shall we receive good at the hands of God, and not evil*; and as old *Simeon, Lord, now lettest thou thy servant depart in peace.* It is a powerful rebuke of all discontents, and maketh death it self more welcome, to think how large a share of mercy we have had already in the World.

Dir. 5. §. 5. Direct. 5. *Draw forth the treasure of wisdom and experience, which you have been so long in laying up, to instruct the ignorant, and warn the unexperienced and ungodly that are about you,* Job 32. 7. *Days should speak, and multitude of Years should teach wisdom: The aged women must teach the young women to be sober, to love their Husbands and Children, to be discreet, chaste, keepers at home, good, obedient to their own Husbands, that the word of God be not blasphemed,* Tit. 2. 3, 4, 5. It is supposed that time and experience hath taught you more than is known to raw and ignorant youth. Tell them what you have suffered by the deceits of sin: Tell them the method and danger of temptations: Tell them what you lost by delaying your Repentance: and how God recovered you? and how the spirit wrought upon your souls: Tell them what comforts you have found in God? what safety and sweetness in a holy life? how sweet the holy Scriptures have been to you? how prayers have prevailed? how the promises of God have been fulfilled? and what mercies and great deliverances you have had. Tell them how good you have found God; and how bad you have found sin, and how vain you have found the world. Warn them to resist their fleshly lusts, and to take heed of the ensnaring flatteries of sin: Acquaint them truly with the History of publick sins and judgments and mercies in the times which you have lived in. God hath made this the duty of the aged, that the *Fathers should tell the wonders of his works and mercies to their children, that the ages to come may praise the Lord*, Deut. 4. 10. Psal. 78. 4, 5, 6.

Dir. 6. §. 6. Direct. 6. *The aged must be examples of wisdom, gravity and holiness unto the younger.* Where should they find any virtues in eminence, if not in you, that have so much time and helps and experiences? It may well be expected that nothing but savoury, wise and holy, come from your mouths: and nothing unbeseeming wisdom and godliness, be seen in your lives. Such as you would have your Children after you to be, such shew your selves to them in all your Conversation.

Dir. 7. §. 7. Direct. 7. *Especially it belongeth to you, to repress the heats, and dividing, contentious, and censorious disposition, of the younger sort of professors of Godliness.* They are in the heat of their blood, and want the knowledge and experience of the aged, to guide

guide their zeal. They have not their ſenſes yet exerciſed in diſcerning good and evil, *Heb.* 5. 12. They are not able to try the ſpirits: They are yet but as children, apt to be toſſed to and fro, and *carried up and down with every wind of Doctrine*, after the craft and ſubtilty of deceivers, Eph. 4. 14. The Novices are apt to be puffed up with pride, *and fall into the condemnation of the Devil*, 1 Tim. 3. 6. They never ſaw the iſſue of errors and ſects and parties, and what diviſions and contentions tend to, as you have done. And therefore it belongeth to your gravity and experience, to call them into Unity, Charity, and Peace, and to keep them from proving firebrands in the Church, and raſhly over-running their underſtandings and the truth.

Dir. 8. §. 8. Direct. 8. *Of all men, you muſt live in the greateſt contempt of earthly things, and leaſt entangle your ſelves in the love or needleſs troubles of the world.* You are like to need it and uſe it but a little while? A little may ſerve one that is ſo near his journies end? You have had the greateſt experience of its vanity; You are ſo near the great things of another World, that methinks you ſhould have no leiſure to remember this, or room for any unneceſſary thoughts or ſpeeches of it. As your bodies are leſs able for worldly employment than others, ſo accordingly you are allowed to retire from it more than others, for your more ſerious thoughts of the life to come. It is a ſign of the bewitching power of the world, and of the folly and unreaſonableneſs of ſin, to ſee the Aged uſually as Covetous as the young; and men that are going out of the world, to love it as fondly, and ſcrape for it as eagerly, as if they never looked to leave it. You ſhould rather give warning to the younger ſort, to take heed of Covetouſneſs, and of being inſnared by the world, and while they labour in it faithfully with their hands, to keep their

Dir. 9. hearts entirely for God.

§. 9. Direct. 9. *You ſhould highly eſteem every minute of your time, and loſe none in idleneſs or unneceſſary things, but be always doing or getting ſome good; and do what you do with all your might.* For you are ſure now that your time will not be long; How little have you left, to make all the reſt of your preparation in for eternity? The young may dye quickly, but the old know that their time will be but ſhort. Though nature decay, yet grace can grow in life and ſtrength; and when *your outward man periſheth, the inner man may be renewed day by day*, 2 Cor. 4. 16. Time is a moſt precious commodity to all; but eſpecially to them that have but a little more, to determine the queſtion in, *Whether they muſt live in Heaven or Hell for ever.* Though you cannot do your worldly buſineſſes as heretofore, yet you have variety of holy exerciſes to be imployed in; Bodily eaſe may beſeem you, but Idleneſs is

Dir. 10. worſe in you than in any.

§. 10. Direct. 10. *When the decay of your ſtrength or memory or parts, doth make you unable to read or pray or meditate by your ſelves, ſo much or ſo well as heretofore, make the more uſe of the more lively gifts and help of others.* Be the more in hearing others, and in eyning with them in prayer, that their memory and zeal and utterance may help, to lift you

Dir. 11. up and carry you on.

§. 11. Direct. 11. *Take not a decay of nature, and of thoſe gifts and works which depend thereon, for a decay of grace.* Though your memory and utterance and fervor of affection, abate as your natural heat abateth, yet be not diſcouraged, but remember that you may for all this grow in grace; if you do but grow in holy wiſdom, in judgment, and a higher eſteem of God and holineſs, and a greater diſeſteem of all the vanities of the world, and a firmer reſolution to cleave to God and truſt on Chriſt, and never to turn to the world and ſin; This is your growth in grace.

§. 12. Direct. 12. *Be patient under all the infirmities and inconveniences of old age.* Be not diſcontented at them, nor repine not, nor grow peeviſh and froward to thoſe about you. This is a common temptation which the aged ſhould carefully reſiſt. You knew at firſt that you had a body that muſt decay; If you would not have had it till a decaying age, why were you ſo unwilling to dye? If you would, who do you repine? Bleſs God for the days of youth and ſtrength and health and eaſe which you have had already! and grudge not that corruptible fleſh decayeth. *Dir.* 12.

§. 13. Direct. 13. *Underſtand well that paſſive obedience is that which God calleth you to in your age and weakneſs, and in which you muſt ſerve and honour him in the concluſion of your labour.* When you are unfit for any great or publick works, and active obedience hath not opportunity to exerciſe it ſelf as heretofore, it is then as acceptable to God that you honour him by patient ſuffering: And therefore it is a great error of them that wiſh for the death of all that are impotent, decripit and bed-rid, as if they were utterly unſerviceable to God? I tell you, it is no ſmall ſervice that they may do, not only by their prayers, and their ſecret Love to God, but by being examples of faith and patience and heavenly-mindedneſs, and confidence and joy in God, to all about them. Grudge not then if God will thus imploy you. *Dir.* 13.

§. 14. Direct. 14. *Let your thoughts of death, and preparations for it, be as ſerious as if death were juſt at hand.* Though all your life be little enough to prepare for death, and it be a work that ſhould be done as ſoon as you have the uſe of Reaſon, yet age and weakneſs call lowder to you, preſently to prepare without delay. Do therefore all that you would fain find done, when your laſt ſickneſs cometh: that unreadineſs to dye may not make death terrible, nor your age uncomfortable. *Dir.* 14.

§. 15. Direct. 15. *Live in the joyful expectations of your change, as becometh one that is ſo near to Heaven, and looketh to live with Chriſt for ever.* Let all the high and glorious things, which faith apprehendeth, now ſhew their power in the love and joy and longings of your ſoul. There is nothing in which the weak and aged can more honour Chriſt and do good to others, than in *joyful expectation of their change*, and an earneſt deſire to be with Chriſt. This will do much to convince unbelievers, that the promiſes are true, and that Heaven is real, and that a holy life is indeed the beſt, which hath ſo happy an end: When they ſee you higheſt in jour joys, at the time when others are deepeſt in diſtreſs; and when you rejoyce as one that is entring upon his happineſs, when all the happineſs of the ungodly is at an end; this will do more than many Sermons, to perſwade a ſinner to a holy life. I know that this is not eaſily attained; But a thing ſo ſweet and profitable to your ſelves, and ſo uſeful to the good of others, and ſo much tending to the honour of God, ſhould be laboured after with all your diligence: and then you may expect Gods bleſſing on your labour. Read to this uſe the *fourth part of my Saints Reſt.* *Dir.* 15.

CHAP. XXX.

Directions for the Sick.

THough the chief part of our preparation for Death be in the time of Health, and it is a work for which the longeſt life is not too long; yet beeauſe the folly of unconverted ſinners is ſo great as to forget what they were born for, till they ſee death at hand, and becauſe there is a ſpecial preparation neceſſary for the beſt, I ſhall here lay down ſome *Directions for the Sick*: And I ſhall reduce them to theſe four heads. 1. What muſt be done

to *make Death safe to us*, that it may be our passage to Heaven and not to Hell. 2. What must be done to *make sickness profitable to us*? 3. What must be done to *make Death comfortable to us*, that we may dye in Peace and Joy? 4. What must be done to *make our sickness profitable to others about us*?

Tit. 1. *Directions for a safe Death, to secure our Salvation.*

THe Directions of this sort are especially necessary to the unconverted impenitent sinner; yet needful also to the Godly themselves: and therefore I shall distinctly speak to both.

I. *Directions for an unconverted sinner in his sickness.*

It is a very dreadful case to be found by sickness in an unconverted state. There is so great a work to be done, and so little time to do it in, and soul and body so unfit and undisposed for it, and the misery so great (even everlasting torment) that will follow so certainly and so quickly if it be undone, that one would think it should overwhelm the understanding and heart of any man with astonishment and horror, to foresee such a condition in the time of his health; much more to find himself in it in his sickness. And though one would think that the near approach of Death, and the nearness of another world, should be unresistibly powerful to convert a sinner; so that few or none should dye unconverted, however they lived, yet Scripture and sad experience declare the contrary, that most men dye as well as live, in an unsanctified and miserable state. For, 1. A life of sin doth usually settle a man in ignorance or unbelief or both: so that sickness findeth him in such a dungeon of Darkness, that he is but lost and confounded in his fears, and knoweth not whither he is going, nor what he hath to do. 2. And also sin wofully hardeneth the heart, and the long resisted spirit of God forsaketh them, and giveth them over to themselves in sickness, who would not be ruled and sanctified by him in their health: And such remain like blocks or beasts even to the last. 3. And the nature of sickness and approaching death, doth tend more to affright, than to renew the soul, and rather to breed fear and trouble than love. And though grief and fear be good preparatives and helps, yet it is the love of God and holiness in which the souls Regeneration and Renovation doth consist; and there is no more holiness than there is love and willingness. And many a one that is affrighted into strong Repentings and cryes and prayers and promises, and seem to themselves and others to be Converted, do yet either dye in their sins and misery, or return to their unholy lives when they recover, being utter strangers to that true Repentance which reneweth the heart, as sad experience doth too often testifie. 4. And many poor sinners finding that they have so short a time, do end it in meer amazement and terror, not knowing how to compose their thoughts, to examine their hearts and lives, nor to exercise faith in Christ, nor to follow any Directions that are given them; but lye in trembling and astonishment, wholly taken up with the fears of Death, much worse than a beast that is going to be butchered. 5. And the very pains of the body, do so divert or hinder the thoughts of many, that they can scarce mind any spiritual things, with such a composedness as is necessary to so great a work. 6. And the greatest number being partly confounded in ignorance, and partly withheld by backwardness and undisposedness, and partly disheartned by thinking it impossible to become new creatures, and get a regenerate heavenly heart on such a sudden, do force themselves to hope that they shall be saved without it, and that though they are sinners, yet that kind of Repentance which they have, will serve the turn and be accepted, and God will be more merciful than to damn them. And this false hope they think they are necessitated to take up: For there is but two other ways to be taken: The one is utterly to despair, and both Scripture and Reason, and Nature it self are against that: The other way is to be truly converted and won to the *Love of God and Heaven by a lively faith in Jesus Christ*: And they have no such faith: and to this they are strange and undisposed, and think it impossible to be done: And if they must have no hopes but upon such terms as these, they think they shall have none at all: Or else if they hear that there is no other hope, and that none but the holy can be saved; they will force themselves to hope that they have all this, and that they are truly converted, and become new creatures, and do love God and holiness above all: not because indeed it is so, but because they would have it so, for fear of being damned: And instead of finding that they are void of Faith, and love and holiness, and labouring to get a renewed soul, they think it a nearer way to make themselves believe that it is so already. And thus in their presumption, self-deceiving and false hopes, they linger out that little time that is left them to be converted in, till death open their eyes, and Hell do undeceive them. 7. And the same Devil, and wicked men his Instruments, that kept them in health from true Repentance, will be as diligent to keep them from it in their sickness; and will be loth to lose all at the last cast, which they had been winning all the time before. And if the Devil can but keep them in his power, till sickness come and take them up with pain and fear, he will hope to keep them a few days longer, till he have finished that which he had begun and carried on so far. And if there be here and there one, that will be held no longer by false hopes and presumption, he will at last think to take them off by desperation, and make them believe that there is no remedy.

§. 4. And indeed it is a thing so difficult, and unlikely, to convert a sinner in all his pain and weakness at the last, that even the Godly friends of such do many times, even let them alone, as thinking that there is little or no hope. But this is a very sinful course: As long as there is life, there is some hope. And as long as there is hope, we must use the means. A Physician will try the best remedies he hath, in the most dangerous disease which is not desperate: For when it is certain that there is no hope without them, if they do no good, they do no harm. So must we try the saving of a poor soul, while there is life and any hope; For if once death end their time and hopes, it will be then too late; and they will be out of our reach and help for ever. To those that sickness findeth in so sad a case, I shall give here but a few brief Directions, because I have done it more at large in the first *Tome* and first Chapter, whither I refer them.

§. 5. Direct. 1. *Set speedily and seriously to the Judging of your selves, as those that are going to be judged of God.* And do it in the manner following. For examination.

Dir. 1.

1. *Do it willingly and resolvedly*, as knowing that it is now no time to remain uncertain of your everlasting state, if you can possibly get acquainted with it. Is it not time for a man to know himself, whether he be a sanctified believer or not, when he is just going to appear before his maker, and there be judged as he is found? 2. Do it impartially; as one that is not willing to find himself deceived, as soon as death hath acquainted him with the truth: O take heed, as you love your souls, of being foolishly tender of your selves, and resolving for fear of being troubled at your misery, to believe that you are safe, whether it be true or false. This is the way that Thousands are undone by. Thinking that you are sanctified will neither prove you so, nor make you so: no more than thinking that you are well,

will

will prove or make you well. And what good will it do you to think you are pardoned and ſhall be ſaved, for a few days longer, and then to find too late in Hell that you were miſtaken? Is the caſe of ſo ſhort a deceit worth all the pain and loſs that it will coſt you? Alaſs poor Soul! God knoweth it is not needleſly to affright thee, that we deſire to convince thee of thy miſery! We do not cruelly inſult over thee or deſire to torment thee? But we pity thee in ſo ſad a caſe: To ſee an unſanctified perſon ready to paſs into another world, and to be doomed unto endleſs miſery, and will not know it till he is there? Our principal reaſon of opening your danger is becauſe it is neceſſary to your eſcaping it: If Soul Diſeaſes were like Bodily Diſeaſes which may ſometimes be cured without the Patients knowing them and the danger of them, we would never trouble you at ſuch a time as this. But it will not be ſo done: You muſt underſtand your danger if you will be ſaved from it: Therefore be impartial with your ſelf if you are wiſe, and be truly willing to know the worſt. 3. In *judging your ſelves proceed by the ſame Rule or Law that God will judge you by*; that is, by the *word of God revealed in the Goſpel*. For your work now is not to ſteal a little ſhort-lived quiet to your Conſciences, but to know *how God will judge your ſouls*, and whether he will doom you to endleſs joy or miſery: And how can you know this, but by that Law or Rule that God will judge you by? And certainly God will judge you, by the ſame Law or Rule by which he Governed you, or which he gave you to live by in the world. It will go never the better or worſe there with any man, for his good or bad conceits of himſelf, if they were his miſtakes; But juſt what God hath ſaid in his word, that he will do with any man, that will he do with him in the day of judgment. All ſhall be juſtified whom the Goſpel juſtifieth; and all ſhall be condemned that it condemneth: And therefore judge your ſelf by it: By what ſigns you may know an unſanctified man, I have told you before, *Tom.* 1. *Chap.* 1. *Dir.* 8. And by what ſigns true grace may be known I told you before, in preparation for the Sacrament. 4. If you cannot ſatisfie your ſelf about your own condition, adviſe with ſome Godly able Miniſter or other Chriſtian that is beſt acquainted with you: That knoweth how you have lived towards God and man; or at leaſt open all your heart and life to him that he may know it; And if he tell you that he feareth you are yet unſanctified, you have the more reaſon to fear the worſt. But then be ſure that he be not a carnal ungodly worldly man himſelf; For they that flatter and deceive themſelves, are not unlike to do ſo by others: Such blind deceivers will dawb over all, and bid you never trouble your ſelf; but even comfort you as they comfort themſelves, and bid you believe that all is well, and it will be well; or will make you believe that ſome forced confeſſion and unſound Repentance, will ſerve inſtead of true Converſion. But a man that is going to the bar of God, ſhould be loth to be deceived by himſelf or others.

§. 6. Direct. 2. *If by a due examination you find your ſelf unſanctified, bethink you ſeriouſly of your caſe, both what you have done, and what a condition you are in, till you are truly humbled, and willing of any conditions that God ſhall offer you for your deliverance.* Conſider how fooliſhly you have done, how rebelliouſly, how unthankfully, to forſake your God, and forget your Souls, and loſe all your time, and abuſe all Gods mercies, and leave undone the work that you were made and preſerved and redeemed for! Alaſs, did you never know till now that you muſt dye? and that you had all your time to make preparation for an endleſs life which followeth death? Were you never warned by Miniſter or Friend? Were you never told of the neceſſity of a holy heavenly life; and of a regenerate ſanctified ſtate, till now? O what could you have done more unwiſely, or wickedly, than to caſt away a life that eternal life ſo much depended on? and to refuſe your Saviour and his grace and mercies, till your laſt extremity? Is this the time to look after a new birth and to begin your life, when you are at the end of it? O what have you done to delay ſo great a work till now! And now if you die before you are regenerate, you are loſt for ever. O humble your Souls before the Lord! Lament your folly; and preſently condemn your ſelves before him, and make out to him for mercy while there is hope.

Dir. 2. For Humiliation and Repentance.

§ 7. Direct. 3. *When you are humbled for your ſin and miſery, and willing of mercy upon any terms, believe that yet your caſe is not Remedileſs, but that Jeſus Chriſt hath given himſelf to God a Sacrifice for your ſins, and is ſo ſure and All-ſufficient a Saviour, that yet nothing can hinder you from pardon and ſalvation, but your own impenitence and unbelief? Come to him therefore as the Saviour of Souls, that he may teach you the will of God, and reconcile you to his Father, and pardon your ſins, and renew you by his Spirit, and acquaint you with his Fathers Love, and ſave you from damnation, and make you heirs of life eternal.* For all this may yet poſſibly be done, as ſhort as your time is like to be: And it will yet be long of you, if it be not done. The Covenant of Grace doth promiſe pardon and ſalvation to every penitent Believer whenever they truly turn to God, without excepting any hour, or any perſon in all the world. Nothing but an unbelieving hardned heart, reſiſting his grace, and unwilling to be holy, can deprive you of pardon and ſalvation, even at the laſt. It was a moſt fooliſh wickedneſs of you to put it off till now: But yet for all that, if you are not yet ſaved, it ſhall not be long of Chriſt but you: Yet he doth freely offer you his mercy? and he will be your Lord and Saviour if you will not refuſe him: Yet the matchſha ll not break on his part: See that it break not on your part and you ſhall be ſaved. Know therefore what he is, as God and Man, and what a bleſſed work he hath undertaken, to Redeem a ſinful miſerable world, and what he hath already done for us in his life and doctrine, in his death and ſufferings by his Reſurrection and his Covenant of Grace, and what he is now doing at his Fathers right hand, in making interceſſion for Penitent Believers, and what an endleſs Glory he is preparing for them, and how he will ſave to the uttermoſt, all that come to God by him. O yet let your heart even leap for Joy, that you have an all-ſufficient willing gracious Saviour? whoſe Grace aboundeth more than ſin aboundeth? If the Devils and poor damned Souls in Hell were yet but in your caſe, and had your offers and your hopes, how glad do you imagine they would be? Caſt your ſelves therefore in Faith and Confidence upon this Saviour: Truſt your Souls upon his Sacrifice and Merit, for the pardon of your ſins, and peace with God: Beg of him yet the renewing grace of his Spirit: Be willing to be made holy, and a new Creature, and to live a holy life if you ſhould ſurvive: Reſolve to be wholly ruled by him; and give up your ſelf abſolutely to him as your Saviour, to be juſtified and ſanctified and ſaved by him, and then truſt in him for everlaſting happineſs! O happy Soul, if yet you can do thus, without deceit.

Dir. 3. For Faith in Chriſt.

§. 8. Direct. 4. *Believe now and conſider what God is and will be to your Soul, and what Love he hath ſhewed to you by Chriſt, and what endleſs Joy and Glory you may have with him in Heaven for ever, not only in loving all the ſins that you have done: And think what the world and the fleſh hath done for you, in comparſon of God: Think of this till you fall in Love with God, and*

Dir. 4. For a new heart, and the love of God, and a reſolution for a holy obedient life.

and till your hearts and hopes are set on Heaven, and turned from this world and flesh, and till you feel your self in Love with holiness, and till you are firmly Resolved in the strength of Christ to live a holy life, if God recover you: and then you are truly sanctified, and shall be saved if you dye in this condition. Take heed that you take not a Repentance and good purposes which come from nothing but fear, to be sufficient: If you recover, all this may dye again, when your fear is over; You are not sanctified, nor God hath not your hearts, till your Love be to him; that which you do thro' fear alone, you had rather not do if you might be excused; And therefore your hearts are still against it. When the feeling of Gods unspeakable Love in Christ, doth melt and overcome your hearts; when the infinite goodness of God himself, and his mercies to your Souls and Bodies, do make you take him as more lovely and desirable than all the world; when you so believe the Heavenly Joys above, as to desire them more than earthly pleasures, when you Love God better than worldly prosperity, and when a life of such Love and Holiness seemeth better to you, than all the merriments of sinners, and you had rather be a Saint, than the most prosperous of the ungodly, and are firmly resolved for a holy life, if God recover you then are you indeed in a state of grace, and not till then; This must be your case, or you are undone for ever. And therefore meditate on the Love of Christ, and the Goodness of God, and the Joys of Heaven, and the happiness of Saints, and the misery of worldlings, and ungodly men; meditate on these till your eyes be opened, and your hearts be touched with a holy love, and Heaven and Holiness be the very things that you desire above all; and then you may boldly go to God, and believe that all your sins are pardoned; And it is not bare terrour, but these believing thoughts, of God and Heaven and Christ and Love, that must change your hearts and do the work.

§. 9. These four Directions truly practised, will yet set you on safe ground, as sad and dangerous as your condition is; But it is not the hearing of them, or the bare approbation of them that will serve the turn, to find out your sinful miserable state, and to be truly humbled for it, and to discern the Remedy which you have in Christ, and penitently and believingly to enter into his Covenant, and to see that your happiness is wholly in the love and fruition of God, and to believe the Glory prepared for the Saints, and to prefer it before all the prosperity of the world, and love it and set your hearts upon it, and to resolve on a holy life if you should recover, forsaking this deceitful world and flesh; all this is a work that is not so easily done as mentioned, and requireth your more serious fixed thoughts; and indeed had been fitter for your youthful vigor, than for a painful weak distempered state. But necessity is upon you; It must needs be yet done, and throughly and sincerely done, or you are lost for ever. And therefore do it as well as you can, and see that your hearts do not trifle and deceive you. In some respect you have greater helps than ever you had before; you cannot now keep up your hard-heartedness and security, by looking at Death as a great way off. You have now fuller experience, than ever you had before; what the flesh, and all its pleasures will come to, and what good your sinful sports, and recreations, and merriments will do you; and what all the riches, and greatness, and gallantry, and honors of the World are worth, and what they will do for you in the day of your necessity. You stand so near another World, and must so quickly appear before the Lord, that methinks a dead and senseless heart, should no longer be able to make you slight your God, your Saviour, and your endless life: And one would think that the flesh, and world, should never be able to deceive you any more. O happy Soul, if yet at last, you are not only frightned into an unsound Repentance, but can hate all sin, and love the Lord, and trust in Christ, and give up your self intirely to him, and set your heart upon that blessed Life, where you may see and love him perfectly for ever!

§. 10. Quest. *But will so late Repentance serve the turn, for one that hath been so long ungodly?* Quest. 1. Of late Repentance.

Answ. Yes, if it be sincere: But there is all the doubt; and that is it, that your Salvation now dependeth on.

Quest. *But how may I know, whether it be sincere?* Quest. 2.

Answ. 1. If you be not only frighted into it; but your very heart, and will, and love is changed. 2. If it extend both to the end, and the necessary means: So that you love God, and the Joys of Heaven, above all Earthly prosperity and pleasure; and also you had rather be perfectly holy, than live in all the delights of sin. And if you hate every known sin, and love the holy Ways and Servants of God, and this unfeignedly: This is a true change. 3. And if this Repentance and change be such as will hold, if God should recover you, and would shew it self in a new and holy and self-denying life; (which certainly it will do, if it come not only from fear, but from love:) But if you renounce the World, and the Flesh, against your Wills, because you know there is no remedy; and if you bid farewel to your worldly sinful pleasures, not because you love God better, but because you cannot keep them, though you would; and if you take not God, and Heaven as your Best, but only for better than Hell; but not as better than worldly prosperity, which yet you would chuse, if you had your choice. This kind of Repentance will never save you, and if you should recover, it would vanish away, and come to nothing, as soon as your fears of death are over, and you are returned to your worldly delights again. Though now in your extremity, you cry out never so confidently, O I had rather have Heaven than Earth, and I had rather have Christ and holiness, than all the pleasures and prosperity of sinners; yet if it be not from a renewed sanctified heart, that had rather be such indeed, but from meer necessity, and fear, and against the habit of your hearts and wills. This is but such a Repentance as *Judas* had, that is neither sincere at present, nor if you recover, will hold you to a holy life.

II. *Directions to the Sanctified, for a safe departure.*

§. 1. When the Soul is truly Converted and Sanctified, the principal business is dispatched, that is necessary to a safe departure: But yet I can't say that there is no more to be done. They were Godly Persons that are exhorted, 2 *Pet.* 1. 10. *To give diligence to make their calling and election sure.* Which being (as the Greek importeth) not only to make it known or certain; but to make it firm, doth signifie more than barely to discern it. These following duties are yet further necessary.

§. 2. Direct. 1. *Satisfie not your selves that once you found your selves sincere; but, if your understandings be clear and free, renew the tryal; and if you are insufficient for it of your self, make use of the help of a faithful judicious Minister or Friend.* For when a Man is going to the Bar of God, it concerneth him to make all as sure as possibly he can. Dir. 1.

§. 3. Direct. 2. *Review your lives, and renew your Universal Repentance, for all the sins that ever you committed; and also let your particular Repentance extend to every particular sin which you remember; but especially repent of your most aggravated Soul-wounding sins.* For if your Repentance be universal and Dir. 2.

and true, it will also be particular; and you will be specially humbled for your special sins: And search deep, and see that none escape you. And think not that you are not called to repent of them, or ask forgiveness, because you have repented of them long ago, and received a Pardon: For this is a thing to be done even to the last.

Dir. 3. §. 4. Direct. 3. *Renew your Faith in Jesus Christ, and cast your Souls upon his Merits and Mediation.* Satisfie not your selves that you have a habit of Faith, and that formerly you did believe; but flie to your trusty Rock and Refuge, and continue the exercise of your Faith, and again give up your Souls to Christ.

Dir. 4. §. 5. Direct. 4. *Make it your chief work to stir up in your hearts, the love of God, and a desire to live with Christ in glory.* Let those comforting and incouraging objects which are the instruments of this, be still in your thoughts: And if you can do this, it will be the surest proof of your title to the Crown.

Dir. 5. §. 6. Direct. 5. *If you have wronged any by word or deed, be sure that you do your best to right them, and make them satisfaction; and if you have faln out with any, be reconciled to them.* Leave not other Mens Goods to your Heirs or Executors: Restore what you have wrongfully gotten, before you leave your Legacies to any. Confess your faults, where you can do no more; and ask those forgiveness, whom you have injured; and leave not Mens names, or estates, or souls, under the effects of your former wrongs, so far as you are able to make them reparation.

Dir. 6. §. 7. Direct. 6. *Be still taken up in your duty to God, even that which he now calleth you to, that you may not be found idle, or in the sins of omission; but may be most holy and fruitful at the last.* Though sickness call you not to the all same duties, which were incumbent on you in your health; yet think not therefore, that there is no duty at all expected from the sick. Every Season and State hath its peculiar Duties (and its peculiar Mercies) which it much concerneth us to know. I shall anon tell you more particularly what they are.

Dir. 7. §. 8. Direct. 7. *Be specially fortified and vigilant against the most dangerous temptations of Satan, by which he useth to assault the sick.* Pray now especially, that God *would not lead you into temptation, but deliver you from the evil one*: For in your weakness you may be less fit to wrestle with them, than at another time. O beg of God, that as he hath upheld you, and preserved you till now, he would not forsake you at last in your extremity. Particularly,

Tem. 1. *Hic labor extremus, longarum, hæc meta viarum est.* Virgil. §. 9. Tempt. 1. *One of the most dangerous temptations of the Enemy*, is, To take the advantage of a Christians bodily weakness, to shake his Faith, and question his Foundations, and call him to dispute over his Principles again, Whether the Soul be immortal? And there be a Heaven, and a Hell? And whether Christ be the Son of God, and the Scriptures be Gods Word, *&c.* As if this had never been questioned, and scanned, and resolved before! It is a great deal of advantage that Satan expecteth by this malicious course. If he could, he would draw you from Christ to infidelity; but Christ prayeth for you, that your Faith may not fail: If he cannot do this, he would at least weaken your Faith, and hereby weaken every Grace: and he would hereby divert you from the more needful thoughts, which are suitable to your present state; and he would hereby distract you, and destroy your comforts, and draw you in your perplexities to dishonor God. Away therefore with these blasphemous and unseasonable motions; cast them from you, with abhorrence and disdain: It is no time now to be questioning your Foundations; you have done this more seasonably, when you were in a fitter case. A pained languishing Body, and a disturbed discomposed Mind, is unfit upon a surprise, to go back and dispute over all our Principles. Tell Satan, you owe him not so much service, nor will you so cast away those few hours and thoughts, for which you have so much better work. You have the witness in your selves, even the Spirit, and Image, and Seal of God. You have been converted and renewed by the power of that Word, which he would have you question; and you have found it to be owned by the Spirit of Grace, who hath made it mighty to pull down the strongest holds of sin. Tell Satan, you will not gratifie him so much, as to turn your holy heavenly desires, into a wrangling with him about those Truths which you have so often proved. You will not question now, the Being of that God who hath maintained you so long, and witnessed his Being and Goodness to you by a Life of Mercies; nor will you now question the Being or Truth of him that hath redeemed you, or of the Spirit or Word that hath sanctified, guided, comforted, and confirmed you. If he tell you, that you must prove all things, tell him, that this is not now to do; you have long proved the Truth and Goodness of your God, the Mercy of your Saviour, and the power of his holy Spirit and Word. It is now your work to live upon that Word, and fetch your hopes and comforts from it; and not to question it.

Tem. 2. §. 10. Tempt. 2. Another dangerous Temptation of Satan is, When he would perswade you to Despair, by causing you to misunderstand the tenor of the Gospel, or by thinking too narrowly and unworthily of Gods Mercy, or of the satisfaction of Christ. But because this Temptation doth usually tend more to discomfort the Soul, than to damn it, I shall speak more to it under *Tit.* 3.

Tem. 3. §. 11. Tempt. 3. Another dangerous Temptation is, When Satan *would draw you to overlook your sins, and overvalue your Graces, and be proud of your good works; and so lay too much of your comfort upon your selves, and lose the sense of your need of Christ, or usurp any part of his Office, or his Honor.* I shall afterward shew you how far you must look at any thing in your selves; but certainly, that which lifteth you up in Pride, or incroacheth on Christs Office, or would draw you to undervalue him, is not of God. Therefore keep humble, in the sense of your sinfulness and unworthiness, and cast away every motion which would carry you away from Christ, and make your selves, and your works, and righteousness, as a Saviour to your selves.

Tem. 4. §. 12. Tempt. 4. Another perillous Temptation is, by causing the thoughts of *Death*, and the *Grave*, and *your doubts and fears about the World to come, to overcome the love of God, and (not only the comforts, but also) the desires and willingness of your hearts, to be with Christ.* It will abate your love to God and Heaven, to think on them with too much estrangedness and terror. The Directions under *Tit.* 3. will help you against this Temptation.

Tem. 5. §. 13. Tempt. 5. Another dangerous Temptation is fetcht from the remnants of your worldly mindedness; when your Dignity, or Honor, your House, or Lands, your Relations and Friends, or your Pleasures and Contentments, are so sweet to you, that you are loth to leave them; and the thoughts of Death are grievous to you, because it taketh you from that which you over-love; and God and Heaven are the less desired, because you are loth to leave the World. Watch carefully against this great Temptation: Observe how it seeketh the very destruction of your Grace and Souls; and how it fighteth against your love to God and Heaven, and would undo all that Christ and his Spirit have been doing so long? Observe what a root of matter it findeth in your selves;

ſelves; and therefore be the more humbled under it. Learn now what the world is, and how little the accommodations of the fleſh are worth, when you perceive what the end of all muſt be. Would you never die? Would you injoy your worldly things for ever? Had you rather have them, than to live with Chriſt in the Heavenly glory of the *New Jeruſalem*? If you had, it is your grievous ſin and folly; and yet you know that it is a deſire that you can never hope to attain. Die you muſt, whether you will or not! What is it then that you would ſtay for? Is it till the World be grown leſs pleaſant to you, and your love and minds be weaned from it? When ſhould that rather be than now? And what ſhould more effectually do it, than this dying condition that you are in? It is time for you to ſpit out theſe unwholſome pleaſures: and now to look up to the true, the holy, the unmeaſurable Everlaſting Pleaſures.

Tit. 2. *Directions how to profit by our Sickneſs.*

WHether it ſhall pleaſe God to recover you, or not, it is no ſmall benefit which you may get by his viſitation, if you do your part, and faithfully improve it, according to theſe Directions following.

Dir. 1. §. 1. Direct. 1. *If you hear Gods call to a cloſer tryal of your hearts, concerning the ſincerity of your converſion; and thereby are brought to a more exact examination, and come to a truer acquaintance with your ſtate (be it good or bad) the benefit may be exceeding great.* For if it be good, you may be much comforted, and confirmed, and fitted to give thanks and praiſe to God: And if it be bad, you may be awakened ſpeedily to look about you, and ſeek for a recovery.

Dir. 2. §. 2. Direct. 2. *If in the review of your lives, you find out thoſe ſins which before you overlooked, or perceive the greatneſs of thoſe ſins which you before accounted ſmall, the benefit may be very great.* For it helps to a more deep and ſound Repentance, and to a ſtronger Reſolution againſt all ſins, if you recover. And Affliction is a very great help to us in this. Many a Man hath been aſhamed and deeply humbled for that ſame ſin, when ſickneſs did awake him, which he could make his play fellow before, as if there had been neither hurt nor danger in it.

Dir. 3. §. 3. Direct. 3. *There is many a deep corruption in the heart, which affliction openeth and diſcovereth, which deceitfulneſs hid in the time of proſperity*: And the detecting of theſe is no ſmall benefit to the Soul. When you come to part with wealth and honour, you ſhall better know how much you loved them, than you could before. Mark therefore what corruptions appear in your affliction, and how the heart diſcloſeth its deceits, that you may know what to repent of, and reform.

Dir. 4. §. 4. Direct. 4. *When affliction calleth you to the uſe and exerciſe of your Graces, you have a great help to be better acquainted with the ſtrength or weakneſs of them.* When you are called ſo loudly to the uſe of Faith, and love, and patience, and heavenly-mindedneſs, you may better know what meaſure of every one of theſe you have, than you could when you had no ſuch help. Mark therefore what your hearts prove in the trial, and what each Grace doth ſhew it ſelf to be, in the exerciſe.

Dir. 5. §. 5. Direct. 5. *You have a very great help now to be throughly acquainted with the vanity of the World, and ſo to mortifie all affections unto the things below.* Now judge of the value of wealth, and honor, of plenty, and high places. Are they a comfort to a dying man that is parting with them? Or is it any grief to a poor man when he is dying, that he did not injoy them? Is it not eaſie now to rectifie your errors, if ever you thought highly of theſe tranſitory things? O ſettle it now in your firm reſolution, That if God ſhould reſtore you, you would value this World at a lower rate, and ſet by it, and ſeek it, but as it deſerveth.

Dir. 6. §. 6. Direct. 6. Alſo you have now a ſpecial help to raiſe your eſtimation of the happineſs of the Saints in Heaven, and of the neceſſity and excellency of a holy life, and of the wiſdom of the Saints on Earth; and to know who maketh the wiſeſt choice. Now you may ſee that it is nothing but Heaven that is worth our ſeeking, and that is finally to be truſted to, and will not fail us in the hour of our diſtreſs. Now you may diſcern between the righteous, and the wicked; between thoſe that ſerve God and thoſe that ſerve him not, *Mal.* 3. 17, 18. Now judge whether a looſe and worldly life, or a holy heavenly life be better? And reſolve accordingly. Luke 10. 42. Phil. 1. 19, 23.

Dir. 7. §. 7. Direct. 7. You have alſo now a very great help to diſcern the folly of a voluptuous life, and to mortifie the deeds and deſires of the fleſh: When God is mortifying its natural deſires, it may help you in mortifying its ſinful deſires. Now judge what Luſt, and Plays, and Gaming, and Feaſting, and Drunkenneſs, and Swaggering are worth? You ſee now the end of all ſuch pleaſures. Do you think them better than the Joys of Heaven, and worthy the loſs of a Mans ſalvation to attain them? Or better than the pleaſures of a holy life?

Dir. 8. §. 8. Direct. 8. Alſo now you have a great advantage, for the quickning of your hearts that have loſt their zeal, and are cold in Prayer, and dull in Meditation, and regardleſs of holy Converſe. If ever you will pray earneſtly, ſure it will be now; if ever you will talk ſeriouſly of the matters of Salvation, ſure it will be now. Now you do better underſtand the reaſon of fervent Prayer, and ſerious Religion, and circumſpect walking than you did before: And you can eaſily now confute the ſcorns, or railings of the looſe ungodly enemies of holineſs; even as you confute the dotage of a Fool, or the ravings of a man beſide himſelf.

Dir. 9. §. 9. Direct. 9. You have a great advantage more ſenſibly to perceive your dependance upon God alone: And what reaſon you have to pleaſe him before all the World, and to regard his favour or diſpleaſure more, than all the things or perſons upon Earth. Now you ſee how vain a thing is Man! And how little the favour of all the World, can ſtand you in ſtead in your greateſt neceſſity: Now you ſee that it is God, and God alone, that is to be truſted to at laſt; and therefore it is God that is to be obeyed and pleaſed, whatever become of all things in the World.

Dir. 10. §. 10. Direct. 10. You have now a great advantage to diſcern the preciouſneſs of time, and to ſee how carefully it ſhould be redeemed, and to perceive the diſtractedneſs of thoſe men, that can waſte it in Paſtimes, and curioſity of dreſſings, and needleſs Complements and Viſits, and a multitude of ſuch Vanities as rob the World, of that which is more precious than Gold or Treaſure. Now what think you of idling and playing away your time? Now do you not think that it is wiſer to ſpend it in a holy preparation for the life to come, than to caſt it away upon Childiſh fooleries, or any unneceſſary worldly things?

Dir. 11. §. 11. Direct. 11. Alſo you have now a ſpecial help to be more ſerious than ever in your preparations for death, and in your thoughts of Heaven; and ſo to be readier than you were before: And if ſickneſs help you to be readier to die, and more to ſet your hearts above, whether you live or die, it will be a profitable ſickneſs to you.

Dir. 12. §. 12. Direct. 12. Let your friends about you be the witneſſes of your open Confeſſions and Reſolutions, and ingage them, if God ſhould reſtore you to your health, to remember you of all the promiſes which you made, and to watch over you, and tell you of them whenever there is need. By theſe means ſickneſs may be improved, and be a mercy to you.

Directions to them that recover.

§. 13. I might next have given ſome ſpecial Directions to them that are recovered from ſickneſs; but becauſe I would not be needleſly tedious, I refer ſuch to what is here ſaid already. 1. Let them but look over theſe Twelve Directions, and ſee whether theſe Benefits remain upon their hearts. 2. Let them call to their lively remembrance, the ſenſe which they had, and the frame they were in, when they made theſe reſolutions. 3. Let them remember that ſickneſs will come again, even a ſickneſs which will have no cure. And 4. Let them bethink themſelves, how terribly Conſcience will be wounded, and their Souls diſmayed, when the next ſickneſs cometh, to remember that they were unthankful for their laſt recovery, and how falſly they dealt with God in the breaking of their Promiſes. Foreſee this, that you may prevent it.

Tit. 3. *Directions for a Comfortable or Peaceable Death.*

Comfort is not deſirable only as it pleaſeth us, but alſo as it ſtrengthneth us, and helpeth us in our greateſt Duties: And when is it more needful than in ſickneſs, and the approach of Death? I ſhall therefore add ſuch Directions as are neceſſary to make our departure comfortable or peaceful at the leaſt, as well as ſafe.

Dir. 1. §. 1, Direct. 1. Becauſe I would make this Treatiſe no longer than I needs muſt; in order to *overcome the fears of Death, and get a chearful willingneſs to die*, I deſire the ſick to read over thoſe Twenty Conſiderations, and the following Directions which I have laid down in my Book of *Self-denial*. And when the fears of Death are overcome, the great impediment of their comfort is removed.

Dir. 2. §. 2. Direct. 2. *Miſunderſtand not ſickneſs, as if it were a greater evil than it is; but obſerve how great a mercy it is, that Death hath ſo ſuitable a Harbinger or Fore-runner.* That God ſhould do ſo much before he taketh us hence, to wean us from the World, and make us willing to be gone; that the unwilling fleſh hath the help of pain; and that the ſenſes and appetite languiſh and decay, which did draw the mind to earthly things, and that we have ſo loud a call, and ſo great a help to true Repentance, and ſerious Preparation? I know to thoſe that have walked very cloſe with God, and are always ready, a ſudden death may be a Mercy; as we have lately known divers holy Miniſters and others, that have died either after a Sacrament, or in the Evening of the Lords-Day, or in the midſt of ſome holy exerciſe with ſo little pain, that none about them perceived when they died: But ordinarily it is a Mercy to have the fleſh brought down and weakned by painful ſickneſs, to help to conquer our natural unwillingneſs to die.

Mr. Vines, Mr. Capel, Mr. Holtingworth, Mr. Aſhburſt, Mr. Ambroſe, Mrs. Burdet, &c.

Dir. 3. §. 3. Direct. 3. *Remember whoſe meſſenger ſickneſs is, and who it is that calleth you to die.* It is he, that is the Lord of all the World, and gave us the lives which he taketh from us: And it is he, that muſt diſpoſe of Angels and Men, of Princes and Kingdoms, of Heaven and Earth; and therefore there is no reaſon that ſuch Worms, as we, ſhould deſire to be excepted. You cannot deny him to be the diſpoſer of all things, without denying him to be God: It is he that loveth us, and never meant us any harm in any thing that he hath done to us; that gave the life of his Son to redeem us; and therefore thinketh not life too good for us: Our ſickneſs and death are ſent by the ſame love, that ſent us a Saviour, and ſent us the powerful Preachers of his Word, and ſent us his Spirit, and ſecretly and ſweetly changed our hearts, and knit them to himſelf in love, which gave us a life of precious mercies for our Souls and Bodies, and hath promiſed to give us Life eternal: And ſhall we think, that he now intendeth us any harm? Cannot he turn this alſo to our good, as he hath done many an affliction which we have repined at?

Dir. 4. §. 4. Direct. 4. *Look by Faith to your dying, buried, riſen, aſcended, glorified Lord.* Nothing will more powerfully overcome both the poyſon, and the fears of Death, than the believing thoughts of him that hath triumphed over it. Is it terrible, as it ſeparateth the Soul from the Body? So it did by our Lord, who yet overcame it. Is it terrible as it layeth the Body in the Grave? So it did by our Saviour; though he ſaw not corruption, but quickly roſe by the power of his Godhead. He died to teach us believingly and boldly to ſubmit to death. He was buried, to teach us not overmuch to fear a Grave. He roſe again to conquer death for us, and to aſſure thoſe that riſe to newneſs of life, that they ſhall be raiſed at laſt by his power unto glory, and being made partakers of the firſt Reſurrection, the ſecond death ſhall have no power over them. He liveth as our Head, that we might live by him, and that he might aſſure all thoſe that are here riſen with him, and ſeek firſt the things that are above, that though in themſelves they are dead, yet *their life is hid with Chriſt in God; and when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory*, Col. 3. 1, 2, 4, 5. What a comfortable word is that, *John* 14. 19. *Becauſe I live, ye ſhall live alſo.* Death could not hold the Lord of life; nor can it hold us againſt his will, who hath *the keys of Death and Hell*, Rev. 1. 18. He loveth every one of his ſanctified ones much better, than you love an eye, or a hand, or any other member of your body, which you will not loſe, if you are able to ſave it. When he aſcended, he left us that meſſage full of comfort for his followers, *Joh.* 20. 17. *Go to my Brethren, and ſay unto them, I aſcend unto my Father, and your Father; to my God, and your God.* Which, with theſe two following, I would have written before me on my ſick bed, *Joh.* 12. 26. *If any man ſerve me, let him follow me; and where I am, there alſo ſhall my ſervant be.* And *Luk.* 23. 43. *Verily, I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* O what a joyful thought ſhould it be to a Believer, to think when he is a dying, that he is going to his Saviour, and that our Lord is riſen and gone before us, to prepare a place for us, and take us in ſeaſon to himſelf, *John* 14. 2, 3, 4. *As you believe in God, believe thus in Chriſt, and then your hearts will be leſs troubled, verſ.* 1. It is not a ſtranger that we talk of to you; but your Head and Saviour that loveth you better than you love your ſelves, whoſe Office it is there to appear continually for you before God, and at laſt to receive your departing Souls; and into his hand it is, that you muſt then commend them, as *Stephen* did, *Acts* 7. 59.

Dir. 5. §. 5. Direct. 5. *Chuſe out ſome Promiſes moſt ſuitable to your condition, and roll them over and over in your mind, and feed and live on them by Faith.* A ſick man is not (uſually) fit to think of very many things; and therefore two or three comfortable promiſes, to be ſtill before his eyes, may be the moſt profitable matter of his thoughts; ſuch as thoſe three which I named before. If he be moſt troubled with the greatneſs of his ſin, let it be ſuch as theſe, *Joh.* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould*

should not perish, but have everlasting life, Acts 13. 39. *And by him all that believe, are justified from all things, from which ye could not be justified by the Law of* Moses, Heb. 8. 12. *For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.* If it be the weakness of his Grace that troubleth him, let him chuse such passages as these, *Isa.* 40. 11. *He shall gather the Lambs with his Arm, and carry them in his bosom, and shall gently lead those that are with young*, Gal. 5. 17. *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot do the things that ye would*, Matth. 26. 41. *The spirit is willing, but the flesh is weak*, Joh. 6. 37. *All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out.* Luk. 17. 5. *The Apostles said unto the Lord, Increase our Faith.* If it be the fear of Death, and strangeness to the other World that troubleth you, remember the words of Christ before cited, and 2 *Cor.* 5. 1, 2. 4, 5, 6, 8. *For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan earnestly, desiring to be cloathed upon with our house which is from Heaven. For we that are in this Tabernacle do groan being burdened, not for that we would be uncloathed, but cloathed upon, that mortallity might be swallowed up of life: —We are confident, and willing rather to be absent from the Body, and present with the Lord*, Phil. 1. 23. *For I am in a strait between two, having a desire to depart, and to be with Christ, which is far better*, Revel. 14. 13. *Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them*, 1 Cor. 15. 55. *O death, where is thy sting! O Grave where is thy victory*, Acts 17 59. *Lord Jesus receive my spirit.* Fix upon some such word or promise which may support you, in your extremity.

Dir. 6. §. 6. Direct. 6. *Look up to God, who is the Glory of Heaven and the light and life and joy of souls, and believe that you are going to see his face, and to live in the perfect everlasting fruition of his fullest love among the glorified.* If it be delectable here to know his works, what will it be to see the cause of all? All Creatures in Heaven and Earth conjoyned, can never afford such content and joy to holy souls, as God alone! O if we knew him whom we must there behold, how weary should we be of this dungeon of Mortality? and how fervently should we long to see his face? The Chicken that cometh out of the shell, or the Infant that newly cometh from the Womb, into this illuminated world of humane converse, receiveth not such a joyful change, as the soul that is newly loosed from the flesh, and passeth from this mortal life to God. One sight of God by a blessed soul, is worth more than all the Kingdoms of the earth. It is pleasant to the eyes to behold the Sun: But the Sun is as darkness and useless in his Glory. Rev. 21. 23. *And the City had no need of the Sun, nor of the Moon to shine in it: For the Glory of God did lighten it, and the Lamb is the light thereof*, Rev. 22 3, 4, 5. *And there shall be no more curse, but the Throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads: and there shall be no night there, and they need no Candle, nor light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever.* If *David* in the Wilderness so impatiently thirsted, to appear before God, the living God, in his Sanctuary at Jerusalem, *Psal.* 42. How earnestly should we long to see his Glory in the Heavenly *Jerusalem*? The glimpse of his back parts, was as much as *Moses* might behold, *Exod.* 34. yet that much put a shining glory upon his face, *v.* 29, 30. The sight that *Stephen* had when men were ready to stone him, was a delectable sight, *Act.* 7. 55, 56. The glimpse of Christ in his transfiguration ravished the three Apostles that beheld it, *Mat.* 17. 2. 6. *Paul*'s Vision which rapt him up into the third Heavens, did advance him above the rest of Mankind! But our Beatifical sight of the glory of God, will very far excell all this. When our perfected bodies shall have the perfect glorious body of Christ to see, and our perfected souls shall have the God of Truth, the most perfect uncreated light to know, what more is a created understanding capable of? And yet this is not the top of our felicity; For the understanding is but the passage to the heart or will, and Truth is but subservient to goodness: And therefore though the understanding be capable of no more than the Beatifical Vision, yet the man is capable of more, even of receiving the fullest communications of Gods love, and feeling it poured out upon the heart, and living in the returns of perfect love, and in this entercourse of love will be our highest Joys, and this is the top of our heavenly felicity. O that God would make us foreknow by a lively faith, what it is to behold him in his Glory, and to dwell in perfect love and joy, and then death would no more be able to dismay us, nor should we be unwilling of such a blessed change! But having spoken of this so largely in my *Saints Rest*, I must stop here, and refer you thither.

Dir. 7. §. 7. Direct. 7. *Look up to the blessed Society of Angels, and Saints with Christ, and remember their blessedness and joy, and that you also belong to the same society and are going to be numbred with them.* It will greatly overcome the fears of death, to see by faith the Joys of them that have gone before us; and withal to think of their Relation to us; As it will encourage a man that is to go beyond Sea, if the far greatest part of his dearest friends be gone before him, and he heareth of their safe arrival, and of their joy and Happiness. Those Angels that now see the face of God are our special friends and guardians, and entirely love us, better than any of our friends on earth do! They rejoyced at our Conversion, and will rejoyce at our Glorification; And as they are better, and love us better, so therefore our love should be greater to them, than to any upon earth, and we should more desire to be with them. Those blessed souls that are now with Christ, were once as we are here on earth; They were compassed with temptations, and clogg'd with flesh and burdened with sin, and persecuted by the world, and they went out of the world by sickness and death, as we must do, and yet now their tears are wiped away, their pains and groans and fears are turned into unexpressible blessedness and joy; And would we not be with them? Is not their company desirable? and their felicity more desirable? The glory of the new *Jerusalem* is not described to us in vain, *Rev.* 21. & 22. God will be all in all there to us, as the only Sun and Glory of that world, and yet we shall have pleasure, not only to see our Glorified Redeemer, but also to converse with the Heavenly society, and to sit down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of God, and to love and praise him in Consort and Harmony with all those holy blessed spirits. And shall we be afraid to follow, where the Saints of all Generations have gone before us? And shall the company of our best and most and happiest friends, be no inducement to us? Though it must be our highest joy to think that we shall dwell with God, and next that we shall see the Glory of Christ, yet it is no small part of my comfort to consider, that I shall follow all those holy persons, whom I once conversed with, that are gone

Reader, bear with this mixture: for God will own his image when pievish contenders do deny it, or blaspheme it; and will receive those whom faction and proud domination would cast out, and vilifie with scorn and slanders.

before

before me, and that I shall dwell with such as *Henoch* and *Elias*, and *Abraham*, and *Moses*, and *Job*, and *David*, and *Peter*, and *John*, and *Paul*, and *Timothy*, and *Ignatius*, and *Polycarp*, and *Cyprian*, and *Nazianzene*, and *Augustine*, and *Chrysostome*, and *Bernard*, and *Gerson*, and *Savonarola*, and *Mirandula*, and *Taulerus*, and *Kempisius*, and *Melancthon*, and *Alasco*, and *Calvin*, and *Bucholtzer*, and *Bullinger*, and *Musculus*, and *Zanchy*, and *Bucer*, and *Paræus*, and *Grynæus*, and *Chemnitius*, and *Gerhard*, and *Chamier*, and *Capellus*, and *Blondel*, and *Rivet*, and *Rogers*, and *Bradford*, and *Hooper*, and *Latimer*, and *Hildersham*, and *Amesius*, and *Langley*, and *Nicolls*, and *Whitaker*, and *Cartwright*, and *Hooker*, and *Bayne*, and *Preston*, and *Sibbes*, and *Perkins*, and *Dod*, and *Parker*, and *Ball*, and *Usher*, and *Hall*, and *Gataker*, and *Bradshaw*, and *Vines*, and *Ash*, and millions more of the family of God: I name these for my own delight and comfort, it being pleasant to me to remember what companions I shall have in the heavenly joys, and praises of my Lord. How few are all the Saints on earth, in comparison of those that are now with Christ? And alas, how weak and ignorant and corrupt, how selfish and contentious and froward, are Gods poor infants here in flesh, when above there is nothing but Holiness and Perfection? If knowledge or goodness, or any excellency do make the creatures truly amiable, all this is there in the highest degree, but here alas, how little have we? If the love of God, or the love of us, do make others lovely to us, it is there and not here that these and all perfections flourish. O how much now, do I find the company of the wise and learned, the godly and sincere, to differ from the company of the ignorant, bruitish, the proud and malicious, the false-hearted and ungodly rabble? How sweet is the converse of a holy, wise, experienced Christian? O then what a place is the new *Jerusalem*? and how pleasant will it be with Saints and Angels to see and love and praise the Lord.

Dir. 8. §. 8. Direct. 8. *That sickness and death may be comfortable to you, as your passage to eternity, take notice of the seal and earnest of God, even the spirit of grace which he hath put into your hearts.* That which emboldned *Paul* and such others to groan after immortallity, and to *be most willing to be absent from the body and present with the Lord*, was because God himself *had wrought or made them for it, and given them the earnest or pledge of his spirit*, 2 Cor. 5. 4, 5, 8. For this is Gods mark upon his chosen and justified ones by which they are *sealed up to the day of their Redemption*, Ephes. 4. 30. Ephes. 1. 13. *In whom also after ye believed, ye were sealed with that holy Spirit of promise*, 2 Cor. 1. 21, 22. *God hath anointed us, and sealed us, and given us the pledge or earnest of his spirit into our hearts. This is the pledge or earnest of our inheritance*, Ephes. 1. 14. And what a comfort should it be to us, when we look towards Heaven to find such a pledge of God within us? If you say, I fear I have not this *earnest of the Spirit*: whence then did your desires of holiness arise? what weaned you from the world, and made you place your hopes and happiness above? whence came your enmity to sin, and opposition to it, and your earnest desires after the glory of God, the prosperity of the Gospel, and the good of souls? The very love of holiness and holy persons, and your desires to know God and perfectly love him, do shew that heavenly nature or spirit within you, which is your surest evidence for eternal life: For that spirit was sent from Heaven, to draw up your hearts, and fit you for it: And God doth not give you such natures and desires and preparations in vain. This also is called, *The witness of the spirit, with (or to our spirit,) that we are the children of God: and if children then heirs; heirs of God, and joynt-heirs with Christ*, Rom. 8. 15, 16, 17. It witnesseth our Adoption, by evidencing it, as a seal or pledge doth witness our title to that which is so confirmed to us. The nature of every thing is suited to its use and end; God would not have given us a heavenly nature or desire, if he had not intended us for Heaven.

Dir. 9. So Hezekiah. §. 9. Direct. 9. *Look also to the testimony of a holy life, since grace hath employed you in seeking after the heavenly inheritance.* It is unlawful and perillous to look after any works or righteousness of your own, so as to set it in whole or in part, instead of Christ, or to ascribe to it any honour that is proper to him; As to imagine that you are innocent, or have fulfilled the Law, or have made God a compensation by your merits or sufferings, for the sin you have committed; But yet you must judge your selves on your sick beds as near as you can, as God will judge you; *And he will judge every man according to his work*; and will recompence and reward men according to their works, Matth. 25. 39, 40, &c. *Well done good and faithful servant! Thou hast been faithful over a little, I will make thee Ruler over much; Come ye blessed of my father, inherit the Kingdom prepared for you—for I was hungry and ye fed me*, &c.—— Heb. 5. 9. *He is the Author of eternal salvation to all them that obey him*, Matth. 7. 24, 25. *Whosoever heareth these sayings of mine and doth them, I will liken him to a wise man that built his house upon a Rock*——Rev. 22. *Blessed are they that do his commandments, that they may have right to the Tree of life, and may enter in by the gate into the City, for without are dogs*, &c. *Thus must you rejoyce in the Cross of our Lord Jesus Christ*, not only as he was Crucified on it for you, *but also as you are crucified by it to the world, and the world to you*, Gal. 6. 14. He that as a Benefactor will give you that Glory which you could never deserve of him, on terms of commutative Justice (for so no Creature can deserve any thing of God) will yet as a Righteous Governour and judge, deliver it you only on the terms of his *Paternal governing distributive justice*, and all shall receive according to what they have done in the body: And therefore you may take comfort in that Evangelical Righteousness, which consisteth in your fulfilling the conditions of the new Covenant, though you have no Legal Righteousness (which consisteth in innocency, or freedom from the Curse of the Law) but only in the Merits and Sacrifice of Christ. If you are accused as being Impenitent Unbelievers, or Hypocrites: Christs Righteousness will not justifie you from that accusation; but only your Repentance, Faith and sincerity (wrought in you by the spirit of Christ.) But if you can but shew the evidence of this Evangelical Righteousness, Christ then will justifie you against all the other accusations of guilt that can be charged on you. (Of which more anon.) Seeing therefore the spirit hath given you these Evidences, to difference you from the wretched world, and prove your title to eternal life, if you over-look these, you resist your Comforter, and can see no other ground of Comfort, than every graceless Hypocrite may see. Imitate holy *Paul*, 2 Cor. 1. 12. *For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, we have had our conversation in the world*——2 Tim. 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous judge shall give me at that day: and not to me only, but to all them also that love his appearing.* To look back and see that in sincerity you have gone the way to Heaven, is a just and necessary ground of assurance, that you shall attain it. If you say, *I have been*

been a grievous ſinner? I anſwer, ſo was *Paul* that yet rejoyced after in this evidence? Are not thoſe ſins repented of, and pardoned? If you ſay [*But I cannot look back upon a holy life with comfort, it hath been ſo blotted and uneven?*] I anſwer, Hath it not been ſincere, though it was imperfect? *Did you not firſt ſeek the Kingdom of God and his Righteouſneſs*? Matth. 6. 33. If you ſay, [*My whole life hath been ungodly, till now at laſt that God hath humbled me.*] I anſwer, It is not the length of time, but the ſincerity of your hearts and ſervice that is your evidence; If you came in at the laſt hour, if now you are faithfully devoted to God, you may look with comfort on this change at laſt, though you muſt look with Repentance on your ſinful lives.

Dir. 10. §. 10. Direct. 10. *When you ſee any of this evidence of your intereſt in Chriſt, appeal to him to acquit you from all the ſin that can be charged on you*: For all that believe in him are juſtified from all things, from which they could not be juſtified by the law of *Moſes*, *There is no condemnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit*, Rom. 8. 1. Whatever ſin a penitent believer hath committed, he is not chargeable with it; Chriſt hath undertaken to anſwer for it, and juſtifie him from it; and therefore look not on it with terror, but with penitent ſhame, and believing thankfulneſs, as that which ſhall tend to the honour of the Redeemer, and not to the condemnation of the ſinner. He hath born our tranſgreſſions and we are healed by his ſtripes.

Iſa. 53. 10, 11, 12, &c.

Dir. 11. §. 11. Direct. 11. *Look back upon all the Mercies of your lives, and think whence they came and what they ſignifie*; Love tokens are to draw your hearts to him that ſent them; Theſe are dropt from Heaven, to entice you thither? If God have been ſo good to you on earth, what will he be in Glory? If he ſo bleſſed you in this Wilderneſs, what will he do in the land of promiſe? It greatly emboldneth my ſoul to go to that God, that hath ſo tenderly loved me, and ſo graciouſly preſerved me, and ſo much abounded in all ſorts of mercies to me, through all my life. Surely he is good that ſo delighteth to do good! And his preſence muſt be ſweet, when his diſtant mercies have been ſo ſweet! What love ſhall I enjoy when perfection hath fitted me for his love, who have taſted of ſo much in this ſtate of ſin and imperfection? The ſenſe of mercy will baniſh the fears and miſ-givings of the heart.

Dir. 12. §. 12. Direct. 12. *Remember* (if you have attained to a declining age) *what a competent time you have had already in the world.* If you are grieved that you are mortal, you might on that account have grieved all your days; But if it be only that you dye ſo ſoon, if you have lived well, you have lived long. When I think how many years of mercy I have had, ſince I was near to death, and ſince many younger than I are gone, and when I think what abundance of mercy I have had in all that time, ingenuity forbiddeth me to grudge at the ſeaſon of my death, and maketh me almoſt aſhamed to ask for longer life. How long would you ſtay, before you would be willing to come to God? If he deſired our company no more than we do his, and deſired our happineſs in Heaven, no more than we deſire it our ſelves, we ſhould linger here as *Lot* in *Sodom*! Muſt we be ſnatch'd away againſt our wills, and carried by force to our Fathers preſence?

Dir. 13. §. 13. Direct. 13. *Remember that all mankind is mortal, and you are to go no other way, than all that ever came into the world, have gone before you* (except *Henoch* and *Elias.*) Yea, the poor brute creatures muſt dye at your pleaſure, to ſatisfie your hunger or delight. Beaſts and Birds and Fiſhes, even many to make one meal, muſt dye for you; And why then ſhould you ſhrink at the entrance of ſuch a trodden path; which leadeth you not to Hell as it doth the wicked, nor meerly to corruption as it doth the bruits, but to live in joy with Chriſt and his Church Triumphant?

Dir. 14. §. 14. Direct. 14. *Remember both how vile your body is, and how great an enemy it hath proved to your ſoul; And then you will the more patiently bear its diſſolution*? It is not your dwelling houſe, but your Tent or Priſon that God is pulling down. And yet even this vile body, when it is corrupted ſhall at laſt be changed *into the likeneſs of Chriſts glorious body, by the working of his unreſiſtible power*, Phil. 3. 20, 21. And it is a fleſh that hath ſo rebelled againſt the ſpirit, and made your way to Heaven ſo difficult, and put the ſoul to ſo many conflicts, that we ſhould the eaſilier ſubmit it to the will of Juſtice, and let it periſh for a time, when we are aſſured that mercy will at laſt recover it.

Dir. 15. §. 15. Direct. 15. *Remember what a world it is that you are to leave, and compare it with that which you are going to, and compare the life which is near an end, with that which you are next to enter upon.* Was it not *Henoch*'s reward when he had walkt with God, to be taken to him from a polluted world? 1. While you are here, you are your ſelves defiled, ſin is in your natures, and your graces are all imperfect; ſin is in your lives, and your duties are all imperfect; You cannot be free from it one day or hour? And is it not a mercy to be delivered from it? is it not deſirable to you to ſin no more? and to be perfect in holineſs? to know God and love him as much and more than you can now deſire? You are here every day lamenting your darkneſs and unbelief and eſtrangedneſs from God, and want of love to him? How oft have you prayed for a cure of all this? And now would you not have it, when God would give it you? why hath God put that ſpark of Heavenly life into you, but to fight againſt ſin, and make you weary of it? And yet had you rather continue ſinning, than have the victory and be with Chriſt? 2. It is a life of grief as well as ſin? And a life of cares and doubts and fears? When you are at the worſt, you are fearing worſe? if it were nothing but the fears of death it ſelf, it ſhould make you the willinger to ſubmit to it, that you might be paſt thoſe fears. 3. You are daily afflicted with the infirmities of that fleſh, which you are ſo loth ſhould be diſſolved. To ſatisfie its hunger and thirſt, to cover its nakedneſs, to provide it a habitation, and ſupply all its wants, what care and labour doth it coſt you? Its infirmities, ſickneſſes and pains, do make you oft aweary of your ſelves, ſo that you groan being burdened as *Paul* ſpeaketh, 2 *Cor.* 5. 3, 4, 6. And yet is it not deſirable to be with Chriſt; 4. You are compaſſed with temptations, and are in continual danger through your weakneſs? And yet would you not be paſt the danger? Would you have more of thoſe horrid and odious temptations? 5. You are purpoſely turned here into a Wilderneſs, among wild beaſts; you are as Lambs among Wolves, and through many tribulations you muſt enter into Heaven; You muſt deny your ſelves and take up your Croſs, and forſake all that you have, and all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution, in the world you muſt have trouble: the ſeed of the Serpent muſt bruiſe your heel, before God bruiſe Satan under your feet! And is ſuch a life as this more deſirable than to be with Chriſt? Are we afraid to land after ſuch ſtorms and tempeſts? Is a wicked world, a malicious world, a cruel world, an implacable world more pleaſing to us than the joy of Angels, and the ſight of Chriſt, and God himſelf in the Majeſty of his Glory? Hath God on purpoſe made the world ſo bitter to us, and per-

permitted it to use us unjustly and cruelly, and all to make us love it less, and to drive home our hearts unto himself? and yet are we so unwilling to be gone?

Dir. 16. §. 16. Direct. 16. *Settle your Estates betime, that worldly matters may not distract or discompose you.* And if God have endowed you with Riches, dispose of a due proportion to such pious or charitable uses, in which they may be more serviceable to him that gave them you. Tho' we should give what we can in the time of life and health, yet many that have but so much as will serve to their necessary maintenance, may well part with that to good uses at their death, which they could not spare in the time of their health: Especially they that have no Children, or such wicked Children, as are like to do hurt with all that is given them above their daily Bread.

Dir. 17. §. 17. Direct. 17. *If it may be, get some able faithful Guide and Comforter to be with you in your sickness; to counsel you, and resolve your doubts, and pray with you, and discourse of heavenly things, when you are disabled by weakness for such exercises your selves.* Let not carnal persons disturb you with their vain bablings. Tho' the difference between good company and bad, be very great in the time of health, yet now in sickness it will be more discernable. And tho' a faithful Friend and spiritual Pastor be always a great mercy, yet now especially in your last necessity.

Therefore make use of them as far as your pain and weakness will permit?

Dir. 18. §. 18. Direct. 18. *Be fortified against all the Temptations of Satan by which he useth to assault men in their extremity:* Stand it out in the last conflict, and the Crown is yours. I shall instance in particulars.

Directions for resisting the Temptations of Satan, in the time of sickness.

Tem. 1. §. 19. *Tempt.* 1. The most ordinary Temptation against the comfort of Believers (for I have already spoken of those that are against their safety) is, to doubt of their own sincerity, and consequently of their part in Christ: Saith the Tempter [*All that thou hast done, hath been but in hypocrisie; Thou wast never a true Believer, nor never didst truly Repent of sin, nor truly love God; and therefore thou art unjustified, and shalt speedily be condemned.*]

§. 20. Against this Temptation a Believer hath two Remedies: The first is to confute the Tempter by those evidences which will prove that he hath been sincere (such as I have often mentioned before.) And by refelling those reasonings by which the Tempter would prove him to have been an Hypocrite: As when it is objected, *Thou hast repented and been humbled but slightly and by the halves; Answ.* Yet was it sincerely; and weak Grace is not no Grace. Obj. *Thou hast been a lover of the world, and a neglecter of thy Soul, and cold in all that thou didst for thy Salvation. Answ.* Yet did I set more by Heaven than Earth, and I first sought the Kingdom of God and his Righteousness, as esteeming it above all the Riches of the World. Object. *Thou hast kept thy sins while thou wentest on in a profession of Religion. Answ.* I had no sin but what in the habitual ordinary temper of my Soul, I hated more than I loved it, and had rather have been delivered from it, than have kept it, and none but what I unfeignedly repented of. Object. *Thou didst not truly believe the Promises of God, and the Life to come; or else thou wouldst never have doubted as thou hast done, nor sought such a Kingdom with such weak desires. Answ.* Tho' my faith was weak, it overcame the world; I so far believed the Promise of another life, as that I preferred it before this life, and was resolved rather to forsake all the World, than to part with my hopes of that promised blessedness: And that faith is sincere (how weak soever) that can do this. Object. *But thou hast done thy works to be seen of men, and been troubled when men have not approved thee, nor honoured thee; and what was this but mere hypocrisie? Answ.* Tho' I had some hypocrisie, yet was I not an hypocrite, because it was not in a reigning and prevalent degree; Tho' I too much regarded the esteem of men, yet I did more regard the esteem of God. Thus if a Christian discern his evidences, the false reasonings of Satan are to be refused.

§. 21. 2. But ordinarily it is a readier way to take the second course, which is, *At present, to believe, and Repent, and so confute Satan that saith you are not penitent Believers.* But then you must truly understand what believing and repenting is; or else you may think that you do not believe and repent when you do. Believing in Christ, is [*a believing that he is the Saviour of the World, and a consent of will that he be your Saviour*] to justifie you by his blood, and sanctifie you by his Spirit; To Repent is [*to be so sorry that you have sinned, that if it were to do again, you would not do it; (as to gross sin and a state of sin) and the smallest infirmities, your will is so far set against, that you desire to be delivered from them.*] Believing to Justification, is not the believing that you are already justified, and your sins forgiven you; And Repenting consisteth not in such degrees of sorrow as some expect; but in the change of the mind and will, from a life of sensuality to a life of holiness. When you know this, then answer the Tempter thus, [*If I should suffer thee to deprive me of the comfort of all my former uprightness, yet shalt thou not so deprive me of the comfort of my present sincerity, and of my hopes; I am now too weak and distempered to try all that is past and gone. Past actions are now known but by remembring them; And they are seldom judged of, as indeed they then were; but according to the temper and apprehension of the mind when it revieweth them; And I am now so changed and weakned my self, that I cannot tell whether I truly remember the just temper and thoughts of my heart in all that's past or not. Nor doth it most concern me now, to know what I have been, but to know what I am. Christ will not judge according to what I was, but according to what he findeth me; Never did he refuse a penitent believing soul, because he repented and believed late; I do now unfeignedly repent of all my sins, and am heartily willing to be both pardoned, and cleansed, and sanctified by Christ, and here I give up my self to him as my Saviour, and to this Covenant I will stand; And this is true Repenting and Believing.*] Thus a poor Christian in the time of sickness, may oft-times much easier clear up to himself, that he Repenteth now, than that he Repented formerly; And it is his surest way. John 1. 10, 11, 12. & 3. 16. 19, 20. Rom. 7, 22 21, 22, 24. 25. Phil. 1 1, 4, c

Tem. 2. §. 25. *Tempt.* 2. And yet sometimes he cometh with the quite contrary Temptation, and must be resisted by the contrary way. When he findeth a Christian so perplexed, and distempered with sickness, that his understanding is disabled from any composed thoughts, then he asketh him, [*Now where is thy Faith and Repentance? If thou hast any or ever hadst any, let it now appear.*] In this case a Christian is to take up with the remembrance of his former sincerity, and tell the Tempter, [*I am sure that once I gave up my self unfeignedly to my Lord; and those that come to him, he will in no wise cast out; And if now I be disabled from a composed exercise of Grace, he will not impute my sickness to me as my sin.*]

Tem. 3 §. 26. *Tempt.* 3. Another ordinary Temptation is, that [*Its now too late; God will not now accept Repentance; the day of grace is past and gone; or at*

leaſt a death-bed Repentance is not ſincere.] To this the tempted Soul muſt reply, 1. *That if Faith and Repentance were not accepted at any time in this life, then Gods Promiſe were not true. which ſaith, that whoſoever believeth in him ſhall not periſh, but have everlaſting life*, John 3. 16. So Luke 24. 47. Acts 5. 31. & 11. 18. & 20. 21. 2 Tim. 2. 25. 2 Pet. 3. 9. There is a time in this life, in which ſome reſiſters of the Truth, are given up to their own Luſts, to the love of Sin, and hatred of Holineſs, ſo that they will not Repent; But there was never a time in this life, in which God refuſed to juſtifie a true repenting Sinner upon his belief in Chriſt. 2. That if a *death-bed Repentance do truly the heart from the World to God, and from Sin to Holineſs, ſo that the penitent Perſon, if he ſhould recover, would lead a new and holy Life*, then that Repentance hath as ſure a Promiſe of Pardon and Salvation, as if it had been ſooner; And yet delay muſt be confeſſed to be dangerous to all, and caſteth men under very great difficulties, and their Loſs is exceeding great, though at laſt they repent and are forgiven.

Tem. 4. §. 27. *Tempt.* 4. Sometime the Tempter ſaith, [*Thou art not elected to ſalvation; and God ſaveth none but his Elect*] and ſo puzzleth the ignorant by ſetting them on doubting of their Election. To this we muſt anſwer, that every Soul is choſen to Faith, and Repentance, and Perſeverance is certainly choſen to ſalvation; And I know that God hath choſen me to Faith and Repentance, becauſe he hath given them me: And I have reaſon enough to truſt on him, for that upholding Grace, which will cauſe me to perſevere.

Tem. 5. §. 28. *Tempt.* 5. *But*, ſaith the Tempter, [*Chriſt did not die for thee; and no one can be ſaved, that Chriſt did not die for.*] To this it muſt be anſwered, *That Chriſt died for all men, ſo far as to be a ſufficient Sacrifice for their Sins, and to make a Promiſe of Pardon and Salvation to all that will accept him and his Gift; and he intreateth all that hear the Goſpel to accept it; and accordingly he will ſave all that conſent unto his Covenant.* I am a ſinful Child of *Adam*, and therefore am one that Chriſt became a Sacrifice for; and I conſent unto his Covenant, and therefore I am one that Chriſt by that Covenant doth juſtifie, and will ſave.

Tem. 6. §. 29. *Tempt.* 6. Sometime the Tempter troubleth the Soul with Temptations to Blaſphemy and Infidelity: And asketh him, *How knoweſt thou, that there is a God, or a life to come, or that Souls are immortal, or that the Scripture is true?* Of this I ſpake before. To this we muſt then anſwer, *I abhor thy ſuggeſtions: Theſe things I have ſeen proved long ago, and I will not ſo far gratifie thee in my weakneſs and extremity, as to queſtion and diſpute theſe ſealed fundamental Truths, no more than I will diſpute, whether there be a Sun or Earth.*

Tem. 7. §. 30. *Tempt.* 7. Sometimes the Tempter will ſay, *At beſt, thou haſt no aſſurance of Salvation, and how canſt thou chuſe but tremble to think of dying, when thou knoweſt not whether thou ſhalt go to Heaven or Hell?* To this, the Soul that hath not aſſurance, muſt anſwer, *It's my own miſtake or weakneſs that keepeth me unaſſured:* And I will neither take part with my infirmities, nor increaſe them by their effects: My hopes are ſuch as ſhould draw up my deſires, tho' I want full aſſurance: The Child delighteth in the company of the Mother, and every Man of his Friend; tho' he is not certain, that the Mother or Friend will not hurt him or take away his life. Why ſhould I trouble my ſelf with imaginities? Or fear that which I have no ſound reaſon to fear? Rather I ſhould be glad to die, that Death may perfect my aſſurance, and put an end to all my Doubts and Fears.

§. 31. *Tempt.* 8. *But*, ſaith the Tempter, *how ſtrange art thou to God, and the life to come? Thou never ſaweſt it: Is it not dreadful to enter upon an unchangeable life, in a World which thou art ſo great a ſtranger to? Anſw.* But Chriſt is not a ſtranger to it; he ſeeth it for me, and I will implicitely truſt him. Where ſhould my Eyes be, but in my head? I ſhall never ſee it till I come thither. When I have been there a while, this darkneſs, and fear, and ſtrangeneſs will be gone. I was as ſtrange to this World before I came into it, and more: And all thoſe holy Souls in Heaven, were ſtrange to it once, as well as I. I ſhould therefore long to be with Chriſt, that I may be ſtrange to him no more. *Tem.* 8.

§. 32. *Tempt.* 9. *But*, ſaith the Tempter, *thy fear and unwillingneſs is a ſign that thou haſt no love to God, nor heavenly mind; and how then canſt thou hope to come to Heaven. Anſw.* My Fears come from ſtrangeneſs, and weakneſs of Faith, and a natural enmity to Death. If I could come to Chriſt in Joy and Glory, and be perfected in Holineſs, without dying, I ſhould not be unwilling of it. God looketh not that my Nature ſhould be willing to die; but that Grace make me willing to be with Chriſt; and patiently ſubmit to ſo dark a paſſage. Even Chriſt himſelf prayed, *that if it were poſſible, that Cup might paſs from him.* *Tem.* 9.

§. 33. *Tempt.* 10. *But what will thy Wife and Children do, when thou art gone? Anſw.* God hath more intereſt in them, than I have; he will look to his own without my care: Doth all the World depend upon him, and is he not to be truſted with my Wife and Children? *Tem.* 10.

§. 34. *Tempt.* 11. *But thou wilt never be more ſerviceable to the Church: All thy work will for ever be at an end; and there are many things which thou mighteſt have done before thou dieſt; which will all be loſt. Anſw.* 1. I ſhall have higher, and holier, and ſweeter work, whether it will any thing conduce to the good of thoſe on Earth, I know not; but I know it will more conduce to the higheſt moſt deſirable ends. 2. As my work will be done, ſo my trouble, and wearineſs, and fears, and ſufferings, from a malignant unthankful World, will all be done. 3. And when my work is done, my reward and Everlaſting Reſt begin. 4. And God needeth not ſuch a Worm as I! The work is his, and it is reaſon that he ſhould chuſe his Workmen. *Tem.* 11.

§. 35. *Tempt.* 12. *But when thou haſt ſaid all, Death will be Death, the King of Terrors. Anſw.* And when thou haſt ſaid all, God will be God, and Heaven will be Heaven, and Chriſt will be Chriſt, that hath conquered Death, and hath the Keys of Power of Death and Hell: And the Promiſe will be ſure; and thoſe that truſt on him ſhall never be aſhamed or confounded. And therefore *the Spirit is willing, tho' the Fleſh be weak.* *Tem.* 12. Matth. 28. 19, 20. 2. Joh. 17. Rev. 1. 18. Rom. 10. 9, 10, 11, 12.

Tit. 4. *Directions for doing good to others in our Sickneſs.*

§. 1. THe whole life of a Chriſtian ſhould be a ſerving of his God; and tho' his Body in ſickneſs ſeem to be unſerviceable, yet it is not the leaſt or loweſt of his Services, which he is then at laſt to do: Partly by his holy example, and partly by his Speeches; which are both more obſerved in dying men, than in any others. For now all ſuppoſe, that if there were before any mask of hypocriſie, it is laid aſide, and the Soul that is going to the Bar of God, will deal ſincerely. And now it is ſuppoſed, that we are delivered much from all the befooling Deluſions of Proſperity, and therefore fitter to be Counſellors to others. And every Chriſtian ſhould be

be very deſirous to do good to the laſt, and be found ſo doing.

Dir. 1. §. 2. Direct. 1. *Shew not a diſtempered impatient mind.* Though pain will be pain, and fleſh will be fleſh, yet ſhew men that you have alſo Reaſon and Spirit. And that it calmeth your Soul, tho' it eaſe not your Body. Speak good of God, as beſeemeth one that indeed believeth, that it is good for us, when we are afflicted by him, and that all ſhall work together for good to us: Speak not a repining word againſt him, *Job* 1. 22. *In all this* Job *ſinned not, nor charged God fooliſhly.* And ſpeak not too peeviſhly and impatiently to thoſe about you; tho' weakneſs incline you to it, yet let the power of Grace appear.

Heb. 12. 7, 8, 9. Rom. 8. 28.

Dir. 2. §. 3. Direct. 2. *Let thoſe that are about you ſee that you take the life to come for a reality, and that you verily expect to live with Chriſt in joys for ever. Let them ſee this in your holy joy and confidence, and your thankfulneſs to God for the grace and hopes which he hath given through Chriſt.* I know that a pained languiſhing Body, is undiſpoſed to expreſs the comforts of the Soul: But yet as long as the Soul is the Commander, they may be expreſſed in ſome good meaſure, though not with ſuch vivacity and alacrity as in health. Behave your ſelves before all, as thoſe that are going to dwell with Chriſt. If you ſhew them that you take Heaven for a real felicity, it will do much to draw them to do ſo too; ſhew them the difference between the death of the Righteous, and of the Wicked; and that may ſo draw them to deſire *to die the death of the righteous*, that it may draw them alſo to reſolve to live their lives. How many Souls might it win to God, if they ſaw in his dying Servants, ſuch confidence and joy, as beſeemeth Men that are entring into a World of Joy, and Peace, and Bleſſedneſs? If we went out of the Body, as from a Priſon into Liberty; and from a tedious Journey, to our deſired home, it would invite Sinners to ſeek after the ſame felicity, and be a powerful Sermon to convert the inconſiderate.

Dir. 3. §. 4. Direct. 3. *Now tell poor Sinners of the Vanity of the World, and of all its Glory, Wealth, and Pleaſure; and of the miſchief and deceitfulneſs of Sin.* Say to them, [*O Sirs, you may ſee in me, what the World is worth: If you had all the Wealth and Pleaſure that you deſire, thus it would turn you off, and forſake you in the end: It will eaſe no pain: It will bring no Peace to a troubled Soul: It will not lengthen your lives an hour: It will not ſave you from the wrath of God. It maketh your death the ſadder, becauſe you muſt be taken from it: Your account will be the more dreadful. O Love not ſuch a vain deceitful World; ſell not your Souls for ſo poor a price. Forſake it before you are forſaken by it. O make not light of any ſin! Tho' the wanton fleſh would have you take it for a harmleſs thing, you cannot imagine, when the pleaſure is gone, how ſharp a ſting is left behind. Sin will then be no jeſting matter, when your Souls are going hence, into the dreadful preſence of the moſt Holy God.*]

Dir. 4. §. 5. Direct. 4. *Now tell thoſe about you of the excellency and neceſſity of the Love of God, of Heaven, of Chriſt, and of a holy Life.* Though theſe may be made light of at a diſtance, yet a Soul that is drawing near them, will be more awakned to underſtand their worth. Say to them, [*O Friends, I find now more than ever I did before, that it is only God, that is the end and happineſs of Souls: Nothing but his Favour through Jeſus Chriſt, can comfort and content a dying Man; and none but Chriſt can reconcile us to God, and anſwer for our Sins, and make us acceptable; and no way but that of Faith and Holineſs will end in Happineſs. Opinions and cuſtomary Forms in Religion, will not ſerve the turn; to be of this or that Party, or Church, or Communion, will not ſave you. It is only the Soul that is juſtified by Chriſt, and ſanctified by his Spirit, and brought up to the Love of God and Holineſs, that ſhall be ſaved. Whatever Opinion, or Church, you are of, without Holineſs you ſhall never ſee God to your comfort, as without Faith it is impoſſible to pleaſe him.* Heb. 12. 14. & 11. 6. Rom. 8. 6, 7, 9. *O now what a miſerable caſe were I in, if I had all the Wealth and Honour in the World, and had not the Favour of God, and a Chriſt to Purchaſe it, and his Spirit to witneſs it, and prepare me for a better life. Now I ſee the difference between ſpending time in Holineſs, and in Sin; between a godly, and a worldly, fleſhly, careleſs Life. Now I would not for a thouſand Worlds, that I had ſpent my life in ſenſuality and ungodlineſs, and continued a ſtranger to the Life of Faith. Now if I had a World, I would give it to be more holy? O Sirs, believe it, when you come to die, Sin will be then Sin indeed, and Chriſt, and Grace, will be better than Riches, and to die in an unregenerate, unſanctified ſtate, will be a greater miſery than any heart can now conceive.*]

Dir. 5. § 6. Direct. 5. *Indeavour alſo to make Men know the difference between the Godly, and the Wicked.* Tell them, [*I now ſee who maketh the wiſeſt choice: O happy Men, that chuſe the Joys which have no end, and lay up their Treaſure in Heaven, where Ruſt and Moths do not corrupt, and Thieves do not break through and ſteal, and labour for the Food that never periſheth,* Mat. 6. 19, 20. Joh. 8. 27. *O fooliſh Sinners, that for an inch of fleſhly filthy Pleaſure, do loſe Everlaſting Reſt and Joy! What ſhall it profit them that win all the World, and loſe their Souls?*]

Dir. 6. §. 7. Direct. 6. *Labour alſo to convince Men of the preciouſneſs of time, and the folly of putting off Repentance, and a holy Life, till the laſt.* Say to them, [*O Friends, it is hard for you in the time of Health and Proſperity, to judge of time according to its worth: But when time is gone, or near an end, how precious doth it then appear! Now if I had all the time again, which ever I ſpent in unneceſſary Sleep, or Sports, or Curioſities, or Idleneſs, or any needleſs thing; how highly ſhould I value it, and ſpend it in another manner than I have done. Of all my Life that is paſt and gone, I have no comfort now in the remembrance of one hour, but what was ſpent in obedience to God. O take time to make ſure of your Salvation, before its gone, and you are left under the tormenting feeling of your loſs.*]

Dir. 7. §. 8. Direct. 7. *Labour alſo to make them underſtand the ſinfulneſs of ſloth, and of loytering in the Matters of God, and their Salvation; and ſtir them up to do it with all their might.* Say to them, [*I have often heard ungodly People, deride or blame the Diligence, and Zeal, and ſtrictneſs of the Godly; but if they ſaw, and felt, what I ſee and feel, they could not do it. Can a Man that is going into another World, imagine that any thing is ſo worthy of his greateſt Zeal and Labour, as his God and his Salvation? Or blame Men for being loth to burn in Hell? Or for taking more pains for their Souls, than for their Bodies. O Friends, let Fools talk what they will, in their ſleep and frenzy, as you love your Souls, do not think any care, or coſt, or pains too great for your Salvation! If they think not their labour too good for this World, do not you think yours too good for a better World. Let them now ſay what they will, when they come to die, there is none of them all, that is not quite forſaken of Senſe and Reaſon, but will wiſh that they had loved God, and ſought and ſerved him, not formally in hypocritical complement, but with all their Heart, and Soul and Might.*]

Dir. 8. §. 9. Direct. 8. *Labour also to fortifie the Minds of your Friends, against all fears of Suffering for Christ, and all impatience in any of their Afflictions.* Say to them, [*The sufferings as well as the pleasures of this life are so short, that they are not worthy once to be compared with the durable things of the life to come. If I have past through a life of want and toil, if my Body hath indured painful sickness, if I have suffered never so much from Men, and been used cruelly for the sake of Christ, what the worse am I now when all is past? Would an easie, honourable, plentiful life, have made my death either the safer or the sweeter? O no! It is the things eternal that are indeed significant and regardable. Neither pleasure nor pain that is short, is of any great regard. Make sure of the Everlasting Pleasures, and you have done your work. O live by Faith, and not by Sense, look not at the Temporal Things which are seen. It is not your concernment, whether you are Rich or Poor, in Honour or Dishonour, in Health or Sickness, but whether you be Justified, and Sanctified, and shall live with God in Heaven for ever.*] Such serious Counsels of dying Men, may make their Sickness more fruitful than their Health.

CHAP. XXXI.

Directions to the Friends of the Sick, that are about them.

Dir. 1. §. 1. Direct. 1. *When you see the Sickness or Death of Friends, take it as Gods warning to you, to prepare for the same your selves.* Remember that thus it must be with you: Thus are you like to lie in pain; and thus will all the World forsake you, and nothing of all your Honour or Wealth, will afford you any comfort. This will be the end of all your pleasures, of your greatness, and your Houses, and Lands, and Attendance; and of your delicious Meats and Drinks; and of all your Mirth, and Play, and Recreations. Thus must your Carkasses be forsaken of your Souls, and laid in a Grave, and there lie rotting in the dark; and your Souls appear before your Judge, to be sentenced to their endless State. This certainly will be your case! And, O how quickly will it come! *Then*, what will Christ and Grace be worth? *Then*, nothing but the favor of God can comfort you. *Then*, whether will it be better to you, to look back on a holy well-spent life, or upon a life of fleshly ease and pleasure? *Then* had you rather be a Saint, or a Sensualist? Lay this to heart, and let the House of Mourning make you better, and live as one that looks to die.

Dir. 2. §. 2. Direct. 2. *Use the best means for the recovery of the sick, which the ablest Physicians shall advise you to, as far as you are able.* Take heed of being guilty of the Pride and Folly of many self-conceited ignorant persons, who are ready to thrust every Medicine of their own, upon their Friends in sickness, when they neither know the nature of the sickness, or the cure. Many thousands are brought to their death untimely, by the folly of their nearest Friends, who will needs be medicining them, and ruling them, and despising the Physician; as if they were themselves much wiser than he, when they are meerly ignorant of what they do. As ignorant Sectaries despise Divines, and set up themselves as better Preachers, so many silly Women despise Physicians; and when they have got a few Medicines, which they know not the nature of, nor how to use, they take themselves for the better Physicians, and the lives of their poor Friends must pay for their Pride and Folly. No means must be trusted to instead of God, but the best must be used in subservience unto God. And one would think that a small measure of wit and humility might serve to make silly Women understand, that they that never bestowed one Year in the study of Physick, are not so likely to understand it, as those that have studied and practised it a great part of their lives. It is sad to see People kill their dearest Friends in kindness; even by that ignorance and proud self-conceitedness, which also maketh them the destroyers of their own Souls.

Quest. §. 3. Quest. *But seeing God hath appointed all mens time, what good can Physick do? If God hath appointed them to live, they shall live; and if he have appointed them to die, it is not Physick that can save them.*

Answ. *Answ.* This is the foolish reasoning of wicked people about their Salvation. *If God have appointed me to Salvation, I shall be saved; if he have not, all my diligence will do no good.* But such people know not what they talk of. God hath made your duty more open and known to you, than his own Decrees. And you separate those things which he hath joyned together. As God hath appointed no man to Salvation simply without respect to the means of Salvation; so God hath appointed no man to live but by the means of life. His Decree is not [*Such a Man shall be saved*] or [*Such a Man shall live so long*] only: But this is his Decree, [*Such a Man shall be saved, in the way of Faith and Holiness, and in the diligent use of means*] and [*Such a Man shall live so long, by the use of those means which I have fitted for the preservation of his life.*] So that as he that liveth a holy life may be sure he is chosen to Salvation (if he persevere) and he that is ungodly may be sure that he is in the way to Hell; so he that neglecteth the means of his Health and Life, doth shew that it is unlike that God hath appointed him to live: And he that useth the best means is liker to recover, (though the best will not cure uncurable Diseases, nor make a Man immortal.) The reasoning is the same, as if you should say, [*If God have appointed me to live so long, I shall live though I neither eat nor drink. But if he have not, eating and drinking will not prolong my life.*] But you must know, that God doth not only appoint you to live, (that is but half his Decree) but he decreeth [*That you shall live by eating and drinking.*]

Dir. 3. §. 4. Direct. 3. *Mind your Friends betimes to make their Wills, and prudently by good advice to settle their Estates, that they may leave no occasion of contending about it, when they are dead.* This should be done in Health, because of the uncertainty of life: But if it be undone till sickness, it should then be done betimes. The neglect of it, oft causeth much sinful contending about worldly things, even among those near Relations, who should live in the greatest amity and peace.

Dir. 4. §. 5. Direct. 4. *Keep away vain company from them, as far as you can conveniently,* (except it be such as must needs be admitted, or such as are like to receive any good by the holy counsel of the sick.) It is a great annoyance to one that is near death, to hear People talk to little purpose about the World or some Impertinences; when they are going speedily to their endless state, and have need of no more impediments in their way; but of the best assistance that their Friends can afford them. *Procure some able faithful Minister to be with them, to counsel them about the state of their Souls.* And get some holy able

Christians,

Christians, to be much about them, who are fit to pray with them, and instruct them.

Dir. 5. §. 6. Direct. 5. *Bear with their impatience, and grudge not at any trouble that they put you to.* Remember that weakness is froward, and as you bear with the crying of Children, so must you with the peevishness of the sick: and remember, that shortly it is like to be your own case, and you must be a trouble to others, and they must bear with you. Be not weary of your Friends in sickness; but loving, and tender, and compassionate, and patient.

Dir. 6. §. 7. Direct. 6. *Deal faithfully and prudently with them about the state of their Souls.* Your faithfulness must be shewed in these two points. 1. That you do not flatter them with vain hopes of life, when they are more likely to die. 2. That you do not flatter them with false perswasions, that their state is safe, when they are yet unsanctified, nor put them in hopes of being saved without Regeneration.

Your Prudence must be manifested, 1. In suiting your Counsel, and Speeches, and Prayers to their state; and not using the same words to the ungodly, as you would to the Godly. 2. In so contracting your Counsel for the Conversion of the ungodly, as not to overwhelm them with more than they can bear; and yet not to leave out any point of absolute necessity to Salvation. Alas, how much skill doth such a work require? And how few Christians, (that I say not, *Pastors,*) are fit for it.

Quest. 1. §. 8. Quest. *But is it a duty when the sick are like to die, to make it known to them?*

Answ. *Answ.* Sometime it is, and sometimes not. 1. Some sicknesses are such, as will be so increased with fear, that the Patient that before was in hope of a recovery, will be put almost past hope. And some sicknesses are much different, and are not like to be so increased by it. And some are past all hope already. 2. Some are so prepared to die, that they have the less need to be acquainted with their danger: And some are unconverted, and in so dangerous a case, that the absolute necessity of their Souls may require it. When the Soul is in so sad a case, and yet the Body may be indangered by the fear of the Sentence of Death, it is the safest course to tell them, *That tho' God may recover them, yet their disease is so dangerous, as calleth for their speedy and serious preparation for Death; which will not be lost, if God restore them.* So that they may have so much hopes, as to keep their fear from killing them, and so much acquaintance with their danger, as may put them upon their duty. But in case there be already little or no hope, or in case the Disease will be but little increased by the fear (which is the case of the most) the danger should not at all be hid.

Quest. 2. §. 9. Quest. *Am I always bound to tell a wicked man of his sin and misery, when it may exasperate his disease, and offend his mind?*

Answ. *Answ.* If it were a sickness that is void of danger, in case his mind be quiet, and be like to kill him, if his mind be disturbed, then were it the most prudent course to call him so far to Repentance and Faith, as you can do it without any dangerous disturbance of him; because it is most Charity to his Soul, to help him to a longer time of Repentance, rather than to lay all the hopes of his Salvation upon the present time. But this is not an ordinary case; therefore ordinarily it is a duty to acquaint the sick person, that is yet in his sin, and unregenerate state, with the truth of his danger, and the necessity of renovation. Alas, it is a lamentable kind of friendship, to flatter a poor Soul into damnation, or to hide his danger till he is past recovery. When he is in a state of unexpressible misery, and hath but a few Days or Weeks time left, to do all that ever must be done for his Salvation. What horrid cruelty is it then, to let him to go to Hell for fear of displeasing or disquieting him?

§. 10. Object. *But I am afraid I shall cast him into despair, if I tell him plainly that he is in a state of damnation.*

Answ. If you let him alone a little longer, he will be in remediless despair. There is no despair remediless, but that in Hell. But now you may help to save him, both from present and endless desperation. He must needs despair of ever being saved without a Christ, or without the Regeneration of the holy Spirit, or without true Faith and Repentance, and love to God, and Holiness. But need he despair of attaining all these, while Christ is offered him so freely, and a full remedy is at hand? He must know his sin and misery, or else he is never like to scape it: But he must also be acquainted with the true remedy; and that is your way to keep him from despair, and not by flattering him into Hell.

§. 11. Quest. *But what should one do in so short a time, and with dead hearted sinners? Alas, what hope is there? If it were nothing but their ignorance, it cannot be cured in a moment. And is there then any hope in so short a space, to bring them to knowledge, and repentance, and a changed heart, to love God and holiness; and that when pain and weakness do disable them?* *Quest.* 3.

Answ. The case indeed is very sad; but yet while there is life there is some hope: And while there is any hope, we should do our best, when it is for the saving of a Soul; and the difficulty should but stir us up to use our utmost skill and diligence. But as it is the misery of such to delay Conversion till so unfit a time, so is it too frequently the sin of Believers, that they delay their serious endeavours to convert men, till such a time as they almost despair of the success. *Answ.*

§. 12. Quest. *But what shall we do in a doubtful case, when we know not whether the person be renewed and truly penitent, or not; which is the case of most that we have to deal with?* *Quest.* 4

Answ. You can tell whether the grounds of your hope, or of your fear, concerning them, be the greater; and according your speech must be mixed and tempered, and your Counsels or Comforts given with the Conditions and Suppositions express. *Answ.*

§. 13. Quest. *But what order would you have us observe in speaking to the ignorant and ungodly, when the time is so short?* *Quest.* 5.

Answ. 1. Labor to awaken them to a lively sense of the change which is at hand, that they may understand the necessity of looking after the state of their Souls. 2. Then shew them what are the terms of Salvation, and who they are that the Gospel doth judge to Salvation or Damnation. 3. Next advise them to try which of these is their condition, and to deal faithfully, seeing self-flattery may undo them, but can do them no good. 4. Then help them in the trial. *q.d.* [*If it have been so or so with you, then you may know that this is your case.*] 5. Then tell them the Reasons of your fears, if you fear they are unconverted, or of your hopes, if you hope indeed, that it is better with them. 6. Then exhort them conditionally (if they are yet in a carnal unsanctified state,) to lament it and be humbled and penitent, for their sinful and ungodly life. 7. And then tell them the remedy in Christ and the Holy *Answ.*

Ghost,

Ghoſt, and the Promiſe or Covenant of Grace. 8. And laſtly, tell them their preſent duty, that this remedy may prove effectual to their Salvation. And if you have ſo much intereſt or authority as maketh it fit for you, excite them by convenient Queſtions ſo far to open their caſe, as may direct you, and as by their Anſwers may ſhew, whether they truly reſolve for a holy life, if God reſtore them, and whether their hearts indeed be changed, or not.

Dir. 7. §. 14. Direct. 7. *If you are not able to inſtruct them as you ſhould, read ſome good Book to them, which is moſt ſuitable to their caſe*, Such as Mr. *Perkins Right art of Dying well: The Practice of Piety in the Directions for the Sick:* Mr. *Ed. Lawrences Treatiſe of Sickneſs*, or what elſe is moſt ſuitable to them. And becauſe moſt are themſelves unable for counſelling the ſick aright, and you may not have a fit Book at hand, I ſhall here ſubjoyn a brief Form or two for ſuch to Read to the Sick that can endure no long diſcourſe. And other Books will help you to forms of Prayer with them, if you cannot pray without ſuch help.

Dir. 8. §. 15. Direct. 8. *Judge not of the ſtate of mens Souls, by thoſe carriages in their ſickneſs, which proceed from their Diſeaſes or bodily diſtemper.* Many ignorant People judge of a man by the manner of his dying: If one dye in calmneſs and clearneſs of underſtanding, and a few good words, they think that this is to dye like a Saint. Whereas in Conſumptions, and oft in Dropſies, and other ſuch Chronical Diſeaſes, this is ordinary with good and bad: And in a Feaver that's violent, or a Phrenſie or Diſtraction, the beſt man that is, may dye without the uſe of Reaſon: Some Diſeaſes will make one blockiſh and heavy and unapt to ſpeak: And ſome conſiſt with as much freedom of ſpeech, as in time of health. The ſtate of mens Souls muſt not be judged of, by ſuch accidental unavoidable things as theſe.

Dir. 9. §. 16. Direct. 9. *Be neither unnaturally ſenſleſs at the death of Friends, nor exceſſively dejected or afflicted.* To make light of the Death of Relations and Friends, be they good or bad, is a ſign of a very vitious nature; that is ſo much ſelfiſh, as not much to regard the lives of others: And he that regardeth not the life of his friends is little to be truſted in his lower concernments! I ſpeak not this of thoſe perſons whoſe temper alloweth them not to weep: For there may be as deep a regard and ſorrow in ſome that have no tears, as in others that abound with them. But I ſpeak of a naughty ſelfiſh nature, that is little affected with any ones concernments but its own.

§. 17. Yet your grief for the death of Friends, muſt be very different both in degree and kind. 1. For ungodly Friends you muſt grieve for their own ſakes, becauſe if they dyed ſuch, they are loſt for ever. 2. For your Godly Friends, you muſt mourn for the ſake of your ſelves and others, becauſe God hath removed ſuch as were bleſſings to thoſe about them. 3. For choice of Magiſtrates and Miniſters and other Inſtruments of publick good, your ſorrow muſt be greater, becauſe of the common loſs, and the judgment thereby inflicted on the World. 4. For old tryed Chriſtians that have overcome the World, and lived ſo long till age and weakneſs make them almoſt unſerviceable to the Church, and who groan to be unburdened and to be with Chriſt, your ſorrow ſhould be leaſt, and your joy and thanks for their happineſs ſhould be greateſt. But eſpecially abhor that nature that ſecretly is glad of the death of Parents, (or little ſorrowful) becauſe that their Eſtates are faln to you, or you are enriched, or ſet at liberty by their death. God ſeldom leaveth this ſin unrevenged, by ſome heavy judgments even in this life.

§. 18. Direct. 10. *To overcome your inordinate grief for the Death of your Relations, conſider theſe things following.* 1. That exceſs of ſorrow is your ſin: And ſinning is an ill uſe to be made of your affliction. 2. That it tendeth to a great deal more: It unfitteth you for many duties which you are bound to, as to Rejoyce in God, and to be thankful for mercies, and cheerful in his love and praiſe and ſervice: And is it a ſmall thing to unfit your ſelves for the greateſt duties? If you are ſo troubled at Gods diſpoſal of his own, what doth your Will but riſe up againſt the will of God; as if you grudged at the exerciſe of his Dominion and Government, that is, that he is God! Who is wiſeſt and beſt and fitteſt to diſpoſe of all mens lives? Is it God or you? Would you not have God to be the Lord of all, and to diſpoſe of Heaven and Earth, and of the Lives and Crowns of the greateſt Princes? If you would not, you would not have him to be God. If you would, is it not unreaſonable that you or your friends only ſhould be excepted from his diſpoſal? 4. If your friends are in Heaven, how unſuitable is it, for you to be overmuch mourning for them, when they are rapt into the higheſt Joys with Chriſt; and Love ſhould teach you to rejoyce with them that rejoyce, and not to mourn as thoſe that have no hope. 5. You know not what mercy God ſhewed to your friends, in taking them away from the evil to come, you know not what ſuffering the Land, or Church is faln into; or at leaſt might have faln upon themſelves; nor what ſins they might have been tempted to. But you are ſure that Heaven is better than Earth; and that it is far better for them to be with Chriſt. 6. You always knew that your Friends muſt dye; To grieve that they were mortal, is but to grieve that they were but Men. 7. If their mortality or death be grievous to you, you ſhould rejoyce that they are arrived at the ſtate of Immortality, where they muſt live indeed and dye no more. 8. Remember how quickly you muſt be with them again. The expectation of living long your ſelves, is the cauſe of your exceſſive grief for the death of Friends. If you looked your ſelves to die to morrow, or within a few weeks, you would leſs grieve that your Friends are gone before you. 9. Remember that the World is not for one Generation only; Others muſt have our places when we are gone; God will be ſerved by ſucceſſive Generations, and not only by one. 10. If you are Chriſtians indeed, it is the higheſt of all your deſires and hopes to be in Heaven; And will you ſo grieve that your Friends are gone thither, where you moſt deſire and hope to be.

Dir. 10. Help againſt exceſſive grief for the Death of Friends

Iſa. 57. 1. Phil. 1. 21. 23.

§. 19. Object. *All this is reaſon, if my Friend were gone to Heaven: But he dyed impenitently, and how ſhould I be comforted for a Soul that that I have cauſe to think is damned?*

Object.

Anſw. Their miſery muſt be your grief; But not ſuch a grief as ſhall deprive you of your greater Joys, or diſable you for your greater duties. 1. God is fitter than you to judge of the meaſures of his mercy and his judgments, and you muſt neither pretend to be more merciful than he, nor to reprehend his Juſtice. 2. All the works of God are good; and all that is good is aimable, though the miſery of the creature be bad to it, yet the works of Juſtice declare the Wiſdom and Holineſs of God; and the perfecter we are, the more they will be aimable to us. For, 3. God himſelf, and Chriſt who is the merciful Saviour of the World, approves of the damnation of the finally ungodly. 4. And the Saints and Angels in Heaven do know more of the miſery of the Souls in Hell, than we do; and yet it abateth

Anſw. Helps to moderate our ſorrow for the damned.

not

not their Joys? And the perfecter any is, the more he is like-minded unto God. 5. How glad and thankful ſhould you be to think that God hath delivered your ſelves from thoſe eternal flames? The Miſery of others ſhould excite your Thankfulneſs. 6. And ſhould not the Joys of all the Saints and Angels be your Joy, as well as the Sufferings of the wicked be your ſorrows? But above all the thoughts of the Bleſſedneſs and Glory of God himſelf, ſhould over-top all the concernments of the Creature with you. If you will mourn more for the Thieves and Murderers that are hanged, then you will rejoyce in the Juſtice, Proſperity and Honor of the King, and the wel-fare of all his faithful Subjects, you behave not your ſelves as faithful Subjects. 7. Shortly you hope to come to Heaven; Mourn now for the damned, as you ſhall do then; or at leaſt, let not the difference be too great; when that and not this is your perfect ſtate.

A Form of Exhortation to the UNGODLY *in their* SICKNESS *(or thoſe that we fear are ſuch.)*

Dear Friend: The God that muſt diſpoſe of us and all things, doth threaten by this ſickneſs, to call away your Soul, and put an end to the time of your Pilgrimage; and therefore your Friends that love and pity you, muſt not now be ſilent, if they can ſpeak any thing for your preparation and ſalvation, becauſe it muſt be now or never; When a few days are paſt, they muſt never have any ſuch opportunity more: If now we prevail not with you, you are likely to be quickly out of hearing, and paſt our advice and help for ever. And becauſe I know your weakneſs bids me to be but ſhort, and your memory is not to be burdened with too much, and yet your neceſſity muſt not be neglected, I ſhall reduce all that I have to ſay to you, to theſe four heads: 1. Of the change which you ſeem near to, and the World which you are going to. 2. Of the preparation that muſt be made by all that will be ſaved, and who they be that the Goſpel doth juſtifie or Condemn. 3. I would fain help you to underſtand which of theſe conditions you are in, and what will become of your Soul, if it thus goeth hence: And, 4. If your caſe be bad, I would direct you how you may come out of it, and what is yet to be done while there remaineth any time and hope. And I pray you ſet your heart to what I ſay; for I will ſpeak nothing but the certain truth of God, revealed to the world by his Son and Spirit, expreſſed in the Scripture, and believed by all the Church of Chriſt.

I. God knoweth the change is great, which you are near. You are leaving this World, where you have ſpent the Days of your preparation for Eternity, and leaving this Fleſh to corrupt and turn to common Earth, and muſt here converſe with Man no more: You are going now to ſee that World, which the Goſpel told you of, and you have often heard of, but neither you nor we did ever ſee. Before your Friends have laid your Body in the Grave, your Soul muſt enter into its endleſs ſtate, and at the Reſurrection your Body be joyned with it. Either Heaven or Hell muſt be your lot for ever. If it be Heaven, you will there find a World of Light and Love and Peace; a World of Angels and glorified Souls, who are all made perfect in Knowledge and Holineſs; living in the perfect flames of Love to their glorious Creator, Redeemer and Regenerate: And with them you will be thus perfected your ſelf: your Soul will ſee the Glory of God, and be rapt up in his Love, and filled with his Joys, and employed triumphantly in his Praiſes, and this for ever. If Hell ſhould be your Portion, you will there be thruſt away as a hated thing, from the face of God; and there you will find a World of Devils and unholy damned miſerable Souls; among whom you muſt dwell, in the flames of the wrath of God, and the horrors of your own Conſcience, remembring with anguiſh the mercy which you once rejected, and the warnings and time which once you loſt: And that the Reſurrection your Soul and Body muſt be re-united, and live there in torment and deſpair for ever. I know theſe things are but half believed, by the ungodly World, while they profeſs to believe them: And therefore they muſt feel that which they refuſed to believe: But God hath revealed it to us; and we will believe our Maker. You are now going to ſee the great difference between the end of Holineſs and of Sin; between the Godly and the Ungodly; and to know by your own experience thoſe Joys or Torments, which the Wicked will not know by Faith. And O what a preparation doth ſuch a change require! Matth. 13. 2 Theſſ. 1. 6, 7, 8, 9, 10, 11.

II. You are next to know what Perſons they are, and how they differ, who muſt abide for ever in theſe different ſtates. As we are the Children of *Adam*, we are all corrupted; our Minds are carnal, and ſet upon this World, and ſavour nothing but the things of the fleſh; And the further we go in ſin, the worſe we are; being ſtrangers to the Life of Faith, and to the Love of God and the Life to come, taking the Proſperity and Pleaſure of the Fleſh, for the Felicity which we moſt deſire and ſeek! The name of this ſtate in Scripture is, Carnal, and Ungodly and Unholy; becauſe ſuch Men live in a mere fleſhly nature or diſpoſition for fleſhly ends, in a fleſhly manner, and are not at all devoted to God, and carried up to Heavenly Deſires and Delights; but live chiefly for this Life, and not for the Life to come: And though they may take up ſome kind of Religion, in a ſecond place and upon the by, for fear of being damned when they can keep the World no longer; yet is it this World which they principally value, love and ſeek, and their Religion is ſubject to their worldly and fleſhly intereſt and Delights: And though God hath provided and offered them a Saviour, to teach them better, and reclaim and ſanctifie them by his Word and Spirit, and forgive them if they will believe in him and return, yet do they ſottiſhly neglect this Mercy, or obſtinately refuſe it, and continue their worldly fleſhly lives, till time be paſt, and Mercy hath done, and there is no remedy. Theſe are the Men that God will condemn, and this is the true deſcription of them. And it will not ſtand with the Governing-Juſtice, and Holineſs and Truth of God to ſave them.

But

But on the other side, all those that God will save, do heartily believe in Jesus Christ, who is sent of God to be the Saviour of Souls; and he maketh them know (by his Word and Spirit) their grievous sin and misery in their state of corrupted nature; and he humbleth them for it, and bringeth them to true Repentance, and maketh them loath themselves for their iniquities; and seeing now they have cast away and undone themselves, and are no better than the slaves of Satan, and the heirs of Hell, they joyfully accept of the remedy that is offered them in Christ: They heartily take him for their Saviour and King, and give up themselves in Covenant to him, to be justified and sanctified by him; whereupon he pardoneth all their sin, and further enlighteneth and sanctifieth them by his spirit: He sheweth them by faith, the infinite Love of God, and the sure everlasting holy Joys, which they may have in Heaven with him: And how blessed a life they may there obtain (through his purchase and gift) with all the blessed Saints and Angels: He maketh them deliberately to compare this offer of Eternal Happiness, with all the pleasures and seeming commodities of sin, and all that this deceitful world can do for them: And having considered of both, they see that there is no comparison to be made, and are ashamed that ever they were so mad as to prefer Earth before Heaven, and an inch of Time before Eternity, and a dream of pleasure before the Everlasting Joys, and to love the Pleasures of a transitory World, above the Presence and Favour and Glory of God! And for the time to come, they are firmly Resolved what to do, even to take Heaven for their only Happiness, and there to lay up their Hopes and Treasure, and to live to God, as they have done to the flesh; and to make sure of their Salvation, whatever become of their worldly interest. And thus the spirit doth dwell and work in them, and renew their Hearts, and give them a hatred to every sin, and a Love to every holy thing, even to the holy Word, and Worship and Ways and Servants of the Lord: And in a word, he maketh them New Creatures, and tho' they have still their sinful imperfections, yet the bent of their Hearts and Lives is Holy and Heavenly, and they long to be perfect, and are labouring after it, and seek first the Kingdom of God and his Righteousness, and live above the world and flesh; And shortly Christ will make them perfect, and Justifie them in the Day of their Judgment, and give them the glorious end of all their Faith, Obedience and Patience. These are the Persons, and none but these (among us, that have the use of Reason) that shall live with God.

III. Now this being the infallible Truth of the Gospel, and this being the true difference between the Righteous and the Wicked, the Justified and Condemned Souls, O how nearly doth it now concern you, to try which of these is your own condition? Certainly it may be known: For God will judge the World in Righteousness, by the same Law or Covenant by which he Governeth them. Know but whom the Law of Christ condemneth or justificeth, and you may soon know whom the Judge will condemn and justifie. For he will proceed according to this Law. If you should die in an unrenewed state, in your Sins, your Hopes of Heaven would all dye with you: And if you should think never so well of your self till Death, and pretend never so confidently to trust on Christ and the mercy of God, one hour will convince you to your everlasting woe that Gods mercy and Christs merits did never bring to Heaven an unsanctified Soul. Self-flattery is good for nothing, but to keep you from Repenting till time be past, and to quiet you in Satans snares till there be no remedy: Therefore presently, as you love your Soul, examine your self, and try which of these is the condition that you are in, and accordingly judge your self before God judge you. May you not know if you will, whether you have most minded Earth or Heaven, and which you have preferred and sought with the highest esteem, and Resolution, and whether your Worldly or Heavenly interest have born sway; and which of them it is that gave place unto the other? Cannot a man tell if he will, what it is which his very Soul hath practically taken for his chief concernment? and what it is that hath had most of his Love and Care? and what hath been next his heart, and which he hath preferred when they came to the parting, and one was set against the other? Cannot you tell whether you have lived principally to the flesh, for the Prosperity of this World, and the Pleasures of Sin, or whether the Spirit of Christ by his Word hath enlightned you, and shewed you your Sin and Misery and humbled you for it, and shewed you the Glory of the Life to come, and the Happiness of living in the Love of God, and hereupon hath united your heart unto himself, and turned it from Sin to Holiness, from the World to God, and from Earth to Heaven, and made you a new Creature, to live for Heaven as you did for Earth: Surely this is not so small and indiscernable a work or change, but he that hath felt it on himself may know it. It is a good work to bring a Sinner to feel his unrighteousness and Misery, and to apply himself to Christ for Righteousness and Life: It's a great work to take off the heart from all the Felicity of this World, and to set it unfeignedly upon God, and to cause him to place and seek his Happiness in another World, whatever become of all the Prosperity or Pleasure of the Flesh. It is thus with every true Believer, for all the remnant of his Sins and Weaknesses: And may you not know whether it be thus, or not, with you? One of these is your case: And it's now time to know which of them it is; when God is ready to tell you by his judgment. If indeed you are in Christ, and his Spirit be in you, and hath renewed you, and sanctified you, and turned your Heart and Life to God, I have then nothing more than Peace and Comfort to speak to you (as in the following Exhortation:) But if it be otherwise, and you are yet in a carnal state, and were never renewed by the Spirit of Christ, will you give me leave to deal faithfully with you, as is necessary with one in your condition, and to set before you at once your Sin and your Remedy, and to tell you what yet you must do if you will be saved.

Mat. 18. 3 Heb. 12. 14. Joh 3. 3. 5, 6

IV. And first, will you here lay to heart your folly, and unfeignedly lament your sinful life before the Lord? Not only this or that particular sin; but principally your fleshly heart and life: That in the main, you have lived to this corruptible flesh, and loved and sought and served the World, before your God and the Happiness of your Soul. Alas, friend, did you not know that you had an Immortal Soul, that must live in Joy or Misery for ever? Did you not know that you were made to Love and serve and honour your Maker? and that you had the little time of this life given you, to try and prepare you for your endless life? and that as you lived here it must go with you in Heaven or Hell for ever? If you did not believe these things, why did you not come, and give your reasons against them, to some judicious Divine that was able to have shewed you the Evidence of their truth? If you did believe them, alas, how was it possible that you could forget them? Could you believe a Heaven and a Hell, and not regard them, or suffer any transitory worldly vanity, to be more regarded by you? Did you know what you had to do in the World, and yet is it all undone till now? Were you never warned of this Day?

Did

Did never Preacher, nor Scripture, nor Book, nor Friend, nor Conſcience, tell you of your end? and tell you what would be the fruit of ſin, and of your contempt and ſlighting of Chriſt and of his Grace? Did you know that you muſt love God above the World, if ever you would be ſaved, and that you muſt to that end be partaker of Chriſt and renewed by his Spirit, and yet would you let out your hearts upon the world, and follow the bruitiſh Pleaſures of the fleſh, and never earneſtly ſeek after that Chriſt and ſpirit that ſhould thus renew and ſanctifie you? Do you not now think that it had been wiſer to have ſought Chriſt and grace and ſet your affections firſt on the things above, and to have made ſure work for your Soul againſt ſuch a day as this, than to have hardned your heart againſt Gods Grace, and deſpiſed Chriſt and Heaven and your ſalvation, for a thing of naught? You ſee now what it was that you preferred before Heaven? What you have now got by all your ſinful love of the World? where now is all your fleſhly pleaſure? Will it all now ſerve turn to ſave you from death, or the wrath of God, and everlaſting miſery? Will it now go with you to another World? Or do you think it will comfort a Soul in Hell, to remember the Wealth which he gathered and left behind him upon earth? Would it not now have been much more comfortable to you, if you could ſay [My days were ſpent in Holineſs? in the love of my dear Redeemer? and in the hearty ſervice of my God? in praiſing him and praying to him, in learning and obeying his holy word and will; My buſineſs in the World was to pleaſe God and ſeek a better World? and while I followed my lawful Trade or Calling, my eye was chiefly on eternal life? Inſtead of pleaſing the fleſh, I delighted my Soul in the Love and Praiſe and Servrce of my Redeemer, and in the hopes of my eternal Bleſſedneſs; and now I am going to enjoy that God and happineſs which I believ'd and ſought.] Would not this be more comfortable to you now, than to look back on your time as ſpent in a worldly, fleſhly life, which you preferred before your God and your ſalvation? Chriſt would not have forſaken you in the time of your extremity, as the world doth, if you had cleaved faithfully to him. You little know what peace and comfort you might have found, even on earth, in a holy life! How ſweet would the word of God have been to you? How ſweet would prayer and meditation and holy conference have been? Do you think it is not more pleaſant to a true Believer, to read the promiſes of eternal life, and to think and talk of that bleſſed ſtate, when they ſhall dwell with God in Joy for ever, then it was to you to think and talk of worldly traſh and vanity? If you had uſed the world as a Traveller doth the neceſſaries of his journy, the thought of Heaven would have afforded you ſolid rational comfort, all the way. O little do you know the ſweetneſs of the love of God in Chriſt! and how good a Chriſtian findeth it, when he can but exerciſe & increaſe his knowledge and faith and love to God, and thankfulneſs for mercy, and hopes of Heaven, and walk with God in a heavenly converſation! Do you not wiſh now that this had been your courſe? But that which is done cannot be undone? and time that is paſt can never be called back: But yet there is a ſure remedy for your ſoul, if you have but a heart to entertain and uſe it. God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. Jeſus Chriſt being God and Man is the Mediator between God and man! His death is a ſufficient Sacrifice for our ſins: It is his Office to ſave all thoſe that come to God by him: Do but unfeigned Repent of your ſinful life, and yet ſet your heart upon the life to come, and love God and Holineſs, better than the world and fleſhly pleaſure, and truſt your ſoul on Chriſt as your Redeemer, and he will certainly forgive you, and reconcile you unto God, and preſent you juſtified and ſpotleſs in his ſight. Think of your ſin till you abhor your ſelf, and think of your ſin and miſery till you feel that you are undone if you have not a Saviour: and then think what love God hath ſhewed you in Chriſt, in giving him to be incarnate and die for ſinners, and offering you freely to pardon all that ever you have done, and to juſtifie and ſave you, and bring you to endleſs glory with himſelf, if yet at laſt you will but give up your ſelves to Chriſt, and accept his mercy and return to God. What joyful tidings is here now for a ſinful miſerable ſoul! Yet this is the certain truth of God? This is his very Covenant of grace which is founded in the blood of Chriſt, and which he is now ready to make with you and ſeal to you by his ſpirit within, and his Sacrament without, if you do but heartily and unfeignedly conſent, believe in Chriſt, and turn to God, from the world and the fleſh, and reſolve upon a holy life if you ſhould recover, and then I can aſſure you from the word of God, that he will freely pardon you, and take you for his Child, and ſave your ſoul in endleſs glory. As late as it is, he will certainly receive you, if you return to him by Chriſt with all your heart. And doth not your heart now rejoice in this unſpeakable mercy, which is willing to ſave you after all the ſin that you have committed, and after all the time that you have loſt? Do you not love that God that is ſo abundant in goodneſs and in love? and that Saviour who hath purchaſed you this pardon and ſalvation? Is it not better think you, to love and praiſe and ſerve him, than to live in fleſhly luſts and pleaſures? And is it not better to dwell in Heaven with him, in endleſs Joys, than to live a while in the vain delights of ſinners and thence to paſs to endleſs miſery? O beg of God now to give you a new heart to believe in Chriſt, and repent of ſin and love him that is moſt holy, good and gracious: And take heed that you ſlight his grace no longer; and that you do not now take on you in a fear, to be that which you are not, or to do that which you would not hold to, if you ſhould recover. And to make all ſure, will you now ſincerely enter into a Covenant with Chriſt; I mean but the ſame Covenant which you made in Baptiſm and the Sacraments of the Lords Supper; and which would have ſaved you, if you had ſincerely made and kept it. Let me therefore help you both to underſtand it, and to do it by theſe queſtions, which I intreat you to anſwer ſincerely as one that is going to the preſence of God.

Joh. 3. 16. 18.

Queſt. 1. *Do you truly believe that you are a rational creature, differing from bruits, being made to love and ſerve your Maker, and have an immortal ſoul, which muſt live in Heaven or Hell for ever? And that there is indeed a Heaven of Joys, and a Hell of puniſhments when this life is ended?*

Queſt. 2. *Do you believe that in Heaven, the ſouls of the juſtified at death, and the body alſo at the Reſurrection, ſhall be joyned with the Angels, and ſhall dwell with Chriſt, and ſee the glory of God, and be perfected in holineſs, and filled with the ſenſe of the love of God, and with the greateſt joys that our nature can receive, and ſhall live in the moſt delightful love and praiſe of God for ever.*

Queſt. 3. *Seeing you are certain that all the pleaſures of this life are ſhort, and will end in death, and leave the fleſh which deſired them, in corruption, do you not firmly believe that the joys of Heaven are infinitely better and more to be deſired and ſought, than all the pleaſures and profits of this life? And that it is moſt*

reasonable that we should love God above all Creatures, even with all our heart and soul and might?

Quest. 4. *Seeing then that the love of God is both our duty and our happiness, is it not reason that we should be kept from the love of any thing in the World, which would steal away our hearts from God, and hinder us from loving him, and desiring, and seeking him? And that we should mortifie the love of worldly riches, honors, and delights; so far as they are against the love of God?*

Quest. 5. *Seeing God is the absolute Lord and Ruler of the World, is it not reason that we obey him, whatsoever he commandeth us, though we did not see the reason why he doth command it? And yet is it not plainly reasonable, that he commands us to love and honor and worship him; and to love one another, and to deal justly with all, and do as we would be done by, and to be careful of our Souls, and temperate for our Bodies; and not to neglect or dishonor our Maker, nor to neglect our own Salvation, nor abuse our Bodies by beastly filthiness or excess, nor to wrong our Neighbors, nor deny to do them any good that is in our power. This is the sum of all Gods Laws, and this is the nature of Holiness and Obedience. And do you not from your heart believe, that all this is very reasonable and good?*

Quest. 6. *When the sinful World was faln from Happiness into misery, by turning away from God and Holiness to sensuality, and God sent his Son to be their Redeemer and Saviour, to be a Sacrifice for Sin, and a Teacher and Pattern of a holy and obedient Life, and to make a new Covenant with them, in which he giveth them the pardon of all sin, and Everlasting Happiness, if they will but give up themselves to him as their Saviour, and Sanctifier, and by true Repentance turn to God: Do you not verily believe that miserable sinners should gladly and thankfully accept of such an offer? And abundantly love that God and Saviour, that hath so tenderly loved them, and so freely redeemed them from the flames of Hell, and so freely offered them Everlasting Life? And do you not believe that he, who after all this, shall slight all this Mercy, and refuse to be renewed by sanctifying Grace, and shall neglect his God, and Soul, and this Salvation, and rather chuse to keep his sins; doth not deserve to be utterly forsaken, and to be punished more than if a Saviour and Salvation had never been offered to him?*

Quest. 7. *Hath not this been your own case? Have you not lived a fleshly, worldly life; neglecting God, and your Salvation? And minding more these lower things? And have you not refused the Word and Spirit of Christ, which would have brought you to Repentance, and a holy Life? And consequently rejected Christ as a Saviour, and the Holy Ghost as a Sanctifier, and all the Mercy which he offered you on these terms?*

Quest. 8. *If this hath been your case, are you now unfeignedly grieved for it? Not only because it hath brought you so near to Hell, but also because it hath displeased God, and deprived you of that holy and comfortable life, which you might all this while have lived, and indangered all your hopes of Heaven? Do you so far repent, as that your very heart and love is changed: So that now you had rather have a holy life on Earth, and the sight and injoyment of God in the Heavenly Joys for ever, than to have all the pleasure [illegible] Are you sorry for your sins, [illegible] them, and truly desire to [illegible] That if God do recover you to health, you will live a new and holy life? That you will forsake your fleshly, worldly life, and all your wilful sins? And will set your your self to learn the Will of God, and call upon him, and live in the holy Communion of Saints, and make it your chief care to please God, and to be saved?*

Quest. 9. *Are you willing to these ends, to give up your selves absolutely now to God the Father, Son, and Holy Ghost, as your Reconciled Father, your Saviour and your Sanctifier, to be sanctified and justified, and saved from your sins, and from the wrath of God, and live to God in love and holiness? And are you willing to bind your self to this, by entring into this Covenant with God, renouncing the Flesh, the World and the Devil? Either your heart is willing and sincere in this Resolution and Covenant, or it is not. If it be not, there is no hope that your sin should be pardoned, and your Soul be saved upon any other, or easier terms! And for all that God is merciful, and Christ died for sinners, it was never his intent to save one impenitent unsanctified Soul! But if your heart unfeignedly consent to this, I have the Commission of Christ himself to tell you,* That God will be your Reconciled God and Father; and Christ will be your Saviour, and the holy Spirit will be your Sanctifier and Comforter, and your sins are pardoned, and your Soul shall be saved, and you shall dwell in Heaven with God for ever: *God did consent before you consented. He shewed his consent in purchasing, and making; and offering you this Covenant. Shew your unfeigned consent now by accepting it, and giving up your self unreservedly to him, and you have Christs Blood, and Spirit, and Sacrament, to seal it to you. The Flesh and the World have deceived you; but trust in Christ upon his Covenant terms, and he will never deceive you.*

Matth. 28. 19, 20. 2 Cor. 6. 16, 17, 18.

And now, alas, what pity it is, That a Soul that is in so miserable a case, and is lost for ever, if it have not help, and speedy help, should be deprived of all this Grace and Glory, and only for want of repenting and consenting? What pity is it that a Soul, that is ready to go into another World, where Mercy shall never more be offered it, should rather go stupidly on to Hell, than return to God, and accept his Mercy? Do but truly repent and consent to this Covenant, and all the Mercies of it are certainly yours. God will be your God, and Christ, and the Spirit, and Pardon, and Heaven, and all are yours. The Lord open and perswade your heart, that you may not be undone, and lost for ever, for want of accepting the Mercy that is offered you!

And now I know it would be comfortable to you, if you could be fully assured that you are forgiven, and shall be saved. In a matter of such unspeakable moment, how joyful would a well-grounded certainty be, to any man that hath the right use of his understanding? I tell you therefore from God, that there is no cause of your doubting on his part, but only on your own. There is no doubt to be made, whether God be merciful, nor whether Christ be a sufficient Saviour, and Sacrifice for your sins; nor whether the Covenant be sure, and promise of Pardon and Salvation to all true penitent Believers be true? All the doubt is, whether your Faith and Repentance be sincere or not. And for that, I can but tell you how you may know it, and I shall open the truth to you, that I may neither deceive you, nor causlesly discomfort you.

If this Repentance and Change which you now professs, and this Covenant which you have made with God, 1. Do come only from a present fear, and not from a changed renewed heart. 2. And if your Resolutions be such as would not hold you to a holy life, if you should recover; but would die and fade

Matth. 13. 19, 20, 21, 22, 23. Rom. 8. 7, 8, [illegible] Heb. 12. 14.

Joh. 3. 3. 5, 6. Matth. 18. 3. 2 Cor. 5. 17. Eph. 6. 24. 1 Cor. 10. 22 Luk. 14. 26, 27.

fade away, and leave you as you were before, when the fear is paſt, then is it but a forced Hypocritical repentance, and will not ſave you, if you ſo die. Though a Miniſter of Chriſt ſhould abſolve you of all your ſins, and ſeal it by giving you the Sacrament of the Body and Blood of Chriſt; for all this you are loſt for ever, if you have no more: For Abſolution and the Sacrament, are given you but on ſuppoſition, that your Faith and Repentance be ſincere: And if this condition fail in you, the action of the holieſt Miniſter in the World, will never ſave you.

But, 1. If your Repentance and Covenant come not only from a preſent fear, but from a renewed heart, which now loveth *God*, and *Chriſt*, and *Heaven*, and *Holineſs*, better than all the Honors, and Riches, and Pleaſures of the Fleſh, and World, and had rather have them, even on Gods terms. 2. And if this change be ſuch, as if you ſhould recover, would hold you to a holy life, and not die, or dwindle into hypocritical formality, when the fright is over, then I can aſſure you from the Word of God, That if you die in this Repentance, you ſhall certainly be ſaved. And though late Repentance have ſo many difficulties that it too ſeldom proveth true and ſound, and it is an unſpeakable madneſs to caſt our Salvation on ſo great a hazard, and to defer that, till ſuch a day as this, which ſhould be the quickeſt work of all our lives, and for which, the greateſt care and diligence is not too much: Yet for all that, when Converſion is indeed ſincere, it is always acceptable how late ſoever. And a returning prodigal ſhall find better entertainment with God, than he could poſſibly expect, and never will Chriſt caſt out one Soul that cometh to him in ſincerity of heart. The Lord give you ſuch a heart, and all is yours. *Amen.* *Jer.* 31. 34. *Epheſ.* 1. 7. *Acts* 5. 31. *Epheſ.* 5. 26. *Revel.* 1. 5. 2 *Cor.* 6. 16. *Mal.* 3. 17. *Joh.* 1. 12. & 3. 16. *Epheſ.* 2. 14. *Rom.* 8. 1, 17. *Luk.* 4. 18. *Rom* 5. 1, 5. *Luk.* 1. 74. *Joh.* 10. 28. *Luk.* 23. 43. 1 *Cor.* 15. 8. *Tit.* 3. 3, 4. *Acts* 4. 4, 5, 6. 1 *Tim.* 1. 13, 14, 15, 16.

Luk. 15. 19, 20, 22. Joh. 6. 37.

A Form of Exhortation to the GODLY *in their* SICKNESS.

Dear Friend: Though Nature teacheth us to have compaſſion on your Fleſh, which lieth in pain; yet Faith teacheth us to ſee the nearneſs of your Happineſs, and to rejoyce with you in hope of your endleſs joys, which ſeem to be at hand. We muſt rejoyce with you as your Friends that love you, and therefore are partakers of your welfare: And we muſt rejoyce with you as your Fellow-travellers and Fellow-ſoldiers, that are going along with you to the ſame Felicity; and if we are left behind for a little while, yet hope ere long to overtake you, and never to be ſeparated from you more. This is the day for which Chriſt hath been ſo long preparing you, and which you have ſo long foreſeen, and have been ſo long preparing for your ſelf. This is the day which you thought on in all your Prayers, and Patience, in all your Labors and Sufferings, your Self-denial and Mortification, ſince God did bring you to your ſelf and him. Now you are going to ſee the things which you have believed; and to poſſeſs the things which you have ſought and hoped for: To ſee the final difference between the righteous and the wicked, between a holy, and a worldly life, between the Veſſels of Mercy, and of Wrath. Your time is haſting to an end, and endleſs Bleſſedneſs muſt ſucceed it. O now, what a Mercy is it to have a Chriſt? That you are not to encounter an unconquered Death, nor to go to God without a Mediator: But that Death is by Chriſt diſarmed of its Sting; and that you may boldly reſign your Soul into the hands of your Redeemer, and commend it to him as a Member of himſelf? Now, what a caſe had your Soul been in, if you had no Interceſſor? If you had been to anſwer for your ſins, your ſelf only; and had not a Saviour to be your Advocate, and anſwer for you? Now you may better perceive than ever you have done, what God did for you when he opened your eyes, and humbled, and changed, and renewed your heart? And how great a Mercy it is to be a penitent Believer? You may now ſee more fully than ever heretofore, what God intended for you when he converted you! When he forgave all your ſins, and juſtified you by his Grace, and adopted you for his Child, and an heir of Life, and ſealed you with his Spirit, and ſanctified and ſeparated you to himſelf. Now what a caſe were you in, if you were yet in your ſins, and in the bondage of Satan, and had not this evidence of your title to Eternal Life? If you had your heart to ſoften, and to humble and to convert, and your Faith and Juſtification all to ſeek, and all your Preparations for Heaven to make? If you had all this to do, with a pained Body, and a diſtracted Mind, in ſo ſhort a time, with God, and Eternity, and Death, before you, ready with terror to overwhelm your Souls? If now you were to ſeek for an intereſt in Chriſt, and for the pardon of all your ſins, and your peace with God were yet to make? If you had all your life paſt to look back upon, as conſumed in ſin; and when Time is at an end, muſt cry out of all that is paſt, as loſt? This is the caſe, that God in juſtice might have left you to. But what an unſpeakable Mercy is it, that you have already been reconciled to that God that you are going to! And that the ſins which now would have been your terror, are all forgiven thro' the Blood of Chriſt! That you can look back upon your time, ſince the day of your Converſion, as ſpent in faithful devotedneſs to God, and in a believing preparation for your endleſs life; and in godly ſincerity, notwithſtanding your manifold ſinful imperfections, which Chriſt hath undertaken to anſwer for himſelf. Though you have nothing of your own to boaſt of, and no works that will juſtifie you according to the Law, at the Bar of God, but you need a Saviour, and a Pardon, for the failings, even of the beſt that ever you did; yet muſt you with thankfulneſs remember that Grace which hath begun Eternal Life within you, and prepared and ſealed you to the full poſſeſſion of it. For all the Mercy that is in God, and for all the glory that is in Heaven, and for all the Merits and Satisfaction of Chriſt, and for all the fulneſs and freeneſs of the Promiſe; if God had not given you a believing penitent heart, and ſanctified and ſealed you by the Spirit of his Son, all this could have afforded you little comfort, but would have aggravated your miſery, as it did your ſin. Seeing then that many of the wicked, would be glad to *die the death of the righteous*, and when it is too late, they would all be glad, if their latter end might be like his; How glad ſhould you be, that God by ſuch a life, hath prepared you for ſuch an end? And tho' a humble Soul hath ſtill an eye upon its own unworthineſs, and Satan is ready to aggravate,

Gal. 4. 4, 6. Rom. 8. 16, 17. & 8, 9. 1 Pet. 3. 7.

our ſins, in order to our diſcouragement and fear; yet muſt you remember what an honourable Victory Grace hath had over them: And look on them as Chriſt did, as the advantage of his Grace; that *where ſin abounded, there grace hath ſuperabounded.* You have had ſomething to humble you, and to ſhew you that you were a Child of *Adam*; and you have had ſomething for Grace to contend with, and to Conquer; and for Chriſt to pardon! Bleſs him through whom you have had the Victory. Had you not deſerved Hell, Chriſt could not have ſaved you from a deſerved Hell, and the *Song of the Lamb* would not have been ſo ſweet to you, in the Everlaſting Remembrance, and Experience of his Grace. You have ſinned as a Man, and he hath pardoned as God; you have been weak and nothing: But his Grace hath been *ſufficient for you*, and by *his ſtrength you can do all things.* He hath as dear a love to you now in his Exaltation, as he had upon the Croſs, when he was bleeding for your ſins. And will he ſuffer a choſen Soul to periſh, for whom he hath paid ſo dear a price? A Chriſt in Heaven that had never been on Earth, would have ſeemed a ſtranger to us, and one that never was acquainted with our miſeries, nor had teſtified his love at ſo dear a rate, as might have convinced, and incouraged, and won our hearts. And a Chriſt on Earth, that had not paſſed for us into Heaven, would have ſeemed to us but an inſufficient conquered Friend! And were unfit to provide us a Manſion with the Father, and to receive our Souls, when they are ſeparated from the Fleſh. But *now we have a great High Prieſt that is paſſed into the Heavens, and was in all points tempted like as we are, yet without ſin*; and therefore *can be touched with the feeling of our infirmities: And therefore we may come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need*, Heb. 4. 14, 15, 16. This is your time of need; and here is a ſupply for all your needs. As we may come boldly through our High Prieſt to *the Throne of Grace*, ſo may we boldly paſs by his conduct into *the preſence of God in glory.* For he is purpoſely gone before *to prepare a place for us, that where he is, there we may be alſo. Joh.* 14. 1, 2, 3. O what a joy is it to our departing Souls, that we have our Head and Saviour already in poſſeſſion of the Kingdom, which we are paſſing to! What a ſupport and joy is it, to receive this meſſage from our Aſcending Head, *Say to my Brethren, I aſcend to my Father, and your Father; to my God, and your God? Joh.* 20. 17. What a joy is it to read his Promiſe. *Joh.* 12. 26. *If any man ſerve me, and let him follow me: And where I am, there ſhall alſo my ſervant be?* You have ſerved him, and are following him, and now are going to be with him where he is.

Rom. 8. 25, 36. Ephes. 1. 6, 7. & 2. 7, 8. Tit. 3. 3, 5, 6, 7. Rom. 3. 24. 2 Cor. 12. 9. Luk. 15. 4, 6, 24. Matth. 18. 11. 2 Pet. 3. 9. Joh. 3. 15, 16. Matth. 18. 14. Luke 21. 18. Joh. 18. 9. & 6. 39.

There you ſhall be delivered from the darkneſs of this World. How dimly did we ſee through the Lanthorn of the Fleſh? How little did we know? And how much were we ignorant of? And what pains did our little knowledge coſt us? But there one ſight of the Face of God, will put an end to this longſome night; and will ſhew you that which all the reading and ſtudy of a thouſand years, could never ſatisfactorily have ſhewn you. There you ſhall underſtand the Works of God; the frame of the Creation; the place, and office, and reaſon of all things, which here you knew not. The Myſteries of the Goſpel, which Angels pry into, will be there much more unfolded to you, than the cleareſt Divines were able to explain them. All Sciences there ſhall be one Panſophy; and all things knowable ſhall appear to you in their wondrous perfect harmony. What welcome will thoſe Bleſſed Angels give you, that here diſdained not to miniſter for you, and bear you up in all your ways, and intereſſed themſelves in your concernments, rejoycing before God at your Converſion? How glad then will they be of your ſafe arrival at the promiſed Harbor of Felicity with themſelves? What joy will it be to you to be preſently entertained, and welcomed into the acquaintance of thoſe Bleſſed Spirits, and of all the holy Souls that are delivered from this Fleſh and World; and to ſee their order, and be numbred with their Society, and to be imployed in their joyful Work. O how much better company is that than the beſt below? There is no ignorance and therefore no error; no want of love, and no contention; nor narrow private intereſts to contend for, but all made happy in perfect love in him that is their univerſal end, and happineſs. There is no diſſention, nor perverſe diſputes; no ignorant zeal, nor blinding paſſions; no proud or covetous deſigns, and therefore no hurtful means to proſecute them; no ſeeming neceſſity to hurt our Brethren to advance, or inrich, or ſave our ſelves. No ſlanderers there condemn the Souls whom Chriſt doth juſtifie, nor take away the righteouſneſs of the righteous from him; no cruel mockings, impriſonments, or baniſhments; no wandring, deſtitute, afflicted or tormented; no more ſuffering for the ſake of Righteouſneſs, but having ſuffered with Chriſt, they are now reigning with him; and thoſe, of whom the World was not worthy, are taken to God from an unworthy World. There are no troubleſome mutations or confuſions; no Wars, nor rumors of Wars; becauſe no Luſt to War in their Members; but united Souls in the harmony of Love, do without any diſcord, Praiſe the Lord. The Church is not there divided into Sects and Factions, either through the Pride or Peeviſhneſs of its Members, none ſcrupleth communion with the reſt; none ſilence others from ſpeaking the Praiſes of their Redeemer; nor drive away others from their Brotherhood and Communion. There is neither unrighteous Law, nor diſobedient Subject, nor unpeaceable Neighbor, nor unfaithful Friend, nor hurtful or malicious Enemy! There is no afflicted Friend to mourn for; nor no diſconſolate Soul to grieve with! No ignorant perſon to inſtruct, nor obſtinate heart, to perſwade or pray for; no fearful doubting Chriſtian to be comforted, nor weak and wavering Soul to be confirmed; no imprudent, ſcandalous actions of the Godly to be lamented; no remnants of Pride, Self-conceitedneſs, or any deluſion to keep out the Light! No blemiſhes in them for the Enemies to reproach, nor no malignant Enemies to reproach them. No miſrepreſentations of things or Perſons; no raiſing or receiving falſe Reports; no ſin of our own to grieve for, or to ſtrive againſt; and no ſin of others to trouble the Society, or be lamented. There we ſhall have no ſuffering Friend to ſuffer with! None labouring of want, while you have plenty; nor any groaning in pain and ſickneſs, while you are well. As no want or pain of your own will afflict you; ſo no ſuffering of your Friends will interrupt your joy: Your comforts ſhall not be turned into lamentations, for the madneſs and obſtinate wickedneſs of a Sodomitical Generation about you: Nor your righteous Soul be vexed with their filthy and ſottiſh converſation. You ſhall not dwell in a World, where the moſt part is drowned in Heatheniſm and Infidelity, nor in a Church defiled with Papal Tyranny, Cruelty, Covetouſneſs, or Prophaneneſs. The whole Society will ſhine in Light, and flame in Love, and none through any weakneſs or corruption, will be a clog or hinderance to another!

Heb. 11. 35, 36, 37, 38. Mat. 24. 6. Pſal. 46. 9. Jam. 4. 1, 2. Zeph. 3. 17, 18. Ezek. 9. 4. 2 Pet. 2. 7, 8.

Heb. 12. 22. & 1. 14. Pſal 34. 7. Luke 15. 10. & 16. 22. & 23. Phil. 3. 19, 20, 21.

You ſhall above all this, behold the *Perſon of your Glorified Redeemer*! You ſhall ſee that Body, in its Glorious Change, which once was humbled to the Virgins Womb, and to a life of Poverty, and

to

to the Scorns of Sinners; to be ſpit upon, and buffetted, and crowned with Thorns, and firſt made a laughing ſtock, and then hanged up to die upon a Croſs, at the Will of proud malicious Perſecutors. You ſhall there ſee that Perſon whom God hath choſen to advance, above the whole Creation; and in whom he will be more glorified than all the Saints. The wonderful Condeſcenſion of his Incarnation, and the wonderful Myſtery of the Hypoſtatical Union, will there be better underſtood.

John 17. 2. 4. Phil. 2. 7, 8, 9, 10.

And, which is all in all, you ſhall *ſee the moſt Bleſſed God himſelf*; whether in his *Eſſence*, or not, yet undoubtedly in his *Glory*, in that ſtate or place, which he hath prepared to reveal his Glory in, for the glorifying of holy Spirits. You ſhall ſee him whoſe ſight will perfect your underſtandings, and love him, and feel the fulneſs of his love, which is the higheſt felicity that any created Being can attain! Tho' this will be in different meaſures, as Souls are more or leſs aimable and capacious (or elſe the Humane Nature of Chriſt would be no happier than we,) yet none ſhall have any ſinful or troubleſome imperfection, and all their capacities ſhall be filled with God.

Mat. 5. 8. Heb. 12. 14.

O dear Friend, I am even confounded and aſhamed to think, that I mention to you ſuch high and glorious things, with no more ſenſe and admiration! And that my Soul is not drawn up in the flames of a more fervent love; nor lifted up in higher joys, nor yet drawn out into more longing deſires, when I ſpeak of ſuch tranſcendent happineſs and joy! O had you and I, but a glimpſe with Bleſſed *Stephen* or *Paul*, of theſe unutterable pleaſures, how deeply would it affect us! And how ſhould we abhor this life of ſin! And be aweary of this dark and diſtant ſtate; and be glad to be gone from this Priſon of Fleſh; and to be delivered from this preſent evil World.

Acts 7. 56. 2 Cor. 12. 3, 4, 5. Gal. 1. 4.

This is the life that you are going to live; though a painful Death muſt open the Womb of Time, and let you into Eternity, how quickly will the pain be over! And though Nature make Death diſmal to you, and Sin have made it penal, and you look at it now with Backwardneſs and Fear; yet this will all be quickly paſt, and your Souls will be born into a World of Joy, which will make you forget all your Fears and Sorrows. It is meet that as the Birth of Nature had its pains, and the Birth of Grace had its penitent Sorrows; ſo the Birth of Glory ſhould have the greateſt difficulties, as it entereth us into the happieſt ſtate. O what a change will it be to a humbled, fearful Soul, to find it ſelf in a moment diſlodged from a ſinful painful Fleſh, and entred into a World of Light, and Life, and holy Love, unſpeakably above all the Expreſſions and Conceptions, of this preſent life! Alas, that our preſent ignorance and fear ſhould make us draw back from ſuch a change? That whilſt all our Brethren that died in Faith, are triumphing in theſe Joys with Chriſt, our trembling Souls ſhould be ſo loth, to leave this Fleſh, and be afraid to be called to the ſame felicity? O what an Enemy is the remnant of Unbelief, to our impriſoned and imperfect Souls! That it can hide ſuch a deſirable Glory from our Eyes, that it ſhould no more effect us, and we ſhould no more deſire it, but are willing to ſtay ſo long from God? How wonderful is that Love and Mercy, that brings ſuch backward Souls to Happineſs! And will drive us away from this beloved World, by its afflicting miſeries? And from this beloved Fleſh, by pain and wearineſs? And will draw us to our joyful Bleſſedneſs, as it were, whether we will, or not? And will not leave us out of Heaven ſo long, till we are willing our ſelves to come away.

John 16. 21. & 3. 3, 5, 7, 8.

You ſeem now to be almoſt at your journeys end! But how many a foul ſtep have thoſe yet to go, whom you leave behind you in this dirty world! You have fought a good fight, and kept the Faith; and ſhall never be troubled with an Enemy or Temptation, when this once concluding brunt is over! You ſhall never be ſo much as tempted to unbelief, or pride, or worldly mindedneſs, or fleſhly luſts, or to any defects in the ſervice of your Lord! But how many Temptations do you leave us incompaſſed with? And how many Dangers and Enemies to overcome? And alas, how many Falls and Wounds may we receive! You ſeem to be near the end of your Race, when thoſe behind you have far to run. You are entring into the Harbour, and leave us toſſed by Tempeſts on the Waves. Fleſh will no more intice or clog your Soul! You will no more have unruly Senſes to command, nor an unreaſonable appetite to govern; nor a ſtragling fantaſie, or wandring Thoughts, or head-ſtrong Luſts, or boiſterous Paſſions, to reſtrain. You will no longer carry about a Root of Corruption, nor a Principle of Enmity to God! It will no more be difficult or weariſome to you to do good? Your ſervice of God will no more be mixed and blemiſhed with Imperfections? You ſhall never more have a cold, or hard, or backward hearr, or a careleſs cuſtomary duty, to lament! That Primitive Holineſs, which conſiſteth in the love of God, and the exerciſe and delights thereof, will be perfected: And thoſe ſubſervient Duties of Holineſs, which conſiſt in the uſe of recovering Means, will ceaſe as needleſs. Preaching, and Studying, and Books, will be neceſſary no more. Sacraments, and Church-Diſcipline, and all ſuch Means have done their Work. Repentance and Faith have attained their end. As your Bodies after the Reſurrection will have no need of Food, or Rayment, or Care, or Labour; ſo your Souls will be above the uſe of ſuch Creatures and Ordinances, as now we cannot be without? For the Glaſs will be unneceſſary, when you muſt ſee the Creator face to face. Will it not be a joyful day to you, when you ſhall know God as much as you deſire to know him? And love him as much as you deſire to love him? And be loved by him as much as you can reaſonably deſire to beloved? And rejoyce in him as much as you deſire to rejoyce? Yea, more than you can now deſire? I open to you but a Caſement into the Everlaſting Manſions; and ſhew you but a dark and diſtant Proſpect of the Promiſed Land, the *Heavenly Jeruſalem*. The ſatisfying ſight is reſerved for the time, when thereby we ſhall have that ſatisfying fruition.

2 Cor. 5. 18. & 4. 6. 1 Cor. 13. 12.

And is there any ſuch thing to be hoped for on Earth? Will health or wealth, will the higheſt places, or the greateſt pleaſures make men happy? You know it will not! Or if it would, the Happineſs would be ſo ſhort, as maketh it little worthy of our regard. Have you not ſeen an end of all perfection! Have you not obſerved and tryed what a deluding dream, and ſhadow of felicity, the World puts off its followers with? How they act their parts as Players on a Stage, and they that in a Dream or Maſk, did yeſterday ſeem Princes, Lords, or Conquerors, to day are buried in a darkſome Grave, I and they that yeſterday ſeemed great and rich, to day have no more of their furniture or poſſeſſions, than a Coffin and a Winding-ſheet, and a place to hide their loathſome fleſh. And they that yeſterday were merry, and jovial, and in health, and honor, to day lie groaning in painful miſery, and are leaving their dear-bought beloved riches, never to be delightful to them any more. How little doth it concern them, that muſt dwell in Heaven or Hell for ever, whether they live in wealth or poverty, in honor or ſhame, in a Palace or a Cottage, in pain

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or pleaſure, for ſo ſhort a time as this tranſitory life, which is almoſt at an end as ſoon as it is begun! How many millions of dying Parents, have cryed out of the world as VANITY and VEXATION? and yet their beſorted Poſterity admire it, and through the love of it, loſe their ſouls and everlaſting hopes! They boaſt or rejoyce in the multitude of their Riches, as if their houſes would continue for ever; Though in their honour they abide not, but are like the beaſts that periſh, and death feedeth on them, when like Sheep they are laid in the grave; And though this their way is their folly, yet their poſterity approve their ſayings, and follow them by the ſame ſin to the ſame Perdition, *Pſal.* 49. 6, 7, 10, 11, 12, 13, 14, 17, 19, 20. And is this a world for a holy ſoul to be in love with? Hath it merited our affections? Doth it love us ſo much, or uſe us ſo well, that we ſhould be loth to leave it? *John* 15. 18, 19, 20. As it loved our Lord, it will love his followers; As it uſed him, it will uſe us, if he reſtrain it not. Is a blinded Bedlam world, a malitious, cruel and ungodly world, a falſe, perfidious, deceitful world, a place for a Saint to be loth to leave?

1 John 2. 15. John 15. 17, 18, 19, 20.

O bleſſed be that love, that blood, that grace, which hath provided better for us! And ſhall we be unwilling to go to ſo ſweet a Feaſt? and to partake of a happineſs which coſt ſo dear?

Poſt illam pugnam triumphabimus Vincente cum noſtro Signifero in vitâ æternâ: Diu in Chriſtum credidi: Deſidero jam finem fidei, ut non amplius credam in eum, ſed videam eum in quem credidi; ut guſtem quam ſuavis ſit Dominus, palpem manibus Dominum meum, & Deum meum. Ibi vocabor Abraham, qui lætatur videns diem Chriſti: Expertus ſum quod in hâc vitâ peccatum ſit omnia in omnibus: Experiar etiam aliam vitam, ubi eſt Dominus omnia in omnibus. *Abr. Bucholizer, referente Abr. Scultero in Curric. vitæ ſuæ. pag.* 15.

Come on then, Dear friend, and faint not at the laſt; and fear not to encounter with the King of fears! It is the laſt Enemy, and it is a conquered Enemy! Conquer this, and you have no more to conquer. Lift up your head, and look to your Victorious Reigning Lord; Gird up the loyns of your mind, and let faith and patience hold out yet a little while, and play well this laſt part, and all's your own.

If the Tempter now aſſault your faith, and ſinking fleſh do give him any advantage, abhor his Blaſphemies, and cry for help to him that conquered him! Do you think yonder high and ſpacious manſions, are uninhabited? When every part of Sea and Land hath its Inhabitants? Why have thoſe bleſſed Angels been ſo long employed in miniſtring for you, but to let you know, that your ſouls are not ſo diſtant from them, but that they are glad of familiarity with you, and you may be like them, or equal with them in felicity? Nature hath put you out of doubt, that there is a God of infinite eternal Being, Power, Wiſdom and Goodneſs, who is the Efficient, Dirigent and Final cauſe of all; the Creator and Governor of the world. And the ſame nature hath put you out of doubt, that all that his Creatures have or can do, is due to him from whom they have it; and that ſo far as you are capable to know, and love and ſerve him, that you ſhould employ your faculties herein: And nothing is more undenyable to you, than that it is our duty to love and ſerve our God, with all our heart, and ſoul, and might. And it is as clear to you, that neither are theſe powers given us in vain, nor this duty required of us in vain, nor yet that mans natural higheſt duty, is made to be the way of his miſery and undoing! And ſure that way, which turneth the mind from ſenſual pleaſures, and caſteth a man on the malice and cruelty of the world, and engageth him in ſo much duty, which both the fleſh and the world are utter Enemies to, would be his miſery and torment, if there were no rewards and puniſhments hereafter and no future Judgment to ſet all ſtraight, that ſeemed crooked in the judgments of men. If all the intrinſick evidences of credibility, in the Sacred Word, were not ſufficient; If all the *antecedent* Evidences of Prophecy were too little: If the *concomitant* evicence of all the Miracles of Chriſt, and his Apoſtles, and other of his ſervants, with his own Reſurrection, and Aſcenſion did ſeem too diſtant from you; yet mark what ſubſequent continued evidences, it hath pleaſed God to bring even to your very ſenſe, to aſſure you of the truth of this Goſpel, and of the life to come. Whence cometh that Univerſal unreaſonable enmity, which in all Generations and Nations of the world, from *Cain* and *Abel* till this day, is found in the carnal againſt the ſpiritual holy ſeed? Even a *Seneca* telleth us of it among Heathens, againſt that remnant of virtue, and temperance and ſobriety that was found in the better ſort of men. Could all mankind be thus infected, and hate a Saint that never hurt them, much more than thoſe that themſelves confeſs to be moſt vitious if the fall of *Adam* were not true? Have we a whole world before our eyes, that are viſibly polluted with that irrational Leproſie, and yet ſhall we doubt whether our common Father was ſick of that diſeaſe? And do you not ſee that the Goſpel, where ever it is heartily entertained, doth renew the ſoul, and change the life, and make the man to be another man; not only amending ſome little things that were amiſs; but making us new creatures, and turning the bent of heart and life another way? Though the carnal nominal Chriſtian, that never heartily received the Goſpel, do differ from a Heathen but in opinion and formality; yet ſerious Chriſtians are other men; and ſo transformed, as that their holy deſires and endeavors do contain the ſeed of life eternal, and are ſuch a preparation for it as cannot be in vain. Would God concur thus with any word, which is not true, and holy, and good, to make it effectual for the renovation of ſo many millions of ſouls? Have you not found, that his work of grace is carried on by heavenly Wiſdom, Love and Power? and is a witneſs of his ſpecial providence? and containeth his own Image upon the ſoul? And ſhall we then queſtion the Author of the ſeal, when we ſee that the Image and Superſcription which it imprinteth, is Divine? And have you not had ſuch experiences your ſelf of the fulfilling of this word, in the anſwer of prayers, manifeſt both on mens ſouls and bodies, which are enough to confute the Tempter that would ſhake your faith, (when he ſeeth you in your weakneſs, unfit to call up all thoſe Evidences, which at another time you have diſcerned?) For my own part, I muſt bear this witneſs to the truth, that I have known, and felt, and ſeen, and heard ſuch wonders wrought upon fervent prayer, as have many a time convinced me of the truth of the promiſes, and the ſpecial providence of God to his poor Petitioners. I have oft known the Acute and Chronicle Diſeaſes of afflicted ones relieved by prayer without any natural means. Some of the moſt violent cured in an hour; and ſome by more ſlow degrees. Beſides the effects upon mens ſouls, and eſtates, and publick affairs, which plainly demonſtrated the means and cauſe. And ſhall a promiſe thus ſealed to us, be ever queſtioned again? Nay, have you not the *Witneſs in your ſelf*, 1 John 5, 10, 11, 12. Even the Spirit of Chriſt, which is the pledge and earneſt of your inheritance, and the ſeal and mark of God upon you? In a word, it is an unqueſtionable truth, that the rational world neither is, nor ever was, nor can be governed agreeable to its nature, without an end to move and rule them which is beyond this life; and without the hopes and fears of a Reward and Puniſhment hereafter. Were this but taken out of the world, man would

1 John 2. 15. John 15. 17, 18, 19, 20.

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Luk. 20. 26.

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would no longer live like man, but as the moſt odious noxious creature upon earth. And it is as ſure that it agreeth not with the Omnipotence, Wiſdom and Goodneſs of God, to govern ſo noble a Creature by a lye, and to make a nature that muſt be ſo governed. And it is as certain that all other Revelation is defective, and that Life and Immortality, the end and the way, were never ſo brought to light, as they are in the Goſpel, by Chriſt and by his Spirit.

2 Tim. 1. 10.

Say then to the malicious Tempter, *The Lord rebuke thee, O Satan! even the Lord that hath choſen* Jeruſalem, *rebuke thee.* Zech. 3. 2. *O full of all ſubtilty and miſchief! thou enemy of God and righteouſneſs! Wilt thou not ceaſe to be a lying Spirit, and to pervert the truth and right ways of the Lord?* Acts 13. 10. *Lift up your Soul to God, and ſay, I believe, Lord help mine unbelief!* Tho' *Satan ſtand to reſiſt me at my right hand, am I not a brand pluckt out of the fire? Am I not thine? and have I not reſigned this Soul to thee? and didſt thou not accept it in thy holy Covenant? O then defend it as thy own! Plead thou my cauſe, and confirm thy work, and juſtifie both thy truth and me, againſt the malicious enemy of both.*

Zech. 3. 3, 4. *O let the interceſſion of my Saviour prevail, that my Faith fail not. And take away the filthy Garments from me, and cauſe mine iniquities to paſs away. And* John 12. 23, 27, 28. John 17. 1. tho' *my Soul be troubled, what ſhall I ſay? Father, ſave me from this hour? But then what paſſage ſhall I have into thy preſence? I was born a mortal wight, and go but the way as all Generations have gone before me; and follow my Lord and all his Saints: Father receive and glorifie thy Servant, that thy Servant may* Acts 7. 59. *glorifie thy name for ever! Receive O Father the Soul* Pſal. 39. 5, 7, 8, 11. *which thou haſt made! Receive O Saviour the Soul* Pſal. 32. 1, 2, 3. *which thou haſt ſo dearly bought, and wo'd to the death: and waſhed in thy Blood! Receive the Soul which thou* Rom. 4. 7, 8, 24. *haſt regenerated by thy Spirit, and in ſome meaſure* Pſal. 25. 7. Pſal. 19. 12, 13. *quickned by the immortal ſeed. Behold thou haſt made my days as an hand breath: My age before thee is as nothing: And every Man at his beſt eſtate is Vanity:* 1 Pet. 2. 27. *When thy rebukes correct us for iniquity, thou makeſt our beauty to conſume as a Moth: And now O Lord,* Mar. 3. 15. Heb. 9. 26. Iſa. 53. 10. *what wait I for? Is not my hope alone in thee? Deliver me from my tranſgreſſions, and impute not to me* 3, 4, 6, 7, 8, 9. *the ſins which I have done. Remember not againſt me the ſins of my youth; and forgive the iniquities of my* Mat. 3 17. & 17. 5. & 12. 18. *riper yeers: Charge not upon me my grieving of thy Spirit, and neglects and reſiſtances of thy grace: For-*Rom. 5. 1, 2, 3, 5, 10. *give my ſins of ignorance and of knowledge, my ſins of ſlothfulneſs, raſhneſs and preſumption, eſpecially thoſe* Epheſ. 2. 14. *which I have wilfully committed, againſt thy warnings and the warnings of my Conſcience. Who can under-*Heb. 10. 10, 12, 14, 18. *ſtand his errors? Cleanſe thou me from ſecret ſins. O pardon my unprofitableneſs, and abuſe of thy mercies,* Heb. 7. 26, 25. *and my ſluggiſh loſs of pretious time! that I have* Eph 1. 6, 7, 11, 13. *ſerved thee no better, and loved thee no more, and improved no better the day of grace! Tho' folly and ſin* 1 Pet. 2. 24. *have darkned my light, and blemiſhed my moſt holy ſervices, and my tranſgreſſions have been multiplied in* Phil. 9. 3, 10, 11. *thy ſight, yet is the Sacrifice ſufficient which thou haſt* Epheſ. 5. 26, 27. *accepted from our great High Prieſt, who made his ſoul an offering for ſin. In him thou art well pleaſed: He* Pſal. 139. 16, 17, 18. *is our peace: In him I truſt: He was holy, harmleſs,* Pſal. 16. 6, 7. *undefiled and ſeparate from ſinners; He did no iniquity; He fulfilled all Righteouſneſs; and by once offer-*Pſal. 65. 9 Pſal. 46. 4. *ing of himſelf, he hath perfected for ever them that are ſanctified; He is able to ſave to the utmoſt them* Pſal. 42. 3, 4. *that come to God by him, ſeeing he ever liveth to make* Pſal. 89. 15. *interceſſion for them. Accept me, O Father, in him thy well-beloved; Let my ſinful Soul be healed by his* Pſal. 35. 8. *ſtripes, who bare our ſins in his body on the Croſs. Let* Joh. 4. 10, 13, 14. *me be found in him, not having any Legal Righteouſ-*Pſal. 42. 4. & 107. 6, 13. & 107. 17, 14. *neſs of my own, but that which is thro' the Faith of Chriſt; that being made conformable unto his death, I may attain to the Reſurrection of the dead; and may by him be preſented without ſpot or blemiſh. My God, thou haſt encouraged my fearful ſoul, by the multitude of thy mercies, as well as by thy promiſes, to truſt thee and yield it ſelf to thee. Thou haſt filled up all my days with mercy! Every place that I have lived in, and every Relation, and all that I have had to do with in the world, are the witneſſes of thy love and mercy to me. Thy eyes beheld my ſubſtance being yet imperfect, and all my Members were written in thy Book; My Parents were inſtructed by thee to educate me, and all things commanded by thee to ſerve for my preſervation, comfort and ſalvation. Thou haſt brought me forth in a land and age of mercies, and cauſed me to hear and ſee the things which others have not ſeen or heard. The lines have fallen to me in pleaſant places; My life hath not been ſpent in a howling wilderneſs, nor in baniſhment from thy Sanctuary, or the communion of thy Saints; nor hath it been wholly conſumed in darkneſs, and ſorrow, and unſerviceable barrenneſs. But often have I heard the joyful ſound, and I have gone with the multitude to the houſe of God, and there have ſeen the light of thy countenance, and drank of the Rivers of thy pleaſure, even of the waters of life, and have been ſolaced with the voice of joy and praiſe; How oft have I cryed unto thee in my trouble, and thou haſt delivered me out of my diſtreſſes? When for my folly and tranſgreſſion I was afflicted, thou broughtſt me out of darkneſs and the ſhadow of death. Thou renewedſt my age as* Hezekiahs, *and cauſedſt the ſhadow of my Dyal to go back! and haſt ſet me at liberty to praiſe thee for thy goodneſs, and declare thy works to the children of men. In the day of trouble I called upon thee, and thou didſt deliver me that I might glorifie thee. Thou cauſedſt me to receive the ſentence of death, that I might truſt in God that raiſed the dead. My Shepherd hath led me in his pleaſant Paſtures, by the ſilent ſtreams; He reſtored my ſoul, and conducted me in the paths of Righteouſneſs. How pretious are thy thoughts unto me O God! How great is the ſum of them? If I ſhould count them, they are more in number than the Sand. And will that mercy now forſake me, which hath abounded to me, and ſupported me ſo long? Thou haſt ſaid, I will never fail thee nor forſake thee? Having loved thy own, that are in the world, thou wilt love them to the end; For thy mercy is great and reacheth to the Heavens, and it endureth for ever. O therefore when I awake, let me be with thee! And as thy loving kindneſs is better than life; and to depart and be with Chriſt, is far better than the beſt condition upon earth; ſo let thy Servant depart in peace, his eye of Faith beholding thy ſalvation; And when my earthly houſe of this Tabernacle is diſſolved, let me have that building of God, the houſe not made with hands, eternal in the Heavens: Let my preſent burden of Sin and Suffering make me more earneſtly to groan, not to be unclothed, but to be clothed upon, that mortality may be ſwallowed up of life; that being abſent from the body, I may be preſent with the Lord. And ſeeing this Cup may not paſs from me, and I muſt not look for the Chariot of* Elias, *to carry me unto Heaven; let thy Will be done, and let me reſt therein, and let death be the gain and advantage of my Soul; And while this outward man is periſhing let the inner man be renewed from day to day; For what am I better than my Fathers, and all thy Saints, and the Generations of mankind, that I ſhould think of another paſſage, than this of Death, to the world of immortality? O let this fainting heart be glad, and let my glory rejoyce, and in love and joy, in thankfulneſs and praiſe, let me paſs into the World of love and joy, where thanksgiving and praiſe ſhall be my work for ever. And tho' my fleſh and heart will fail, be thou the ſtrength of my heart, O God, and I my portion for ever. Tho' I muſt walk thro' the valley of the ſhadow of death, let me fear no evil; But be thou ſtill with me, and let me be comforted by thy Rod and Staff: Let the goodneſs and mercy which hath*

Pſal. 107. 8, 15. Pſal. 50. 15. 2 Cor. 1. 9, 10. Pſa. 23. Pſal. 139. 17, 18. Heb. 13. 5. joh. 13. 1. Pſal. 57. 10. & 108. 4. & 36. 5. & 103. 17, & 136. Pſal. 63. 3. Phil. 1. 23. Luk. 2. 29. 30. 2 Cor. 1. 3, 4, 5, 7, 8. Phil. 1. 21 2 Cor. 4. 16, 18. 1 King 19. 4. Pſal. 23. 6. *followed*

followed me thus far all my days, receive me at the last, that I may dwell with thee for ever. For it is the will of my Redeemer, that those which thou hast given him, be with him where he is, to behold the glory which thou hast given him! And that his Servants should follow him, that where he is, there also may his Servants be. Amen, Lord Jesus! Good is thy Will and the Word which thou hast spoken! Into thy hands I commend my Spirit which thou hast Redeemed. Receive it, and let me be with thee in Paradise; O thou that hast called us thy Brethren, when thou didst ascend to thy Father and our Father, and to thy God and our God, take up this poor unworthy Soul, to the mansions which thou hast prepared for us, that I may be with thee where thou art. And tho' this flesh must perish, let it rest in hope, and be but sowed as a grain of Wheat till thy powerful Call shall raise it from the dust, and this corruptible shall put on incorruption, and this mortal shall put on immortality, and this natural Body shall raised a spiritual Body, and death shall be swallowed up in Victory. For tho' I be dead, my life is hid with Christ in God; And when thou appearest who art my life, then let me appear with thee in Glory. O hasten that appearance, and come with thy holy glorious Angels, to be glorified in thy Saints, and admired in and by believers. When thou wilt change our vile Bodies, and make them like to thy glorious Body, by the mighty working, by which thou canst subdue even all things to thy self. Hast thou not said, Behold I come quickly! Even so come Lord! and let the great Marriage day of the Lamb make haste, when thy Spouse shall be presented spotless, unblameable and glorious; and the Glory of God in the New Jerusalem, shall be revealed to all his holy ones, to delight and glorifie them for ever. In the mean time, Remember Lord thy promise: Because I live, therefore shall ye live also: And let the dead that dye in thee be blessed: And thou that art made a quickning Spirit, and art the Lord and Prince of life, and hast said that not a hair of our heads shall perish; Gather our departing Souls unto thy self, into the Heavenly Jerusalem and Mount Zion, the City of the living God, and to the Myriads of holy Angels, and to the general Assembly and Church of the first born, and to the perfected Spirits of the just; where thou wilt make us Kings and Priests to God, whom we shall see, and love and praise for ever. For of him, and thro' him, and to him are all things; and for his pleasure they are, and were created. And O thou the blessed God of Love, the Father of Spirits and King of Saints, receive this unworthy Member of thy Son, into the Heavenly Choire which sing thy praise! who rest not saying, Night and Day, Holy, Holy, Holy, Lord God Almighty, who is, and was, and is to come! For thine is the Kingdom, the Power and the Glory, for ever and ever, Amen.

John 17. 24. & 12. 26.
Acts 7. 59. Luke 23. 43.
John 20. 17. & 14. 1, 2, 3.
Psal. 16. 11, 12.
1 Cor. 15. 53, 54, 55.
Col. 3. 3. 4, 5.
2 Thess. 1. 10, 11.
Phil. 3. 21.
Rev. 22. 20, 27.
Ephes. 5. 26, 27.
1 Cor. 15. 45.
Acts 3. 5. John 14. 19.
Rev. 14. 13.
Matth. 10. 30.
Luke 21. 18.
Heb. 12. 22, 23.
Rev. 1. 6.
Rom. 11. 36.
Rev. 5. 9. 10. & 4. 11, 8. & 15. 3.
Heb. 12. 9.
Mat. 6. 13

The end of the second TOME.

A Christian

A

Christian Directory.

The Third Part.

Christian Ecclesiasticks:

OR,

Directions to Pastors and People about Sacred Doctrine, Worship and Discipline, and their mutual Duties. With the Solution of a multitude of Church-Controversies and Cases of Conscience.

By RICHARD BAXTER.

Reader,

THat this Part and the next, are imperfect, and so much only is written as *I might*, and not as *I would*, I need not excuse to thee, if thou know me, and where and when I live. But some of that which is wanting if thou desire thou mayest find; 1. In my *Universal Concord*; 2. In my *Christian Concord*; 3 In our *Agreement* for *Catechising* and my *Reformed Pastor*; 4 In the *Reformed Liturgy*, offered to the Commissioned Bishops at the *Savoy*.

Farewel.

CHAP. I.

Of the Worship of God in general.

Qui totos dies precabantur & immolabant, ut sui liberi sibi superstites essent, Superstitiosi sunt appellati, quod nomen patuit postea latius. Qui autem omnia quæ ad cultum Deorum pertinerent, diligenter pertractarent & tanquam religerent, sunt dicti Religiosi, ex relegendo: ut elegantes ex elegendo, à diligendo diligentes, ex intelligendo intelligentes. Superstitiosi & Religiosi, alterum vitii nomen, alterum laudis. Cicer. nat. Deor. lib. 2. pag. 73, 74.

§. 1. THAT God is to be worshipped solemnly by Man, is confessed by all that acknowledge that there is a God. But about the *Matter* and *Manner* of his Worship, there are no small Dissensions and Contentions in the World. I am not now attempting a Reconciliation of these Contenders: The sickness of Mens Mind and Wills doth make that impossible to any but God, which else were not only *possible*, but *easie*, the *terms* of Reconciliation being in themselves so plain and obvious as they are. But it is *Directions* to those that are *willing* to *worship God aright*, which I am now to give.

§. 1. Direct. 1. *Understand what it is to worship God aright, lest you offer him Vanity and Sin for Worship. The worshipping of God is the direct acknowledging of his Being and Perfections to his Honour.* Indirectly or consequentially he is acknowledged in every *obediential Act* by those that truly obey and serve him: And this is *individually* and *participatively* to worship him: And therefore all *things* are *Holy* to the *Holy*, because they are *Holy* in the use of all, and *Holiness to the Lord* is as it were, written upon all that they possess or do (as they are holy.) But this is not the *worship* which we are here to speak of; but that which is *primarily* and *directly* done to glorifie him by the acknowledgment of his Excellencies. Thus God is worshipped either *inwardly* by the *Soul alone*, or also *outwardly* by the *Body expressing* the worship of the Soul. For that which is done by the *Body alone* without the concurrence of the *Heart*, is not *true worship*, but an Hypocritical Image or

Dir. 1.

If they that serve their God with meer words, and ceremony, and ritual actions, were so served themselves, they might be silenced with *Aristippus* his defence of his gallantry and sumptuous fare, *Si vitupe-randum, ait, hoc esset, in celebritatibus deorum profectò non fieret.* Laert. in Aristip. So *Plato* allowed drunkenness only in the Feasts of *Bacchus*.

shew of it, (equivocally called *Worship.*) The *inward* worship of the *Heart alone*, I have spoken of in the former *Tome*. The *outward* or *expressive worship*, is *simple* or *mix'd*; *simple* when we *only* intend *God's worship* in the action: And this is found chiefly in *Praises* and *Thanksgiving*, which therefore are the most pure and simple sort of *expressive worship*. *Mix'd worship* is that in which we join some other intention, for our own benefit in the action: As in *Prayer* where we worship God by seeking to him for Mercy: And in reverent *hearing* or *reading* of his *Word*, where we worship him by a holy attendance upon his Instructions and Commands: And in his *Sacraments* where we worship him by *receiving* and *acknowledging* his Benefits to our Souls: And in *Oblations* where we have respect also to the use of the thing offered: And in *holy Vows* and *Oaths*; in which we acknowledge him our Lord and Judge. All these are acts of *Divine Worship*, though *mix'd* with other *uses*.

§. 3. It is not only *worshipping God*, when our *acknowledgments* (by *word* or *deed*) are directed immediately to himself; but also when we *direct* our speech to others, if his *Praises* be the *subject* of them, and they are intended directly to his Honour: Such are many of *David*'s Psalms of Praise. But where God's *Honour* is not the thing directly intended, it is no direct worshipping of God, tho' all the same words be spoken as by others.

Dir. 2. §. 4. Direct. 2. *Understand the true Ends and Reasons of our worshipping God; lest you be deceived by the impious who take it to be all in vain.* When they have imagined some false *Reasons* to themselves, they judge it vain to worship God, because *those Reasons* of it are vain. And he that understandeth not the *true Reasons* why he should worship God, will not *truly worship him*, but be prophane in neglecting it, or hypocritical in dissembling, and heartless in performing it. The Reasons then are such as these.

§. 5. 1. The first ariseth from the *Use of all the World*, and the *nature* of the *Rational Creature* in special. The whole World is made and upheld to be *expressive* and *participative* of the *Image* and *Benefits* of God. God is most *perfect* and *blessed* in himself, and needeth not the World to add to his felicity. But he made it to please his blessed Will, as a *communicative Good*, by *communication* and *appearance*: That he might have Creatures to *know him*, and to be happy in his *Light*; and those Creatures might have a fit Representation or Revelation of him that they *might know him.* And *Man* is specially endowed with *Reason* and *Utterance*, that he might *know* his Creator appearing in his Works, and might *communicate* this Knowledge, and express that Glory of his Maker with his Tongue, which the inferior Creatures express to him in their *being*. So that if God were not to be worshipped, the *end* of *Man's faculties*, and of all the Creation must much be frustrated. Man's Reason is given him that he may know his Maker: His Will, and Affections, and executive Powers are given him, that he may freely *love him* and *obey him*: And his Tongue is given him principally to acknowledge him and praise him: Whom should God's work be serviceable to, but to him that made it?

Read Mr. *Herbert's* Poem called *Providence.*

§. 6. 2. As it is the *natural Use*, so it is the *highest Honour* of the Creature to *worship* and honour his Creator: Is there a nobler or more excellent Object for our Thoughts, Affections, or Expressions? And Nature, which desireth its own perfection, forbiddeth us to choose a sordid, vile, dishonourable work, and to neglect the highest and most hononrable.

§. 7. 3. The right worshipping of God doth powerfully tend to make us in our measure like him, and so to sanctifie and raise the Soul, and to heal it of its sinful Distempers and Imperfections. What can make us *good* so effectually as our *Knowledge*, and *Love*, and Communion with him that is the *chiefest Good*? Nay, what *is Goodness* it self in the Creature if this be not? As nearness to the Sun giveth Light and Heat, so nearness to God, is the way to make us *Wise* and *Good*: For the Contemplation of his Perfection is the means to make us like him. The *Worshippers* of God do not exercise their bare Understandings upon him in barren Speculations; but they exercise all their Affections towards him, and all the faculties of their Souls, in the most practical and serious manner, and therefore are likeliest to have the livelyest impressions of God upon their Hearts: And hence it is that the true Worshippers of God are really the *wisest* and the best of Men, when many that at a distance are employ'd in meer Speculations about his Works and him, remain almost as vain and wicked as before, and professing themselves wise, are (practically) fools. *Rom.* 1. 21, 22.

§. 8. 4. The right *worshipping* of God, by bringing the Heart into a cleansed, holy and obedient Frame, doth prepare it to *command the Body*, and make us upright and regular in all the Actions of our Lives: For the *Fruit* will be like the *Tree*; and as Men *are*, so will they *do*. He that *honoureth* not his God, is not like well to honour his Parents or his King: He that is not moved to it by his Regard to God, is never like to be universally and constantly just and faithful unto Men. Experience telleth us that it is the truest Worshippers of God that are truest and most conscionable in their dealings with their Neighbours. This windeth up the Spring, and ordereth and strengtheneth all the Causes of a good Conversation.

§. 9. 5. The right worshipping of God is the *highest* and *most rational Delight* of Man. Though to a sick corrupted Soul it be unpleasant, as Food to a sick Stomach yet to a *wise* and *holy Soul* there is nothing so solidly and durably contentful. As it is God's damning Sentence on the wicked, to say, *Depart from me*, Matth. 25. 41. and 7. 23. So *holy Souls* would lose their Joys, and take themselves to be undone, if God should bid them, *Depart from me, worship me, and love me, and praise me no more.* They would be weary of the World, were it not for God in the World; and weary of their Lives, if God were not their Life.

§. 10. 6. The right worshipping of God *prepareth us for Heaven*, where we are to behold him, and love and worship him for ever. God bringeth not *unprepared Souls to Heaven*: This Life is the time that's purposely given us for our Preparation; as the Apprenticeship is the time to learn your Trades. Heaven is a place of *Action* and *Fruition*, of perfect *Knowledge*, *Love*, and *Praise*: And the Souls that will enjoy and praise God there, must be *disposed* to it here; and therefore they must be much employed in his Worship.

§. 11. 7. And as it is in all these respects necessary as a *means*, so God hath made it necessary by his *Command*. He hath made it our *Duty* to worship him constantly; and he knoweth the reason of his own Commands. *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matth. 4. 10. If God should command us nothing, how is he our Governour and our God? And if he command us any thing, what should he command us more fitly than to worship him? And he that will

Psal. 45. 11
Psal. 66. 4
Psal. 86. 9
Psal. 95. 6
Psal. 99. 5, 9

will not obey him in this, is not like to obey him well in any thing: For there is nothing that he can with leſs ſhew of Reaſon except againſt; ſeeing all the Reaſon in the World muſt confeſs, that *worſhip* is moſt due to God from his own Creatures.

Object. §. 12. Theſe Reaſons for the Worſhip of God being undeniable, the Objections of the Infidels and Ungodly are *unreaſonable*: As, Obj. 1. *That our worſhip doth no good to God; for he hath no need of it.* *Anſw.* It *pleaſeth* and honoureth him, as the making of the World, and the Happineſs of Man doth: Doth it follow that there muſt be *no World* nor *no Man happy*, becauſe God hath no need of it, or no addition of Felicity by it? It is ſufficient that it is *neceſſary* and *good* for us, and *pleaſing* unto God.

Anſw.

Object. §. 13. Obj. 2. *Proud Men are unlikeſt unto God: And it is the Proud that love to be honoured and praiſed.* *Anſw.* Pride is the affecting of an *undue Honour*, or the *undue* affecting of that Honour which is due. Therefore it is that this affectation of Honour in the Creature is a Sin, becauſe *all Honour* is due to God, and none to the Creature but derivatively and ſubſerviently. For a *Subject* to affect any of the *Honour* of his *King*, is diſloyalty: And to affect any of the Honour of his *Fellow Subjects* is *injuſtice*. But God requireth nothing but what is abſolutely his *due*. And *he* hath commanded us even towards Men to give *Fear and Honour to whom they are due*, Rom. 13. 7.

Anſw.

Dir. 3. §. 14. Direct. 3. *Labour for the trueſt Knowledge of the God whom you worſhip.* Let it not be ſaid of you, as Chriſt ſaid to the Samaritan Woman, Joh. 4. 22. *Ye worſhip ye know not what*: Nor as it is ſaid of the Athenians, whoſe Altar was inſcribed, *To the unknown God*, Act. 17. 23. You muſt *know whom you worſhip*; or elſe you cannot worſhip him with the Heart, nor worſhip him ſincerely and acceptably, though you were at never ſo great labour and coſt. God hath *no pleaſure* in the *Sacrifice* of *Fools*, Eccl. 5. 1, 4. Though no Man know him *perfectly*, you muſt know him *truly*. And though God taketh not every Man for a Blaſphemer, and Denier of his Attributes, whom contentious peeviſh Wranglers call ſo, becauſe they conſequentially croſs ſome eſpouſed Opinions of theirs; yet real miſunderſtanding of God's Nature and Attributes is dangerous, and tendeth to *corrupt* his *worſhip* by the corrupting of the Worſhippers. For ſuch as you take God to be, ſuch Worſhip you will offer him: For your *worſhip* is but the honourable acknowledgment of his Perfections: And miſtakingly to praiſe him for ſuppoſed *Imperfections*, is to diſhonour him and diſpraiſe him. If to *know God* be your *eternal Life*, it muſt needs be the Life of all your worſhip. Take heed therefore of *ignorance* and *error about God*.

Dir. 4. Heb. 8. 3. §. 15. Direct. 4. *Underſtand the office of Jeſus Chriſt as our Great High Prieſt, by whoſe Meditation alone we muſt have acceſs to God.* Whether there ſhould have been any Prieſthood for *Sacrifice* or *Interceſſion* if there had been no Sin, the Scripture telleth us not expreſly; but we have great reaſon to conjecture there would have been none, becauſe there would not have been any reaſons for the *exerciſe* of ſuch an Office. But ſince the Fall, not only the Scriptures, but the practice of the whole World doth tell us that the ſinful People are unmeet immediately thus to come to God, but that they muſt come by the Mediation of the Prieſt, as a *Sacrificer* and *Interceſſor*. So that either *Nature* teacheth Sinners the neceſſity of ſome Mediator, or the Tradition of the Church hath diſperſed the Knowledge of it through the World. And certainly no other Prieſt but Chriſt can procure the acceptance of a ſinful People upon his own account; nor be an effectual Mediator for them to God, unleſs in ſubſerviency to an effectual Mediator who can procure us acceſs and acceptance for his own ſake. For all other Prieſts are Sinners as well as the People, and have as much need of a Mediator themſelves. 1. See therefore that you never appear before God, but as *Sinners*, that have offended him, and have deſerved to be caſt out of his Favour for ever, and ſuch as are in abſolute neceſſity of a Mediator to procure their acceſs and acceptance with God: Come not to God without the ſenſe of *Sin* and *Miſery*. 2. See alſo that ye come as thoſe that *have* a *Mediator* in the Preſence of God; even Jeſus our High Prieſt who appeareth before God continually to make Interceſſion for us: Come therefore with holy Boldneſs and Confidence and Joy, having ſo ſure and powerful a Friend with God, the *beloved* of the *Father*, whom he *heareth always*.

Heb 7.27, 28. Heb 9 26, 28. Heb. 10. 19, 20 21, 22. Heb. 10. 13, 24. Heb.6.20. Heb.7 25, 26. Mat.17 5. Joh. 11. 42.

Dir. 5. §. 16. Direct. 5. *Look carefully to the ſtate of thy Soul, that thou bring not an unholy Heart to worſhip the moſt Holy God.* Come not in the love of Sin; nor in the hatred of Holineſs: For otherwiſe thou *hateſt God*, and art *hated of him*, as bringing that before him which he cannot but hate. And it's eaſie to judge how unfit they are to worſhip God, that *hate him*; and how unlike they are to be accepted by him whom he hateth. Pſal. 5. 3, 4, 5, 6, 7. *My voice ſhalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up: For thou art not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all the workers of iniquity —— Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man. But as for me I will come into thy houſe in the multitude of thy mercies, and in thy fear will I worſhip towards thy holy Temple.* Pſal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Pſal. 15. 1, 2. *Who ſhall abide in Gods tabernacle, but he that walketh uprightly and worketh righteouſneſs?* God will be *ſanctified in them that come nigh him*; and are unſanctified Perſons fit for this? And can the *unholy* offer him *holy worſhip? The carnal mind is enmity againſt God*; is it fit then to ſerve and honour him? Rom. 1. 7, 8. See 2 Cor. 6. 15, 16, 17, 18. *Let him that nameth the name of Chriſt depart from iniquity.* 2 Tim. 2. 19. It is a *purified, peculiar, holy people* that Chriſt hath *redeemed* to be the Worſhippers of God, and as Prieſts to *offer him acceptable Sacrifice*, Tit. 2. 14. 1 Pet. 2. 5. 9. If you will *receive the Kingdom that cannot be moved*, you muſt *have grace in your Hearts to ſerve God acceptably with reverence and godly fear: for our God is a conſuming Fire*, Heb. 12, 28, 29. I know an ungodly Perſon as ſoon as he hath any repenting thoughts, muſt expreſs them in Confeſſion and Prayer to God: But as no Prayers of an ungodly Man are *profitable* to him, but thoſe which are acts of his *penitent Return towards God*; ſo no *worſhip of God hath a promiſe of Divine Acceptance*, but that which is performed by ſuch as *ſincerely return to God*: (and ſuch are not ungodly:) *The ſacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight*, Prov. 15 8. I know the *wicked* muſt *ſeek the Lord while he may be found, and call upon him while he is near*: But it muſt be in *forſaking his way and thoughts and turning to the Lord*, Iſa. 55. 6, 7. *Simon Magus* muſt firſt *repent of his Wickedneſs*, and then *pray that the thoughts of his Heart may be forgiven him*, Act. 8. 22. O come not in thy unholy carnal ſtate to worſhip God, unleſs it be as a penitent Returner to him, to lament firſt thy Sin and Miſery,

Lev.10.3.

sery, that thou mayeſt be ſanctified and reconciled and fit to worſhip him.

Dir. 6. §. 17. Direct. 6. *Yet take it not as ſufficient that thou art in a ſtate of Sanctification, but alſo particularly ſanctifie thy ſelf to every particular Addreſs to God in holy worſhip.* Even the Child of a King will not go rudely in dirt and filthineſs into his Father's Preſence. Who would not ſearch his Heart and Life, and cleanſe his Soul from his particular Pollution, by renewed repentance and purpoſes of Reformation, before he venture to ſpeak to God? *Particular Sins* have made ſad breaches between God and *his Children*, and made foul work in Souls that the Blood of Chriſt had cleanſed. Search therefore with fear, leſt there ſhould be any *reviving Sin*, or any hidden *root of Bitterneſs*, or any Tranſgreſſion which thou *winkeſt* at or *wilfully* cheriſheſt in thy ſelf; that, if there be ſuch, thou mayeſt bewail and hate it, and not come to God as if he had laid by his *hatred of Sin.*

Dir. 7. §. 18. Direct. 7. *Whenever thou comeſt to worſhip God, labour to awaken thy Soul to a reverent apprehenſion of the Preſence and Greatneſs and Holineſs of his Majeſty, and to a ſerious apprehenſion of the greatneſs and excellency of the holy Work which thou takeſt in hand.* Remember with whom *thou haſt to do*, Heb. 4. 13. To ſpeak *to God*, is another kind of work, than to ſpeak to the greateſt Prince on Earth, yea or the greateſt Angel in Heaven. Be holy, for the Lord your God is holy. To *ſanctifie the Name of God*, and come in *Holineſs* before him, is to apprehend him as infinitely advanced above the whole Creation, and to come with Hearts that are *ſeparated from common things* to him, and elevated above a common frame. A *common frame* in worſhip (ſuch as we have about our common buſineſs) is meer *Prophaneneſs*. If it be *common* it is *unclean*. Look to *your feet* when you *go to the houſe of God*, Eccl. 5. 1. *Put off the ſhoes of earthly common unhallowed* Affections, whenever *you tread on holy ground*, that is, when you are *about holy Work*, and when you draw near the *Holy God*. In reverent adoration ſay as *Jacob*, Gen. 28. 17. *How dreadful is this place? this is none other but the Houſe of God, and this is the gate of Heaven.* See Iſa. 6. 1, 3, 5.

Dir. 8. Luk. 20. 36. See Eccl. 5. 1. Pſ. 138. 1. Iſa. 6. 2. §. 19. Direct. 8. *In the worſhip of God, remember your communion with the holy Angels, and with all the Hoſts of Heaven.* You are the Servants of the ſame God, and though you are yet far below them, you are doing that which tendeth towards their Dignity; for you muſt be *equal* with *them.* Your work is partly of the ſame kind with theirs: It is the ſame Holy Majeſty that you admire and praiſe, though you ſee him yet but as *in a glaſs.* And the Angels are ſome of them preſent with you, and ſee you though you ſee not them: 1 *Cor.* 11. 10. You are commanded to reſpect them in your Behaviour in God's worſhip. If the Eye of Faith were ſo far opened, as that in all your worſhipping of God, you ſaw the bleſſed Companies of Angels, though not in the ſame *place* and *manner* with you, yet in the ſame *worſhip* and in *communion* with you, admiring, magnifying, extolling and praiſing the moſt Glorious God, and the Glorified Redeemer, with *flaming*, fervent, holy Minds, it would ſure do much to elevate your Souls, and raiſe you up to ſome imitation or reſemblance of them. You find that in God's pub lick worſhip it is a great help to the Soul, in holy cheerfulneſs and fervour, to join with a *full Aſſembly of holy, fervent, chearful* Worſhippers: And that it is very difficult to the beſt, to keep up Life and fervent chearfulneſs in ſo ſmall, or ignorant, or prophane a Company, as where there is no conſiderable number to concur with us. O then what a raiſing help would it be, to praiſe God as within the *ſight* and *hearing* of the Heavenly Praiſes of the Angelical Chore! You ſee how apt Men are to be conformed to the company that they are in! They that are among Dancers, or Gameſters, or Tiplers, or filthy Talkers, or Scorners, or Railers, are apt to do as the company doth, or at leaſt to be the more *diſpoſed* to it: And they that are among Saints, in holy worſhip or diſcourſe, are apt to imitate them much more than they would do in other company. And what likelier way is there, to make you like Angels in the worſhipping of God, than to *do it* as in the *Communion* of the *Angels?* And by Faith to *ſee* and *hear* them in the Conſort? The Angels diſdain not to *ſtudy* our *ſtudies*, and to learn *by the Church the manifold Wiſdom of God*, Eph. 3. 10. 1 Pet. 1. 12. They are not ſo far from us, nor ſo ſtrange to us and our Affairs, as that we ſhould imagine our ſelves to be out of their Communion. Though we may not worſhip them, (*Col.* 2. 18.) we muſt worſhip as *with them.*

See Mr. *Ambroſe* his Book of Communion with Angels; And *Zanchy* on the ſame ſubject: and Mr. *Lawrence* and Dr. *Hammond's Annotat.* on 1 *Cor.* 11.

Dir. 9. §. 20. Direct. 9. *Take ſpecial care to the Matter of your Worſhip, that it be ſuch as is agreeable to the will of God; to the Holineſs of his Nature, and the Directions of his Word; and ſuch as hath a promiſe of his acceptance.* Offer him not the *Sacrifice of Fools* who *know not that they do evil*, and are adding to their Sins, while they think they are *pleaſing him.* Bring no *falſe Fire* unto his Altars: Let your *Zeal of God be according to knowledge.* For no Zeal will make a corrupt unlawful kind of Worſhip, to be acceptable unto God.

Adulterium eſt, impium eſt, ſacrilegum eſt, quodcunque humano furore inſtituitur, ut diſpoſitio Divina violetur.

Cyprian. Eccleſ. 5. 1, 2. Lev. 10. 1, 2, 3. Rom. 10. 2. 3.

Dir. 10. §. 21. Direct. 10. *See that you perform every part of Worſhip to the proper end to which it is appointed: both as to the ultimate, remote, and neareſt end.* The *End* is *eſſential* to theſe *Relative* Duties. If you intend not the *right end*, you make *another thing* of it: As the preaching of a Sermon to edifie the Church, or putting up a Prayer to procure God's Bleſſings, is not the ſame thing as a Stage-players prophane repeating the ſame words in ſcorn of Godlineſs, or an Hypocrites uſing them for *commodity* or *applauſe.* The *ultimate end* of all *worſhip* and all *moral actions* is the ſame, even the *pleaſing* and *glorifying God*, 1 Cor. 10. 31. 2 Tim. 2. 4. Beſides which every part of Worſhip hath its *proper neareſt end.* Theſe muſt not only be *diſtinctly known*, but *actually intended.* It is *God in Chriſt*, that a holy Worſhipper thirſteth after and *ſeeketh* for in every part of worſhip: Either *to know more of God*, and of his Will; and Bleſſings; or to have ſome more Communion with him, or ſome further Grace communicated from him, to receive his pardoning, or cleanſing, or quickening, or confirming, or comforting, or exalting Grace; to be honoured or delighted in his holy Service, or to make known his Grace and Glory for the good of others, and the honour of his Name. Here it is that God proclaimeth his Name, as *Exod.* 34. 6. The Ordinances of God's Worſhip are like the Tree in which *Zaccheus* climbed up (being of himſelf too low) to have a ſight of Chriſt. Here we come to learn the Will of God for our Salvation; and muſt enter the Aſſembly with ſuch reſolutions as *Cornelius* and his Company met, Act. 10. 33. *We are all here met to hear all things commanded thee of God:* And as *Act.* 2. 37. and *Act.* 16. 30. to learn what we muſt do to be ſaved. Hither we come for that holy Light, which may ſhew us our Sin, and ſhew us the Grace which we have received, and ſhew us the unſpeakable Love of God, till we are humbled for Sin, and

1 Theſ. 2. 4. Col. 1. 10. Joh. 8. 29. 1 Cor. 7. 32. Heb. 11. 6. 1 Joh. 3. 22. Pſal. 42. Pſal. 84.

lifted

lifted up by Faith in Christ, and can with *Thomas* as it were put our Fingers into his Wounds, and say in assurance, *My Lord and my God*: And as Psal. 48. 14. *This God is our God for ever and ever: he will be our guide unto death.* Here we do as it were with *Mary* sit at the Feet of Jesus, to hear his word, *Luke* 10. 39. That Fire from Heaven may come down upon our Hearts, and we may say, *Did not our Hearts burn within us while he spake to us, and while he opened to us the holy Scriptures?* Luke 24. 32. Here we cry to him as the blind Man, *Lord that I may receive my sight*: We cry here to the Watchmen, Cant. 3. 3. *Saw ye him whom my Soul loveth?* Here we are in his *Banqueting House*, under the *Banner of his Love*, Cant. 2. 4. We have here the sealing and quickenings of his Spirit, the mortification of our Sin, the increase of Grace, and a prospect into eternal Life, and a foresight of the endless Happiness there. See then that you come to the Worship of God with these *intentions* and *expectations*: That if God or Conscience call to you (as God did sometime to *Elias*) *what dost thou here?* You may truly answer, I came to seek the Lord my God, and to learn his Will that I might do it. And that your sweet delights may make you say, *Psal.* 84. 4. *Blessed are they that dwell in thy house, they will be still praising thee!* If thou come to the worship of God in meer *custom*, or to make thy carnal Heart believe that God will forgive thee because thou so far servest him, or to quiet thy Conscience with the doing of a formal task of duty, or to be seen of Men, or that thou mayest not be thought ungodly, if these be thy ends thou wilt speed accordingly. A holy Soul cannot live upon the air of Man's applause, nor upon the shell of Ordinances, without God who is the kernel and the life of all: It is the Love of God that brings them thither, and it is Love that they are exercising there, and the *end of Love*, even the nearer approach of the Soul to God, which they desire and intend. Be sure then that these be the true an real intentions of thy Heart.

Mar. 10. 51.

How to know that we have right ends in Worship.

§. 22. Quest. *But how shall I know whether indeed it be God himself that I am seeking, and that I perform his worship to the appointed ends?*

Answ. In so great a business it is a shame to be unacquainted with your intentions. If you take heed what you do, and look after your Hearts, you may know what you *come* for, and what your business is there. But more particularly you may discern it by these marks. 1. He that hath *right ends*, and *seeketh God*, will labour to *suit all his Duties* to *those ends*, and will *like* that best which is best suited to them: He will strive so to preach and hear and pray, not as tends most to *preferment* or *applause*, but as tendeth most to *please* and *honour* God, and to attain his Grace: And he will *love* that *Sermon* or that *Prayer* best, that is best fitted to bring up his Soul to God, and not that which tickleth a carnal Ear. Mark what you *fit* the *means* to, and you may perceive what is your *end*. 2. If it be *God* himself that you seek after in his Worship, you will not be satisfied *without God*: It is not the doing of the task that will *satisfie* you, nor yet the greatest Praise of Men, no not of the most godly Men! But so far as you have *attained your end*, in the cleasing, or quickening, or strengthening of the Soul, or getting somewhat nearer God, or pleasing or honouring him, so far only you will be contented. 3. If God be *your end*, you will be faithful in the use of that more *private* and *spiritual* worship, where God is to be found, though no human applause be there to be attained. 4. And you will love still the *same substantial* necessary Truth and Duty, which is to your Souls as Bread and Drink is to your Bodies; when those that have carnal ends will be looking after *variety* and *change*, and will be weary of the necessary Bread of Life. By observing these things you may discern what are your ends in Worship.

§. 23. And here I must not let go this necessary Direction, till I have driven on the Reader with some more importunity to the serious practice of it. It is lamentable to see, how many turn the Worship of God into vile *Hypocrisie*, and *dead Formality*; and offer God a *Carrion* for a *Sacrifice*, and yet their Consciences are so far from checking them for this hainous Sin, that they are much pleased and quieted by it, as if they had deserved well of God, and proved themselves very godly People, and by this Sin had made him amends for the common Sins of their Lives. Is it *God himself*, and his sanctifying Grace that those Men seek after in his Worship, who hate his Grace and scorn Sanctification, and can leave God to be enjoyed by others, if *they* may but enjoy their fleshly Pleasures, and Riches and Honours in the World? Even the Haters of God and Holiness are so blinded, as to perswade themselves that in his Worship they are truly seeking that God and Holiness which they hate. And O what a deal of pains is many a formal Hypocrite at to little purpose; in spending many Hours in outside, heartless, lifeless worship, while they never *thirsted after God*, nor after a holy conformity to him, communion with him, or fruition of him, in all their Lives. O what a deal of labour do these Pharisees lose in *bodily exercise* which *profiteth nothing*, for want of a right end in all that they do? Because it is not God that they seek? When *Godliness is profitable to all things*, 1 Tim. 4. 8. And what is *Godliness* but the *Souls devotedness to God, and seeking after him?* We have much ado to bring some Men from their Diversions to God's *outward worship*: But O how much harder is it to bring the *Soul* unfeignedly to seek God in that Worship where the *Body* is present? When *David* in the Wilderness was driven from the Sanctuary, he crieth out in the bitterness of his Soul, [*As the Hart panteth after the water Brooks, so panteth my soul after thee O God: My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night while they continually say unto me, where is thy God?*] You see here that it was *God himself* that *David* thirsted after in his Worship. Alas, what is all the outward pomp of Worship, if God be not the end and life of all? *Without him* how vain a thing would the *words* of *prayer* and *preaching*, and the administration of the Sacraments be? It is not the *dead Letter*, but the *quickening Spirit*, that maketh the dead in Sin to live; that conviceth or comforteth the Soul; or maketh the Worshipper holy or happy. Nay it is some aggravation of your Misery, to be destitute of true Communion with God, while you seem to worship him, and to be far from him in the *Heart*, while you draw so near him with the *Lips*: To boast of the *Temple of the Lord*, and be forsaken by the *Lord* of the *Temple!* That *Capernaum* shall be cast down to Hell, that is but thus lifted up to Heaven: And it will be easier for *Sodom* in the day of judgment, than for such as had the publick Ordinances without God. *David* left the *Ark* with *Absalom* at *Hierusalem*; but *God* was not with *Absalom* but with *David*. No marvel if such Hypocrites grudge at all that is costly in God's service, even the necessary maintenance of the Ministers: For if they have only the shell of Ordinances without God, it will scarce requite them for their cost. No

2 Tim. 3. 5. 1 Tim. 4. 7.

Isa. 29. 13. Mat. 15. 8. Mat. 11. 23. Mat. 11. 23. 24. 2 Sam. 15. 25, 28, 29.

marvel

marvel if they think all their pains too much, when they take up with the Chaff which is scarcely worth their pains: No wonder if they find small pleasure in God's Service: For what pleasure is there in the husks or chaff, or in a deaf Nut? No wonder if they grow no better, no holier or stronger by it; for what strength will chaff and shadows breed? No marvel if they are quickly weary, and if a little of such Religion seem enough, when the *life* and *spirits* and *strength* and *sweetness* is neglected. O Sinners, remember, that God desireth not *yours* but *you*, and all your *wealth*, and service is as nothing to him, if he have not *your selves* (when yet you are so little worth the having:) Nay how earnestly doth he sue to have you! How dearly hath he bought you! He may challenge you as his own. Answer this kindness of God aright: Let no Ordinance nor no common Mercy satisfie you, if you have not God himself: And to encourage you let me further tell you,

Luke 10. 42. §. 24. 10. If it be *God himself* that thou seekest in his worship (sincerely) thou shalt find him: Because thou hast chosen the better part, it shall not be taken from thee. Because thou hungrest and thirstest after him thou shalt be satisfied. What joyful news is this to the thirsty Soul! 2. Thou art more welcome to God with these high Desires: This holy ambition and aspiring of Love is only acceptable to him: If all Ordinances be nothing to thee without God, he will see that thou understandest the true use of Ordinances, and put down thy Name among his Lovers, whom he cannot despise. He loveth not to see Men debase their Souls, to feed on Husks and Chaff with Hypocrites, no more than to feed on filth and dirt, with Sensualists and Worldlings.

1 Chr. 1. 11,12,13. As he accepted *Solomon*'s Prayer because he asked not for little things, but for great, so he is very much pleased with the Soul, that is unsatisfied with all the World, and can be content with nothing lower or worse than God himself. 3. Nay because thou seekest God himself, thou shalt have all things with him that are worth the having, *Mat.* 6. 33. *Rom.* 8. 28. When Hypocrites have but the Carcass and Shadow, it's thou that shalt have the substantial Food and Joy. As they that were with *Paul* when he was converted, did hear the Voice but saw no Man, *Acts* 9. 7. So others shall hear the Sound of the Word, and the Name of God; but it is thou that shalt see him by Faith that is invisible, and feel the Power and Efficacy of all. Thou shalt hear God speak to thee, when he that sitteth in the same Seat with thee, shall hear no more than the Voice of Man: It is he that seeketh after God in his Ordinances, that is religious in good Sadness, and is employed in a work, that is worthy of an immortal rational Soul. The delights of Ordinances as they are performed by *Man*, will savour of his imperfections, and taste of the instrument, and have a bitterness often mixed with the sweet; when the delight that cometh from *God himself* will be more pure: Ordinances are uncertain: You may have them to day, and lose them to morrow! When God is everlasting, and everlastingly to be enjoyed. O therefore take not up short of God, in any of his worship, but before you set upon it, call up your Souls to mind the end, and tell them what you are going to do, that you miss not of the *end* for want of seeking it. The Devil will give hypocritical Worldlings leave to *play* them with the most excellent Ordinances, if he can but keep *God* out of sight, even as you will let your Children play them with a Box of Gold, as long as it is shut, and they not see what's within.

§. 25. Direct. 11. *Be laborious with your hearts in all God's worship to keep them employed on their duty; and be watchful over them, lest they slug or wander.* Remember that it is *Heart-work* that you are principally about. And therefore see that your *Hearts* be all the while at work. Take *your selves* as *idle* when your *Hearts* are *idle*. And if you take not *pains with them*, how little pains will they take in duty? If you watch them not, how quickly will they lye down, and forget what they are doing, and fall asleep when you are in treaty with God? How easily will they turn aside, and be thinking of impertinent Vanities! *Watch* therefore unto *Prayer* and every Duty, 1 *Pet.* 4. 7. 2 *Tim.* 4. 5. *Dir.* 11. Eph. 6. 18. Luke 21. 36. Rev. 3. 3. Col. 4. 2. Mar. 20. 38 40. 41. Mat. 13. 33, 34, 35, 37.

§. 26. Direct. 12. *Look up to Heaven as that which all your Duties tend to, that from thence you may fetch your encouraging motives.* Do all as a means to Life eternal: Separate no Duty from its reward and end. As the Traveller remembreth whither he is going all the way, and a *desired end* doth make the *foulest steps* seem tolerable; so think in every Prayer you put up, and in every Duty, that it is all for *Heaven*. *Dir.* 12.

§. 27. Direct. 13. *Depend upon the Spirit of God for help.* You cannot *seek God* spiritually and acceptably without him. Think not that you are sufficient to worship God aright without his help. Where this is despited or neglected, you see what lamentable work is made by blind corrupted Nature in God's Service. *Sensual* Wretches that *have not the Spirit*, are fitter for any thing than to worship God. *If he that hath not the Spirit of Christ be none of his*, Rom. 8. 9 Then he that pretends to worship God without the *Spirit* of Christ, can ill think to be heard for the sake of Christ. *Dir.* 13. Jude 19.

§. 28. Direct. 14. *Look also to your tongues and the deportment of your bodies, that the whole Man may worship God in holiness, as he requireth.* Pretend not your good meanings, nor the spirituality of your worship, to excuse you from worshipping also with your *Bodies*. Your *Hearts* must be *first* look'd to; but your *Words* and *Bodies* must be next look'd to: And if you regard not *these*, it is hardly credible that you regard your *Hearts*. 1. Your *words* and *gestures* are the due expression of your Hearts: And the Heart will desire to express it self as it is: Many would express their Hearts to be *better* than they are; and therefore *good expressions* are oft to be suspected: But few would express their *Hearts* as worse than they are, and therefore bad appearances do seldom lie. 2. Your *Words* and *Actions* are needful to the due *honouring* of God: As evil *Words* and *Actions* do dishonour him, and the unseemly disorderly performance of his Service, is very injurious to such holy things; so your meet and comely *words* and *gestures* are the external Beauty of the Worship which you perform: And God should be served with the best. 3. Your *words* and *gestures* reflect much on your own Hearts: As Acts tend to the increase of the Habits; so the external Expressions tend to increase the internal Affections, whether they be good or evil. 4. Your *words* and *gestures* must be regarded for the good of others, who see not your Hearts, but by these Expressions: And where many have Communion in worshipping God, such acts of Communion are of great regard. *Dir.* 14.

CHAP.

CHAP. II.

Directions about the Manner *of Worſhip, to avoid all Corruptions, and falſe unacceptable Worſhipping of God.*

THE lamentable Contentions that have ariſen about the *Manner* of God's worſhip, and the Cruelty, and Blood, and Diviſions, and uncharitable Revilings which have thence followed, and alſo the neceſſary Regard that every Chriſtian muſt have to worſhip God according to his Will, do make it needful that I give you ſome Directions in this Caſe.

Dir. 1. §. 1. Direct. 1. *Be ſure that you ſeriouſly and faithfully practiſe that inward worſhip of God in which the life of Religion doth conſiſt: As to love him above all, to fear him, believe him, truſt him, delight in him, be zealous for him*: And that your *Hearts be ſanctified unto God*, and *ſet upon Heaven and Holineſs*: For this will be an unſpeakable help to ſet you right in moſt Controverſies about the *worſhipping of God*. Nothing hath ſo much filled the Church with Contentions, and Diviſions, and Cruelties about God's worſhip, as the agitating of theſe Controverſies by *unholy unexperienced* Perſons: When Men that *hate* a holy Life, and holy Perſons, and the Holineſs of God himſelf, muſt *be they* that *diſpute* what manner of worſhip muſt be offered to God by themſelves and others; and when the Controverſies about God's Service are fallen into the hands of thoſe that hate all ſerious ſerving of him, you may eaſily know what work they will make of it. As if *ſick Men* were to determine or diſpute what Meat and Drink themſelves and all other Men muſt live upon, and none muſt eat but by their Preſcripts, moſt healthful Men would think it hard to live in ſuch a Country. As Men *are within*, ſo will they incline to worſhip God *without*. *Outward* worſhip is but the expreſſion of inward worſhip: He that hath a Heart repleniſhed with the *Love* and *Fear* of God, will be apt to expreſs it by ſuch manner of worſhip, as doth moſt *lively* and *ſeriouſly expreſs* the *Love* and *Fear* of God. If the Heart be a *Stranger* or an *Enemy to God*, no marvel if ſuch worſhip him accordingly. O could we but help all *Contenders* about worſhip, to the inward *Light*, and *Life*, and *Love*, and *experience* of *holy ſerious Chriſtians*, they would find enough in *themſelves*, and their *Experiences*, to decide abundance of Controverſies of this kind: (Though ſtill there will be *ſome*, that require alſo other helps to decide them.) It is very obſervable in all times of the Church, how in Controverſies about *God's worſhip* the generality of the *godly ſerious* People, and the generality of the ungodly and ludicrous Worſhippers, are ordinarily of differing judgments! And what a ſtroke the temper of the Soul hath in the determination of ſuch caſes!

Read on this ſubject a ſmall Book which I have written, called *Catholick Unity.*

Dir. 2. §. 2. Direct. 2. *Be ſerious and diligent alſo in all thoſe parts of the outward worſhip of God that all ſober Chriſtians are agreed in.* For if you be negligent and falſe in ſo much as you *confeſs*, your judgment about the *controverted* part is not much to be regarded. God is not ſo likely to direct prophane ones and falſe-hearted Hypocrites, and bleſs them with a ſound judgment in holy things, (where their Lives ſhew that their practical judgments are corrupt,) as the ſincere that obey him in that which he revealeth to them. We are all agreed that God's Word muſt be your *daily meditation* and *delight*: Pſal. 1. 2. And that you ſhould *ſpeak of it lying down and riſing up, at home and abroad*, Deut. 6. 6, 7, 8. And that we muſt be *conſtant*, and *fervent*, and *importunate* in Prayer, both in publick and private, 1 *Theſſ.* 5. 17. *Luke* 18. 1. *Jam.* 5 16. Do you perform *this much* faithfully or not? If you do, you may the more confidently expect, that God ſhould further reveal his Will to you, and reſolve your doubts, and guide you in the way that is pleaſing to him. But if you omit the Duty *which all are agreed on*, and be unfaithful and negligent in what you *know*, how unmeet are you to *diſpute* about the *controverted circumſtances* of Duty? To what purpoſe is it, that you meddle in ſuch Controverſies? Do you do it wilfully to condemn your ſelves before God, and ſhame your ſelves before Men? By declaring the Hypocriſie which aggravateth your Ungodlineſs? What a loathſom and pitiful thing is it, to hear a Man bitterly reproach thoſe that *differ from him* in ſome *circumſtances* of worſhip, when he himſelf never *ſeriouſly* worſhippeth God at all? When he meditateth not on the Word of God, and inſtead of *delighting* in it, maketh light of it, as if it little concerned him; and is acquainted with no other Prayer than a little cuſtomary Lip ſervice? Is ſuch an ungodly neglecter of all the ſerious worſhip of God, a fit Perſon to fill the World with Quarrels about the *Manner* of his worſhip?

Dir. 3. §. 3. Direct. 3. *Differ not in God's worſhip from the common ſenſe of the moſt faithful godly Chriſtians, without great ſuſpicion of your own underſtandings, and a moſt diligent tryal of the caſe.* For if in ſuch practical caſes the *common ſenſe* of the faithful be againſt you, it is to be ſuſpected that the *teaching of God's Spirit* is againſt you: For the *Spirit* of God doth *principally* teach his Servants in the matter of *Worſhip* and *Obedience*.

There are ſeveral Errors that I am here warning you to avoid: 1. The error of them that rather incline to the judgment of the *ungodly Multitude*, who never knew what it was to worſhip God in Spirit and Truth: Conſider the great diſadvantages of theſe Men to judge aright in ſuch a caſe: 1. They muſt judge then without that teaching of the Spirit, by which things ſpiritual are to be diſcerned, 1 *Cor.* 2, 13, 15. He that is *blind* in Sin muſt judge of the Myſteries of Godlineſs. 2. They muſt judge quite contrary to their *Natures* and *Inclinations*, or againſt the diſeaſed habits of their Wills: And if you call a Drunkard to judge of the evil of Drunkenneſs, or a Whoremonger to judge of the evil of Fornication, or a covetous, or a proud, or a paſſionate Man to judge of their ſeveral Sins, how partial will they be? And ſo will an ungodly Man be in judging of the Duties of Godlineſs. You ſet him to judge of that which he hateth. 3. You ſet him to judge of that which he is *unacquainted* with: It's *like* he never throughly *ſtudied* it: But it's *certain* he never *ſeriouſly tryed it*, nor hath not the experience of thoſe, that have long made it a great part of the buſineſs of their Lives. And would you not ſooner take a Man's judgment in Phyſick, that hath made it the ſtudy and practice of his Life, than a ſick Man's that ſpeaketh againſt that which he never ſtudied or practiſed, meerly becauſe his own Stomach is againſt it? Or will you not ſooner take the judgment of an ancient Pilot about Navigation, than ones that was never at Sea? The difference is as great in this preſent Caſe.

The diſadvantages of ungodly men in judging of holy worſhip.

§. 4. 2. And I ſpeak this alſo to warn you of another Error, that you prefer not the judgment of a *Sect* or *Party*, or ſome *few godly* People, againſt the *common ſenſe* of the *generality* of the Faithful: For the Spirit of God is likelier to have forſaken a *ſmall part* of godly People, than the *generality*, in ſuch particular Opinions, which even good Men may

may be forsaken in: Or if it be in *greater things*, it is more *unreasonable* and more *uncharitable* for me to suspect that *most* that seem godly are *Hypocrites* and forsaken of God, than that a *Party*, or some *few* are so.

Dir. 4. §. 5. Direct. 4. *Yet do not absolutely give up your selves to the judgment of any in the worshipping of God, but only use the advice of Men in a due subordination to the Will of God, and the teaching of Jesus Christ.* Otherwise you will set *Man* in the place of *God*, and will reject Christ in his *Prophetical Office*, as much as using *Co-ordinate Mediators*, is a rejecting him in his *Priestly Office*. None must be called *Master*, but in subordination to Christ, because he is our *Master*, Matth. 22. 8, 9, 10.

Dir. 5. See Rom. 14. & 15. & 1 Cor. 8. 13. §. 6. Direct. 5. *Condemn not all that in others which you dare not do your selves; and practise not all that your selves, which you dare not condemn in others.* For you are more capable of judging in your own cases, and bound to do it with more exactness and diligent enquiry, than in the case of others. Oft times a rational doubt may necessitate you to suspend your *practice*, as your *belief* or *judgment* is suspended; when yet it will not allow you to condemn another whose judgment and practice hath no such suspension. Only you may *doubt* whether he be in the right, as you doubt as to your self. And yet you may not therefore venture *to do* all that you dare not *condemn* in him; for then you must wilfully commit all the Sins in the World, which your weakness shall make a *doubt* or *controversie* of.

Dir. 6. Lev. 19. 2. & 20. 7. 1 Pet. 1. 16. §. 7. Direct. 6. *Offer God no worship that is clearly contrary to his nature and perfections, but such as is suited to him as he is revealed to you in his Word.* Thus Christ teacheth us, to worship God *as he is*: and thus *God* often calleth for *holy Worship*, because *he is Holy*. 1. *God is a Spirit:* Therefore they that *worship him, must worship him in Spirit and in Truth:* (which Christ opposeth to meer external Ceremony or Shadows) John. 4. 23, 24. *For the Father seeketh such to worship him.* 2. God is *Incomprehensible*, and *Infinitely* distant from us: Therefore worship him with Admiration, and make not either *visible* or *mental Images* of him, nor debase him not by undue resemblance of him to any of his Creatures. 3. God is *Omnipresent*, and therefore you may *every where lift up holy hands to him*, 1 Tim. 2. 8 And you must always worship him as in his sight. 4. God is *Omniscient*, and knoweth your *Hearts*, and therefore let your Hearts be employed and *watched* in his worship. 5. God is *most wise*, and therefore not to be worshipped ludicrously with Toyes, as Children are pleased with to quiet them, but with wise and rational worship. 6. God is *most great*, and therefore to be worshipped with the greatest *reverence* and seriousness; and not presumptuously, with a careless Mind, or wandring Thoughts, or rude Expressions. 7. God is most good and gracious, and therefore not to be worshipped with Backwardness, Unwillingness and Weariness, but with great Delight. 8. God is most merciful in Christ, and therefore not to be worshipped despairingly, but in joyful Hope. 9. God is *true* and *faithful*, and therefore to be worshipped *believingly* and *confidently*, and not in distrust and unbelief. 10. God is *most holy*, and therefore to be worshipped by *holy Persons*, in a *holy Manner*, and not by *unholy Hearts* or *Lips*, nor in a *common manner*, as if we had to do but with a Man. 11. He is the Maker of your *Souls* and *Bodies*, and therefore to be worshipped both with *Soul* and *Body*. 12. He is your Redeemer and Saviour, and therefore to be worshipped by you as *Sinners* in the *humble* sense of your Sin and Misery, and as *Redeemed ones* in the *thankful* sense of his *Mercy*, and all in order to your further cleansing, healing and recovery. 13. He is your *Regenerater* and *Sanctifier*, and therefore to be worshipped not in the confidence of your *natural sufficiency*, but by the *Light*, and *Love*, and *Life* of the Holy Ghost. 14. He is your absolute Lord, and the Owner of you and all you have; and therefore to be worshipped with the *absolute resignation* of your *self* and *all*, and honoured with your Substance, and not Hyocritically with *exceptions* and *reserves*. 15. He is your *Sovereign King*, and therefore to be worshipped according to his *Laws*, with an *obedient* kind of worship, and not after the Traditions of Men, nor the Will or Wisdom of the Flesh. 16. He is your *Heavenly Father*, and therefore *all* these *Holy Dispositions*, should be summed up into the *strongest Love*, and you should run to him with the greatest readiness, and *rest* in him with the greatest *Joy*, and *thirst* after the full fruition of him with the greatest of your *Desires*, and press towards him for himself with the most fervent and importunate Suits. All these the very *Being* and *Perfections* of God will teach you in his worship. And therefore if any *controverted* worship be certainly contrary to any of these, it is certainly unwarranted and unacceptable unto God.

Mat. 15. 2, 3, 6. Mar. 7. 3. *to* 14. Col. 2. 8, 18, 22.

Dir. 7. §. 8. Direct. 7. *Pretend not to worship God by that which is destructive, or contrary to the Ends of worship.* For the aptitude of it as a *means* to its proper *end*, is *essential* to it. Now the *Ends* of worship are, 1. The *Honouring* of God: 2. The *edifying* of our selves in *Holiness*, and *delighting* our Souls in the Contemplation and Praises of his Perfections: 3. The communicating this *Knowledge*, *Holiness* and *Delight* to others, and the increase of his actual Kingdom in the World. 1. Avoid then all that pretended Worship which *dishonoureth* God, (not in the opinion of *carnal Men* that judge of him by their own misguided Imaginations, but according to the discovery of himself to us in his Works and Word.) Many Travellers that have conversed with the soberer Heathen and Mahometan Nations, tell us, that it is not the least hindrance of their Conversion, and cause of their contempt of Christianity, to see the Christians that live about them, to worship God so ignorantly, irrationally and childishly as many of them do. 2. Affect most that manner of worship (*cæteris paribus*) which tendeth most to your *own right information*, and holy *resolutions* and *affections*, and to bring up your Souls into nearer Communion and Delight in God: And not that which tendeth to *deceive*, or *flatter*, or *divert* you from him, nor to be in your Ears as sounding Brass, or a tinkling Cymbal, or as one that is playing you a Lesson of Musick; and tendeth not to make you better. 3. Affect not that manner of worship which is an Enemy to *Knowledge*, and tendeth to keep up *Ignorance* in the World: Such as is a great part of the Popish Worship, especially their reading the Scriptures to the People in an unknown Tongue, and celebrating their publick Prayers, and Praises, and Sacraments, in an unknown Tongue, and their seldom Preaching, and then teaching the People to take up with a multitude of toyish Ceremonies, instead of Knowledge and rational Worship. Certainly that which is an Enemy to *Knowledge*, is an Enemy to all Holiness and true Obedience, and to the *Ends* of worship, and therefore is no acceptable worshipping of God. 4. Affect not that pretended worship which is of it self destructive of *true Holiness*: Such as is the preaching of *false Doctrine*, *not according to Godliness*, and the opposition and reproach-

But with the Barbarous it's otherwise, saith *Acosta* the Jesuite, *p.* 249. *l.* 2. *Proderit quam plurimum ritus & signa & omnem exter-*

The second Commandment. *Cicero de Nat. Deor. l.* 1. *p.* 46. saith, that *Possidonius* believed that *Epicurus* thought there was no God but put a horn upon him by describing him like a man, idle careless, &c. which he would not have done if he had thought there was a God.

vals for the Martyrs, to please them the better. Which many others relate of the practice of those times.

So *Gr. Nyssen.* saith *in vita Gr. Neocæs.* that they turned the Pagans Festivals into Festi- *Beda* and

reproaching of a *holy Life* and *Worſhip*, in the *miſ application* of *true Doctrine*; and then teaching poor Souls to ſatisfie themſelves with their Maſs and Maſs Ceremonies, and an *Image* of Worſhip, inſtead of ſerious Holineſs, which is oppoſed, *Prov.* 24. 24. *He that ſaith to the wicked thou art Righteous, him ſhall the People curſe, Nations ſhall abhor him.* And if this be done as *a Worſhip of God*, you may hence judge how acceptable it will be, *Iſa.* 5. 20. *Wo unto them that call Evil Good, and Good Evil, that put Darkneſs for Light, and Light for Darkneſs, that put Bitter for Sweet, and Sweet for Bitter.* To make People believe, that Holineſs is but Hypocriſie, or a needleſs Thing, or that the *Image* of Holineſs is *Holineſs* it ſelf, or that there is no great difference between the *godly* and *ungodly*, doth all tend to Mens Perdition, and to damn Men by deceiving them, and to root out Holineſs from the Earth. See Ezek. 22. 26. and 44. 23. Jer. 15. 19. *If thou take forth the precious from the vile, thou ſhalt be as my Mouth*, Mal. 3. 18. Pſal. 1. & 15. 4. Affect not a *dead* and *heartleſs* way of Worſhip, which tendeth not to convince and waken the ungodly, nor to make Men *ſerious* as thoſe that have to do with God.

Dir. 8. § 9. Direct. 8. *Let the manner of your worſhipping God, be ſuited to the Matter that you have in hand.* Remember that you are ſpeaking either *to* or *of* the Eternal God: That you are employed about the everlaſting Salvation of your *own* or *others* Souls: That all is high and holy that you have to do: See then that the *Manner* be anſwerable hereunto.

Dir. 9. § 10. Direct 9. *Offer God nothing as a part of Worſhip which is a lye; much leſs ſo groſs a lye as to be diſproved by the common Senſes and Reaſon of all the* Rom. 3. 7. *World.* God needeth not our *Lye* unto his *Glory*: What worſhip then do *Papiſts* offer him in their Maſs, who take it for an Article of their Faith, that there is no *Bread* or *Wine* left after the Conſecration, it being all Tranſubſtantiate into the very Body and Blood of Chriſt? And when the Certainty of all Mens Senſes is renounced, then all Certainty of Faith, and all Religion is renounced; for all *preſuppoſe* the Certainty of Senſe.

Dir. 10. § 11. Direct. 10. *Worſhip not God in a manner that is contrary to the true Nature, and Order, and Operations of a rational Soul.* I mean not to the *corrupted Nature* of Man, but to *Nature as Rational* in it ſelf conſidered. As 1. Let not your meer *Will* and *Inclination* over-rule your *Underſtandings*; and ſay not as blind *Lovers* do, I *love* this, but I know not why: Or as *Children* that eat unwholſom Meat, becauſe they *love it*. 2. Let not *Paſſion* over-top your Reaſon: Worſhip God with ſuch a *Zeal* as is according to Knowledge. 3. Let not your *Tongues lead* your *Hearts*, much leſs *over-go* them: Words may indeed reflect upon the *Heart*, and warm it more; but that is but the ſecondary uſe: The *firſt* is to be the *Expreſſions* of the *Heart*: You muſt not ſpeak *without* or *againſt* your Hearts (that is, falſly) that by ſo ſpeaking you may *better* your Hearts (and make the words *true*, that at firſt were not *true*): Unleſs it be when your Words are but reading-recitations or narratives, and not ſpoken of your ſelves. The *Heart* was made to lead the Tongue, and the Tongue to expreſs it, and not to lead it. Therefore ſpeak not to God either the Words of a Parrot, which you do not underſtand, or the Words of a Liar or Hypocrite, which expreſs not the meaning, or deſires, or feeling of your *Hearts*: But *firſt underſtand* and *feel* what you ſhould ſpeak, and then ſpeak that which you underſtand and feel.

Read *Plutarch* of Superſtition.

§. 12. Queſt. *How then can a Prayer be lawful, that is read or heard from a Book?*

Anſw. There is in *Reading* the *Eye*, and in *Hearing* the *Ear* that is firſt to affect the *Heart*, and then the *Tongue* is to perform its office. And though it be *ſudden*, yet the paſſage *to the Heart* is firſt, and the paſſage *from the Heart* is laſt: And the Soul is quick, and can quickly thus both *Receive*, and be *affected* and *expreſs* it ſelf. And the caſe is the ſame in this, whether it be from a *Book*, or from the Words of another without Book: For the Soul muſt do the ſame, as quickly, in joining with another that ſpeaketh before us, *without* a Book as with it.

§. 13. Direct. 11. *Underſtand well how far Chriſt hath given a Law and a Rule for worſhip to his Church in the Holy Scripture, and ſo far ſee that you take it as a perfect Rule, and ſwerve not from it by adding or diminiſhing.* This is a matter of great importance by reaſon of the danger of erring on either ſide. 1. If you think that the Scripture containeth not *any Law or Rule* of Worſhip at all, or not ſo much as indeed it doth, you will deny a principal part of the *Office of Chriſt*, as the *King* and *Teacher* of the Church, and will accuſe his Laws of inſufficiency, and be tempted to worſhip him with a humane kind of worſhip, and to think your ſelves at Liberty to Worſhip him according to your own Imaginations, or change his worſhip according to the *faſhion* of the Age or the Country where you are. And on the other ſide, if you think that the Scripture is a Law and Rule of Worſhip, more particular than Chriſt intended it, you will involve your ſelves and others in endleſs Scruples and Controverſies, and find fault with that which is lawful and a Duty, becauſe you find it not particularly in the Scriptures: And therefore it is exceeding needful to underſtand how far it is intended to be herein our Law and Rule, and how far not: To handle this fully would be a Digreſſion, but I ſhall briefly anſwer it.

Dir. The Scripture is the Law of Worſhip, and Diſcipline, and how far not.

§ 14. 1. No doubt but *Chriſt* is the *only Univerſal Head and Law-giver to his Church*: And that *Legiſlation* is the firſt and principal part of Government: And therefore if he had made no Laws for his Church, he were not the full Governour of it. And therefore he that arrogates to himſelf to be *Law-giver to the Church univerſal* (as ſuch) doth uſurp the *Kingly Office of Chriſt*, and committeth Treaſon againſt his Government, unleſs he can prove that Chriſt hath delegated to him this chief part of his Government, which none can do): There being *no Univerſal Law-giver* to the Church but Chriſt (whether Pope or Council), no Law that is made by any meer Man can be *univerſally obligatory*. Therefore ſeeing the making of all *Univerſal Laws* doth belong only to *Chriſt*, we may be ſure that he hath *perfectly done it*; and hath left nothing out of his Laws that was fit to be there, nor nothing at liberty that was fit to be determined and commanded. Therefore whatſoever is of *equal Uſe or Conſideration* to the *Univerſal Church*, as it is to any one *part of it*, and to *all Times* as it is to *any Time* of the Church, ſhould not be made a Law by Man to *any part* of the Church, if Chriſt have not made it a Law to the *whole*: Becauſe elſe they accuſe him of being defective in *his Laws*, and becauſe *all his Subjects* are *equally dependant on him* as their *King* and *Judge*. And no Man muſt ſtep into his Throne pretending to amend his Work which he hath done amiſs, or to make up any wants, which the chief Law-giver ſhould have made up.

Iſa. 2. 3. & 1. 10. & 42. 4. Mic. 4. 2. Heb. [illegible]

§. 15. 2. Theſe Laws of Chriſt for the Government of his Church, are fully contained in the *Holy Scriptures*: For ſo much as is in *Nature*, is *there* alſo more plainly expreſſed than *nature* hath expreſt it. *All* is not *Chriſts Law* that is *any way* expreſt in

Mat. 28. 20. ☞ in Scripture; but *all Christs Laws are* expreſt in the Scriptures: Not written by himſelf, but by *his Spirit in his Apoſtles*, whom he appointed and ſent to *Teach all Nations to obſerve what ever he commanded them*: Who being thus *commiſſioned* and *enabled* fully by the Spirit to perform it, are to be ſuppoſed to have *perfectly executed* their *Commiſſion*; and to have taught *whatſoever Chriſt commanded them*, and *no more* as from Chriſt: And therefore as they taught that preſent Age by Voice, who could Hear them, ſo they taught all Ages after *to the end of the World* by *writing*, becauſe their *Voice* was not by them to be heard.

Rom. 13. 9 Mat. 22. 37. Iſa. 8. 16, 20. Act. 1. 2, 3. Act. 15. Act. 17. 1 Joh. 1. 3. Neh. 8. 6. Act. 16. 25. Pſal. 1. 2. Pſal. 19. 8. Pſal. 119. 18. & 1. 1. 2, 4. Epheſ. 5. 19. Col. 3. 16. & 95. 1. Luk. 11. 2, 3, &c. Mat. 28. 19. 1 Cor. 11. 23, 24, 25, 26, 28. 1 Cor. 14. 5, 12, 26. 2 Cor. 10. 8 & 13. 10. Rom. 15. 2 1 Cor. 14. 40. Rom. 14. 15, 20. 1 Cor. 1. 20, 21, 22, Col. 2. 8.

§. 16. 3. So far then as the Scripture *is a Law and Rule*, it is a *perfect Rule*: But *how far* it is a Law or Rule, its own contents and expreſſions muſt determine. As 1. It is certain that all the *Internal Worſhip* of God (by love, fear, truſt, deſire, *&c.*) is perfectly commanded in the Scriptures. 2. The *Doctrine of Chriſt* which his Miniſters muſt read and preach is perfectly contained in the Scriptures. 3. The *grand* and *conſtantly neceſſary* points of *Order in Preaching*, are there alſo expreſſed: As that the opening of Mens Eyes, and the *converting* of them from the Power of Satan to God be *firſt* endeavoured, and then their *Confirmation* and further Edification, *&c.* 4. Alſo that we humble our ſelves before God in the Confeſſion of our Sins. 5. And that we pray to God in the name of Chriſt for Mercy for our ſelves and others. 6. That we give God Thanks for his Mercies to the Church, our ſelves and others. 7. That we Praiſe God in his Excellencies manifeſted in his Word and Works of Creation and Providence. 8. That we do this by ſinging Pſalms with holy joyfulneſs of Heart. 9. The *matter* and *order* of the *ordinary Prayers* and *Praiſes* of Chriſtians is expreſſed in the Scripture, (As *which parts* are to have precedency in our *eſtimation* and *deſire*, and *ordinarily* in our expreſſions). 10. Chriſt himſelf hath determined that by *Baptizing them* into the Name of the *Father*, the *Son*, and the *Holy Ghoſt*, Men be ſolemnly entered into his Covenant, and Church, and State of Chriſtianity. 11. And he hath himſelf appointed that his Churches hold Communion with him and among themſelves, in the Euchariſtical adminiſtration of the Sacrament of his *Body* and *Blood*, repreſented in the *breaking*, *delivering*, *receiving* and *eating* the conſecrated *Bread*, and in the *pouring* out, *delivering*, *receiving* and *drinking* the conſecrated Wine. 12. And as for the mutable ſubſervient circumſtances and external expreſſions, and actions, and orders, which were not fit to be, in particular, the matter of an *Univerſal Law*, but are *fit* in *one Place*, or at *one Time*, and not *another*, for *theſe* he hath left both in *Nature* and *Scripture* ſuch *General Laws*, by which upon emergent Occaſions they may be determined; and by particular *Providences* he fitteth *Things*, and *Perſons*, and *Times*, and *Places*, ſo as that we may diſcern their agreeableneſs to the Deſcriptions in his General Laws: As that *all things be done Decently*, *in Order and to Edification*, and in *Charity*, *Unity*, *and Peace*. And he hath *forbidden Generally* doing any thing *undecently*, *diſorderly*, to the *hurt* or *Deſtruction* of our Brethren, even the *weak*, or to the *Diviſion* of the Church. 13. And many things he hath particularly forbidden in Worſhip: As making to our ſelves any graven Image, *&c.* and Worſhipping Angels, *&c.*

Second commandment, Col. 2. 18. &c. 1 Joh. 5. 21. Rev. 2. 14.

§ 20. And as to the *Order* and *Government* of the *Church* (for I am willing to diſpatch all here together) this much is plainly determined in Scripture. 1. That *there be Officers or Miniſters under Chriſt* to be the *ſtated Teachers* of his People, and to *Baptize*, and Adminiſter the Sacrament of his Body and Blood, and be the Mouth and Guide of the People in publick Prayers, Thankſgiving and Praiſes, and to *bind* the impenitent and looſe the penitent, and to be the Directors of the Flocks according to the Law of God, to Life Eternal. And their Office is deſcribed and determined by Chriſt. 2. It is required that Chriſtians do *ordinarily Aſſemble* together for *God's publick Worſhip*; and be Guided therein by theſe their Paſtors. 3. It is required that beſides the *unfixed* Miniſters, who employ themſelves in converting Infidels, and in an itinerant ſervice of the Churches, there be alſo *ſtated fixed Miniſters*, having a ſpecial Charge of each particular Church: And that they may know their *own Flocks*, and *from Houſe to Houſe*, and the People may *know their own Paſtors that are over them in the Lord*, and honour them and obey them in all that they teach them from the Word of God for their Salvation. 4. The Miniſters *that Baptize* are to judge of the capacity and fitneſs of thoſe whom they Baptize; whether the *Adult* that are admitted upon their *perſonal Profeſſion* and Covenanting, or Infants that are admitted upon their *Parents Profeſſion* and entering them into Covenant. 5. The Paſtors that Adminiſter the Lord's Supper to their particular Flocks, are to diſcern or judge of the fitneſs of thoſe Perſons whom they receive newly into their Charge, or whom they admit to Communion in that Sacrament as members of their Flock. 6. Every ſuch Paſtor is alſo perſonally to watch over all the members of his Flock as far as he is able; leſt falſe Teachers ſeduce them, or Satan get Advantage of them, or any corruption or root of bitterneſs ſpring up among them and defile them. 7. It is the Duty of the ſeveral Members of the Flock, if a Brother treſpaſs againſt them, to tell him his faults between them and him; and if he hear not to take two or three, and if he hear not them to tell the Church. 8. It is the Paſtors Duty to admoniſh the unruly, and call them to Repentance, and pray for their Converſion. 9. And it is the Paſtors Duty to declare the obſtinately impenitent uncapable of Communion with the Church, and to charge him to forbear it, and the Church to avoid him. 10. It is the Peoples Duty to avoid ſuch accordingly, and have no familiarity with them that they may be aſhamed; and with ſuch no not to eat. 11. It is the Paſtors Duty to Abſolve the Penitent, declaring the Remiſſion of their Sin, and re-admitting to the Communion of the Saints. 12. It is the Peoples Duty to re-admit the abſolved to their Communion with Joy, and to take them as Brethren in the Lord. 13. Though every Paſtor hath a *General Power* to exerciſe his Office in any part of the Church, where he ſhall be *truly called* to it; yet every Paſtor hath a *ſpecial Obligation* (and conſequently a *ſpecial Power*) to do it over the Flock, of which he hath received the ſpecial charge and over-ſight. 14. The Lords Day is ſeparated by Gods appointment for the Churches ordinary holy Communion in Gods Worſhip under the conduct of theſe their Guides. 15. And it is requiſite that the ſeveral particular Churches do maintain as much Agreement among themſelves, as their capacity will allow them; and keep due Synods and Correſpondences to that end. Thus much of *Gods Worſhip*, and *Church Order* and *Government* at leaſt is of Divine Inſtitution, and determined by Scripture, and not left to the Will or Liberty of Man. Thus far the Form of Government (at leaſt) is of *Divine Right*.

Mat. 28. 19. Rom. 10. 7, 8. Act. 14. 23. Acts 2. 42 & 20. 7, 28 Eph. 4. 11, 14. Mal. 2. 7. Ezek. 3. 17, 21. 1 Cor. 12. 17, 28. Col. 1. 28. Act. 26. 18. 1 Theſ. 5. 12. Heb. 13. 7, 17. Acts 8. 37. & 2. 37, 38 & 8. 20, 23 1 Cor. 10. 16. & 9. 13, 14. Acts 20. 2 Cor. 2. 11 Heb. 12. 15. Deu. 10. 8. 2 Tim. 4. 1, 2, 3. Mat. 18. 15, 16, 17. 2 Theſ. 3. 1 Cor. 5. 11. 2 Joh. 10, 11. Tit. 3. 10. 1 Cor. 5. 3, 4, 5, 6, 7, 8. Rom. 16. 17. 1 Tim. 5. 17. Luk. 10. 16 & 12. 42. Act. 13. 23 Tit. 1 5, 9. 1 Tim. 3. 5 1 Pet. 5. 1, 2, 3, 4. Rev. 1. 10. Acts 20. 7. 1 Cor. 16. 2.

§. 21. But on the contrary, 1. *About Doctrine and Worſhip*; the Scripture is no Law in any of theſe following Caſes, but hath left them undetermined. 1. There are many *natural Truths*, which the Scripture meddleth not with: As Phyſicks, Metaphyſicks, Logick, *&c.* 2. Scripture telleth not a Miniſter

niſter what *particular Text* or *Subject* he ſhall preach on this Day or that. 3. Nor what *method* his Text or Subject ſhall be opened and handled in 4. Nor what *Day* of the Week beſides the *Lord's Day* he ſhall *preach*, nor what *Hour* on the Lord's Day he ſhall begin. 5. Nor in what particular *place* the Church ſhall meet. 6. Nor what *particular Sins* we ſhall moſt confeſs: Nor what perſonal *Mercies* we ſhall at *this* preſent time, firſt ask: Nor for what we ſhall *now* moſt copiouſly give thanks: For ſpecial occaſions muſt determine all theſe. 7. Nor what particular *Chapter* we ſhall *now* read: Nor what particular *Pſalm* we ſhall *now* ſing. 8. Nor what particular *Tranſlation* of the Scripture, or *Verſion* of the Pſalms we ſhall *now* uſe. Nor into what Sections to diſtribute the Scripture, as we do by Chapters and Verſes. Nor whether the Bible ſhall be printed or written, or in what Characters, or how bound. 9. Nor juſt by what ſign I ſhall expreſs my conſent to the Truths or Duties which I am called to expreſs *conſent* to, (beſides the *Sacraments* and *ordinary Words*.) 10. Nor whether I ſhall uſe *written Notes* to help my Memory in *Preaching*, or preach without. 11. Nor whether I ſhall uſe a *writing* or *Book* in Prayer, or pray without. 12. Nor whether I ſhall uſe the *ſame words* in Preaching and Prayer, or various new Expreſſions. 13. Nor what *Utenſils* in holy Adminiſtration I ſhall uſe; as a *Temple* or an ordinary *Houſe*, a *Pulpit*, a *Font*, a *Table*, *Cups*, *Cuſhions* and many ſuch, which belong to the ſeveral parts of Worſhip. 14. Nor in what particular *geſture* we ſhall *preach*, or *read*, or *hear*. 15. Nor what particular *Garments* Miniſters or People ſhall wear in time of Worſhip. 16. Nor what *natural* or *artificial helps* to our natural faculties we ſhall uſe: As Medicaments for the Voice, Tunes, Muſical Inſtruments, Spectacles, Hour glaſſes: Theſe and ſuch like are undetermined in Scripture, and are left to be determined by human Prudence, not as *Men pleaſe*; but as *means* in order to the proper end, according to the *General Laws* of Chriſt. For Scripture is a *General Law* for all ſuch circumſtances, but not a *particular* Law.

Of which I have ſpoke more fully in my Diſput 5. of Church Government, p. 400. &c.——

So alſo for Order and Government, Scripture hath not *particularly determined*, 1. *What individual Perſons* ſhall be the *Paſtors* of the Church. 2. Or of juſt *how many Perſons* the Congregation ſhall conſiſt. 3. Or how the Paſtors ſhall divide their work where there are many. 4. Nor how many every Church ſhall have. 5. Nor what *particular People* ſhall be a Paſtors ſpecial charge. 6. Nor what individual Perſons he ſhall baptize, receive to Communion, admoniſh, or abſolve. 7. Nor in *what words* moſt of theſe ſhall be expreſſed. 8. Nor what *number* of Paſtors ſhall meet in *Synods*, for the communion and agreement of ſeveral Churches, nor *how oft*, nor at what *time* or *place*, nor what *particular order* ſhall be among them in their Conſultations; with many ſuch like.

§. 22. When you thus underſtand how far Scripture is a Law to you in the Worſhip of God, it will be the greateſt Direction to you. to keep you both from diſobeying God, and your Superiours: That you may neither pretend *Obedience to Man* for your Diſobedience to God, nor pretend *Obedience to God* againſt your due Obedience to your Governours, as thoſe will do that think Scripture is a more particular Rule than ever Chriſt intended it: And it will prevent abundance of unneceſſary Scruples, Contentions, and Diviſions.

Dir. 12. What *comm ands* of God are not univerſal nor perpetual.

§. 23. Direct. 12. *Obſerve well in Scripture the difference between Chriſt's Univerſal Laws*, (which bind all his Subjects in all times and places) *and thoſe that are but local, perſonal or alterable Laws; leſt you think that you are bound to all that ever God bound any others to.* The *Univerſal Laws* and *unalterable* are thoſe which reſult from the Foundation of the *univerſal* and *unalterable nature* of *Perſons* and *Things*, and thoſe which God hath *ſupernaturally* revealed as ſuitable conſtantly *to all*. The *particular*, *local* or *temporary* Laws are thoſe, which either reſulted from a *particular* or *alterable nature* of *Perſons* and *Things* as *mutually related* (as the Law of *Nature* bound *Adam*'s Sons to marry their Siſters, which bindeth others againſt it) or thoſe which God *ſupernaturally* enacted only for ſome *particular People* or *Perſon*, or *for the time*. If you ſhould miſtake all the *Jewiſh Laws* for *Univerſal Laws* (as to *Perſons* or *Duration*) into how many Errors would it lead you? So alſo if you miſtake every *perſonal mandate* ſent by a Prophet or Apoſtle to a *particular Man*, as obliging *all*, you would make a ſnare of it. *Every* Man is not to abſtain from *Vineyards* and *Wine* as the *Rechabites* were: Nor every Man to go forth to preach in the Garb as Chriſt ſent the Twelve and Seventy Diſciples: Nor every Man to adminiſter or receive the Lord's Supper in an upper Room of a Houſe, in the Evening, with Eleven or Twelve only, *&c.* Nor every one to carry *Paul*'s Cloak and Parchments, nor go up and down on the Meſſages which ſome were ſent on. And here (in Precepts about Worſhip) you muſt know what is the thing *primarily intended* in the Command, and what it is that is but a *ſubſervient means*: For many Laws are *univerſal* and *immutable* as to the *matter primarily intended*, which are but *local* and *temporary* as to the *matter ſubſervient* and *ſecondarily* intended. As the command of *ſaluting one another with a holy Kiſs and uſing Love Feaſts* in their ſacred Communion primarily intended the *exerciſing and expreſſing holy Love by ſuch convenient ſigns as were then in uſe*, and *ſuitable* to thoſe times: But that it be done by thoſe *particular ſigns*, was ſubſervient, and a *local alterable Law*; as appeareth, 1. In that it is actually laid down by God's allowance. 2. In that in *other places* and *times* the ſame ſigns have *not the ſame ſignification*, and aptitude to that uſe at all, and therefore would be no ſuch expreſſion of Love; or elſe have alſo ſome ill ſignification. So it was the firſt way of *Baptizing* to *dip* them over-head; Which was fit in that hot Country; which in colder Countries it would not be, as being deſtructive to health, and more againſt modeſty: Therefore it is plain that it was but a *local alterable Law*: The ſame is to be ſaid of *not eating things ſtrangled and blood*, which was occaſioned by the offence of the Jews; and other the like. This is the caſe in almoſt all Precepts about the *external worſhipping geſtures*: The thing that God commandeth *univerſally* is a *humble reverent adoration of him* by the *Mind and Body*. Now the adoration of the *Mind* is ſtill the ſame; but the *bodily* expreſſion altereth according to the cuſtom of Countries: In moſt Countries *kneeling* or *proſtration* are the expreſſions of greateſt veneration and ſubmiſſion: In ſome few Countries it is more ſignified by ſitting with the Face covered with their Hands: In ſome it is ſignified beſt by *ſtanding*: *Kneeling* is ordinarily moſt fit, becauſe it is the moſt common ſign of humble Reverence: But where it is not ſo, it is not fit. The ſame we muſt ſay of other geſtures and of habits: The *Women* among the *Corinthians* were not to go *uncovered becauſe of the Angels*, 1 Cor. 11. 10. And yet in ſome places where long Hair or covering may have a contrary ſignification, the caſe may be contrary. The very fourth Commandment however it was a *perpetual* Law as to the *proportion of time*, yet was *alterable* as to the *ſeventh* Day. Thoſe which I call *Univerſal Laws*, ſome call *Moral*: But that's no term of diſtinction;

but signifieth the *common nature* of *all Laws*, which are for the governing of our *Manners*. Some call them *Natural Laws*, and the other *Positive*: But the truth is, there are some *Laws of Nature* which are *Universal*, and some that are *particular*, as they are the *Result* of *Universal* or *Particular Nature*: And there are some Laws of *Nature* that are *perpetual*, which are the result of an *unaltered Foundation*: And there are some that are *Temporary*, when it is some Temporary alterable thing in *Nature* from whence the Duty doth result: So there are some *Positive Laws* that are *Universal* or unalterable, (during this World) and some that are *local*, *particular*, or *temporary* only.

☞ See the Advertisement before my Book against Infidelity.

Dir. 13. See Mr. Truman's Book of Natural and Moral Impotency.

§. 24. Direct. 13. *Remember that whatever duty you seem obliged to perform, the obligation still supposeth that it is not naturally impossible to you, and therefore you are bound to do it as well as you can: And when other Mens force, or your natural disability hindreth you from doing it as you would, you are not therefore disobliged from doing it all: But the total omission is worse than the defective performance of it, as the defective performance is worse than the doing of it more perfectly.* And in such a case the Defects which are utterly involuntary are none of yours imputatively at all, but his that hindreth you (unless as some other Sin might cause that.) As if I were in a Country where I could have liberty to *read* and *pray* but not to *preach*, or to *preach* only once a *Month* and no more: It is my duty to do so much as I *can* do, as being much better than *nothing*, and not to forbear *all*, because I cannot *do all*.

Obj. 1. Object. *But you must forbear no part of your duty? Answ.* True: But nothing is my Duty which is naturally impossible for me to do. Either I can do it, or I cannot: If I *can* I *must* (supposing it a Duty in all other respects) but if I *cannot* I am not bound to it.

Object. 2. Object. *But it is not suffering that must deter you, for that is a carnal reason: and your suffering may do more good than your preaching. Answ. Suffering* is considerable either as a *pain* to the *Flesh*, or as an unresistable hindrance of the Work of the Gospel: As it is meerly a *pain* to the *Flesh*, I ought not to be deterred by it from the Work of God: But as it *forcibly hindreth* me from that Work, (as by Imprisonment, Death, cutting out the Tongue, *&c.*) I may lawfully *foresee* it, and by lawful means avoid it, when it is sincerely for the *Work of Christ*, and not for the *saving of the Flesh*. If *Paul* foresaw that the preaching of one more Sermon at *Damascus* was like to hinder his preachiug any more, because the Jews watch'd the Gates Day and Night to kill him, it was *Paul*'s Duty to be *let down by the Wall in a Basket*, and to *escape*, and *preach elsewhere*, Acts 9. 25. And when the Christians could not safely meet publickly they met in secret, as *Joh* 19. 38. *Acts* 12. 12. *&c.* Whether *Paul*'s suffering at *Damascus* for preaching one more Sermon, or his preaching more elsewhere, was to be chosen, the interest of Christ and the Gospel must direct him to resolve: That which is best for the Church, is to be chosen.

Dir. 14. §. 25. Direct. 14. *Remember that no material duty is formally a duty at all times: That which is a duty in its season, is no duty out of season.* Affirmative Precepts bind not to all times, (except only to *habits*, or the secret *intention* of our *ultimate end*, so far as is sufficient to animate and actuate the means, while we are waking and have the use of reason.) Praying and Preaching that are very great Duties, may be so unseasonably performed as to be Sins: If forbearing a Prayer or Sermon or Sacrament one *Day* or *Month*, be rationally like to procure your Help or Liberty to do it afterward, when that *once* or *few times* doing it were like to hinder you from doing it any more, it would be your Duty then to forbear it for that time (unless in some extraordinary case:) For even for the life of an Ox or an Ass, and for Mercy to Mens Bodies, the *rest* and *holy work* of a Sabbath might be interrupted; much more for the Souls of many. Again I warn you, as you must not pretend the interest of the *end* against a peremptory absolute Command of God, so must you not easily conclude a Command to be absolute and peremptory to that which certainly contradicts the *End*: Nor easily take that for a *Duty* which certainly is no means to that good which is the end of Duty, or which is against it. Though yet no seeming aptitude as a means, must make that seem a Duty, which the prohibition of God hath made a Sin.

§. 26. Direct. 15. *It is ever unseasonable to perform a lesser duty of Worship, when a greater should be done: Therefore it much concerneth you to be able to discern when two Duties are inconsistent, which is then the greater and to be preferred*: In which the *Interest* of *the end* must much direct you: That being usually the greatest which hath the greatest tendency to the greatest good. *Dir.* 15.

§. 27. Direct. 16. *Pretend not one part of God's Worship against another, when all in their place and order may be done.* Set not *Preaching* and *Praying* against each other: Nor *publick* and *private* Worship against each other: Nor *internal* Worship against *external*; but do all. *Dir.* 16

§. 28. Direct. 17. *Let not an inordinate respect to Man, or common custom be too strong a Byas to pervert your judgments from the Rule of Worship: Nor yet any groundless prejudice make you distaste that which is not to be disliked.* The Error on these two extreams doth fill the World with Corruption and Contentions about the worship of God. Among the Papists, and Russians and other ignorant sort of Christians, abundance of Corruptions are continued in God's Worship by the meer power of Custom, Tradition and Education: And all seemeth right to which they have been *long used*: And hence the Churches in South, East and West continue so long overspread with Ignorance and refuse Reformation. And on the other side meer *Prejudice* makes some so much distaste a *prescribed form of Prayer*, or the way of Worship which they have not been *used to*, and which they have heard some good Men speak against, whose judgments they highliest esteemed, that they have not room for sober impartial reason to deliberate, try and judge. Factions have engaged most Christians in the World into several Parties, whereby Satan hath got this great advantage, that instead of worshipping God in Love and Concord, they lay out their zeal in an envious, bitter, censorious, uncharitable reproaching the *manner* of each others Worship. And because the interest of their *Parties* requireth this, they think the interest of the Church and Cause of God requireth it: And that they do God Service when they make the Religion of other Men seem odious: When as among most Christians in the World, the errors of their modes of Worship are not so great as the adverse Parties represent them (except only the two great Crimes of the Popish Worship: 1. That it's not *understood*, and so is *Soulless*. 2. They worship *Bread* as God himself, which I am not so able as willing to excuse from being Idolatry.) Judge not in such Cases by Passion, Partiality and Prejudice. *Dir.* 17. *Majus fidei impedimentum ex inveterati consuetudine proficiscitur: Ubique consuetudo magnas vires habet; sed in barbaris longe maximas: quippe ubi rationis est minimum, ibi consuetudo radices profundissimas agit. In omni natura motio est diuturnior ac vehementior, quo magis est idonea determinata.* Jos. Acosta de Ind. l. 2. p. 249. See Bishop Jer. Taylor's late Book against Popery.

§. 29. Direct. 18 *Yet judge in all such Controversies with that reverence and charity which is due to the Universal and the Primitive Church.* If you find any thing in God's Worship which the primitive or universal Church agreed in, you may be sure that it is nothing but what is consistent with *Dir.* 18.

acceptable Worship: For God never rejected the Worship of the primitive or universal Church. And it is not so much as to be judged *erroneous* without great deliberation and very good proof. We must be much more suspicious of our own understandings.

Dir. 19. § 30. Direct. 19. *In circumstances and modes of Worship not forbidden in the Word of God, affect not singularity, and do not easily differ from the practice of the Church in which you hold Communion, nor from the commands or directions of your lawful Governours.* It's true if we are forbidden with *Daniel* to *pray*, or with the Apostles to speak any more in the Name of Christ, or are commanded as the Three Witnesses, *Dan.* 3. To worship Images, we must rather obey God than Man; and so in case of any *Sin* that is commanded us: But in case of meer different modes and circumstances and order of Worship, see that you give *authority* and the *consent* of the Church where you are their *due*.

Dan. 3. Act. 4. 17, 18. & 5. 28.

Dir. 20. §. 31. Direct. 20. *Look more to your own Hearts than to the abilities of the Ministers, or the Ceremonies or Manner of the Churches Worship in such lesser things.* It is *Heart-work* and *Heaven-work* that the sincere Believer comes about; and it is the corruption of his Heart that is the heaviest Burden, which he groaneth under with the most passionate Complaints: A hungry Soul, enflamed with Love to God and Man, and tenderly sensible of the excellency of common Truths and Duties, would make up many defects in the manner of publick Administration, and would get nearer God in a defective imperfect mode of Worship, than others can do with the greatest helps: When Hypocrites find so little work with their *Hearts* and *Heaven*, that they are taken up about *Words* and *Forms*, and *Ceremonies* and *external Things*, applauding their own way, and condemning other Mens, and serving Satan under pretence of worshipping God.

Jam. 3. 15, 16. 17.

CHAP. III.

Directions about the Christian Covenant with God, and Baptism.

§. 1. THough the first *Tome* of this Book is little more than an explication of the Christian Covenant with God, yet being here to speak of Baptism as a part of God's Worship, it is needful that I briefly speak also of the Covenant it self.

§. 2. Direct. 1. *It is a matter of great importance that you well understand the nature of the Christian Covenant, what it is.* I shall therefore here briefly open the *nature* of it, and then speak of the *Reasons* of it: And then of the *solemnizing* it by Baptism, and next of *renewing* it, and lastly of our *keeping* it.

The Covenant what?

§. 3. *The Christian Covenant is a Contract between God and Man, through the Mediation of Jesus Christ, for the return and reconciliation of Sinners unto God, and their Justification, Adoption, Sanctification and Glorification by him, to his Glory.*

§. 4. Here we must first consider, who are the *Parties* in the Covenant: 2. What is the *matter* of the Covenant on God's Part: 3. What is the *matter* on Man's Part: 4. What are the *terms* of it propounded on God's Part. 5. Where and how he doth *express it.* 6. What are the necessary *Qualifications* on Man's Part. 7. And what are the *Ends* and *Benefits* of it.

§. 5. I. The *Parties* are GOD and MAN: GOD the FATHER, SON and HOLY GHOST on the one part, and REPENTING BELIEVING SINNERS on the other part. *Man* is the party that *needeth* it; but *God* is the party that first *offereth* it: Here note, 1. That God's part of the Covenant is made *Universally* and *Conditionally* with all Mankind (as to the tenour enacted,) and so is in *Being* before we were born. 2. That it is not the *Father*, *Son* and *Holy Ghost* considered simply as *Persons* in the *Godhead*; but as *related* to *Man* for the ends of the Covenant. 3. That it is only *Sinners* that this Covenant is made with, because the *Use* of it is for the Restoration of those that broke a former Covenant in *Adam.* It is a Covenant of *Reconciliation*, and therefore supposeth an *Enmity* antecedent. 4. When I say that it is *repenting* and *believing* Sinners that are the Party, I mean, 1. That taking the *Covenant* in its *first Act*, it is *Repentance* and *Faith* themselves that are the Act, and are our very *Covenanting.* But taking the *Covenant* in its *external Expression*, so it is a *repenting believing* Sinner that must take it, it being but the expression of his *Repentance* and *Faith*, by an explicite contract with God. 5. Note, that though God's Covenant be by one Universal Act, (of which more anon,) yet *Mans* is to be made by the several acts of the individual Persons each one for himself, and not by the Acts of Societies only.

§ 6. II. The matter of the Covenant on God's Part is in general, that *He will be our God*: More particularly, that *God the Father* will be our *Reconciled God* and *Father* in Jesus Christ; that *God the Son* will be our *Saviour*; and *God the Holy Ghost* will be our *Sanctifier.* And the *Relation* of *a God* to us essentially containeth these three parts: 1. That as on the title of *Creation* and *Redemption* he is our *Owner*, so he doth take us as his *own peculiar People*: 2. That as he hath title to be our *Absolute King or Governour*, so he doth take us as his *Subjects*: 3 That he will be our *Grand Benefactor* and *Felicity*, or our most *Loving Father* (which comprizeth all the rest.) And as he will be thus *related* to us, so he will *do for us*, all that these *Relations* do import. As, 1. He will do all that belongeth to a Creator for his Creature, in our preservation and supplies. 2. He will *save us* from our *Sins*, and from his Wrath and Hell. 3. And he will *sanctifie* us to a perfect Conformity to our Head. Also, 1. He will use and defend us as *his own peculiar ones*: 2. He will *govern* us by a Law of Grace and Righteousness: 3. He will make us *fully happy* in his *Love* for ever.

§. 7. III. The *Matter* on Man's part of the Covenant is, 1 In respect of the *Terminus à quo*, that we will forsake the *Flesh*, the *World* and the *Devil* as they are adverse to our *Relations* and *Duties* to God: 2. In regard of the *Terminus ad quem*, that we will *take the Lord for our God*: and more particularly, 1. That we *do take God the Father for our Reconciled Father in Jesus Christ*, and do give up our selves to him as Creatures to their Maker. 2. That we do take *Jesus Christ* for our *Redeemer*, *Saviour*, and Mediator, as our High-Priest, and Prophet, and King, and do give up our selves to him as his redeemed ones to be reconciled to God, and saved by him. 3. That we do take the *Holy Ghost* for our *Regenerater* and *Sanctifier*, and do give up our selves to be perfectly renewed and sanctified by him, and by his operations carried on to God in his holy Service. Also. 1. That we do take God for our *Absolute Lord* or *Owner*, and do give up our selves to him as his *own.* 2. That we take him for our *Universal Sovereign Governour*, and do give up our selves unto him as his Subjects. 3. That we do take him for our most *bountiful Benefactor*, and *loving Father*, and *Felicity*, and do give up our selves to him as his

his Children, to *ſeek him*, and pleaſe him, and perfectly to *Love* him, *Delight* in him, and *Enjoy* him for ever in Heaven as our Ultimate End. And in *conſenting* to theſe *Relations*, we Covenant to do the *Duties* of them in *Sincerity*.

§ 8. IV. The *Terms* or *Conditions* which God requireth of Man in his *Covenant* are *Conſent*, and *Fidelity* or *Performance*: He firſt *conſenteth conditionally*, if we will *conſent*: And he *conſenteth* to be *actually our God*, when we *conſent* to be his People: So that as bare *Conſent*, without any performance doth found the Relation between *Husband* and *Wife*, Maſter and Servant, Prince and People; but the *ſincere performance* of the Duties of the Relation which we conſent to, are needful afterward to *continue* the Relation, and attain the Benefits and Ends; ſo is it alſo between God and Man. We are his *Children in Covenant* as ſoon as we conſent; but we ſhall not be *glorified* but on Condition of *ſincere Performance* and *Obedience*.

§. 9. V. Gods *Covenant with Man* is nothing elſe but the *Univerſal Promiſe in the Goſpel*; and (to the Solemnization,) the *Declaration*, and *Application*, and *ſolemn Inveſtiture* or *Delivery* by his authorized Miniſters. 1. The *Goſpel* as it relateth the Matters of Fact in and about the Work of our *Redemption*, is a *Sacred Hiſtory*: 2. As it containeth the Terms on which God will be ſerved, and commandeth us to obey them for our Salvation, it is called *The Law of Chriſt or Grace*. 3. As it *containeth the Promiſe of Life and Salvation conditionally offered*, it is called *Gods Promiſe*, and *Covenant*, (viz. *on his part*, as it is *Propoſed* only.) 4. When *by our Conſent the Condition is ſo far performed*, or the *Covenant accepted*, then Gods *Conditional Univerſal* Promiſe or Covenant, becometh *actual* and *particular* as to the *Effect*; and ſo the Covenant becometh *Mutual* between *God and Man*: As if a King make an *Act* or *Law* of *Pardon* and *Oblivion*, to a Nation of Rebels, ſaying, Who ever cometh in by ſuch a Day, and confeſſeth his fault, and ſueth out his Pardon, and promiſeth Fidelity for the future ſhall be pardoned: This Act is a *Law* in one reſpect, and it is an *Univerſal Conditional Pardon* of all thoſe *Rebels*: Or a *Promiſe* of Pardon; and an *offer* of Pardon to all that it is *revealed* to: But it is an *Actual Pardon* to thoſe that *come in*, and conferreth on them the Benefits of the Act as if they were named in it, and is their very *Title* to their Pardon, of which their *Conſent* is the *Condition*; and the *Condition* being performed, the *Pardon* or *Collation* of the Benefit becometh *particular* and *actual*, without any *new act*; it being the ſenſe of the Law it ſelf, or *Conditional Grant*, that ſo it ſhould do. So as to the *reality* of the *Internal Covenant*-intereſt and benefits, *Juſtification* and *Adoption*, it is ours by vertue of this Univerſal Conditional Covenant, when we perform the Condition. But as to our Title *in foro Eccleſiæ*, and the due *Solemnization* and *Inveſtiture*, it is made ours when Gods Miniſter applieth it to us in Baptiſm by his Commiſſion. As the Rebel that was *fundamentally* pardoned by the Act of Oblivion, muſt yet have his *Perſonal Pardon* delivered him by the Lord Chancellor under the Great Seal. In this ſenſe Miniſters are the inſtruments of God, not only in declaring us to be *pardoned*, but in *Delivering to us* the pardon of our Sins, and ſolemnly *inveſting us therein*: As an Attorney delivereth Poſſeſſion to one that before had his fundamental Title. Thus God entreth into Covenant with Man

§. 10. VI. The Qualifications of abſolute Neceſſity to the Validity of our Covenant with God *in foro interiori* are theſe, 1. That we underſtand what we do as to all the Eſſentials of the Covenant: For *ignorantis non eſt conſenſus*. 2. That it be our *own Act*, performed by our *Natural*, or *Legal Selves*, that is, ſome one that hath Power ſo far to diſpoſe of us (as Parents have of their Children.) 3. That it be *deliberate*, *ſober* and *rational*, done by one that is *compos mentis*, in his wits, and not in *Drunkenneſs*, *madneſs* or incogitancy. 4. That it be *ſeriouſly done* with a *real Intention* of doing the thing, and not hiſtrionically, ludicrouſly or in jeaſt. 5. That it be *done entirely* as to all *eſſential Parts*; for if we leave out any eſſential Part of the Covenant, it is no ſufficient Conſent: (As to Conſent that Chriſt ſhall be our *Juſtifier*, but not the *Holy Ghoſt our Sanctifier*.) 6. That it be a *Preſent Conſent* to be *preſently* in Covenant with God: For to Conſent that you will be his *Servants to morrow or hereafter*, but not yet, is but to purpoſe to be in Covenant with him hereafter, and is no preſent covenanting with him. 7. Laſtly, It muſt be a *Reſolved* and *Abſolute Conſent* without any open or ſecret *Exceptions* or *Reſerves*.

Quis vero non doleat Baptiſmo pleroſque adultos initio paſſim & noſtro tempore non raro ante perfundi quam Chriſtianam Catechiſin vel mediocriter teneant, neque an flagitioſæ & ſuperſtitioſæ vitæ pœnitentiæ tangantur, neque vero id ipſum quod accipiunt, an velint accipere, ſatis conſtet. Acoſta l. 6. c. 2. p. 520. *Niſi petant & inſtent, Chriſtianæ vitæ Profeſſione donandi non ſunt.* Idem p. 521. And again, While ignorant or wicked Men do haſten any how, by right or wrong, by guile or force, to make the barbarous People Chriſtians, they do nothing elſe but make the Goſpel a ſcorn, and certainly deſtroy the deſerters of a raſhly undertaken Faith. *Id. ibid.* p. 522.

§. 11. VII. The Fruits of the Covenant which God reapeth (though he *need* nothing) is the *Pleaſing* of his Good and Gracious *Will*, in the *exerciſe* of his Love and Mercy, and the Praiſe and Glory of his Grace, in his Peoples Love and Happineſs for ever. The *fruits* or Benefits which accrew to man are unſpeakable, and would require a Volume competently to open them: Eſpecially that God is our God, and Chriſt, our Saviour, Head, Interceſſour and Teacher, and the Holy Ghoſt is our Sanctifier, and that God will regard us as his *own*, and will protect us, preſerve us, and provide for us, and will govern us, and be our God and Joy for ever: That he will pardon us, Juſtifie and Adopt us, and Glorifie us with his Son in Heaven.

§. 12. Direct. 2. *When you thus underſtand well the Nature of the Covenant, labour to underſtand the ſpecial Reaſons of it.* The Reaſons of the *Matter* of the Covenant you may ſee in the fruits and benefits now mentioned. But I now ſpeak of the *Reaſon* of it as *a Covenant in genere*, and *ſuch a Covenant in ſpecie*. 1. In General, God will have man to receive *Life* or *Death* as an *Accepter* and *Keeper*, or a *Refuſer* or *Breaker* of his Covenant, becauſe he will do it not only as a Benefactor, or Abſolute Lord, but alſo as a *Governour*, and will make his Covenant to be alſo his *Law*, and his Promiſe and Benefits to promote *obedience*. And becauſe he will deal with man as with a *free Agent*, and not as with a bruit that hath no *chooſing* and *refuſing* Power, conducted by Reaſon: Mans Life and Death ſhall be in his own hands, and ſtill depend upon his own will, though God will ſecure his own Dominion, intereſt and ends, and put nothing out of his own Power by putting it into Mans; nor have ever the leſs his *own Will*, by leaving Man to *his own Will*. God will at laſt as a Righteous Judge, determine all the World to their final Joy or Puniſhment, according to their own choice while they were in the fleſh, and according to what they have done in the Body whether it be good or evil, *Mat.* 25 Therefore he will deal with us on Covenant-terms. *Dir.* 2.

§. 13. 2. And he hath choſen to Rule and Judge men according to a Covenant of Grace, by a Redeemer, and not according to a rigorous Law of works, that his Goodneſs and Mercy may be the fullier manifeſted to the Sons of Men; and that it may be *eaſier* for Men to *Love* him, when they have

ſo

ſo wonderful demonſtrations of his Love: And ſo that their *ſervice* here, and their *Work* and Happineſs hereafter, may conſiſt of Love, to the Glory of his Goodneſs, and the Pleaſure of his Love for ever.

§. 14. Direct. 3. *Next underſtand rightly the nature, uſe and end of Baptiſm.* Baptiſm is to the *mutal Covenant* between God and Man, what the *ſolemnization of Marriage* is to them that do before *Conſent*; or what the *Liſting a Souldier* by giving him Colours, and writing his name, is to one that *Conſented* before to be a Souldier. In my *Univerſal Concord*, p. 29, 30. I have thus deſcribed it [Baptiſm is a holy Sacrament inſtituted by Chriſt, in which a perſon Profeſſing the Chriſtian faith (or the Infant of ſuch) is Baptized in Water into the Name of the Father, the Son, and Holy Ghoſt, in ſignification and ſolemnization of the Holy Covenant, in which as a Penitent Believer (or the ſeed of ſuch) he giveth up himſelf (or is by the Parent given up) to God the Father, Son and Holy Ghoſt, forſaking the Devil, the World and the Fleſh, and is ſolemnly entered a viſible Member of Chriſt and his Church, a pardoned regenerate Child of God, and an Heir of Heaven.]

§. 15. As the Word [*Baptiſm*] is taken for the meer *Adminiſtration* or *external Ordinance*, ſo the *Internal Covenanting* or *Faith* and *Repentance* of the (adult) Perſon to be baptized, is no eſſential part of it, nor requiſite to the Being of it; but only the *Profeſſion* of ſuch a *Faith* and *Repentance*, and the *external* entring of the Covenant: But as [*Baptiſm*] is taken for the *Ordinance* as performed in all its eſſential parts, according to the true intent of Chriſt in his Inſtitution (that is, in the firſt and proper meaning of the Word;) ſo the *Internal Covenanting* of a Penitent ſincere Believer is neceſſary to the *Being* of it. And indeed the Word [*Baptiſm*] is taken but equivocally or Analogically at moſt, when it is taken for the meer *external Adminiſtration* and *Action*: For God doth not inſtitute Worſhip-Ordinances for bodily motion only; when he ſpeaketh to man and requireth Worſhip of man, he ſpeaketh to him *as to a Man*, and requireth *humane Actions* from him, even the Work of the *Soul*, and not the *Words* of a *Parrot*, or the motion of a Poppet. Therefore the Word [*Baptiſm*] in the *firſt* and *proper* ſignification, doth take in the *inward Actions* of the *Heart*, as well as the *outward Profeſſion* and Actions. And in this proper ſenſe [*Baptiſm is the mutual Covenant between God the Father, Son and Holy Ghoſt, and a penitent Believing ſinner, ſolemnized by the waſhing of Water, in which as a Sacrament of his own appointment God doth engage himſelf to be the God and reconciled Father, the Savi our and the Sanctifier of the Believer, and taketh him for his reconciled Child in Chriſt, and delivereth to him by ſolemn inveſtiture, the pardon of all his Sins, and title to the mercies of this Life and of that which is to Come.*] What I ſay in this Deſcription of a *Penitent Believer* is alſo to be underſtood of the *Children* of ſuch that are dedicated by them in Baptiſm to God, who thereupon have their portion in the ſame Covenant of Grace.

§. 16. The Word [*Baptiſm*] is taken in the firſt ſenſe when *Simon Magus* is ſaid to be Baptized, *Act.* 28. And when we ſpeak of it only in the *eccleſiaſtick ſenſe*, as it is true Baptiſm *in foro eccleſiæ*: But it is taken in the *later* ſenſe when it is ſpoken of as the compleat ordinance of God, in the ſenſe of the Inſtitution, and as reſpecting the proper *ends* of *Baptiſm*, as pardon of ſin and Life Eternal; and *in foro cœli*.

§. 17. In this full and proper ſenſe it is taken by Chriſt when he ſaith, *Mark* 16. 16. *He that believeth* and is *Baptized ſhall be ſaved*; that is, *He that Believeth, and is by Baptiſm entred into the Covenant of God*: And in this ſenſe the *Ancients* took it, when they affirmed that all that were Baptized were Regenerated, pardoned and made the Children of God. And in this ſenſe it is moſt true, that he that is Baptized (that is, *is a ſincere Covenanter*) ſhall be ſaved if he die in that Condition that he is then in. All that the Miniſter warrantably Baptizeth are *ſacramentally Renegerate*, and are *in foro eccleſiæ* members of Chriſt and Children of God and Heirs of Heaven: But it is only thoſe that are *ſincerely delivered up in Covenant to God in Chriſt*, that are *ſpiritually* and *really Regenerate*, and *are* ſuch as ſhall be owned for Members of Chriſt and Children of God *in foro cœli*. Therefore it is not unfit that the Miniſter call the *Baptized*, *Regenerate* and *pardoned Members of Chriſt*, *and Childdren of God and Heirs of Heaven*, ſuppoſing that *in foro eccleſiæ* they were the *due ſubjects of Baptiſm*. But if the perſons be ſuch as *ought not* to be *Baptized*, the ſin then is not in calling *Baptized perſons Regenerated*, but in *Baptizing* thoſe that *ought not* to have been Baptized, and to whom the ſeal of the Covenant was not due.

Read the Propoſitions of the Synod in *New England*, and the Defence of them againſt Mr. *Davenport* about the ſubject of Baptiſm.

§. 18. None *ought to be Baptized* but thoſe that either *perſonally Deliver up themſelves in Covenant to God the Father, Son, and Holy Ghoſt*, profeſſing a true *Repentance*, and *faith* and *conſent* to the Covenant; or elſe are thus *delivered up* and *dedicated* and *entred into Covenant in their Infancy*, by thoſe that being Chriſtians themſelves have ſo much Intereſt in them and power of them, that their act may be eſteemed as the Infants act, and legally imputed to them as if themſelves had done it. If any *others* are unduly Baptized they have hereby no title to the pardon of ſin or Life Eternal, nor are they taken by God to be *in Covenant*, as having *no way conſented* to it.

§. 19 Direct 4. *When you enter a Child into the Chriſtian Covenant with God, addreſs your ſelves to it as to one of the greateſt Works in the World: As thoſe that know the Greatneſs of the Benefit, of the Duty, and of the Danger.* The *Benefit* to them that are *ſincere* in the Covenant, is no leſs than to have the pardon of all our ſins, and to have God himſelf to be our God and Father, and Chriſt our Saviour, and the Holy Ghoſt our Sanctifier, and to have title to the Bleſſings of this Life and of that to come. And for the *Duty*, how Great a Work is it, for a ſinner to enter into ſo ſolemn a Covenant with the God of Heaven, for Reconciliation and Newneſs of Life, and for Salvation? And therefore if any ſhould abuſe God by Hypocriſie, and take on them to *conſent* to the terms of the Covenant, (for themſelves, or their Children) when indeed they do not, the *Danger* of ſuch prophaneneſs and abuſe of God muſt needs be great. Do it therefore with that due preparation, reverence and ſeriouſneſs, as beſeemeth thoſe that are tranſacting a buſineſs of ſuch unſpeakable importance with God Almighty. *Dir.* 4.

§. 20. Direct. 6. *Having been entered in your Infancy into the Covenant of God by your Parents, you muſt at years of diſcretion, review the Covenant which by them you made, and renew it perſonally your ſelves; and this with as great ſeriouſneſs, and reſolution, as if you were now firſt to enter and ſubſcribe it, and as if your everlaſting Life or Death, were to depend on the ſincerity of your conſent, and performance.* For your Infant Baptiſmal Covenanting will ſave none of you that live to Years of Diſcretion, and do not as heartily own it in their own Perſons, as if they had been now to be baptized. But this I paſs by, having ſaid ſo much of it in my Book of *Confirmation*. *Dir.* 5.

§. 21. Direct. 6. *Your Covenant thus*, 1. *Made*, 2. *Solemnized by Baptiſm*, 3. *And Owned at age muſt*, 4. *Be frequently renewed through the whole courſe of* your. *Dir.* 6. Of Renewing the Covenant oft.

of your lives. As, 1. *Your first consent* must *be habitually* continued all your days; for if that ceaseth, your Grace and title to the benefits of Gods Covenant ceaseth. 2. This Covenant is *virtually renewed* in every act of Worship to God: For you speak to him as your God in Covenant, and offer your selves to him as his Covenanted people. 3. This Covenant should *be actually renewed* frequently in *Prayer* and *Meditation*, and other such Acts of Communion with God. 4. Especially when after a *fall* we beg the pardon of our Sins, and the Mercies of the Covenant, and on Days of Humiliation and *Thanksgiving*, and in great distresses, or exhilarating Mercies. 5. And the Lord's Supper is an Ordinance instituted to this very end. It is no small part of our Christian diligence and watchfulness, to keep up and renew our *Covenant-consent.*

Dir. 7. § 22. Direct. 7. *And as careful must you be to keep or perform your Covenant, as to enter it, and renew it: Which is done,* 1. *By continuing our consent,* 2. *By sincere Obedience,* 3. *And by perseverance.* We do not (nor dare not) promise to obey perfectly, nor promise to be as obedient as the Higher and better sort of Christians, though we *Desire* both: But to *obey sincerely we must needs Promise,* because we must needs *per orm* it.

§ 23. *Obedience* is *sincere,* 1. When the radical *consent* or *subjection* of the Heart to God in Christ is Habitually and heartily continued. 2. When God's interest in us is most predominant, and his authority and law can do more with us, than any fleshly lust or Worldly interest, or than the authority, word or perswasions of any man whosoever. 3. When we unfeignedly *Desire* to be perfect, and *habitually* and *ordinarily* have a Predominant Love to all that is good, and a hatred to that which is evil, and had rather do our duty than be excused from it, and rather be saved from our sin than keep it.

Dir. 8. § 24. Direct. 8. *While you sincerely consent unto the Covenant, live by Faith upon the Promised Benefits of it, believing that God will make Good on his part all that he hath Promised.* Take it for your Title to Pardon, Sonship and Eternal Life. O think what a Mercy it is to have God in Covenant with you to be your God, your Father, Saviour, Sanctifier and felicity! And in this continually rejoice.

CHAP. IV.

Directions about the Profession of our Religion to others.

Dir. 1. § 1. Direct. 1. *Understand first how great a Duty the Profession of true Religion is, that you may not think as some foolish People, that every Man should conceal his Religion, or keep it to himself.* Observe therefore these Reasons following which require it.

infamiam (mentiar; nemo aliud existimet: quin nec [illegible]

[illegible] Ex eo enim quod aliud à se coli dicit quam colit, [illegible] in alterum transferendo, jam non colit quod negavit: Dicimus, & palam dicimus & vobis torquentibus lacerati & cruenti vociferamur, Deum colimus per Christum: Tertul. Apolog. c. 11.

§. 2. 1. Our *Tongues* and *Bodies* are *made* to *exercise* and shew forth that acknowledgment and adoration of God which is in our Hearts. And as he denieth God with the Heart, who doth not Believe in him and worship him in his Heart; so he denieth God imputatively with his Tongue and Life, who doth not profess and honour him with his *Tongue* and Life: And so he is a practical Atheist, *Isa.* 45. 23,24,25. *I have sworn by my self: the word is gone out of my mouth in righteousness and shall not return, that to me every knee shall bow, every tongue shall swear; surely shall one say, In the Lord have I righteousness and strength——In the Lord shall all the seed of* Israel *be justified and shall glory.* So *Phil.* 2. 9, 10, 11. *Wherefore God also hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow —— and that every tongue should confess that Jesus Christ is the Lord, to the Glory of God the Father.* Isa. 44. 5. *One shall say, I am the Lords: and another shall call him by the name of* Jacob: *and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.*

§. 3. 2. The publick Assemblies, and Worship of God, are purposely appointed by him, that in them we might make open Profession of our Religion. He that denieth *Profession* denieth the publick Faith and Worship of the Church, and denieth *Baptism* and the Lords Supper, which are Sacraments appointed for the solemn Profession of our Faith.

§. 4. 3. Our Profession is needful to our Glorifying God: Men see not our Hearts, nor know whether we believe in God or not, nor *what* we believe of him, till they hear or see it in our Profession and Actions. *Paul*'s Life and Death was a Profession of Christ, that in his *boldness Christ might be magnified in his body,* Phil. 1. 20. Matth. 5. 14, 15, 16. *Ye are the light of the world! A City that is set on an hill cannot be hid: Neither do men light a candle to put it under a bushel, but on a candlestick, and it giveth light to all that are in the house: Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.*

§. 5. 4. Our *Profession* is the means of saving others: That which is secret, is no means to profit them. They must *see our good Works* that they may *Glorifie God,* Phil. 1. 12, 13, 14.

§. 6. 5. God hath required our open and bold Profession of him, with the strictest commands, and upon the greatest penalties. 1 Pet. 5. 3. *Sanctifie the Lord God in your Hearts, and be ready alway to give an answer to every Man that asketh you a reason of the hope that is in you with Meekness and Fear.* Rom. 10. 9, 10. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God hath raised him from the Dead, thou shalt be saved: For with the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation.* Mark. 8. 38. *Whosoever shall be ashamed of me and of my Words, in this* 2 Tim. *adulterous and sinful Generation, of him also shall the* Mat. 10 *Son of Man be ashamed, when he cometh in the Glory of* 32, 33. *his father with the holy Angels.* Luk. 9.2

§. 7. Direct. 2. *Next, Understand what it is in* *Dir.* 2 *Religion that you most principally Profess.* It is not 1 Cor. 8 every lesser truth, much lets every opinion of your 2 Cor. 1 own, in which you are confident that you are wiser Rom. 1 than your Brethren. This is the meaning of Rom. 1 Tim. 14. 22. *Hast thou faith? Have it to thy self before God.* By [*faith*] here is not meant the substance of the Christian belief, or any one necessary Article of it. But *a Belief of the indifferency* of such thing as *Paul* spake of, in meats and drinks: If thou know these things to be lawful when thy weak brother doth not, and so thou be wiser than he, thank God for thy knowledge, and use it to thy own Salvation, but do not proudly or uncharitably contend for it, and use it uncharitably to the danger of anothers Soul: Much less to the wrong of the Church and Gospel, and the hinderance of greater truths. 2 Tim. 2. 14. *Of these things put them in remembrance* (that is, of the Saints hope in Gods faithfulness) *charging them before the Lord that they strive not about Words to no Profit, but the subverting of the hearers.* Yet *for the faith* we must *earnestly contend,* Jude 2, 3. So 2 *Tim.* 2. 23, 24. *But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive, but be gentle to all men.*

§. 8. But

§. 8. But that which is the chiefest matter of our Profession is, The being and perfections of God himself: His love to Man and power over him, and Mans Subjection and Obligations unto God: The Person Office and Works and Benefits of our Redeemer; with all the Duty that we owe to him in perfect Holiness, and all the hopes that we have in him: The happiness of the Saints, the odiousness of Sin, and the misery of the Wicked: These and such as these are things that we are called to Profess: Yet so as not to *deny* or *renounce* the smallest Truth.

§ 9. Direct. 3. *Understand also the manner, how we must make Profession of Religion.* 1. There is a Professing by *Words*, and a professing by *Actions*. 2. There is a solemn Profession by Gods publick Ordinances, and an occasional or privater Profession by Conference, or by our Conversations. And all these ways must Religion be professed.

Dir. 4. §. 10. Direct. 4. *Understand also the season of each sort of Profession, that you omit not the season, nor do it unseasonbly* 1. Profession by *Baptism*, *Lord's-Supper* and *Church-assemblies*, must be done in *their* Season, which the Church-guides are the Conductors of. 2. *Profession* by an innocent, blameless, obedient Life is never out of Season. 3. Profession by private Conference, and by occational Acts of Piety, must be when opportunity inviteth us, and they are likely to attain their Ends. 4. The whole frame of a Believers Life should be so Holy and Heavenly and mortified and above the World, as may amount to a serious Profession that he liveth in confident Hope of the Life to come, and may shew the World the difference between a Worldling and an Heir of Heaven; between corrupted Nature and true Grace. The *Professors* of *Godliness* must be a *peculiar People zealous of* 10. *good Works, and adorned with them.*

Dir. 5 §. 11. Direct. 5. *Take special care that your Profession be sincere, and that you be your selves as good as you profess to be.* Otherwise, 1. Your Profession will condemn your selves. 2. And it will dishonour the Truth which you deceitfully profess. There can scarce a greater Injury befal a good Cause, than to have a bad and shameful Patron to defend it. Rom. 2. 3. *And thinkest thou this O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God.* Verse 13. to 25. *Thou that makest thy boast of the Law, through breaking the Law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you.* ——

Dir. 6. §. 12. Direct. 6. *Let not your Profession be so much of your own sincerity, as of God and his Excellencies: Boast not of your selves, but of God and Christ, and the Promise, and the Hope of true Believers: And do it to God's Praise and not for your own.* Be sure that in all your Profession of Religion, you be seeking Honour to God, and not unto your selves. And then in this manner he that doubteth of his *own sincerity*, yet may and must make Profession of Christ and true Religion: When you cannot proclaim the uprightness of your own Hearts, you may boldly proclaim the excellencies of Religion, and the happiness of Saints.

Dir. 7. § 13. Direct. 7. *Live upon God alone, and trust his Allsufficiency, and abhor that pusillanimity and basebaseness of Spirit which maketh Men afraid or ashamed openly to own the Truth.* Remember the Example of your Lord, who *before* Pontius Pilate, *witnessed a good Confession*, 1 Tim. 6. 13. who came *for this end* John 18. *into the World*, to *bear witness to the Truth.* Fear not 37. the Face of Man, whose breath is in his Nostrils, and The Arri- is perishing even while he is threatning. If thou be- ans under lieve not that Christ can secure thee from the rage of *Valens*, and the

silenced the Orthodox Preachers and forbad their Meetings, and the People adhered to their Pastors and kept their meetings, with [illegible]. *Sæpius prohibitum est ne sacerdotes vestri conventus mi- [illegible] hâc seditione animas subverterunt Christianas.* Præcept. Hunner. in Victore Uticens. p. 414.

Man, thou believest not indeed in Christ: If thou believe not that Heaven will satisfie for all that by scorns or cruelties thou suffer'st from Sinners, thou hast not indeed the Hope of a Believer. And no wonder if thou profess not that which thou believest not: But if thou believe that God is God, and Christ is Christ, and Heaven is Heaven, and the Gospel is true, thou hast enough in thy Belief to secure thee against all the scorns and cruelties of Man, and to tell thee that Christ will bear thy Charges, in all that thou suffer'st for his sake. O what abundance are secretly convinced of the Truth, and their Consciences bear witness to the Wisdom of the Saints, and a holy Life; and yet they dare not openly own and stand to the Truth which they are convinced of for fear of being mockt by the Tongues of the profane, or for fear of losing their Places and Preferments! O wretch, dost thou not tremble when thou art ashamed of Christ, to think of the day when he will be *ashamed of thee?* Then when he comes in Glory none will be ashamed of him! Then where is the Tongue that mockt him and his Servants? Who then will deride his holy Ways? *Then* that will be the *greatest Glory*, which thou art now ashamed of. Canst thou believe that day, and yet hide thy Profession, through cowardly fear or shame of Man? Is Man so great, and is Christ no greater in thine Eyes than so? If he be not more regardable than Man, believe not in him: If he be, regard him more; and let not a worm be preferred before thy Saviour.

§. 14. Direct. 8. *If any doubt arise, whether thou* Dir. 8. *shouldst now make particular Profession of the Truth, (as* Mat. 10. *in the presence of Scorners, or when required by Magi-* 18, 23, 32, *strates or others, &c.) let not the advice or interest of* 33, 38, 39. *the Flesh have any Hand at all in the resolving of the* & 12. 14, *Case; but let it be wholly determined as the interest of* 15. *Christ requireth.* Spare thy self when the interest of & 14. 13. Christ requireth it; not *for thy self*, but for him: Joh. 10. 39. But when his Interest is most promoted by thy Suf- Heb. 11. fering, rejoice that thou art any way capable of 27. serving him. Acts 9. 25.

§ 15. Direct. 9. *Though sometimes a particular* Dir. 9. *Profession of the Faith may be unseasonable, yet you must never make any Profession of the contrary, either by Words or Actions.* Truth may be sometimes silenced, but a *Lye* may never be professed or approved.

§. 16. Direct. 10. *If any that profess Christianity* Dir. 10. *reproach you for the Profession of Holiness, and Diligence convince them that they Hypocritically profess the same, and that Holiness is essential to Christianity:* Open their Baptismal Covenant to them, and the Lords Prayer in which they daily pray that *Gods will may be done on Earth* even *as it is in Heaven*, which is more strictly than the best of us can reach. The difference between them and you is but this, whether we should be Christians hypocritically, in jeast, or in good earnest.

CHAP. V.

Directions about Vows and particular Covenants with God.

Tit. 1. *Directions for the right making such Vows and Covenant.*

§. 1. Direct. 1. *Understand the Nature of a Vow, and the Use to which it is appointed.* Dir. 1. What a Vow is.

A Vow is a Promise made to God. 1. It is not a bare *Assertion* or *Negation.* 2. It is not a meer *Pollicitation*; or Expression of the Purpose, or Resolution of the Mind: For he that saith or meaneth no more than [*I am purposed or resolved to do this*] may upon sufficient Reason do the contrary: For he may change his Mind and Resolution, with-

out any untruth or injury to any. 3. It is not a meer *Devoting* of a thing to God for the present by actual Resignation. For the present actual *Delivery* of a thing to sacred Uses is no Promise for the future. Though we usually join them both together, yet *Devovere* may be separated from *Vovere*. 4. It must be therefore a *Promise*, which is, *A voluntary obliging ones self to another* de futuro *for some Good*. 5. It is therefore implyed that it be that Act of a *Rational* Creature, and of one that in the act hath some competent use of Reason, and not a Fool, or Ideot, or mad Man, or a Child that hath not reason for such an Act, no nor of a Brainsick or melancholy Person, who (though he be *cætera sanus*) is either delirant in that business, or is irresistibly born down and *necessitated* by his Disease to vow against the sober deliberate Conclusion of his Reason at other times, having at the time of Vowing reason enough to strive against the Act, but not Self-government enough to restrain a passionate melancholy Vow. 6. Whereas some Casuists make *Deliberation* necessary, it must be understood that to the *Being* of a *Vow* so much Deliberation is requisite as may make it a *rational human Act*, it must be an Act of Reason: But for any further Deliberation, it is necessary only to the *well-being*, and not to the *being* of a Vow, and without it it is a *Rash Vow*, but not *No Vow*. 7. When we say, it must be a *Voluntary Act*, the meaning is not that it must be totally and absolutely *Voluntary*, without any *fear* or *threatning* to induce us to it; but only that it be *really Voluntary*, that is, an act of *choice*, by a *free agent*, that considering all things doth choose so to do. He that hath a Sword set to his Breast, and doth *Swear* or *Vow* to save his Life, doth do it *Voluntarily*, as *choosing* rather to do it, than to die. Man having *free will* may *choose* rather to *die*, than *Vow*, if he think best: His will may be *moved* by *fear*, but cannot be *forced* by any one, or any means whatsoever. 8. When I say that a *Vow* is a *Promise*, I imply that the *Matter* of it is necessarily some real or supposed *good*; to be *good*, or to *do good*, or *not to do evil*. *Evil* may be the matter of an *Oath*; but it is not properly a *Vow*, if the matter be not *supposed good*. 9 It is a *promise made to God*, that we are now speaking of: Whether the name of a *Vow* belong to a Promise made only to Man, is a question *de nomine* which we need not to stop at.

Viris gravibus vehementer displicere animadverti, quod ab Indis testimonium jurejurando exigitur, non conster eos facillime pejerare, utpote qui neque juramenti vim sentiant neque veritatis studio tangantur, sed testimonium eo modo dicant, quo credunt fusci, i gratissimum fore, aut à primo suæ factionis homine edocti sunt. Hos igitur jurare compellere & ipsis exitiosum propter perjuria, &c. Acosta p. 345.

The sorts of Vows.

§. 2. A *Vow* is either a *simple Promise* to *God*, or a *Promise* bound with an *Oath* or *Imprecation*. Some would appropriate the Name of a *Vow* to this last sort only, (when Men *swear they will do this or that*.) Which indeed is the most formidable sort of *vowing*, but the true nature of a Vow is found also in a *simple self obliging Promise*.

The use of Vows.

§. 3. The true Reason and Use of *Vows* is but for the more *certain* and *effectual* performance of our *Duties*: Not to make new *Laws*, and *Duties*, and *Religions* for us: But to drive on the backward lingring Soul to do its Duty; and to break over Difficulties and Delays: That by strengthning our *Bonds*, and setting the Danger before our Eyes, we may be excited to escape it.

The Obligation of Vows.

§ 4 It is a great question, whether our *own Vows* can add any new obligation to that which before lay upon us from the *command of God*. *Amesius* saith (*Cas. Conf. l. 4. c. 16.*) *Non additur propriè in istis nova obligatio, neque augetur in se prior: sed magis agnoscitur & recipitur à nobis: Passivis in istis æque fuimus antea obligati: sed activa recognitione arctius nobis applicatur à nobismetipsis.* Others commonly speak of an *additional obligation*. And indeed there is a *double obligation* added by a *Vow*, to that which God before had laid on us, to the *Matter* of that Vow. Premising this distinction between *Obligatio imponentis*, a *governing Obligation* (which is the effect of *governing* Right or Authority) and *obligatio consentientis*, *a self-obliging by voluntary consent* (which is the effect of that Dominion which a rational free agent hath over his own Actions,) I say, 1. *He that voweth doth oblige himself who before was obliged by God only*. And that a Man hath a power to *oblige himself*, is discerned by the light of Nature, and is the ground of the *Law of Nations*, and of *humane Converse*. And though this is no *Divine Obligation*, yet it is not therefore *none* at all. 2. But moreover he that *voweth* doth induce upon himself a *new divine Obligation* by making himself the subject of it. For example; God hath said, *Honour the Lord with thy substance*: This command obligeth me to obey it whether I *vow* it or not. The same God hath said, *Pay thy Vows to the Most High*, Psal. 50. 14. And, *When thou vowest a Vow to God, defer not to pay it*, Eccles. 5. 4. This layeth no obligation upon me till I *vow*: But when I have *vowed* it doth: So that now I am under a *double divine Obligation*, (one to the matter of the Duty, and another to keep my *Vow*,) and under a *Self-obligation* of my own *Vow*. Whence also a *greater penalty* will be *due*, if I now offend, than else would have been.

§ 5. Hence you may see what to think of the common determination of Casuists concerning Vows materially sinful, when they say, *A Man is not obliged to keep them*. It is only thus far true, that *God obligeth him not to do that particular thing which he voweth*: For God had *before forbidden* it: And he changeth not his Laws, upon Man's rash Vowings: But yet there is a *self-obligation* which he laid upon himself to do it: And this self-obligation to a sinful act was it self a Sin, and to be repented of, and not performed: But it bringeth the Person under a double obligation to penalty, as a *perjured* Person, even *God's obligation* who bindeth the *perjured* to penalty, and the obligation of his *own consent* to the punishment, if there was any Oath or Imprecation in the Vow. If it were true that such a Person had brought himself under *no obligation at all*, then he could not be properly called *Perjured*, nor punished as *Perjured*. But he that sweareth and voweth to do evil (as the Jews to kill *Paul*) though *he ought not to do the thing* (because God forbiddeth it) yet he is a *perjured Person* for breaking his Vow, and deserveth the penalty, not only of a *rash Vower*, but of *one perjured*. Thus *Error* may *make* a Man *sinful* and *miserable*, though it cannot warrant him to sin.

§. 6. Direct. 2. *Try well the matter of your Vows, and venture not on them till you are sure that they are not things forbidden*: *Things sinful* or *doubtful* are not fit matter for a Vow: In *asserting*, *subscribing* and *witnessing*, you should take care, that you know assuredly that the matter be *true*, and venture not upon that which may prove false: Much more should you take care that you venture not doubtingly in Vows and Oaths. They are matters to be handled with dread and tenderness, and not to be played with, and rashly ventured on, as if it were but the speaking of a common word. *Be not rash with thy Mouth, and let not thy heart be hasty to utter any thing before God*, Eccles. 5. 2. It is a grievous snare that Men are oft brought into by ignorant and rash Vows. As the case of *Jephtha*, and *Herod*, and many another tell us for our warning: An error in such case is much more safely and cheaply discerned *before*, than *afterward*. To have a *rash Vow*, or *Perjury* to repent of, is to set a Bone in joint, or pull a Thorn out of your very Eye, and who would choose such pain and smart? *Suffer not thy mouth to cause thy flesh to sin*; *neither say thou before the Angel that it was an error*: *Wherefore should God be angry at thy voice, and destroy the work of thy hands*, Eccles. 5. 6. *It is a snare to the man who devoureth that which is holy, and after vows to make enquiry*, Prov.

Dir. 2.

Vid. Sanderson de Juram. Prælect. 7. Sect. 14. Juramentum oblatum reluctante vel dubitante conscientia non est suscipiendum: 1. *Quia quod non est ex fide procedit non est.* 2. *Quid jurandum est in judicio & quod certe is non facit qui contra conscientiæ suæ judicium facit*, &c. *ad finem.*

Prov. 20. 25. Be careful and deliberate to prevent such Snares.

Dir. 3. § 7. Direct. 3. *Vow not in a Passion*: Stay till the storm be over: Whether it be *anger* or *desire*, or whatever the Passion be, delay and deliberate before you vow: For when *Passion* is up, the judgment is upon great disadvantage. In your Passion you are apt to be most peremptory and confident when you are most deceived. If it be your *Duty* to *Vow*, it will be your *duty to morrow* when you are calm. If you say, that [Duty must not be delayed, and that you must do it while the Spirit moveth you:] I answer, Was it not as much a Duty *before* your Passion was kindled as now? It is no sinful delaying of so great a Duty, to stay till you have well proved whether it be of God. If it be the Spirit of Christ that moveth you to it, he will be willing that you deliberate and try it by that Word which the same Spirit hath endited to be your Rule. God's Spirit worketh principally upon the *judgment* and the *will*, by *settled Convictions*, which will endure a *rational Tryal*: It is liker to be *your own Spirit* which worketh principally on the *Passion*, and will not endure the Tryal, nor come into the Light, *John* 3. 18, 19. *Isa.* 8. 20.

Dir. 4. §. 8. Direct. 4. *Make not a Vow of things indifferent and unnecessary*: If they be not *good*, in a true *comparing practical judgment*, which considereth all accidents and circumstances, they are no fit matter for a Vow. Some say, [*Things indifferent* are the fittest matter both for *Vows* and *humane Laws*] But either they speak *improperly* or *untruly*, and therefore *dangerously* at the best. If an *idle word* be a Sin, then an *idle action* is not a thing to be *vowed*, because it is not a thing to be *done*; being as truly *a Sin* as an *idle word*. And that which is *wholly indifferent* is *idle*; for if it be *good* for any thing, it is not *wholly indifferent*. And because it is *antecedently useless*, it is *consequently sinful* to be done.

Object. 1. §. 9. Object. 1. *But those that say things indifferent may be Vowed, mean not, things useless or unprofitable to any good end; but only those things that are good and useful, but not commanded: Such as are the matter of God's Counsels, and tend to Man's perfection, as to Vow Chastity, Poverty and absolute Obedience.*

Answ. There are no such things, as are *morally good* and not *commanded*: This is the fiction of Men that have a mind to accuse God's Laws and Government of imperfection, and think sinful Man can do *better* than he is *commanded*, when none but Christ ever did *so well*.

See the *fourteenth* Article of the Church of *England* against VoluntaryWorks, over and above God's Commandments, as impious.

Quest. 1. What is moral goodness in any creature and subject, but a *conformity to his Rulers will* expressed in his Law? And if this *Conformity* be its *very form* and *being*, it cannot be that any thing should be morally good that is not commanded.

Quest. 2. Doth not the Law of God command us to *love him* with all our Heart, and Soul, and Strength, and accordingly to serve him? And is it possible to give him more than *all*? Or can God come after and *counsel* us to give him more than is *possible!*

Quest. 3. Doth not the *Law of Nature* oblige us to serve God to the utmost of our Power? He that denieth it, is become unnatural, and must deny God to be God, or deny himself to be his rational Creature. For nothing is more clear in nature, than that the *Creature* who *is nothing*, and *hath nothing* but from God, and is absolutely his own, doth owe him all that he is able to do.

Quest. 4. Doth not Christ determine the Case to his Disciples? *Luke* 17. 10.

5. A *middle between Good* and *Evil* in *Morality* is a contradiction: There is no such thing. For *Good* and *Evil* are the whole of *Morality*: Without these *species* there is no *Morality*.

Object. 2. §. 10. Object. 2. *It seems then you hold that there is nothing indifferent, which is a Paradox.*

Ans. No such matter: There are Thousands and Millions of things that are indifferent; but they are *Things Natural* only, and not *Things Moral*. They are *indifferent* as to *Moral Good* and *Evil*, because they are *neither*: But they are not *Indifferentia Moralia*: The *Indifferency* is a Negation of any Morality in them *in genere*, as well as of both the *species* of Morality. Whatsoever participateth not of *Virtue* or *Vice*, and is not *eligible* or *refusable* by a moral agent as such, hath no *morality* in it. There may be *two words* so *equal* as it may be indifferent which you speak; and *two Eggs* so *equal*, as that it may be indifferent which you eat: But that is no more than to say, the *choosing* of one before the other, is not *actus moralis*: There is no matter of *Morality* in the *choice*.

Whether any things be indifferent?

Stoici indifferentia distinguunt: 1. Ea quæ neque ad felicitatem neque ad infelicitatem [illegible] rem [illegible] runt, ut sunt divitiæ, honores [illegible] vires, gloria, &c. Nam & sine his contingit felicem esse; vel rectus felicitatis, vel pravus infelicitatis author sit. [illegible] neque appetitum neque occasionem movent, ut pares vel impares habere capillo [illegible] Laert. in Zenone.

Obj. 3. §. 11. Object 3. *But if there may be Things Natural that are indifferent, why not things Moral?*

Answ. As *Goodness* is convertible with *Entity*, there is no Natural Being but is good: As *Goodness* signifieth *Commodity*, there is nothing but is *profitable* or *hurtful*, and that is good to one that is hurtful to another: But if it *were not so*, yet such *Goodness* or *Badness* is but *accidental* to Natural Being; but *Moral Goodness* and *Badness* is the whole *Essence* of *Morality*.

Obj. 4. § 12. Object. 4. *But doth not the Apostle say, He that marrieth doth well, and he that marrieth not doth better? Therefore all is not Sin, which is not best.*

Whether Maarying be Indifferent?

Answ. The Question put to the Apostle to decide, was about *Marrying* or not *Marrying*, as it belonged to all Christians in general, and not as it belonged to this or that individual Person by some special reason differently from others. And so in respect to the Church in general, the Apostle determineth that there is no Law binding them *to marry, or not to marry*: For a Law that is made for many must be suited to what is common to those many. Now Marriage being good for one and not for another, is not made the matter of a common *Law*, nor is it fit to be so, and so far is left indifferent: But because that *to most* it was rather a hindrance to good in those times of the Church, than a help, therefore for the present *necessity* the Apostle calleth *marrying*, *doing well*, because it was not against any Universal Law, and it was a state that was suitable to some: But he calls not *marrying*, *doing better*, because it was then more ordinarily suited to the ends of Christianity. Now God maketh not a *distinct Law* for every individual Person in the Church; but one Universal Law for all: And this being a thing variable according to the various Cases of individual Persons, was unfit to be particularly determined by an Universal Law. But if the question had been only of any one *individual Person*, then the decision would have been thus: Though marrying is a thing not directly commanded or forbidden, yet to some it is *helpful* as to *Moral* Ends, to some it is *hurtful*, and to some it is equal or indifferent, that it is neither *discernably helpful* nor *hurtful*: Now by the general *Laws* or *Rules* of Scripture, to them that (*consideratis considerandis*) it is discernably *helpful*, it is not *indifferent*, but a Duty: To them that it is discernably *hurtful*, it is not *indifferent*, but a *Sin*: To them that it is neither discernably *helpful* or *hurtful* as to *Moral* Ends, it is *indifferent*, as being neither *Duty* nor *Sin*; for it is not a thing of *moral choice* or *nature* at all. But the Light of Nature telleth us that God hath not left it *indifferent* to Men to *hinder* themselves, or to *help* themselves as to Moral Ends: Else why pray we, *Lead us not into temptation?* And Marriage is so great a *help* to some, and so great a

hurt to others, that no Man can say that it is *morally indifferent* to all Men in the World: And therefore that being none of the Apostles meaning, it followeth that his meaning is as aforesaid.

Obj. 5. § 13. Object. 5. *But there are many things indifferent in themselves, though not as cloathed with all their accidents and circumstances: And these actions being good in their accidents, may be the matter of a Vow.*

Answ. True: But those actions are *commanded* Duties, and not things indifferent as so circumstantiated. It is very few actions in the World that are made simply *Duties* or *Sins*, in their simple nature without their circumstances and accidents: The commoneſt matter of all God's Laws, is Actions or Dispositions which are good or evil in their circumstances and accidents. Therefore I conclude, Things wholly indifferent are not to be Vowed.

Dir. 5. §. 14. Direct. 5. *It is not every Duty that is the matter of a lawful Vow.* Else you might have as many *Vows* as *Duties*: Every *good thought*, *and word*, *and deed* might have a *Vow*. And then every Sin which you commit would be accompanied and aggravated with the guilt of Perjury. And no wise Man would run his Soul into such a Snare. Object. *But do we not in Baptism Vow Obedience to God? And doth not Obedience contain every particular duty? Answ.* We vow *sincere Obedience*, but not *perfect Obedience*. We do not vow that we will never sin, nor neglect a Duty (nor ought we to do so.) So that as *sincere Obedience* respecteth *every known Duty* as that which we shall practise in the bent of our Lives, but not in *perfect constancy or degree*, so far our Vow in Baptism hath respect to *all known Duties*, but no further.

Dir. 6. § 15. Direct. 6. *To make a Vow lawful, besides the goodness of the thing which we Vow, there must be a rational discernable probability, that the Act of Vowing it will do more good than hurt: And this to a wise foreseeing judgment.* For this *Vowing* is not an *ordinary worship* to be offered to God (except the Baptismal Vow renewed in the Lord's Supper and at other Seasons:) But it is left as an *extraordinary Means*, for certain ends which cannot by *ordinary Means* be attained: And therefore we must discern the *season*, by discerning the *necessity* or *usefulness* of it: *Swearing* is a part of the *Service* of God, but not of his *daily worship*, nor frequently and rashly to be used, by any that would not be held guilty of taking the Name of God in vain: And so it is in the case of Vowing. Therefore he that he will make a Lawful Vow, must see before hand, what is the probable *Benefit* of it, and what is the probable *hurt* or *danger*: And without this foresight it must be *rash*, and *cannot* be lawful. And therefore no one can make a lawful Vow, but *wise foreseeing* Persons, and those that *advise* with such, and are guided by them, if they be not such themselves: Unless in a case where God hath prescribed by his own determining Commands (as in the Covenant of Christianity.) Therefore to one Man the same Vow may be a Sin, that to another may be a Duty: Because one may have more *reason* for it, or necessity of it, and less danger by it than another. One Man may foresee that *Vowing* (in case where there is no necessity) may ensnare him either in *perplexing Doubts*, or *Terrors*, which will make all his Life after more irregular or uncomfortable. Another Man may discern that he is liable to no such danger.

Amarch. Quest. Roman. 44. Why may not Priests swear? *Resp.* Is it because an Oath put to free-born men, is as it were the rack and torture offered them? For certain it is that the Soul as well as the Body of the Priest, ought to continue free, and not to be forced by any torture. Or that we must not distrust them in small matters, who are to be believed in great and divine things? Or because the peril of Perjury would reach in common to the whole Common-wealth, if a wicked, and ungodly, and forsworn Person should have the charge and superintendency of the Prayers, Vows and Sacrifices made in behalf of the City? *pag.* 866.

§. 16. Direct. 7. *No Man should pretend danger or scruple against his renewing the Vow of Christianity, or any one essential part of it*; viz. To *take God the Father, Son and Holy Ghost for my God, and Saviour, and Sanctifier, my Owner, Governour and Father*; *renouncing the Devil, the World and the Flesh.* Because there is an *absolute necessity* (præcepti & medii) *of performing this*, and he that doth it not shall certainly be damned: And therefore no worse matter can stand up against it: He that denieth it, giveth up himself despairingly to Damnation. Yet I have heard many say, I dare not promise to turn to God, and live a holy Life, lest I break this Promise, and be worse than before: But dost thou not know, that it *must* be both *made* and *kept*, if thou wilt be saved? Wilt thou *choose* to be *damned*, for fear of *worse?* There is but one Remedy for thy Soul, and all the hope of thy Salvation lyeth upon that alone: And wilt thou refuse that one, for fear lest thou cast it up and die? When thou shalt certainly die unless thou both *take* it, and keep it, and digest it. *Dir.* 7.

§. 17. Direct. 8. *About particular sins and duties deliberate resolutions are the ordinary means of governing our Lives*; *and Vows must not be used where these will do the work without them.* For *extraordinary means* must not be used, when *ordinary* will serve turn. Nor must you needlesly draw a double guilt upon your selves in case of sinning. And in *mutable* or *doubtful* cases, a *Resolution* may be changed, when a *Vow* cannot: Try therefore what deliberate Resolutions will do, with the help of other ordinary means, before you go any further. *Dir.* 8.

§. 18. Direct. 9. *When ordinary Resolutions and other helps will not serve the turn, to engage the will to the forbearance of a known Sin, or the performance of a known Duty, but temptations are so strong as to bear down all, then it is seasonable to bind our selves by a solemn Vow, so it be cautelously and deliberately done, and no greater danger like to follow.* In such a case of necessity, 1. You must deliberate on the *benefits* and need: 2. You must foresee all the assaults that you are like to have to tempt you to Perjury, that they come not unexpected: 3. You must join the use of all *other means* for the keeping of your Vows. *Dir.* 9.

§. 19. Direct. 10. *Make not a Law and Religion to your selves by your voluntary Vows which God never made you by his Authority: Nor bind your selves for futurity to all that is a duty at present, where it is possible that the change of things may change your duty.* God is our King and Governour and not we our selves: It is not *we*, but *he* that must give Laws to us. We have work enough to do of his appointing: We need not make more to our selves, as if he had not given us enough. *Vows* are not to make us *New Duties* or *Religions*, but to further us in the obedience of that which our Lord hath imposed on us. It is a self-condemning Sin of foolish *Will-worshippers*, to be busie in laying more burdens on themselves, when they know, they cannot do so much as God requireth of them. Yea, some of them murmur at God's Laws as too strict, and at the observers of them as too precise, (though they come far short of what is their Duty;) and yet will be cutting out more work for themselves. *Dir.* 10.

§ 20. And it is not enough that what you *Vow* be your *Duty* at the *present*, but you must bind your selves to it by *Vows no longer* than it shall *remain* your Duty. It may be your *Duty* at the *present* to live a *single Life*: But if you will *Vow* therefore that you will never marry, you may bind your selves to that which may prove your Sin: You know not what alterations may befal you in your *Body* or *Estate*, that may invite you to it. Are you sure that no change shall make it *necessary* to you? Or will you presume to bind God himself by your Vows, that he shall make no such alteration? Or if you were never so

ſo confident of your *own* unchangeableneſs, you know not what fond and violent affections *another* may be poſſeſſed with, which may make an alteration in your Duty. At the preſent it may be your Duty to live retiredly, and avoid Magiſtracy and publick Employments: But you may not vow it therefore for continuance: For you know not but God may make ſuch Alterations, as may make it ſo great and plain a Duty, as without flat Impiety or Cruelty, you cannot refuſe: Perhaps at the preſent it may be your Duty to give *half* your yearly Revenews to charitable and pious uſes: But you muſt not therefore vow it for continuance (without ſome ſpecial cauſe to warrant it:) For perhaps the next Year it may be your Duty to give but a fourth or a tenth part, or none at all, according as the Providence of God ſhall diſpoſe of your Eſtate and you. Perhaps God may impoſe a clear neceſſity on you, of uſing your eſtate ſome other way.

Dir. 11. §. 21. Direct. 11. *If you be under Government, you may not lawfully vow without your Governours conſent, to do any thing which you may not lawfully do without their conſent, in caſe you had not Vowed it.* For that were, 1. Actually to diſobey them at the preſent, by making a Vow without the direction and conſent of your Governours: 2. And thereby to bind your ſelves to diſobey them for the future, by *doing* that without them, which you ſhould not do without them. But if it be a thing that you *may* do, or *muſt* do, though your Governours *forbid* you, then you *may Vow* it though they forbid you, (if you have a call from the neceſſity of the *Vow*.)

Dir. 12. § 22. Direct. 12. *If Oaths be commanded us by Uſurpers that have no authority to impoſe them, we muſt not take them in formal obedience to their commands.* For that were to own their Uſurpation and encourage them in their Sin: If we owe them no *obedience* in any thing, we muſt not obey them in ſo *great* a thing. Or if they have ſome authority over us in other matters, but none *in this* (as a Conſtable hath no power to give an Oath) we muſt not *obey* them in the point where they have no authority. But yet it is poſſible that there may be *other* reaſons that may make it our duty to *do it*, though not as an act of *formal Obedience*: As I may take an Oath when a Thief or Murderer requireth it, not to *obey him*, but to *ſave my Life*. And if any Man command me to do that which *God* commandeth me, I muſt *do it*, becauſe God commandeth it.

Dir. 13. §. 23. Direct. 13. *If a lawful Magiſtrate impoſe an Oath or Vow upon you, before you take it you muſt conſult with God, and know that it is not againſt his Will.* God muſt be firſt obeyed in all things: But eſpecially in matters of ſo great moment, as *Vows* and *Promiſes*.

§. 24. Queſt. 1. *What if I be in doubt whether the Oath or Promiſe impoſed be lawful! Muſt I take it or not? If I take an Oath which I judge unlawful or falſe, I am a perjured or a prophane Deſpiſer of God: And if a Man muſt refuſe all Oaths or Promiſes, which the Magiſtrate commandeth, if he do but doubt whether they be lawful, then Government and Juſtice will be injured, while every Man that hath ignorance enough to make him dubious, ſhall refuſe all Oaths and Promiſes of Allegiance, or for witneſs to the truth.*

Anſw. 1. I ſhall tell you what others ſay firſt in the caſe of *doubting*: Dr. *Sanderſon* ſaith *Prælect.* 3. *Sect.* 10. *pag.* 74, 75. [" *Tertius Caſus eſt cum quis* " *juramento pollicetur ſe facturum aliquid in ſe fortaſſis* " *licitum, quod tamen ipſe putat eſſe illicitum. Ut ſi-* " *quis ante hæc tempora admittendus ad beneficium (ut* " *vocant) Eccleſiaſticum, promiſiſſet in publicis ſacris* " *obſervare omnes ritus legibus Eccleſiaſticis imperatos;* " *veſtem ſcilicet lineam, crucis ſignum ad ſacrum fon-* " *tem, ingeniculationem in percipiendis Symbolis in ſacra* " *cœna, & id genus alios; quos ipſe tamen ex aliquo* " *levi prejudicio putaret eſſe ſuperſtitioſos & Papiſticos:* " *Quæritur in hoc caſu quæ ſit Obligatio? Pro Reſp.* " *dico tria: Dico* 1. *Non poſſe tale juramentum durante* " *tali errore ſine gravi peccato ſuſcipi. Peccat enim gra-* " *viter qui contra conſcientiam peccat, etſi erroneam.* " *Judicium enim intellectus cum ſit unicuique proxima* " *agendi regula; Voluntas, ſi judicium illud non ſequa-* " *tur, deficiens à regula ſua, neceſſe eſt ut in obliquum* " *feratur. Tritum eſt illud, Qui facit contra conſcien-* " *tiam ædificat ad gehennam. Sane qui jurat in id quod* " *putat eſſe illicitum, nihilominus juraturus eſſet, ſi eſſet* " *revera illicitum: Atque ita res illa, ut ut alii licita,* " *eſt tamen ipſi illicita; ſententiam ferente Apoſtolo,* " Rom. 14. 14. *&c. Dico* 2. *Tale juramentum non* " *obligare, &c.*— that is, [*the third caſe is, when a* " *Man promiſeth by Oath that he will do a thing which in* " *it ſelf perhaps is lawful, but he thinketh to be unlawful:* " *As if one before theſe times being to be admitted to an* " *Eccleſiaſtical Benefice (as they call it) had promiſed* " *that in publick worſhip he would obſerve all the rites* " *commanded in the Eccleſiaſtick Laws, to wit, the* " *Surplice, the Sign of the Croſs at the ſacred Font,* " *kneeling in the receiving of the Symbols in the holy* " *Supper, and others the like; which yet out of ſome light* " *prejudice, he thought to be ſuperſtitious and papiſtical.* " *The Queſtion is, What Obligation there is in this caſe?* " *For anſwer I ſay three things.* 1. *I ſay that an Oath,* " *while ſuch an error laſteth, cannot be taken without* " *grievous Sin: For he grievouſly ſinneth, who ſinneth* " *againſt his Conſcience, although it be erroneous.* " *For when the judgment of the intellect is to every Man* " *the neareſt rule of action, it muſt be that the will is* " *carried into obliquity, if it follow not that judgment,* " *as ſwerving from its rule: It's a common ſaying, He* " *that doth againſt his Conſcience, buildeth unto Hell:* " *Verily he that ſweareth to that which he thinketh to be* " *unlawful, would nevertheleſs ſwear if it were indeed* " *unlawful. And ſo the thing, though lawful to another,* " *is to him unlawful, the Apoſtle paſſing the ſentence,* " Rom. 14. 14. &c. 2. *I ſay, that ſuch an Oath bind-* " *eth not,* &c.—] Of the *Obligation* I ſhall ſpeak anon: But of the *Oath* or Promiſe, I think the truth lyeth here as followeth. See before *Chap.* 3. *Gr. Dir.* 10. *pag.* 106. &c.

§. 25. 1. The Queſtion *de eſſe* muſt firſt be reſolved, before the Queſtion of *Knowing* or *Opinion*. Either the thing is really *lawful* which is *doubted* of, or *denied*, or it is *not*. If it be not, then it is a Sin to *ſwear* or *promiſe* to it; and here there is no caſe of error. But if it be really *lawful*, and the *vowing* of it lawful, then the obligation that lies upon this Man are theſe, and in this order. 1. To have a humble ſuſpicion of his own underſtanding: 2. To ſearch, and learn and uſe all means to diſcern it to be what it is. 3. In the uſe of theſe means to acknowledge the truth: 4. And then to promiſe and obey accordingly. Now this being *his duty*, and the order of his *duty*, you cannot ſay that he is not obliged to any one part of it, though he be obliged to do it all in this order, and therefore not to do the laſt firſt without the former: For though you queſtion an hundred times, [*What ſhall he do as long as he cannot ſee the truth?*] The Law of God is ſtill the ſame: And his error doth not diſoblige him: *Nemini debetur commodum ex ſua culpa.* So many of theſe acts as he omitteth, ſo much he ſinneth: It is his Sin if he *obey not* the Magiſtrate; and it is his Sin that he miſjudgeth of the thing, and his Sin that he doth not follow the uſe of the means till he be informed. So that his erring Conſcience entangleth him in a *neceſſity of ſinning*: But diſobligeth him not at all from his obedience. 2. But yet this is certain, that in ſuch a caſe, he that will *ſwear* becauſe Man biddeth him, when he taketh it to be falſe, is a perjured prophane Deſpiſer of God; but he that *forbeareth to ſwear* for fear of ſinning againſt God, is guilty only of a pardonable involuntary weakneſs.

§. 26. Direct. 14. *Take heed leſt the ſecret prevalency of carnal ends or intereſt, and of fleſhly wiſdom do byaſs*

byaſs your judgment, and make you ſtretch your conſciences to take thoſe Vows or Promiſes, which otherwiſe you would judge unlawful and refuſe. Never good cometh by following the reaſonings and intereſts of the fleſh, even in ſmaller matters: Much leſs in caſes of ſuch great importance. Men think it fitteth them at the preſent, and doth the buſineſs which they feel moſt urgent; but it payeth them home with troubles and perplexities at the laſt: It is but like a draught of cold Water in a Feaver: You have ſome preſent charr to do, or ſome ſtrait to paſs through, in which you think that ſuch an *Oath*, or *Promiſe*, or *Profeſſion* would much accommodate you; and therefore you venture on it, perhaps to your perdition: It is a fooliſh courſe to cure the parts (yea, the more ignoble parts) with the neglect and detriment of the whole: It is but like thoſe that cure the Itch by anointing themſelves with Quickſilver: Which doth the charr for them, and ſendeth them after to their Graves, or caſteth them into ſome far worſe Diſeaſe. Remember how deceitful a thing the Heart is, and how ſubtilly ſuch poiſon of *carnal ends* will inſinuate it ſelf. O how many Thouſands hath this undone! That before they are aware, have their *Wills* firſt charmed and inclined to the forbidden thing, and fain would have it to be lawful; and then have brought themſelves to believe it lawful, and ſo to commit the Sin; and next to defend it; and next to become the Champions of Satan, to fight his Battles, and vilifie and abuſe them, that by holy wiſdom and tenderneſs have kept themſelves from the deceit.

Tit. 2. *Directions againſt Purjury and Perfidiouſneſs: And for keeping Vows and Oaths.*

Dir. 1. See *Tom.* 1. *Ch.* 9. *Ii.* 2 & 3.

§. 1. Direct. 1. *BE ſure that you have juſt apprehenſions of the Greatneſs of the ſin of Perjury.* Were it ſeen to men in its proper ſhape, it would more affright them from it than a ſight of the Devil himſelf would do. I ſhall ſhew it you in part in theſe particulars.

The heinouſneſs of Perjury. See *Caſaubons Exer.* p. 202.

§. 2. 1. It containeth a *Lye*, and hath all the malignity in it which I before ſhewed to be in *Lying*, with much more. 2. *Perjury* is a *denial* or *contempt* of God. He that appealeth to *his Judgment* by an *Oath*, and doth this in *falſhood*, doth ſhew that either he believeth not that there *is* * *a God*, or that he believeth not that he is the righteous Governour of the World, who will juſtly determine all the cauſes that belong to his Tribunal. The *Perjured* Perſon doth as it were bid defiance to God; and ſetteth him at nought, as one that is not able to be avenged on him. 3. *Perjury* is a calling for the Vengeance of God againſt your ſelves. You invite God to plague you, as if you bid him do his worſt: You appeal to him for judgment in *your guilt*, and you ſhall find that he will not hold you guiltleſs. Imprecations againſt your ſelves are implyed in your Oaths: He that *ſweareth* doth ſay in effect, *Let God judge and puniſh me as a perjured Wretch, if I ſpeak not the Truth.* And it is a dreadful thing to fall into the hands of the Living God, Heb. 10. 31. *For Vengeance is his and he will recompence*, v. 30. And when he judgeth the wicked, he *is a Conſuming fire*, Heb. 12. 29. 4. *Perjury* and *perfidiouſneſs* is a ſin that leaveth the conſcience no eaſe of an extenuation or excuſe; but it is ſo heinous a villany, that it is the ſeed of ſelf-tormenting deſperation. Some ſins conſcience can make ſhift a while to hide, by ſaying, [*It is a Controverſie:*] and [*Many wiſe men are of another mind*] But *perjury* is a ſin which Heathens and Infidels bear as free a Teſtimony againſt, (in their way) as Chriſtians do. Some ſins are ſhifted off by ſaying, [*They are little ones.*] But † Chriſtians and Heathens are agreed that *Perjury* is a ſin almoſt as great as the Devil can teach his ſervants to commit. Saith *Plutrach*, * *He that deceiveth his enemy by an Oath, doth confeſs thereby that he feareth his enemy, and deſpiſeth God.* Saith *Cicero*, *the penalty of Perjury is deſtruction from God and ſhame from Man.* Saith *Q. Curtius*, *Perfidiouſneſs is a Crime which no Merits can mitigate.* Read *Cic. de Offic.* l. 3. Saith *Ariſtotle*, *He that will extenuate an Oath, muſt ſay, that thoſe villanous wretches that think God ſeeth not, do think alſo to go away with their Perjury unpuniſhed.* In a word, the Heathens commonly take the revenge of Perjury to belong in ſo ſpecial a manner to the Gods, that they conclude that *Man*, and uſually *his Poſterity*, to be *deſtinated to ruin*, that is *Perjured* and perfidious: In ſo much that it is † written of *Ageſilaus* (and many others) that when their enemies were *Perjured* and *broke* their *Covenants*, they took it for a ſign of Victory, and the beſt prognoſtick of their ſucceſs againſt them. *Plutrach* recorded this ſtory of *Clemens*, that having made a truce for ſeven Days with the *Argives*, he ſet upon them, and killed and took many of them in the night; and when he was charged with perfidiouſneſs, anſwered, *I made not a truce with them for ſeven Nights, but for ſeven Days:* But the Women fetcht Arms out of the Temples of the Gods, and repulſed him with ſhame, and he ran mad, and with his Sword did mangle his own body, and dyed in a moſt hideous manner. When Conſcience is awakened to ſee ſuch a ſin as Perjury, no wonder if ſuch run mad, or hang themſelves; as perfidious *Achitophel* and *Judas* did. No doubt but Everlaſting horror and deſperation will be the end of ſuch, if true Converſion do not prevent it. 5. It is * a ſin that ruineth *families* and *ſocieties*, like fire that being kindled in the thatch, never ſtoppeth till it have conſumed all the Houſe. Though *the curſe of the Lord is in the Houſe of the Wicked*, (*but he bleſſeth the Habitation of the Juſt*, Prov. 3. 33.) Yet among all the wicked, there are few ſo commonly marked out with their families to ſhame and ruine, as the *Perjured*. What ever Nation is ſtigmatized with a *fides Punica vel Græca, with the brand of Perjury*, it is not only their greateſt infamy, but like [*Lord have Mercy on us*] written on your doors, a ſign of a deſtroying plague within. Saith † *Silius.*

* *Cotta in Cic. de Nat. Deor. l.* 1. to prove that ſome hold there is no God, ſaith *Quid de ſacrilegis, de impiis, de perjuris dicemus, ſi Carbo, &c. putaſſet eſſe Deos, tam perjurus aut impius non fuiſſet.* pag 25, 26

† One of *Canutus* Laws (26.) was that Perjured Perſons, with Sorcerors, Idolaters, Strumpets, Breakers of Wedlock be baniſhed out Realm: Cited by *Bilſon of Subject.* p. 202. How few would be left in ſome Lands, if this were done?

* *Plut. in Iſaud.* † *Cicer. de Leg. l.* 3. *Curt. l.* 7. † *Ælian. Varl. Hiſt. l.* 14.

* Though as *Medea. Folic. ſaith Princ.* 7. It is a huge advantage that Man hath in a credulous World, that can eaſily ſay and ſwear to any thing: and yet ſo palliate his Perjuries as to hide them from the Cognizance of the moſt. *Gabaonitarum irritum fœdus, calliditate licet extortum, nonnullis intuliſſet exitium*, &c. Gildas in Prolog. † *Haud amentum juſtitiæ eſt fides*, i. e. *dictorum conventorumque conſtantia & veritas.* Cicero.

Non illi domus aut conjux aut vita manebit
Unquam expers luctus, lachrymæque: aget æquore ſemper
Ac tellure premens; aget ægrum nocte diecq;
Deſpecta ac violata fides——

In prolem dilatarunt perjuria patris,
Et pœnam merito filius ore luit.—— Saith *Claud.*

Ah miſer: & ſiquis primo perjuria celat,
Sera tamen tacitis pœna venit pedibus. So *Tibul.*

Saith *Pauſanias*, *The fraud that is committed by Perjury, falleth upon Poſterity.* 6. *Perjury* and *perfidiouſneſs* are virtually *Treaſon*, *Rebellion* and *Murder* againſt Kings and Magiſtrates, and no more to be favoured in a Kingdom, by a King that loveth his Life and ſafety, than the Plague in a City, or poiſon to the body. *Triſtiſſimum & domeſticum regibus omnibus pharmacum, liberorum, amicorum & exercitus perfidia*, ſaith *Appian.* What ſecurity have Princes of their Crowns or lives, where Oaths and Covenants ſeem not obligatory? There is then nothing left but fear of Puniſhment to reſtrain the violence of any one that would do them miſchief: And *Craft* or *ſtrength* will eaſily break the bonds of fear. He that would diſſolve the bond of Oaths, and teach men to make light of Perjury, is no more to be endured in a King-

doms

dom, than he that openly inviteth the Subjects to kill their King, or riſe up in rebellion againſt him. If he that breaketh the leaſt of Gods commands, and teacheth Men ſo to do, ſhall be called *Leaſt in the* Mat. 5. 29. *Kingdom of God*, then ſurely he that breaketh the *Great commands* by the moſt odious ſin of *Perjury*, and *teacheth Men ſo to do*, ſhould neither be *Great*, nor *any thing*, in the Kingdoms of men. 7. *Perjury* is the poyſon of all *Societies*, and of friendſhip, and of humane converſe, and turneth all into a ſtate of enmity or hoſtility, and teacheth all Men to live together like foes. He that is not to be believed when he *ſweareth*, is *never* to be believed: And when Oaths and Covenants ſignifie nothing, and no Man can believe another, what are they but as ſo many foes to one another? How can there be any Relations of Governours and Subjects? Of Husband and Wife? Of Maſter and Servants? Or how can there be any trading or commerce, when there is no *truſt? Perjury* diſſolveth all ſocieties by looſening all the bonds of aſſociation: Well might *Dionyſ. Halic. l.* 3. ſay, (*The Perfidious are far worſe than open enemies, and worthy of far greater Puniſhment. For a man may more eaſily avoid the ambuſhments of foes, and repel their aſſaults, then eſcape the perfidiouſneſs of ſeeming Friends*] Saith *Val. Max.* (*l.* 9. *c.* 6.) [*Perfidiouſneſs is a hidden and enſnaring miſchief; whoſe effectual force is in lying and deceiving: its fruit conſiſteth in ſome horrid villany; which is ripe and ſure when it hath compaſſed cruelty with wicked Hands; bringeth as great miſchief to Mankind, as fidelity bringeth good and ſafety.*] He that teacheth the Doctrine of *Perjury* and perfidiouſneſs, doth bid every man ſhift for himſelf, and truſt no more his Friend or Neighbour, but all take heed of one another as ſo many Serpents or Wild Beaſts. Lyons and Bears may better be ſuffered to live looſe among men, than thoſe that teach men to make light of Oaths. 8. Thus alſo it deſtroyeth *perſonal Love*, and teacheth all men to be haters of each other: For it can be no better, when Men become ſuch hateful creatures to each other, as not at all to be credited or ſociably converſed with. 9. *Perjury* and *perfidiouſneſs* do proclaim Men deplorate; and ſtigmatize them with this character, that they are Perſons that will ſtick at the commiting of no kind of Villany in the World, further than their fleſhly intereſt hindereth them: No charity bindeth a man to think that he will make Conſcience of Murder, Rebellion, Deceit, Adultry, or any imaginable Wickedneſs, who maketh no Conſcience of *Perjury* and *perfidiouſneſs*, Such a perſon alloweth you to judge that if the Temptation ſerve, he will do any thing that the Devil bids him: And that he is virtually a compound of all iniquity, and prepared for every evil Work. 10. Laſtly, As Perjury doth thus diſſolve ſocieties, and turn mankind into enmity with each other, ſo it would make the miſery uncurable, by making even *Penitents incredible*: Who will believe him, even while he profeſſeth to Repent, that hath ſhewed that when he *ſweareth* he is not to be believed? He that dare *forſwear* himſelf, dare *lye* when he pretendeth Repentance for his *Perjury*. It muſt be ſome *deeds* that are more credible than *Words* and *Oaths* that muſt recover the credit of ſuch a Mans Profeſſions. If Perjury have violated any Relations, it leaveth the breach almoſt uncurable, becauſe no profeſſions of Repentance or future Fidelity can be truſted. Thus I have partly ſhewed you the Malignity of *Perjury* and *Covenant breaking*.

Dir. 2. §. 3. Direct. 2. *Be ſure that you make no Vow or Covenant which God hath forbidden you to keep.* It is *raſh vowing* and *ſwearing* which is the common cauſe of Perjury. You ſhould at the making of your Vow, have ſeen into the bottom of it, and foreſeen all the evils that might follow it, and the Temptations which were like to draw you into Perjury. He is virtually *Perjured* as ſoon as he hath *ſworn*, who ſweareth to do that which he muſt not do: The preventive means are here the beſt.

Dir. 3. § 4. Direct. 3. *Be ſure you take no Oath or Vow which you are not ſincerely reſolved to perform.* They that *Swear* or *Vow* with a ſecret reſerve, that rather than they will be ruined by keeping it, they will break it, are Habitually and Reputatively Perjured Perſons, even *before* they break it: Beſides that, they ſhew a baſe hypocritical profligate Conſcience, that can deliberately commit ſo great a ſin.

Lege diſtinctionem Grotii inter ἐπιορκεῖν & ἐφιορκεῖν, Annot. in Matth. 5. 33. *Modern Policy* (ſuppoſed Dr. *Sanderofts*) *Prince.* 7. 1. We are ready to interpret the Words too kindly, eſpecially if they be ambiguous: And it's hard to find Terms ſo poſitive, but that they may be eluded indeed, or ſeem to us to be ſo, if we be diſpoſed: 2. Some are invited to illicite Promiſes, *quæ illicite*, becauſe they know them to be invalid. 3. Some are frighted into theſe bonds by threats and loſſes, and temporal Concernments, and then they pleaſe themſelves that they ſwear by Dureſs: And ſo are diſengaged: 4. Some are Oath proof, *&c.*

Dir. 4. §. 5. Direct. 4. *See that all fleſhly Worldly intereſt be fully ſubdued to the intereſt of your Souls, and to the will of God.* He that at the Heart ſets more by his *body* than his Soul, and loveth his worldly Proſperity above God, will *lye*, or *ſwear*, or *forſwear*, or do any thing, to ſave that carnal intereſt which he moſt valueth: He that is carnal and worldly at the Heart, is falſe at the Heart: The Religion of ſuch an Hypocrite will give place to his temporal ſafety or commodity, and will carry him no further than the way is fair: It is no wonder that a proud Man, or a worldling will renounce both God and his true felicity for the World, ſeeing indeed he taketh it for his God and his felicity: Even as a Believer will renounce the World for God.

It is one of *Solons* ſaying, in *Laertius*, p. 51. *Probitatem jure-jurando certiorem habe.* What will not an Atheiſtical impious Perſon ſay or ſwear, for advantage?

Dir. 5. § 6 Direct. 5. *Beware of inordinate fear of Man, and of a diſtruſtfully withdrawing of your Hearts from God.* Elſe you will be carryed to comply with the will of Man, before the will of God, and to avoid the wrath of Man before the wrath of God. Read and Fear that heavy curſe, *Jer.* 17. 5, 6. God is unchangeable, and hath commanded you ſo far to imitate him, as [*If a man Vow a Vow unto the Lord, or ſwear an Oath to bind his Soul with a bond he ſhall not break his Word; he ſhall do according to all that proceedeth out of his Mouth*, Numb. 30. 2.] But man is mutable, and ſo is his intereſt and his affairs; And therefore if you are the Servants of Men, you muſt ſwear one Year, and forſwear it, or ſwear the contrary the next: When their intereſt requireth it, you muſt not be thought worthy to live among Men if you will not promiſe or ſwear as they command you: And when their intereſt altereth and requireth the contrary, you muſt hold all thoſe bonds to be but ſtraws, and break them for their ends.

Dir. 6. §. 7. Direct. 6. *Be ſure that you loſe not the fear of God, and the tenderneſs of your Conſciences.* When theſe are loſt, your *Underſtanding* and Senſe and Life is loſt; and you will not ſtick at the greateſt Wickedneſs; nor know when you have done it, what you did. If faith ſee not God continually preſent, and foreſee not the great approaching Day, Perjury or any Villany will ſeem tolerable, for worldly Ends; For when you look but to Mens preſent caſe, you will ſee that *the Righteous and the Wiſe and their Works are in the Hands of God: No Man knoweth love or hatred by all that is before them: All things come alike to all: There is one event to the Righteous and the Wicked: To the good, and to the clean and to the unclean; to him that ſacrificeth and to him that ſacrificeth not: As is the Good, ſo is the ſinner; and he that ſweareth as he that feareth an Oath*, Eccleſ. 9. 1, 2. But in the end, Men *ſhall diſcern between the Righteous and the Wicked*, Mal. 3. 18. Therefore it is the believing foreſight of the *end*, that by preſerving the fear of God and tenderneſs of Conſcience, muſt ſave you from this, and all other heinous ſin.

§. 8.

Dir. 7. §. 8. Direct. 7. *Be not bold and rash about such dreadful things as Vows.* Run not as fearlesly upon them as if you were but going to your dinner: The wrath of God is not to be jeasted with: *Usque ad aras*, was the bounds even of a Heathens Kindness to his Friend. Meddle with Oaths with the greatest fear and caution and circumspection. It's terrible here to find that you were mistaken, through any temerity or negligence or secret seduction of a carnal interest.

Dir. 8. *Nunc nunc qui fœdera rumpit, Ditatur: Qui servat eget.* Claudian. §. 9. Direct. 8. *Especially be very fearful of owning any publick doctrine, or doing any publick act, which tendeth to harden others in their Perjury, or to encourage Multitudes to commit the Sin.* To be forsworn your selves is a dreadful case; but to teach whole Nations or Churches to forswear themselves, or to plead for it, or justifie it as a lawful thing, is much more dreadful: And though you teach not or own not Perjury under the Name of Perjury, yet if first you will make plain Perjury to seem no Perjury, that so you may justifie it, it is still a most inhuman horrid act. God knoweth I insult not over the Papists, with a delight to make any Christians odious: But with grief I remember how lamentably they have abused our holy Profession, while not only their great Doctors, but their approved General Council at the Lateran under P. *Innocent* the third, in the third Canon hath decreed that the Pope may depose Temporal Lords from their Dominions, and give them unto others, and discharge their Vassals from their Allegiance, and Fidelity, if they be Hereticks, or will not exterminate Hereticks (even such as the holy Men there condemned were; in the Pope's account) To declare to many Christian Nations, that it is lawful to break their Oaths and Promises to their lawful Lords and Rulers: Or their Vows to God, and to undertake by defending or owning this, to justifie all those Nations that shall be guilty of this Perjury and Perfidiousness, O what a horrid crime is this? What a shame even unto humane Nature! And how great a wrong to the Christian Name!

Dir. 9. §. 10. Direct. 9. *Understand and remember these following Rules, to acquaint you how far a Vow is obligatory:* Which I shall give you for the most part out of Dr. *Sanderson*, because his decisions of these cases are now of best esteem.

Rule 1. §. 11. *Rule* 1. The general Rule laid down, *Num.* 30. 2, 3. doth make a *Vow* as *such to be obligatory, though the party should have a secret equivocation or intent that though he speak the words to deceive another, yet he will not oblige himself.* Such a reserve not to oblige himself hindreth not the obligation, but proveth him a perfidious Hypocrite. D. Sanders. pag. 23. *Juramentum omne ex suâ naturâ est obligatorium: Ita ut si quis juret non intendens se obligare, nihilominus tamen suscipiendo juramentum ipso facto obligetur:* That is, If he so far understand what he doth as that his words may bear the *definition of an Oath or Vow*: Otherwise if he speak the words of an Oath in a strange Language, *thinking* they signifie something else, or if he speak in his sleep, or deliration, or distraction, it is no Oath, and so not obligatory.

Rule 2. See Dr. *Sanders. p.* 47. & 197. §. 12. Rule. 2. *Those conditions are to be taken as intended in all Oaths* (whether expreſt or no) *which the very nature of the thing doth necessarily imply* (unless any be so brutish as to *express* the contrary:) And these are all reducible to two heads, 1. A *natural*, and 2. A *moral Impossiblity.* 1. Whoever sweareth to do any thing, or to give any thing, is supposed to mean [*If I live; and if I be not disabled in my body, faculties, estate; If God make it not impossible to be*, &c. For no Man can be supposed to mean, [*I will do it whether God will or not, and whether I live or not, and whether I be able or not.*] 2. Whoever *Voweth* or sweareth to do any thing, must be understood to mean it [*If no change of Providence make it a Sin: Or if I find it not contrary to my present supposition, that God forbiddeth it.*] For no Man that is a Christian is to be supposed to mean when he Voweth, [*I will do this though God forbid it, or though it prove to be a Sin*] especially when Men *therfore vow it* because they take it to be a *duty.* Now as that which is *sinful* is *morally impossible*, so there are divers ways by which a thing may appear or become *sinful* to us. 1. When we find it forbidden directly in the Word of God, which at first we understood not. 2. *When* the *change of things* doth make that a Sin, which before was a duty: Of which may be given an hundred instances: As when the change of a Man's Estate, of his Opportunities, of his Liberty, of his Parts and Abilities, of Objects, of Customs, of the Laws of Civil Governours, doth change the very *matter* of his Duty.

Quest. *Answ.* §. 13. Quest. *But will every change disoblige us? If not, what change must it be? Seeing Casuists use to put it as a condition in general, Rebus sic stantibus. Answ.* No: It is not *every* change of things that disobligeth us from the bonds of a Vow. For then Vows were of no considerable signification. 2. But, 1. If the very *Matter* that was *Vowed*, or about which the Vow was, do cease, *Cessante materiâ cessat obligatio*: As if I promise to teach a Pupil, I am disobliged when he is dead. If I promise to pay so much Money in Gold, and the King should forbid Gold and change his Coin, I am not obliged to it. 2. *Cessante termino vel correlato cessat obligatio:* If the Party die to whom I am bound, my personal obligation ceaseth. And so the conjugal bond ceaseth at death, and civil bonds by civil death. 3. *Cessante fine, cessat obligatio.* If the use and end wholly cease, my obligation which was only to that use and end, ceaseth. As if a Physician promise to give Physick for nothing for the cure of the Plague, to all the Poor of the City; when the Plague ceaseth, his *end*, and so his obligation ceaseth. 4. *Cessante personâ naturali relatâ cessat obligatio personalis.* When the *natural* Person dieth the obligation ceaseth. I cannot be obliged to do that when I am dead which is proper to the living. The *subject* of the obligation ceasing, the Accidents must cease. 5. *Cessante relatione vel personâ civili, cessat obligatio talis, quâ talis*: The obligation which lay on a Person in any *Relation* meerly as such, doth cease when that Relation ceaseth. A King is not bound to govern or protect his Subjects if they trayterously depose him, or if he cast them off and take another Kingdom (as when *H.* 3. of *France* left the Kingdom of *Poland*;) nor are Subjects bound to Allegiance and Obedience to him that is not indeed their King: A Judge, or Justice, or Constable, or Tutor, is no longer bound by his Oath to do the Offices of these Relations, than he continueth in the Relation: A divorced Wife is not bound by her conjugal Vow to her Husband as before: Nor Masters and Servants when their Relations cease: Nor a Soldier to his General by his military Sacrament when the Army is disbanded, or he is cashiered or dismist.

Cicero de Leg. lib. 1. proveth that Right is founded in the Law of Nature, more than in man's Laws: else, saith he, men may make evil good and good evil, and make Adultery, Perjury, &c. just by making Law for them.

Rule 3. §. 14. Rule 3. *No Vows or Promises of our own can dissolve the obligation, laid upon us by the Law of God.* For we have no *co ordinate*, much less *superior* authority over our selves; our self-obligations are but for the furthering of our obedience.

Rule 4. §. 15. Rule 4. *Therefore no Vows can disoblige a Man from any present duty, nor justifie him in the committing of any Sin.* Vows are to engage us *to God*, and not *against him:* If the matter which we vow be evil, it is a Sin to vow it, and a Sin to do it upon pretence of a Vow. Sin is no acceptable Sacrifice to God.

Rule 5. §. 16. Rule 5. *If I vow that I will do some duty better, I am not thereby disobliged from doing it at all, when I am disabled from doing it better.* Suppose a Magistrate seeing much amiss in Church and Commonwealth,

How often Perjury hath ruined Christian Princes and States all History doth testifie. The ruin of the Roman Empire by the *Goths* was by this means. *Alaricus* having leave to live quietly in *France*, *Stilico comes in perniciem Reipub. Gothos pertentans, dum eos insidiis aggredi cuperet, belli summum Saulo pigno duci commisit: qui ipso sacratissimo die Paschæ, Gothis nil tale suspicantibus, super eos irruit, magnamq; eorum partem prostravit. Num primum perturbati Gothi, ac propter Religionem cedentes, demum arma corripiunt, victoremque virtute postea profligarunt exercitum: Hinc in rabiem furoris excitantur. Cœptum iter deferentes, Romam contendunt petere, cuncta igne ferroque vastantes: Nec mora; venientes urbem capiunt, devastant, incendunt,* &c. Paul. Diaconus lib. 3.

monwealth, doth Vow a Reformation, and Vow against the abuses which he findeth; if now the Peoples obstinacy and rebellion disable him to perform that Vow, it doth not follow that he must lay down his Scepter, and cease to govern them at all, because he cannot do it as he ought, if he were free. So if the Pastors of any Church do Vow the Reformation of Church abuses, in their Places, if they be hindred by their Rulers, or by the People, it doth not follow that they must lay down their Callings, and not Worship God publickly at all, because they cannot do it as they would, and ought if they were free; as long as they may worship him without committing any Sin. God's first obligation on me is, to *worship him*, and the second for *the manner*, to do it as near his order as I can: Now if I cannot avoid the *imperfections* of Worship, though I vowed it, I must not therefore avoid the *Worship* itself (as long as Corruptions destroy not the very nature of it, and I am put my self upon no actual Sin) for I was bound to worship God before my Vows, and in order of nature before my obligation *de modo*: And my Vow was made with an implyed condition, that the *thing were possible* and *lawful*: And when that ceaseth to be possible or lawful which I vowed, I must nevertheless do that which still remaineth *possible* and *lawful*. To give over God's solemn Worship with the Church, is no Reformation. To prefer *no worship*, before *Imperfect-worship*, is a greater Defamation and Corruption, than to prefer *Imperfect-worship*, before that which is *more perfect*. And to prefer *a worship imperfect in the manner*, before *no-church worship* at all, is a greater *Reformation* than to prefer *a more perfect manner of worship* before a *more imperfect* and *defective*. To worship God *decently* and in *order*, supposeth that he *must be worshipped*: And he that doth not *worship* at all, doth not worship him *decently*. If a Physician vow that he will administer a certain effectual Antidote to all his Patients that have the Plague, and that he will *not administer* a certain less-effectual Preparation, which some Apothecaries through Covetousness or Carelessness had brought into common use, to the injury of the sick: His Vow is to be interpreted with these exceptions [*I will do it if I can, without dishonesty or a greater mischief: I will not administer the sophisticated antidote when I can have better: I vow this for my Patients benefit, and not for their destruction.*] Therefore if the Sophisticated Antidote is much better than *none*, and may save Mens Lives, and the Patients grow wilful, and will take no other, or Authority forbid the use of any other, the Physician is neither bound to forsake his Calling rather than use it, nor to neglect the Life of his Patients: (If their lives indeed lie upon his care, and they may not be in some good hopes without him, and the good of *many* require him not to neglect a *few*:) But he must do what he can, when he cannot do what he would, and only shew that he consenteth not to the Sophistication.

Rule 6. §. 17. Rule 6. *Though he that voweth a lawful thing, must be understood to mean, if it continue possible and lawful; yet if he himself be the culpable cause that afterwards it becometh unpossible or unlawful, he violateth his Vow.* He that voweth to give so much to the Poor, and after prodigally wasteth it, and hath it not to give, doth break his Vow; which he doth not if *Fire* or *Thieves* deprive him of it against his will. He that voweth to *preach* the Gospel, if he cut out his own Tongue, or culpably procure another to imprison, silence or hinder him, doth break his Vow; which he did not if the hindrance were involuntary (and insuperable;) *Consent* doth make the impedition his own act.

§. 18. Rule 7. *In the taking and keeping of Oaths and Vows we must deal simply and openly without equivocations and deceit.* Psal. 84. 3. 4. *Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lift up his soul to vanity, nor sworn deceitfully: He shall receive the blessing from the Lord, and righteousness from the God of his Salvation.* *Rule 7.* *Sanders. p. 30, 31.*

§. 19. Rule 8. *He that jugleth or stretcheth his Conscience by fraudulent shifts and imprecations afterward, is as bad as he that dissembleth in the taking of the Oath.* To *break* it by deceit, is as bad as to *take* it in deceit. Psal. 15. 1, 4. *Lord who shall abide in thy Tabernacle—He that sweareth to his own hurt and changeth not.* Saith Dr. *Sanderson* [*Ista mihi aut non cogitare,* &c.] "*It seemeth to me that the greater part* "*of the Men of these times either think not of these* "*things, or at least not seriously: Who fear not, at large* "*and in expres words, without going about, to swear* "*to all that, whatever it be, which is proposed to them* "*by those that have power to hurt them: Yea and* "*they take themselves for the only wise Men, and not* "*without some disdain deride the simplicity and needless* "*fear of those, that lest they hurt their Consciences for-*"*sooth, do seek a knot in a rush, and oppose the forms* "*prescribed by those that have power to prescribe them.* "*And in the mean time they securely free themselves* "*from all crime and fear of Perjury, and think they* "*have looked well to themselves and their Consciences,* "*if either when they swear, like Jesuits they can defend* "*themselves by the help of some tacite equivocation, or* "*mental reservation, or subtile interpretation which is* "*strained and utterly alien from the words; or else af-*"*ter they have sworn can find something to slip through,* "*some cunning evasion, as a wise remedy, by which they* "*may so elude their Oath, as that keeping the words, the* "*sense may by some Sophism be eluded, and all the* "*force of it utterly enervated. The ancient Christians* "*knew not this Divinity: Nor the founder Heathens* "*this moral Philosophy. For otherwise saith* Augustine "[*They are perjured, who keeping the words, deceive* "*the expectation of those they swear to.*] *And otherwise* "*saith* Cicero, *&c.* He goeth on to confirm it at large by argument. *Sanders. p. 32, 33, 34, 35, ad 41.*

§. 20. Rule 9. *An Oath is to be taken and interpreted strictly.* *Sanderson* saith, *Juramenti obligatio est stricti juris*; that is, *non ut excludat juris interpretationem æquitate temperatam; sed ut excludat juris interpretationem gratia corruptam: Not as excluding an equitable interpretation, but as excluding an interpretation corrupted by partiality:* That it be a *just interpretation*, between the extreams of *rigid*, and *favourable* or partial; and in doubtful cases it is safer to follow the *strict* than the *benign* or *favourable* sense. It is dangerous stretching and venturing too far in matters of so sacred a nature, and of such great importance as Vows and Oaths. *Rule 9.* Sand. p. 41, 42, 43, 44. *Ubi de justo sensu ambigitur, longe justius est & naturæ rei accommodatius, stricliore quam benigniore uti interpretatione,* San. p 44.

§. 21. Rule 10. *In the exposition of such doubtful Oaths and Vows,* 1. *We must specially watch against self interest or commodity that it corrupt not our understandings.* 2. *And we must not take our Oaths or any part of them in such a sense, as a pious prudent stander-by that is impartial and no wit interested in the business, cannot easily find in the words themselves.* *Rule 10.* *Sand. p. 45.*

§ 22. Rule 11. *In doubtful cases the greatest danger must be most carefully avoided, and the safer side preferred: But the danger of the soul by perjury is the greatest, and therefore no bodily danger should so carefully be avoided: And therefore an Oath that in the common and obvious sense seemeth unlawful should not be taken, unless there be very full evidence that it hath another Sense.* Sand. p. 46. *Nititur autem,* &c. *This reason leaneth on that general and most useful rule, that in doubtful cases we must follow the safer side: But it is safer not to swear, where the words of the Oath proposed, do seem according to the common and obvious Sense of the words to contain in them something unlawful; than* *Rule 11.* *Sand. p. 46.*

by a looſe interpretation ſo to lenifie them for our own ends, that we may the more ſecurely ſwear them. For it is plain that ſuch an Oath may be refuſed without the peril of perjury; but not that it can be taken without ſome danger or fear. The ſame Rule muſt guide us alſo in *keeping Vows.*

Rule 12. §. 23. Rule 12. *It is ordinarily reſolved that impoſed Oaths muſt be kept according to the ſenſe of the impoſer.* See Sanderſ. p. 191, 192. But I conceive that aſſertion muſt be more exactly opened and bounded. 1. Where *juſtice* requireth that we have reſpect to the *will* or *right* of the impoſer, there the Oath impoſed muſt be *taken* in his ſenſe. But whether it muſt be *kept* in his ſenſe is further to be conſidered. 2. When I have done my beſt to underſtand the ſenſe of the impoſer in *taking the Oath*, and yet *miſtake* it, and ſo take it (without fraud) in *another ſenſe*, the Queſtion then is ſomewhat hard, whether I muſt *keep* it in the ſenſe I *took* it in, or in *his ſenſe*, which *then* I underſtood not. If I muſt not keep it in my *own* ſenſe, which I took it in, then it would follow that I muſt *keep another Oath*, and not that which I took: For it is the *ſenſe* that is the *Oath*. And I never obliged my ſelf to any thing, but according to *my own Senſe*: And yet on the other ſide, if every Man may take *Oaths* in their *private Senſe*, then Oaths will not attain their ends, nor be any ſecurity to the impoſers.

§ 24. In this caſe you muſt carefully diſtinguiſh between the *formal obligation* of the *Oath* or *Vow* as ſuch, and the *obligation* of *Juſtice to my Neighbour* which is a *conſequent* of my Vow. And for the former, I conceive (with ſubmiſſion) that an *Oath* or *Vow cannot* bind me, *formally as ſuch*, in any ſenſe but *my own* in which *bonâ fide* I took it. Becauſe formally an *Oath* cannot bind me which I never *took*: But I never *took* that which I never *meant*, nor *thought of*; if you ſo define an Oath as to take in the *Senſe* which is the *Soul* of it.

§. 25. But then in regard of the *conſequential obligation* in point of *Juſtice unto Man*, the queſtion I think muſt be thus reſolved. 1. We muſt diſtinguiſh between a *lawful Impoſer* or *Contracter*, and a *violent Uſurper* or *Robber* that injuriouſly compelleth us to ſwear. 2. Between the obvious uſual ſenſe of the words and an unuſual forced ſenſe. 3. Between a *ſincere*, involuntary miſunderſtanding the Impoſer, and a voluntary fraudulent reſervation or private ſenſe. 4. Between one that I owe ſomething to antecedently, and one that I owe nothing to but by the meer ſelf-obligation of my Vow. 5. Between an Impoſer that is himſelf the culpable cauſe of my miſunderſtanding him, and one that is not the cauſe, but my own weakneſs or negligence is the cauſe. 6. Between a caſe where *both Senſes* may be kept, and a caſe where they cannot, being inconſiſtent. Upon theſe diſtinctions, I thus reſolve the queſtion.

§. 26. *Prop.* 1. If I fraudulently and wilfully take an Oath in a ſenſe of my own, contrary to the ſenſe of the *Impoſer* and the common and juſt ſenſe of the words themſelves, I am guilty of Perfidiouſneſs and Prophaneneſs in the very *taking* of it.

They were ill times that *Abbas Uſpergenſis* deſcribeth *Chron. pag.* 320. *Ut omnis homo jam ſit perjurus, & prædictis facinoribus implicatus, ut vix excuſari poſſit, quin ſit in his, ſicut populus, ſic & ſacerdos*: O that this calamity had ended with that Age! Et pag. 321. *Principes terrarum & Barones, arte diabolicâ edacti, nec curabunt juramenta infringere, nec fidem violare, & jus omne confundere.*

Prop. 2. If it be long of my own culpable ignorance or negligence that I miſunderſtood the Impoſer, I am not thereby diſobliged from the publick ſenſe.

Prop. 3. When the Impoſer *openly putteth a Senſe* on the words impoſed contrary to the *uſual obvious* ſenſe, I am to underſtand him according to his *own expreſſion*, and not to take the Oath, *as impoſed*, in any other ſenſe.

Prop. 4. If the Impoſer refuſe or neglect to tell me his ſenſe any otherwiſe than in the impoſed words, I am to take and keep them according to the *obvious Senſe* of the words, as they are commonly uſed in the time and place which I live in.

Prop. 5. If it be long of the Impoſers obſcurity, or refuſing to explain himſelf, or other culpable cauſe, that I miſtook him, I am not bound to keep my Oath in his ſenſe, as different from my own (unleſs there be ſome other reaſon for it.)

Prop. 6. If the Impoſer be a Robber, or Uſurper, or one that I owe nothing to in juſtice, but what I oblige my ſelf to by my Oath, I am not then bound at all to keep my Oath *in his Senſe*, if *my own Senſe* was according to the *common uſe of the words.*

Prop. 7. *Though* I may not lye to a Robber or Tyrant that unjuſtly impoſeth Promiſes or Oaths upon me, yet if he put an Oath or Promiſe on me which is *good* and lawful in the *proper uſual Senſe* of the Words, though *bad* in *his Senſe*, (which is contrary to the *plain words*,) whether I may take this to ſave my Liberty or Life, I leave to the conſideration of the judicious: That which may be ſaid againſt it is, that *Oaths* muſt not be uſed indirectly and diſſemblingly: That which may be ſaid for it is: 1. That I have no obligation to fit my words to his perſonal private Senſe: 2. That I deceive him not, but only permit him to deceive himſelf, as long as it is he and not I that miſuſeth the words. 3. That I am to have chief reſpect to the *publick Senſe*: And it is not *his Senſe*, but *mine* that is the *publick Senſe.* 4. That the ſaving of a Man's Life or Liberty is cauſe enough for the taking a *lawful Oath.*

Prop. 8. In caſe I miſunderſtood the impoſed Oath through my own default, I am bound to keep it in *both* ſenſes (my own and the Impoſers) if both be conſiſtent and lawful to be done. For I am bound to it in my *own* Senſe, becauſe ii was *formally my Oath* or *Vow* which I intended. And I am bound to it in *his Senſe*, becauſe I have in Juſtice made the thing his due. As if the King command me to Vow that I will ſerve him in Wars againſt the Turk: And I miſunderſtand him as if he meant only to ſerve him with my Purſe: And ſo I make a Vow with this intent, to expend part of my eſtate to maintain that War: Whereas the true ſenſe was that I ſhould ſerve him with my *Perſon*: In this caſe, I ſee not but I am bound to both.

Indeed if it were a *promiſe* thas obliged me *only to the King*, then I am obliged no *further*, and no *longer* than *he will*: For he can remit his own right: But if by a *Vow* I become obliged directly to *God himſelf* as a Party, then no Man can remit *his right*, and I muſt perform my Vow as made *to him.*

§. 27. Rule 13. *If any impoſe an ambiguous Oath, and refuſe to explain it, and require you only to ſwear in thoſe words, and leave you to your own ſenſe*, Dr. *Sanderſon* thinketh that *an honeſt Man ſhould ſuſpect ſome fraud in ſuch an Oath, and not take it at all till all Parties are agreed of the Senſe*, pag. 193, 194. And I think he ſhould not take it at all, unleſs there be *ſome other* cauſe that maketh it his duty. But if a lawful Magiſtrate command it, or the intereſt of the Church or State require it, I ſee not but he may take it, on condition that in the *plain* and *proper* ſenſe of the Words the Oath be lawful, and that he openly profeſs to take it only in that ſenſe. *Rule* 13. *Sand. p.* 193. *Caſ.* 48.

§. 28. Rule 14. *If any Power ſhould impoſe an Oath or Vow or Promiſe, which in the proper uſual Senſe were downright impious or blaſphemous or ſinful, and yet bid me take it in what Senſe I pleaſed, though I could take it in ſuch a Senſe as might make it no real Conſent to the impiety, yet it would be impious in the Senſe of the World, and of ſuch heinous Conſequence as will make it to be unlawful.* As if I muſt ſubſcribe or ſay or ſwear theſe Words [*There is no God*, or *Scripture is untrue*] though it's eaſie to uſe theſe or any Words in *Rule* 14.

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a good Senſe, if I may put what Senſe I will upon them, yet the *publick Senſe* of them is *Blaſphemy*; and I may not *publickly Blaſpheme*, on pretence of a private right Sence and Intention.

Rule 15. § 29. Rule 15. *If the Oath impoſed be true in the ſtrict and proper Senſe, yet if that Senſe be not vulgarly known, nor ſufficiently manifeſt to be the impoſers Senſe, and if the Words are falſe or blaſphemous in the vulgar Senſe of thoſe that I have to do with, and that muſt obſerve and make uſe of my Example, I muſt not take ſuch an Oath, without leave to make my Senſe as publick as my Oath.* As if I were commanded to ſwear that [*God hath no foreknowledge, no knowledge, no will*, &c.] It were eaſie to prove that theſe Terms are ſpoken primarily of *Man*, and that they are attributed to God but analogically or metaphorically, and that God hath no ſuch humane Acts *formaliter*, but *eminenter*, and that *forma dat nomen*, and ſo that ſtrictly it is not *Knowledge* and *Will* in the *primary* proper Notion, that God hath at all, but ſomething infinitely higher, for which Man hath no other Name. But though thus the Words are true and juſtifiable in the ſtricteſt proper Senſe, yet are they *unlawful*, becauſe they are blaſphemy in the *vulgar Senſe*: And he that ſpeaks *to* the Vulgar is ſuppoſed to ſpeak *with* the Vulgar: Unleſs he as publickly explain them.

Rule 16. § 30. Rule 16. *If the Supream Power ſhould impoſe an Oath or Promiſe, which in the ordinary obvious Senſe were ſinful, and an inferiour Officer would bid me take it in what Senſe I pleaſed, I might not therefore take it: Becauſe that ſuch an Officer hath no Power to interpret it himſelf; much leſs to allow me to take it in a private Senſe.* But if the *Lawgiver* that impoſeth it bid me take it in what Senſe I will, and give me leave to make my Senſe as publick as my Oath, I may take it, if the Words be but *dubious*, and not *apparently falſe* or *ſinful*: (So there be no Reaſon againſt it, *aliunde*, as from ill Conſequents, *&c.*)

Rule 17. § 31. Rule 17. *If any Man will ſay in ſuch a Caſe, (when he thinketh that the Impoſers Senſe is bad) I take not the ſame Oath or Engagement which is impoſed, but another in the ſame Words, and I ſuppoſe not inferiour Officers authorized to admit any Interpretation, but I look at them only as Men that can actually execute or not execute the Laws upon me; and ſo I take a Vow of my own according to my own Senſe, though in their Words, as a means of my avoiding their Severities: As this is a Colluſion in a very high and tender buſineſs; ſo that Perſon (if the publick Senſe of the Oath be ſinful) muſt make his profeſſed Senſe as publick as his Oath or Promiſe; it being no ſmall thing to do that which in the publick Senſe is impious, and ſo to be an example of Perfidiouſneſs to many.*

Rule 18. *Sand.* p. 122. *ad* P. 133. §. 32. Rule 18. *Though an Oath impoſed by an Uſurper or by violence is not to be taken in formal Obedience, nor at all, unleſs the greatneſs of the Benefit require it, yet being taken it is nevertheleſs obligatory* (ſuppoſing nothing elſe do make it void.) Man is a free Agent and cannot be *forced*, though he may be *frightned*: If he ſwear to a Thief for the ſaving of his Life, he *voluntarily* doth chooſe the inconveniences of the Oath, as a means to ſave his Life. Therefore being a *voluntary Act* it is obligatory. Elſe *there* ſhould be no Obligation on us to ſuffer for Chriſt, but any thing might be ſworn or done to eſcape Suffering: See of this Dr. *Sanderſon* largely *Prælect.* 4. *Sect.* 14, 15, 16. The *Impoſition* and the *Oath* are different Things. In the *Impoſition*, a *Thief* or *Tyrant* is the party *commanding*, and I am the party *commanded*: And his having no Authority to *command* me, doth nullifie only *his command*, and maketh me not obliged to *obey* him, nor to take it in any Obedience to him: But yet if I *do take* it without any Authority obliging me (as private Oaths are taken) it is ſtill an *Oath* or *Vow*, in which the *Parties* are *God* and *Man*: *Man Vowing* and making himſelf a *Debtor* to God: And God hath Authority to require me to *keep* my *Vows*, when *Men* have no Authority to require me to make them. All Men confeſs that private Vows bind: And the nullity of the Impoſers Authority, maketh them but *private Vows*. This Caſe is eaſie and commonly agreed on.

§. 33. Rule 19. *If in a complex Vow or Promiſe there be many Things which prove materially unlawful, and one or more that are lawful, the Conjunction of the Things unlawful doth not diſoblige me from the Vow of doing the lawful Part.* Otherwiſe a Man might make void all his Vows to God, and Oaths and Covenants with Men, by putting in ſomething that is Evil with the Good: And ſo God and the King and our Neighbours would have their Debts paid by our Sin and Injury done them on the by. *Rule* 19.

§. 34. Rule 20. *If ſome Part of that which you Vowed become impoſſible, that doth not diſoblige you from ſo much as remaineth poſſible.* As if you vow Allegiance to the King, and Tyrants or diſability hinder you from ſerving him as Subjects in ſome one particular way, you remain ſtill obliged to ſerve him by thoſe *other* ways in which you are yet capable to ſerve him, So if yon had taken an Oath againſt Popery, to Preach againſt it, and reject the Practice of it, and for ever renounce it; this would not bind you from the common Truths and Duties of Chriſtianity which Papiſts hold in common with all other Chriſtians: Nor could you Preach againſt Popery, if you were hindered by Impriſonment, Baniſhment or Reſtraint: But you have ſtill Power to forbear approving, conſenting, ſubſcribing, or practiſing their Errors: And this you are ſtill bound to do. *Rule* 20.

§. 35. Rule 21. *Though you are not bound to do that of your Vow which changes have made impoſſible or unlawful, yet if another Change make them poſſible and lawful again, your Obligation doth return afreſh (unleſs you made it with ſuch Limitation.)* It is not a temporary *Ceſſation* of the *Matter* or *end* or *correlate* that will *perpetually* diſcharge you from your Vow. If your Wife be taken Captive many Years, when ſhe returneth, you are bound to the Duties of a Husband. If the King be expelled by Uſurpers, you are bound at preſent to ſo much Duty as is poſſible, and to obey him as your actual Governour when he returneth. But in the Caſe of Servants and Souldiers and other *temporary Relations*, it is otherwiſe; for a removal may end the Relation it ſelf. If you promiſe to Preach the Goſpel, to medicate the Sick, to relieve the Poor, to reform your Families, *&c.* You are not hereby obliged to do it, while any unreſiſtible Impediment maketh it impoſſible: But when the hinderance ceaſeth, you are obliged to do it again; the matter and your capacity being reſtored. *Rule* 21.

§. 36. Rule 22. *Therefore many a Vow and Promiſe may be lawfully unperformed, which may not be renounced or diſclaimed.* When you are taken Captives you muſt *forbear* your Duty to your King, your *Father*, your *Husband* or *Wife*: But you may not therefore *renounce* them, and ſay I have no Obligation to them: No not to the *Death*: Becauſe they are *Relations* for *Life*: And how improbable ſoever it may ſeem that you ſhould be returned to them, yet God can do it, and you muſt wait on him. *Rule* 22.

§. 33. Rule 23. *A former Vow or Promiſe is not nullified by a latter that contradicteth it.* Otherwiſe a Man might diſoblige himſelf at his Pleaſure. Yet he that maketh contrary Vows, *obligeth* himſelf to *contraries* and *impoſſibles*: And bringeth a *neceſſity* of *Perjury* on himſelf, for not doing the Things *impoſſible* which he vowed. And in ſome Caſes a *later Promiſe* to *Men* may null a former, when we made the former with the *reſerve* of ſuch a Power or Liberty, or are juſtly ſuppoſed to have Power, to recal a former Promiſe: Or when it is the Duty of a mutable Relation which we Vow, (as of a Phyſician, a School-maſter, *&c.*) and by a later Vow we change *Rule* 23. *Sanderſ.* p. 50.

change the Relation it self: (Which we may still lawfully Change.)

Rule 24. §. 38. Rule 24. *The* Actus jurandi *must still be distinguished from the* materia juramenti: *And it very often cometh to pass, that the Act of Swearing* (or the *Oath* as our Act) is unlawfully done, and was a Sin from the beginning, *and yet it is nevertheless obligatory as long as the* res jurata, *the matter sworn is lawful or necessary.* Dr. *Sanderson* instanceth in *Joshua*'s Oath to the *Gibeonites.* The Nature of the Thing is proof enough: For many a Thing is sinfully done, for want of a due call, or manner or end, that yet *is done*, and is no nullity. A Man may sinfully enter upon the Ministry, that yet is bound to do the Duty of a Minister: And many *Marriages* are *sinful* that are *no nullities.*

Sanderf. p. 55, 56. *In quo casu locum habet quod vulgo dicitur, Fieri non debet, factum valet: Possumus ergo distinguere, Juramentum dici illicitum duobus modis. Vel respectu* rei juratæ, *vel respectu* actus jurandi: *Juramentum illicitum respectu* rei juratæ *nullatenus obligat: Juramentum illicitum respectu* actus jurandi *obligat, nisi aliunde impediatur.*

Rule 25. What is the Nullity of an Oath. §. 39. Rule 25. *The nullity of an Oath* ab initio *is* quando realiter vel reputative non juravimus: *When really or reputatively we did not swear: The sinfulness of an Oath is, when we did swear really, but unlawfully as to the ground or end or matter or manner or circumstances. Really that Man did not swear,* 1. *Who spake not* (*mentally nor orally*) *the words of an Oath:* 2. *Who thought those Words had signified no such thing, and so had no intent to swear either mentally or verbally.* As if an Englishman be taught to use the Words of an Oath in *French*, and made believe that they have a contrary Sense. 3. *Who only narratively recited the Words of an Oath*, as a Reporter or Historian, without a *real* or *professed* intent of swearing. 2. *Reputatively* he did not swear, 1. Who spake the Words of an *Oath* in his *sleep*, or in a *deliration, distraction, madness*, or such prevalent melancholy as mastereth Reason: When a Man is not *compos mentis*, his Act is not *actus humanus.* 2. When a Mans hand is forcibly moved by another against his Will to subscribe the Words of an Oath or Covenant. For if it be totally involuntary it is not a moral Act. But *Words cannot* be forced. For he that sweareth to save his Life, doth do it *voluntarily* to save his Life. The *will* may be *moved* by *fear*, but not *forced.* Yet the Person that wrongfully frighteneth another into consent, or to swear, hath no right to any Benefit which he thought to get by force or fraud, and so *in foro civili* such *Promises*, or *Covenants* or Oaths may *quoad effectum* be reputatively null: And he that by putting his Sword to another Mans Breast doth compel him to swear or subscribe and seal a deed of Gift, may be judged to have no right to it, but to be punishable for the force: But though this Covenant or Promise be Null *in foro humano*, because the Person cannot acquire a right by violence, yet the *Oath* is not a *Nullity* before *God:* For when God is made a Party, he hath a right which is inviolable: And when he is *appealed* to, or made a *Witness*, his Name must not be taken in vain. 3. It is a *nullity reputatively*, when the Person is *naturally* uncapable of Self-obligation: As in Infancy when Reason is not come to so much Maturity as to be naturally capable of such a Work: I say [*Naturally uncapable*] for the Reasons following.

Rule 26. §. 40. Rule 26. *We must distinguish between a natural incapacity of Vowing or Swearing at all, and an incapacity of doing it lawfully:* And between *a true Nullity, and when the Oath is only* quasi nullum, *or as Null* quoad effectum; *or such as I must not keep.* There are many *real Oaths and Vows* which must not be *kept*, and so far are *quasi nulla* as to the effecting of the thing *Vowed:* But they are not simply *Null.* For they have the *Effect* of making the Man a Sinner and perjured. They are *sinful Vows*, and therefore *Vows.* A *natural incapacity* proveth it no *Vow* at all. But if I am *naturally capable*, and only *forbidden* (by God or Man, this maketh it not *no Vow*, but a *sinful Vow*, of which some must be kept, and some must not.

Cases in which a Vow must not be kept.

§. 41. In these following Cases a real Vow is *quasi nullum*, or must not be kept.

1. In Case *the thing Vowed* (all things considered) *be a thing which God hath forbidden to be done:* That is, in Case it be a thing *in it self evil:* But if the thing *in it self* be a *duty*, though there be some inseparable Sins which we shall be guilty of in the performance, we must not therefore leave the Duty it self undone which we have vowed: As if I vow to *Praise God*, and yet am sure that I *cannot* praise him without a *sinful defect of that Love* and *Delight* in him which is due, I must not therefore forbear to praise him: Else we must cast off all other Duty, because we cannot do it without some Sin. But yet, though in Case of unwilling infirmity, we must thus do the Duty though we are sure to Sin in it, yet in Case of any *chosen voluntary* Sin, which we have an immediate Power to avoid, we must rather forbear the Duty it self (Vowed or *not* Vowed) than commit such a Sin. As if I vow to *preach* the *Gospel*, and am forcibly hindred unless I would voluntarily tell one Lye, or commit one Sin wilfully for this Liberty; I ought rather never to preach the Gospel: Nor is it *then a Duty*, but become *morally impossible* to me: As if in *France* or *Spain* I may not preach unless I would take Pope *Pius* his *Trent* Confession or Oath. Nay, if those very *defects* of *Love*, and *wandering thoughts*, which now inseparably cleave to my best Performances, were morally and immediately in my Power, and I could avoid them, I ought not *Electively* and by *Consent* to commit them, for any Liberty of Duty, but rather to forbear the Duty it self, as *no Duty to me* when it cometh upon such Conditions: For then it is supposed that I could serve God better *without* that *Duty*, because I could *Love him more*, &c.

Yet here is observable a great deal of difference between *Omissions* and *Commissions.* A man may never *commit a Sin* that good may come by it, though he vowed the good: But a man may oft times *omit* that which *else* would have been his *Duty*, to do some good which he hath vowed: For Negative commands bind *semper & ad semper*: But the Affirmative do not (at least as to outward duty:) Therefore in case of necessity a man may himself *Consent* to the present Omission of some *good*, for the escaping of greater unavoidable omissions another time, or for the performing of a Vow or greater duty which is to be perferred.

§. 42. 2. A *Vow* is not to be kept, when the matter of it is unjust and injurious to another (unless you have his consent:) As if you Vow to give away another Mans Lands or Goods, or to do him wrong by Word or Deed! Or if you Vow to forbear to pay him his due, or to do that which you owe him: As if a servant Vow to forbear his Masters Work (unless it be so small an injury as he can other ways repair;) or a Husband, or Wife, or Parents, or Children, or Prince, or Subjects should Vow to deny their necessary *Duties* to each other. Here *Mans right* together with Gods Law doth make it unjust to perform such Vows.

§. 43. 3. A Vow is *as Null* or not to be kept, when the matter is something that is morally or civilly out of our Power to do: As if a Servant, or Child, or Subject Vow to do a thing, which he cannot do lawfully without the consent of his superiour: This Vow is not simply *Null:* For it is a *sinful Vow:* (unless it was conditional:) Every rational creature is so far *sui Juris* as that his Soul being immediately subject to God, he is capable of obliging himself to God; and so his Vow is a real sinful Vow, when he is not so far *sui Juris* to be capable of a *Lawful Vowing*

ing, or doing the thing which he voweth. Such a one is bound to endeavour to get his ſuperiours conſent, but not without it to perform his Vow: No though the thing in it ſelf be lawful. For God having antecedently bound me to obey my Superiours in all lawful things, I cannot diſoblige my ſelf by my own Vows.

§. 44. Yet here are very great difficulties in this caſe, which cauſeth difference among the learnedſt pious Caſuiſts, 1. If a Governour have *before hand* made a Law for that which I Vow againſt, it is ſuppoſed by many that my Vow is not to be kept (the thing being not againſt the Law of God:) Becauſe the firſt obligation holdeth: 2. Yet ſome think that Magiſtrates *Penal Laws* binding but *aut ad obedientiam aut ad pœnam, to obedience or Puniſhment*, I am therefore obliged in indifferent things to bear his penalty, and to keep my Vow. 3. But if *I firſt* make an *Abſolute Vow* in a thing indifferent (as to drink no Wine, or to wear no Silks, *&c.*) and the Magiſtrate afterwards *command* it me, ſome think I am bound to keep my Vow; becauſe though I muſt obey the Magiſtrate in all things lawful, yet my Vow hath made this particular thing to be to me *unlawful* before the Magiſtrate made it a duty: 4. Though others think that even in this caſe the *general* obligation to obey my ſuperiours preventeth my obliging my ſelf to any *particular* which they *may forbid* in caſe I had not vowed it, or *againſt* any particular which they may command. 5. Others diſtinguiſh of *things lawful* or *indifferent*, and ſay that ſome of them are ſuch as become accidentally ſo uſeful or needful to the *common good*, the end of Government, that it is fit the Magiſtrate make a Law for it, and the breaking of that Law will be ſo hurtful, that my Vow cannot bind me to it, as being now no indifferent thing: But other indifferent things, they ſay, belong not to the Magiſtrate to determine of (as what I ſhall eat or drink, whether I ſhall marry or not, what Trade I ſhall be of, how each Artificer, Tradeſman, or Profeſſour of Arts and Sciences ſhall do the buſineſs of his Profeſſion, *&c.*) And here the Magiſtrate they think cannot bind them againſt their Vows, becauſe their power of themſelves in ſuch private caſes is greater than his power over them in thoſe caſes. All theſe I leave as ſo many Queſtions unfit for me to reſolve in the midſt of the contentions of the Learned. The great Reaſons that move on both ſides you may eaſily diſcern. 1. Thoſe that think an Oath in lawful things, obligeth not contrary to the Magiſtrates antecedent or ſubſequent command, are moved by this reaſon, that elſe ſubjects and children might by their Vows exempt themſelves from obedience, and null God's command of obeying our ſuperiors. 2. Thoſe that think a Vow is obligatory againſt a Magiſtrates command, are moved by this reaſon, becauſe elſe, ſay they, a Magiſtrate may at his pleaſure diſpenſe with all Vows, except in things commanded before by God: For he may come after and croſs our Vows by his commands, which, againſt the Popes pretenſions, Proteſtants have denyed to be in the Power of any mortal Man: And God, ſay they, hath the *firſt right*, which none can take away. I muſt not be forward in determining where Rulers are concerned: Only to thoſe that may and muſt determine it, I add theſe further materials to be conſidered of.

Sanderſon p. 72, 73. *Dico ordinarie: quia fortaſſis poſſunt dari caſus in quibus juramentum quod videtur alicui legi communitatis aut vocationis adverſari, etſi non debuerit ſuſcipi, ſuſceptum tamen poteſt obligare*: Ut e. g. *in lege pœnali diſjunctiva.* See the inſtances which he addeth. *Joſeph* took an Oath of the *Iſraelites*, to carry his Bones out of Æ*gypt*, *Gen.* 50. 25. What if *Pharaoh* forbid them? Are they acquit? The Spies ſwore to *Rahab*, *Joſh.* 2. 12, 18. Had they been quit if the Rulers had acquit them?

§. 45. 1. It is moſt neceſſary to the deciſion of of this caſe, to underſtand how far the Inferiour that voweth was *ſui Juris*, and *had the Power of himſelf* when he made the Vow, as to the *making* of it, and how far he is *ſui Juris* as to the act which he hath vowed: And to that end to know, in a caſe where there is ſome Power over his act, both in his ſuperiour and in himſelf, whether his *own power*, or *his ſuperiours*, as to *that act*, be the greater.

2. It is therefore needful to diſtinguiſh much between thoſe acts that are of *Private* uſe and ſignification only, and thoſe that (antecedently to the Rulers command) are of publick uſe and nature, or ſuch as the Ruler is as much concerned in as the inferiour.

3. It is needful to underſtand the true intent and ſenſe of the command of our ſuperiour; whether it be really his intent to bind inferiours to break their Vows, or whether they intend only to bind thoſe that are not ſo entangled and pre-engaged by a Vow, with a tacite exception of thoſe that are. And what is moſt *juſt* muſt be preſumed, unleſs the contrary be plain. Read of this at large, *Amſii Caſ. Conſ.* l. 5. *c.* 5. *Qu.* 4.

4. It muſt be diſcerned whether the commands of ſuperiours intend any further penalty than that which is affixed in their Laws: As in our Penal Laws about uſing *Bow and Arrows*; and about fiſhing, hunting, *&c.* Whether it be intended that the offender be guilty of damnation, or only that the threatned temporal penalty do ſatisfie the Law: And whether God bind us to any further Penalty than the ſuperiour intendeth.

5. The *End* of the Laws of Men muſt be diſtinguiſhed from the *Words*: And a great difference muſt be put between thoſe forbidden acts that do no further harm than barely to croſs the Letter of the *Law*, or *Will* of a Superiour, and thoſe that croſs the juſt end of the Command or Law; and that either more or leſs, as it is *more* or *leſs* hurtful to others, or againſt the Common good: For then the *matter* will become ſinful in it ſelf.

6. Whether *Perjury*, or the unwilling violation of humane Laws, be the greater ſin, and which in a doubtful caſe ſhould be moſt feared and avoided, it is eaſie to diſcern.

§. 46. Rule 27. *A Vow may be conſequently made Null or Void*, 1. *By ceſſation of the Matter, or any thing eſſential to it*, (of which before §. 13.) *or by a Diſpenſation or diſſolution of it by God to whom we are obliged.* No doubt, it is in Gods Power to diſoblige a Man from his Vow: But how he ever *doth* ſuch a thing, is all the doubt: Extraordinary revelations being ceaſed, there is this way yet ordinary, *viz.* by bringing the matter which I vowed to do, under ſome prohibition of a General Law, by the *Changes* of his Providence. Rule 27.

§ 47. Rule 28. *As to the Power of Man to diſpenſe with Oaths and Vows, there is a great and moſt remarkable difference between thoſe Oaths and Vows where Man is the only party that we are primarily bound to, and God is only appealed to as Witneſs or Judge, as to the keeping of my word to Man; and thoſe Oaths or Vows where God is alſo made (either only or conjunct with Man) the party to whom I primarily oblige my ſelf.* For in the firſt caſe *Man* can diſpenſe with my Oath or Vow, by remitting his own right, and releaſing me from my Promiſe; but in the ſecond caſe no created power can do it. As *e. g.* if I Promiſe to pay a Man a ſumm of Money, or to do him ſervice, and ſwear that I will perform it Faithfully; if upon ſome after bargain or conſideration he releaſe me of that Promiſe, God releaſeth me alſo; as the *Witneſſes* and *Judge* have nothing againſt a Man, whom the *Creditor* hath diſcharged. But if I Swear or Vow that I will amend my Life, or reform my family of ſome great abuſe, or that I will give ſo much to the poor, or that I will give up my ſelf to the Work of the Goſpel, or that I will never Marry, or never drink Wine or never conſent to Popery or Errour, *&c.* No man can diſpenſe with my Vow, nor *directly diſoblige* me in any ſuch caſe; becauſe no man can give away God's right: All that man can do in any ſuch caſe is, to become an *occaſion* of *Gods diſobliging me*: If he can ſo change the caſe, or my condition, as to bring me under ſome *Law of God*, which commandeth me the contrary to my Vow, then *God diſobligeth me* (or maketh it unlawful to keep that Vow. And here be- Rule 28.

cauſe

cauſe a *Vow* is commonly taken for ſuch a *Promiſe to God*, in which we directly bind our ſelves to *him*, therefore we ſay, that a *Vow* (thus ſtrictly taken) cannot be diſpenſed with by man; though in the ſenſe aforeſaid, an Oath ſometimes may.

§. 48. The Papiſts deal moſt perverſly in this point of *Diſpenſing with Oaths and Vows:* For they give that Power to the Pope over all the Chriſtian World, who is a Uſurper, and none of our Govern our, which they deny to Princes and Parents that are our undoubted Governours: The Pope may diſoblige Vaſſals from their Oaths of Allegiance to their Princes (as the Council of *Lateran* before cited,) but no King or Parent may diſoblige a Man from his Oath to the Pope: Nay, if a child vow a Monaſtical life, and depart from his Parents, they allow not the Parents to diſoblige him.

Rule 29. § 49. Rule 29. *In the determining of controverſies about the Obligation of Oaths and Vows, it is ſafeſt to mark what Scripture ſaith, and not to preſume, upon uncertain pretence of Reaſon, to releaſe our ſelves, where we are not ſure that God releaſeth us.*

Rule 30. §. 50. Rule 30. *That obſervable Chapter*, Numb. 30. *about diſpenſations, hath many things in it that are plain for the deciſion of divers great and uſual doubts: But many things which ſome do collect and conclude as conſequential or implyed, are doubtful and controverted among the moſt judicious Expoſitors and Caſuiſts.*

§. 51. 1. It is certain that this Chapter ſpeaketh not of a *total Nullity* of Vows *ab initio, but of a Relaxation, or diſannulling of them by ſuperiours.* For, 1. *Bare ſilence* (which is no efficient cauſe) doth prove them to be in force. 2. It is not ſaid, [*She is bound, or not bound:*] but [*Her Vow and Bond ſhall ſtand*, v. 4, 7, 9, 11. or *ſhall not ſtand*, v. 5, 12. and *He ſhall make it of none effect*: v. 8. The Hebrew *verſ.* 5. ſignifieth *Quia annihilavit pater ejus illud.* And v. 8. *Et ſi in die audire virum ejus, annihilaverit illud, & infregerit votum ejus*——] 3. It is expreſly ſaid, that ſhe had (*bound her ſoul*] before the diſſolution. 4. It is ſaid, *The Lord ſhall forgive her*, v. 5, 8, 12. Which ſignifieth a *Relaxation* of a former bond. Or at the moſt, the Parents ſilence is a Confirmation, and his diſowning it hindereth only the Confirmation: So the *Chaldee* Paraphraſe, the *Samaritan* and *Arabick* [*Non erunt confirmata*] The *Syriack* [*Rata vel irrita erunt.*]

And ſi infringendo infregerit ea vir ejus v. 12. *Vir ejus infregit ea.* v. 13.

2. It is certain that a *Father* hath the Power of Relaxation here mentioned as to an *unmarried Daughter* in her youth living in his Houſe, and a *Husband* over his *Wife:* For it is the expreſs Words of the Text.

3. It is certain that this Power extendeth to *Vows* about all things in which the inferiour is not *ſui Juris*, but is under the ſuperiours care and overſight, and cannot perform it (in caſe there had been no Vow) without the ſuperiours conſent.

4. It is certain that it extendeth not only to matters concerning the Governours themſelves, but concerning *Vows to God*, as they are good or hurtful to the Inferiours.

5. It is certain that there are ſome Vows ſo neceſſary and clearly for the Inferiours good, that in them he is *ſui Juris*, and no ſuperiour can ſuſpend his Vows: As to have the Lord for his God: And not to commit Idolatry, Murder, Theft, *&c.* No ſuperiour can diſoblige us here: For the Power of ſuperiours is only for the Inferiours indemnity and good.

6. It is certain that the ſuperiours recall muſt be ſpeedy or in Time, before ſilence can ſignifie conſent, and make a confirmation of the Vow.

7. It is certain that if the ſuperiour have once ratified it by ſilence or conſent, he cannot afterwards diſannul it.

8. It is agreed, that if he a while diſſent and diſannul it, and afterward both Inferiour and ſuperiour conſent again, that it remaineth ratified.

9. It is agreed that the ſuperiour that can diſcharge the Vow of the Inferiour, cannot releaſe himſelf from his own Vows (If the Pope could releaſe all Men, who ſhall releaſe him?)

§ 52. 2. But in theſe points following there is no ſuch Certainty or Agreement of judgments, becauſe the Text ſeemeth ſilent about them, and Men conjecture variouſly as they are prepared. 1. It is uncertain whether any but *Women* may be releaſed by vertue of this Text: 1. Becauſe the Text expreſly diſtinguiſhing between a *Man* and a *Women* doth firſt ſay, [*Si Vir——If a Man Vow a Vow unto the Lord, or ſwear an Oath to bind his Soul with a bond; he ſhall not break his Word; he ſhall do according to all that proceedeth out of his Mouth.*] And 2. Becauſe Women are only inſtanced in; when Scripture uſually ſpeaketh of them in the *Maſculine Gender*, when it *includeth both Sexes*, or extendeth it to both. 3. And in the recapitulation in the end, it is ſaid by way of recital of the contents, v. 16. [*Theſe are the Statutes which the Lord Commanded* Moſes *between a Man and his Wife; between the Father and his Daughter —— in her Youth in her Fathers Houſe.*] As if he would caution us againſt extending it any further: And though many good Expoſitors think that it extendeth equally to *Sons* as to *Daughters*, in their minority, becauſe there is a parity of *reaſon*, yet this is an uncertain conjecture, 1. Becauſe God ſeemeth by the expreſſion to bound the ſenſe. 2. Becauſe God acquainteth not Man with all the reaſons of his Laws. 3. Becauſe there may be ſpecial reaſons for an indulgence to the weaker Sex in ſuch a weighty caſe. And though ſtill there is a *probability* it may extend to *Sons*, it is good keeping to *Certainties* in matters of ſuch dreadful importance as Oaths and Vows to God.

2. It is uncertain, whether this power of *diſannulling Vows* do belong alſo to *other Superiors*, to *Princes*, to *inferiour Magiſtrates*, to *Paſtors*, *Maſters*, to *Commanders*, as to their Soldiers, as well as to *Parents* and *Husbands*: Some think it doth, becauſe there is, ſay they, a *parity* of *reaſon.* Others think it is dangerous diſanulling Oaths and Vows upon pretences of parity of reaſon, when it is uncertain whether we know all God's reaſons: And they think there is *not a parity*, and that it extendeth not to others. 1. Becauſe *Parents* and *Husbands* are ſo *emphatically* named in the Contents in the end, *v.* 16. 2. Becauſe it had been as eaſie to God to name the reſt. 3. Becauſe there is no inſtance in Scripture of the *exerciſe* of ſuch a power, when there was much occaſion for it. 4. Becauſe elſe Vows ſignifie no more in a Kingdom than the King pleaſe, and in an Army than the General and Officers pleaſe: And among *Servants* than the *Maſter* pleaſe, which is thought a dangerous Doctrine. 5. Becauſe there will be an utter uncertainty when a Vow bindeth and when it doth not to almoſt all the People in the World: For one Superior may contradict it, and another or an Hundred may be ſilent: The King and moſt of the Magiſtrates through diſtance will be ſilent, when a Maſter or a Juſtice or a Captain that is at hand may diſannul it: One Officer may be for it and another againſt it: A Maſter or a Paſtor may be for it, and the Magiſtrate againſt it: And ſo Perjury will become the moſt controverted Sin and a matter of jeaſt. 6. Becauſe publick Magiſtrates and Commanders and Paſtors have not the *near* and *natural* intereſt in their Inferiours as *Parents* and *Husbands have in their Children* and *Wives*: And therefore *Parents* have not only a *reſtraining* Power (as *Husbands* here alſo have) but alſo a *diſpoſing* power of the Relation of their Infant Children, and may enter them in

Dr. *Sanderſ. Prælect. 4. Sect. 5. p.* 104, 105. limiteth it to [*De his rebus in quibus ſubeſt:*] in thoſe ſame things in which one is under anothers Government: Adding *Sect.* 6. a double exception: [*Of which one reſpecteth the perſon of the ſwearer, the other the conſent of the ſuperiour:* The firſt is that [*As to the perſon of the ſwearer, there is ſcarce any one that hath the uſe of Reaſon that is ſo fully under anothers Power, but that in ſome things he is* ſui juris, *at his own Power: And there every one may do as pleaſe himſelf, without conſulting his Superiour, ſo as that by his own Act, without his Superiours licence he may bind himſelf.*—— 2. *As to the conſent of a Superiour* —— A tacite conſent, antecedent or conſequent, ſufficeth —— Quaſi *dicerit*, ſi diſſenſum ſuum vel uno die diſſimulet, votum in perpetuum ſtabilivit.——

Baptiſm

Baptiſm into the *Vow* and Covenant of Chriſtianity, the *will and act* of the *Parents* ſtanding for the Child's till he come to age: But if you ſay that upon a Parity of Reaſon, all Princes and Rulers and Paſtors may do ſo with all that are their inferiours, it will ſeem incredible to moſt Chriſtians. 5. Becauſe publick Magiſtrates are juſtly ſuppoſed to be ſo diſtant from almoſt all their individual Subjects, as not to be capable of ſo ſpeedy a diſowning their perſonal Vows. Whatever this Text doth, it is certain that other Texts enough forbid Covenants and Combinations againſt the Perſons or Power or Rights of our Governours, and not only *againſt them* but *without them*, in caſes where our *place* and *calling* alloweth us not to act without them. But it is certain that God who commanded all *Iſrael* to be entered ſucceſſively into the Covenant of Circumciſion with him, would not have held them guiltleſs for refuſing that Covenant, if the Prince had been againſt it. And few Divines think that a Subject or Soldier or Servant that hath vowed to forbear Wine or Feaſting or Marriage is diſcharged, if his Prince or Captain or Maſters be againſt it. *Jonathan* and *David* were under an Oath of friendſhip; (called the *Lord's Oath*, 2 Sam. 21. 7.) *Saul* as a Parent could not diſcharge *Jonathan* as being a Man at full age. *Quære* whether *Saul* as a King being againſt it, did null the Oath to *David* and *Jonathan?* No, the Scripture ſheweth the contrary. 8. Becauſe elſe that benefit which God extendeth only to a weaker ſort, would extend to *any*, the *wiſeſt* and *moſt learned* Perſons through the World, whoſe Vows to God even *for the afflicting of their own Souls*, may be nulled by the King or other Superiours. Many ſuch reaſons are urged in this caſe.

3. It is uncertain whether this Chapter extend to *aſſertory* or *teſtimonial Oaths*, if not certain that it *doth not:*) It ſpeaketh but of *binding their Souls to God*, which is to *offer* or *do ſomething* which by error may prove prejudicial to them. But if a Parent or Husband (much more a King or General) might nullifie all the teſtimonial Oaths of their Inferiors that are given in judgment, or diſcharge all their Subjects from the guilt of all the Lies or falſe Oaths which they ſhall take, it would make a great change in the morality of the World.

4. It is not paſt all Controverſie how far this Law is yet in force: Seeing the Moſaical Law as ſuch is abrogated; this can be now no further in force than as it is the Law of nature, or ſome way confirmed or revived by Chriſt. The equity ſeemeth to be natural.

Rule 31. §. 53. Rule 31. *It is certain that whoever this power of diſannulling Vows belongeth to, and to whomſoever it may be given, that it extendeth not to diſcharge us from the Promiſe or Vow of that which is antecedently our neceſſary duty by the Law of God.* Elſe they ſhould diſpenſe with the Law of God, when none but the Law-giver can relax or diſpenſe with his Laws, (unleſs it be one ſuperior to the Law-giver:) Therefore none can diſpenſe with the Laws of God. But I ſpeak this but of a Duty *neceſſary* alſo as a *means* to our Salvation or the good of others, or the honouring of God: For otherwiſe as to ſome *ſmaller things*, the Duty may be ſuch as Man cannot diſpenſe with, and yet a *Vow* to *do that duty* may be *unneceſſary* and *ſinful*. As if I ſwear to keep all the Law of God, and never to ſin, or never to think a ſinful thought: To do this is good, but to Vow it is bad, becauſe I may foreknow that I ſhall break it.

Rule 32. §. 54. Rule 32. *In ſome caſes a Vow may oblige you againſt that which would have been your duty if you had not vowed, and to do that which would elſe have been your ſin:* viz. *If it be ſuch a thing as is ſin or duty but by ſome leſſer accident, which the accident of a Vow may preponderate or prevail againſt.* As if you *ſwear*, to give a Penny to a wandring Beggar, or to one that needeth it not, which by all circumſtances would have been an unlawful miſ-employing of that which ſhould have been better uſed; yet it ſeemeth to me your duty to do it when you have moved it. To caſt away a Cup of Drink is a Sin, if it be cauſeleſly: But if you vow to do it, it is hard to ſay that a Man ſhould rather be perjured than caſt away a Cup of Drink, or a Penny or a Pin: The Jeſuits think it lawful to exerciſe the *Obedience* of their Novices by bidding them ſometime caſt a Cup of Wine into the ſink, or do ſome ſuch action which *cauſeleſly done* were Sin: And ſhall not a Vow require it more ſtrongly? Suppoſe it would be your duty to pray or read at ſuch or ſuch an hour of the Day (as being fitteſt to your body and occaſions:) yet if you have (fooliſhly) vowed againſt it, it ſeemeth to me to be your duty to put it off till another time. For Perjury is too great a thing to be yielded to on every ſuch ſmall occaſion. Dr. *Sanderſon (ubi ſupra)* giveth this inſtance. If there be a Law that no Citizen elected to it, ſhall refuſe the office of a Prætor: And he that doth refuſe it ſhall be fined: *Cajus* ſweareth that he will not bear the Office: His Oath is unlawful (and Diſobedience would have been his Sin if he were free) yet it ſeems he is bound to pay his fine, and diſobey the precept of the Law, rather than break his Vow. *Sanderſ. pag.* 73.

§. 55. Rule 33. *There are ſo great a number of Sins and Duties that are ſuch by accidents and circumſtantial alterations, and ſome of theſe greater and ſome leſs, that it is a matter of exceeding great difficulty in morality to diſcern when they are indeed Sins and Duties and when not, which muſt be by diſcerning the preponderancy of accidents; and therefore it muſt be exceeding difficult to diſcern when a Vow ſhall weigh down any of theſe accidents and when not.* *Rule 33.*

§. 56. Rule 34. *The exceeding difficulty and frequency of ſuch caſes maketh it neceſſary to thoſe that have ſuch entanglements of Vows, to have a very wiſe and faithful Counſellor to help them better to reſolve their particular Caſes, upon the knowledge of every circumſtance, than any Book or general Rules can do, or any that are not ſo perfectly acquainted with the caſe.* And O what a great ability is neceſſary in Divines that are employed in ſuch works! *Rule 34.*

§ 57. Rule 35. *Thus alſo the caſe muſt be reſolved whether an Oath bindeth that hindreth a greater good which I might do if I had not taken it.* In ſome caſes it may bind: As if I ſwear to acquaint none with ſome excellent Medicine which I could not have known my ſelf unleſs I had ſo ſworn: Or in caſe that the breaking of the Oath, will do more hurt to me or others than the good comes to which I omit: Or in caſe all things conſidered, the doing of that good *hic & nunc* is not my Duty: See Dr. *Sanderſ.* of the difficulties here alſo, *pag.* 78, 79. *Rule 35.* *Sanderſ. Præl.* 3. *Sect.* 12.

§. 58. Rule 36. *No perſonal hurt or temporal loſs is any ſufficient cauſe for the violation of an Oath.* He that taketh a falſe Oath, or breaketh a promiſſory Oath for the ſaving of his Life or a Thouſand Mens Lives, or for *Lands* or *Riches* or *Crowns* and Kingdoms, hath no conſiderable excuſe for his Perfidiouſneſs and Perjury, all temporal things being ſuch inconſiderable trifles in compariſon of the will and pleaſure of God, and Life everlaſting: That which will not juſtifie a Lye, will much leſs juſtifie Perjury. *Rule 36.* *Pſal.* 15. 5. *Sanderſ. pag.* 80, 81.

§. 59. Rule 37. *If the matter of an Oath prove only a Temptation to ſin, and not Sin it ſelf, it muſt be kept:* But with the greater vigilancy and reſolution! As if a Man have married a froward Wife that will be a Temptation to him all his Life, he is not diſobliged from her. *Rule 37.*

§. 60. Rule 38. *If the matter of an Oath be ſuch as maketh me directly the Tempter of my ſelf or others, it is a Sin, and not to be kept, unleſs ſome greater good* *Rule 38.*

pre-

preponderate that evil. For though it be *no Sin* to *be tempted*, yet it is a Sin to *Tempt*: Though it be no Sin to *tempt* by a *neceſſary tryal* (as a Maſter may lay Money before a ſuſpected Servant to try whether he be a Thief,) nor no Sin to *tempt accidentally* by the performance of a *Duty* (as a holy Life doth accidentally tempt a malignant Perſon to hatred and perſecution;) yet it is a Sin to be *directly* and *needleſly* a Tempter of our ſelves or others unto Sin; and therefore he that *voweth* it muſt not perform it. As if you had vowed to *perſwade* any to Unchaſtity, Intemperance, Error, Rebellion, &c.

Rule 39. Of Accidental Evil or Temptation vowed.

§. 61. Rule 39. *If the matter of an Oath be ſuch as accidentally layeth ſo ſtrong a temptation before Men (eſpecially before a multitude,) as that we may foreſee it's exceeding likely to draw them into Sin, when there is no greater good to preponderate the evil of ſuch a Temptation, it is a Sin to do that thing, though in performance of a Vow.* When actions are *good* or *evil* only by *accident*, then *Accidents* muſt be put in the ballance againſt each other, and the *weightieſt* muſt *preponderate*. As in matter of temporal Commodity or Diſcommodity, it is lawful to do that action which accidentally bringeth a ſmaller hurt to one Man, if it bring a greater good to many; or which hurteth a private Perſon to the great good of the Commonwealth: But it is not lawful to do that which clearly tendeth (though but by accident) to do more hurt than good. As to ſell Powder and Arms, when we foreſee it will be uſed againſt the King and Kingdom; or to ſell Ratsbane when you foreſee it is like to be uſed to poiſon Men. Much more ſhould the *Salvation* of *many* or *one* be preferred before our *temporal commodity*; and therefore for a *leſſer good*, we may not tempt Men to evil, though but *accidentally*: As he that liveth where there is but *little need* of *Taverns* or *Alehouſes*, and the *common uſe* of them is for *Drunkenneſs*, it is unlawful for him there to ſell *Ale* or *Wine*, unleſs he can keep Men from being *drunk* with it: (As if they take it home with them, or be unruly he cannot.) For thus to be a *foreknowing Tempter* and *occaſion*, *unneceſſarily*, is to be a *Moral cauſe*. Two things will warrant a Man to do that which by *accident* tempeth or occaſioneth other Men to ſin: One is a command of God: When it is a *duty* which we do: The other is a *greater good to be attained* by the *action*, *which cannot be attained in a leſs dangerous way*. As in a Country where there is ſo great a neceſſity of Alehouſes and Taverns that the good that is done by them is greater than the *hurt* is like to be, though ſome will be drunk; it is lawful to uſe theſe Trades though ſome be hurt by it: It is lawful to ſell Fleſh though ſome will be gluttonous: It is lawful to uſe moderate decent Ornaments though *ſome* vain Minds will be tempted by the ſight to luſt. As it is lawful to go to Sea though *ſome* be drowned. To act a Comedy, or play at a lawful Game, with all thoſe cautions, which may ſecure you that the *good* of it is like to be greater than the hurt, is not unlawful: But to ſet up a common Play-houſe or Gaming-houſe, where we may foreſee that the miſchief will be far greater than the good (though the acts were lawful in themſelves,) this is but to play the Devil's part, in laying ſnares for Souls: Men are not thus to be tiſed to Hell and damned in ſport, though but accidentally, and though you *vowed* the act.

Rule 40. Of Scandal. Sanderſ. pag. 82.

§. 62. Rule 40. *Thus alſo muſt the caſe of ſcandal be reſolved: As ſcandal ſignifieth an action that occaſioneth another to ſin, or a ſtumbling block at which we foreſee he is like to fall to the hurt of his Soul,* (which is the ſenſe that Chriſt and his Apoſtles uſually take it in) *ſo it is the ſame caſe with this laſt handled, and needs no other reſolution: But as ſcandal ſignifieth* (in the late abuſive ſenſe) *the meer diſpleaſing of another, or occaſioning him to cenſure you for a Sinner, ſo you muſt not break a Vow to eſcape the cenſure or diſpleaſure of all the World.* Otherwiſe *Pride* would be ſtill producing *Perjury*, and ſo two of the greateſt Sins would be maintained.

Rule 41.

§. 63. Rule 41. *Though in the Queſtion about the obligation of an Oath that is taken ignorantly, or by deceit, there be great difficulties, yet this much ſeemeth clear, 1. That he that is culpably ignorant is more obliged by his Vow or Contract while he uſeth all the outward form, than he that is inculpably ignorant. 2. That though the deceit (as the force) of him that I ſwear to, do forfeit his right to what I promiſe him, yet my Oath or Vow obligeth me to do or give the thing, having intereſſed God himſelf in the cauſe. 3. That all ſuch errors of the eſſentials of an Oath or Vow as nullifie it* (of which I ſpake before) or make the *matter ſinful, do infer a nullity in the obligation* (or that it muſt not be kept) but no ſmaller error (though cauſed by *Deceit*) doth diſoblige.

Queſt.

The commoneſt doubt is, *Whether an error about the very Perſon that I ſwear to, and this cauſed by his own deceit doth diſoblige me?*

Anſw.

All grant that I am obliged notwithſtanding *any circumſtantial error*, (as if I think a Woman rich whom I marry, and ſhe prove poor, or *wiſe* and *godly*, and ſhe prove fooliſh or ungodly: Yea if the error be about any *integral part*; as if I think ſhe had two Eyes or Legs, and ſhe have but one:) And all grant that an error about an *eſſential part*, that is, which is *eſſential* to the *Relation* or *thing Vowed*, (if inculpable at leaſt) diſobligeth: As if I took a *Man* in Marriage thinking he had been a *Woman*! Or if I took a Perſon for a Paſtor, a Phyſician, a Councellor, a Pilot, that hath no tolerable ability or skill in the eſſentials of any of thoſe profeſſions. But whether I am bound if I ſwear to *Thomas* thinking it was *John*, or if I marry *Leah* thinking ſhe is *Rachel*, is the great doubt. And moſt Caſuiſts ſay *I am not*: And therefore I dare not be bold to contradict them. But I much ſuſpect that they fetch'd their deciſion from the Lawyers; who truly ſay, that in *foro civili* it inferreth no obligation: But whether it do not oblige me *Ethically* and in *foro conſcientiæ & cœli* I much doubt, 1. Becauſe it ſeemeth the very caſe of *Joſhua* and the Iſraelites, *who* by the guile of the Gibeonites were deceived into an *error perſonarum*, taking them to be other Perſons than they were: And yet that this Oath was obligatory, ſaith Dr. *Sanderſon*, is apparent, 1. In the Text itſelf, *Joſh.* 9. 19. 2. In the miracle wrought for that Victory which *Joſhua* obtained in defending the Gibeonites when the Sun ſtood ſtill, *Joſh.* 10. 8, 13. 3. In the ſevere revenge that was taken on the Lives of *Saul*'s poſterity for offering to violate it, 2 *Sam.* 21. 2. And this ſeemeth to be the very caſe of *Jacob* who took not himſelf diſobliged from *Leah* notwithſtanding the miſtake of the Perſon through deceit. And though the *Concubitus* was added to the contract, that obliged moſt as it was the perfecting of the Contract, which an Oath doth as ſtrongly. 3. And the nature of the thing doth confirm my doubt; becauſe when I ſee the *Perſon* before me there is the *individuum determinatum*, in the *hac homo*, and ſo all that is *eſſential to* my Vow is included in it: If I miſtake the *name* or the *quality*, or *birth* or *relations* of the Perſon, yet my Covenant is with *this determinate* Perſon that is preſent, though I be induced to it by a falſe ſuppoſition that ſhe is another. But this I leave to the diſcuſſion of the judicious.

Sanderſ. p. 122.

Sanderſ. p. 120, 121

This ſeemeth the caſe of *Iſaac* in bleſſing *Jacob*: The *error perſonæ* cauſed by *Jacob*'s own deceit did not nullifie the bleſſing, bleſſing it was fixed on the determinate Perſon that it was ſpoken to.

Rule 42.

§. 64. Rule 42. *The queſtion alſo is weighty and of frequent uſe, if a Man vow a thing as a duty in obedience to God and Conſcience, which he would not have done if he had taken it to be no duty, and if he afterward find that it was no duty, is he obliged to keep this Vow? And the true anſwer is, that the diſcovery of his error doth only diſcover the nullity of his obligation to make*

make that Vow, and to do the thing antecedently to the Vow: But if the thing be lawful, he is bound to it by his Vow notwithſtanding the miſtake which induced him to make it.

Rule 43. Sanderſ. p. 84. §. 65. Rule 43. *Vows about trifles (not unlawful) muſt be kept though they are ſinfully made.* As if you vow to take up a Straw, or to forbear ſuch a bit or ſort of Meat, or Garment, *&c.* But to *make* ſuch is a great Prophanation of God's Name, and a taking it in vain as common Swearers do.

Rule 45. §. 66. Rule 44. *A general Oath though not taken upon a particular occaſion muſt be generally or ſtrictly interpreted (unleſs there be ſpecial reaſons for a reſtraint) from the Matter, End, or other Evidence.*) As if you are afraid that your Son ſhould marry ſuch a Woman, and therefore ſwear him not to marry without your conſent: He is bound thereby neither to marry that Woman nor any other. Or if your Servant haunt one particular Alehouſe, and you make him forſwear all Houſes in general, he muſt avoid all other. So Dr. *Sanderſon* inſtanceth in the Oath of Supremacy, *p.* 195.

Rule 45. §. 67. Rule 45. *He that abſolutely voweth or implicitely to obey another in all things, is bound to obey him in all lawful things, where neither God, nor other Superiour or other Perſon is injured; unleſs the nature of the relation,* or the *ends* or *reaſons* of the *Oath*, or *ſomething elſe* infer a limitation as implied.

Rule 46. §. 68. Rule 46. *Still diſtinguiſh between the falſhood in the words as diſagreeing to the thing ſworn, and the falſhood of them as diſagreeing from the Swearers Mind.* The former is ſometime excuſable, but the latter never.

Rule 47. There are many other Queſtions about Oaths that belong more to the Chapter of *Contracts* and Juſtice between Man and Man; and thither I refer them.

CHAP. VI.

Directions to the People concerning their Internal *and* Private Duty *to their* Paſtors, *and the Improvement of their Miniſterial Office and Gifts.*

THE *Peoples Internal* and *Private* Duty to their Paſtors (which I may treat of without an appearance of encroachment upon the work of the Canons, Rubricks and Dioceſans) I ſhall open to you in theſe *Directions* following.

Dir. 1. §. 1. Direct. 1. *Underſtand firſt the true Ground, and Nature, and Reaſons of the Miniſterial Office, or elſe you will not underſtand the Grounds, and Nature, and Reaſons of your Duty to them.* The Nature and Works of the Miniſterial Office I have ſo plainly opened already that I ſhall refer you to it to avoid repetition. Here are two ſorts of Reaſons to be given you: 1. The Reaſons of the neceſſity of the *Miniſterial work:* 2. Why certain Perſons muſt be ſeparated to this work. and it muſt not be left to all in common.

Diſput. 2. of Church Government, Ch. 1. And Univerſal Concord.

Of the difference between *fixed* and *unfixed* Miniſters ſee my *Diſp. 2. & 3. of Church-Government*, and *Joſ. Acoſta l. 5. c. 21, 22. de Miſſionibus.*

§. 2. 1. The neceſſity of the work it ſelf appeareth in the very *Nature* of it, and enumeration of the *parts* of it. *Two ſorts* of *Miniſters* Chriſt hath made uſe of for his Church: The *firſt ſort* was for the *Revelation* of ſome new Law or Doctrine, to be the Churches *Rule* of *Faith* or *Life*: And theſe were to prove their authority and credibility by ſome Divine Atteſtation; which was eſpecially by Miracles; and ſo *Moſes* revealed the Law to the Jews, and (Chriſt and) the Apoſtles revealed the Goſpel. The ſecond ſort of *Miniſters* are appointed to guide the Church to Salvation by *opening* and *applying* the *Rule* thus already *ſealed* and *delivered*: And theſe as they are to bring *no new Revelations* or Doctrines of Faith, or Rule of Life, ſo they need not bring *any Miracle* to prove their call or authority to the Church: For they have no power to deliver any new Doctrine or Goſpel to the Church, but only that which is confirmed by Miracles already. And it is impudency to demand that the ſame Goſpel be proved by new Miracles by every Miniſter that ſhall expound or preach it: That would make Miracles to be no Miracles.

The work of the Miniſtry.

§. 3. The work of the ordinary Miniſtry (ſuch as the *Preiſts* and *Teachers* were under the Law, and ordinary Paſtors and Teachers are under the Goſpel) being only to *gather* and *govern* the Churches, their work lay in *explaining* and *applying* the Word of God, and delivering his Sacraments, and now containeth theſe particulars following: 1. To preach the Goſpel for the Converſion of the unbelieving and ungodly World. And that is done, partly by expounding the *words* by a *Tranſlation* into a Tongue which the hearers or readers underſtand; and partly by opening the *Senſe* and *Matter*. 2. In this they are not only *Teachers*, but Meſſengers ſent from God the *Father*, *Son*, and *Holy Ghoſt* to *charge*, and *command*, and *intreat* Men in his Name to repent, and believe, and be reconciled to God; and in his *Name* to *offer* them a *ſealed pardon of all* their Sins, and title to eternal Life. 3. Thoſe that become the Diſciples of Chriſt, they are (*as his Stewards*) to receive into his *Houſe*, as *Fellow Citizens of the Saints*, and *of the Houſhold of God*; and as his Commiſſioned Officers, to ſolemnize by Baptiſm their entrance into the holy Covenant, and to receive their engagement to God, and to be the Meſſengers of God's engagement unto them, and by *Inveſtiture* to deliver them by that Sacrament, the pardon of all their Sin, and their Title by Adoption to eternal Life: As a Houſe is delivered by the delivery of a *Key*, or *Land*, by a *Twig* and *Turfe*, or *Knighthood* by a *Sword* or *Garter*, &c. 4. Theſe Miniſters are to gather theſe *Converts* into ſolemn Aſſemblies, and ordered Churches for their ſolemn worſhipping of God, and mutual Edification, Communion and ſafe proceeding in their Chriſtian Courſe. 5. They are to be the ſtated *Teachers* of the *Aſſemblies*, by expounding and applying that Word which is fit to build them up. 6. They are to be the *Guides* of the Congregation in publick Worſhip, and to ſtand between *them* and *Chriſt* in things pertaining to God, ſubſervient to Chriſt in his Prieſtly Office: And ſo both *for* the People, and alſo *in their names*, to put up the publick *Prayers* and *Praiſes* of the Church to God. 7. It is their Duty to adminiſter to them as in the *Name* and *ſtead* of Chriſt, his *Body* and *Blood* as broken and ſhed for them, and ſo in the frequent renewals of the holy Covenants to ſubſerve Chriſt eſpecially in his Prieſtly Office, to offer and deliver Chriſt and his Benefits to them, and to be *their Agent* in offering *themſelves* to God. 8. They are appointed to overſee and govern the Church, in the publick ordering of the ſolemn Worſhip of God, and in rebuking any that are there diſorderly, and ſeeing that all things be done to Edification. 9. They are appointed as *Teachers* for every particular Member of the Church to have private and perſonal recourſe to (as far as may be,) for the reſolving of their weighty doubts, and inſtruction in caſes of difficulty and neceſſity, and for the ſettling of their Peace and Comfort. 10. They are appointed as Phyſicians under Chriſt, to watch over all the individual Members of their charge, and take care that they be not infected with Hereſie, or corrupted by Vice; and to admoniſh the Offenders, and reduce them unto the way of Truth and Holineſs, and if they continue after publick admonition, to reject them from the Communion of the Church, and command the Church to avoid them. 11. They are as to bind over the impenitent to anſwer their contumacy at the Bar of Chriſt, ſo to abſolve the penitent, and comfort them, and require the Church to re-

Rom. 10. 7, 14. Mar. 16. 5. Matth. 28. 19, 20. 2 Cor. 5. 19, 20, 21. Acts 26. 17, 18. Eph. 2. 19. Acts 2. 37, 38, 39, 40.

Tit. 1. 7. 1 Cor. 4. 1, 2. Matth. 28. 19, 20. Act. 20. 32. 1 Cor. 3. 11, 12. Act. 14. 23 2 Tim. 2. 2 Act. 13. 2. & 2. 42. & 6. 2. Acts 20. 7, 28. 1 Tim. 5. 17. Titus 1. 5. Acts 20. 20, 31. Col. 1. 28. Eph. 4. 11, 12. Mal. 2. 7. 1 Tim. 5. 17.

1 Cor. 14. 16, 26. Acts 20. 7, 36. Jam. 5. 14.

Acts 6. 4. & 2. 42. Phil. 1. 4. Neh. 12. 24. & 11. 17. 1 Cor. 11. 24 & 10. 16. Heb. 7. 7. Tit. 2. 15. & 1. 9, 11. 1 Tim. 5. 19. & 3. 5. Tit. 3. 10. Mat. 18. 17, 18. 1 Cor. 5. 4, 11, 13. Eph. 4. 13, 14. Acts 15.

admit them to their Communion. 12. They are appointed, as Stewards in the houshold of Christ, to have a tender Care of the very bodily welfare of their Flocks, so as to endeavour the supplying of their wants, and stirring up the Rich to relieve the Poor, and faithfully (by themselves or the Deacons) to distribute what is intrusted with them for that use. 13. They are especially to visit the Sick, and when they are sent for, to pray for them and with them, and to instruct them in their special Preparations for Death, and confirm them against those last Assaults. 14. They are appointed to be the publick Champions of the Truth, to defend it against all Heretical and prophane Opposers, and thereby to preserve the Flock from being seduced 15. They are appointed to be (under Christ the Head) the *Nerves* and *Ligaments* of the several Churches, by which they are kept not only in *vigor* by *Communication of Nutriment*, but also in *Concord*, and such *Communion* as they are capable of, by the Correspondencies and Consultations, and Councils of their Pastors. All these are the distinct and special uses to which Christ hath appointed the Office of the sacred Ministry: Which having but named to you, I need to say no more to shew you the Excellency, and Necessity, and Benefits of it.

§ 4. Herein also the Reasons are apparent, why Christ did institute this Sacred Office. 1. Because it was meet his Kingdom should have *Officers*, suited to his work in the Administration of it: 2. It was meet that they be *Men*, like our selves, that we can familiarly converse with. 3. The great necessity of his Church required it, where the *most are weak*, and insufficient to perform all these Offices *for themselves*; and cannot well subsist without the support of others. It was meet therefore that the Pastors were selected Persons, *wiser*, and *holier*, and *stronger* than the People, and fit for so great and necessary a Work. 4. It was requisite also to the *Order* of the Church: For if it were like an Army without Officers, there would be nothing but Confusion, and neither Order nor Edification.

§. 5. By this you may also see the *Nature* and *Reasons* of your *Obedience* to your *Pastors:* As they are not appointed to govern you by * *force*, but *willingly*, † *not for filthy lucre, but of a ready mind, not as being Lords over Gods Heritage, but as ensamples to the flock*, so you must *willingly* and *chearfully* obey them in their work. As their * Government is not by any bodily penalties or mulcts (for that is the Magistrates work and not theirs) but a Government by the force of TRUTH and LOVE; so your Obedience of them consisteth in the Loving and Thankful Reception of the *Truth* which they teach you, and the Mercies which they offer you from Christ.

* Princes may force their subjects by the *temporal* Sword which they bear: Bishops may not force their flock with any corporal or external Violence: † *Bilson Christ. Subjection*, Page 525. † 1 Pet. 5, 1, 2, 3. * Dr. *Hammond* Annot. q. d. *The Bishops of your several Churches*, I exhort —— *Take care of your several Churches, and Govern them, not as Secular Rulers, by force, but as Pastors do their Sheep, by calling and going before them, that so they may follow of their own accord.* If you would know the true Nature and extent of the Bishops Work and Office, read carefully the said Dr. *Hammonds Paraphrase* on Acts 20. 20, 28. Heb. 13. 7, 17. 1 Tim. 5. 17. 1 Thess. 5. 12. Heb. 13. *Annot. a.* Tit. 3. 10. 1 Cor. 12. 28. *Annot. e.* James 5. 14. *Annot.* Acts 11. 30. *Annot. b.* Acts 14. 23.

§ 6. You see then that the Reasons of your Obedience are manifold: 1. Some of them from God: He hath sent his Messengers to you, and set his Officers over you; and Christ hath told you that he that Luke 10. 16. heareth them heareth him, and he that despiseth them despiseth him, and him that sent him: He commandeth you to hear and obey them as his Officers. 2. From themselves: They have *Authority* by their *Commission*, and they have *Ability* in their *Qualifications*, which require your *Obedience* and *Improvement*. 3. From *your selves:* Have you Reason to obey your natural Parents on whom your livelihood in the World dependeth? Have you Reason to obey him that tendreth you a Pardon from the King when you are condemned? Or that offereth you Gold or Riches in your want? Or that inviteth you to a Feast in a time of Famine? Or that offereth to defend and save you from your Enemies? Much more have you reason to obey *Christs Ministers* when they call you to Repentance, and offer you Pardon of Sin, and Peace, and Salvation, and Eternal Life. Did you ever hear a Man so mad or churlish, as to say to one that offered him Riches, or Liberty, or Life, *I am not bound to obey you: Offer them to those that you have Authority over!* When the Office of the Ministry is as well subservient to Christ as a Saviour and Benefactor, as to Christ as your *Teacher* and your *King*, the very Nature of their Work engageth you to obey them as you Love your selves. If you were in Hell, and Christ should send for you out, you would not refuse to go, till the Messenger had proved his Authority: And when you are the *Heirs* of *Hell, condemned* by the *Law*, and *going* thither, will you refuse to turn back, and yield to the offers and commands of Grace, till you have skill enough to read the Ministers Commission?

§. 7. By this also you see, that the Power of your *Pastors* is not *absolute*, nor *coercive* and *Lordly* but *Ministerial:* And though the *Papists* make a scorn of the word [*Minister*] it is but in that Pride, and Passion, and Malice which maketh them speak against their Knowledge: For their Pope himself calleth himself the *Servant of Gods Servants*; and *Paul* saith, 1 Cor. 4. 1. *Let a man so account of us as of the Ministers of Christ, and Stewards of the Mysteries of God*, 1 Cor. 3. 5. *Who then is* Paul, *and who is* Apollo, *but Ministers by whom ye believed*, 2 Cor. 3. 6. *Who made us able Ministers of the New Testament.* 2 Cor. 6. 4. *In all things approving our selves as the Ministers of God*: Even *Magistrates*, yea, and *Angels* are not too good to be called (and used as) *the Ministers of God* for the *good* of his Servants, *Rom.* 13. 3, 6. *Heb.* 1. 7. and to *minister for them who shall be heirs of Salvation*, Heb. 1. 14. Yea Christ himself is so called, *Rom.* 15. 8. And therefore you have no more excuse for your disobedience, than for refusing his help that would pull you out of Fire or Water when you are perishing. You see here that your Pastors cannot command you *what* they list, nor how they list. They have nothing to do with the Magistrates work; nor can they usurp the Power of a Master over his Servants, nor command you how to do your work and worldly Business (except in the Morality of it). In the fifteen particulars before mentioned their *Work* and *Office* doth consist, and in those it is that you owe them a rational Obedience.

Chrysost. cited by *Bilson*, p. 525. But if any Man wander from the right path of the Christian Faith, the Pastor must use great pains, care and patience: For he may not be forced, nor constrained with terrour, but only perswaded to return entirely to the Truth. A Bishop cannot cure Men with such Authority as a Shepherd doth his sheep.

—— For of all Men, Christian (Bishops) may least correct the faults of Men by force, *p.* 526. Mat. 20, 26. Mark 10. 43. See Psalm 103. 21. & 104. 4. Isa. 16. 6. Jer. 33. 21. Joel 1. 9, 13. & 2. 17. 2 Cor. 11. 23. Acts 26. 26. Rom. 15. 16. Eph. 3. 7. Col. 1. 23, 25. 1 Tim. 4. 6. 1 Thess. 3. 2. Col. 1. 7.

§. 8. Direct. 2. *Know your own Pastors in particular: And know both what you owe to a Minister as a Minister of Christ in common, and what you owe him moreover as your Pastor by special Relation and Charge.* When *any* Minister of Christ delivereth his Word to you, he must be *heard* as a *Minister of Christ*, and not as a *Private Man*: But to your *own Pastor* you are bound in a *peculiar Relation*, to an ordinary and regular Attendance upon his Ministry in all the particulars before mentioned that concern you: Your *own Bishop* must in a special manner be obeyed:

Dir. 2. *Functiones in Ecclesia perpetuæ sunt duæ, Presbyterorum & Diaconorum! Presbyteros eo cum omni Ecclesia veteri eos, quæ Jure Divino sunt individua.* Grotius de Imperio pag. 267. c. 10.

qui Ecclesiam pascunt verbi prædicatione, Sacramentis & clavibus;

1. As one *that laboureth among you, and is over you in the Lord, and admonisheth you, and preacheth to* Bish. *Jer. Taylor* of Repentance, Pref. [*I am sure we cannot give account of Souls of which we have no notice.*]

you

you the Word of God, watching for your Souls as one that muſt give Account, 1 Theſſ. 5. 12. Heb. 13. 7, 17. and as one that *Ruleth well*, and *eſpecially that laboureth in the Word and Doctrine*, 1 Tim. 5. 17. *teaching* you *publickly and from houſe to houſe, taking heed to himſelf, and to all the flock over which the Holy Ghoſt hath made him an Overſeer, not ceaſing to warn every one Night and Day with Tears*, Acts 20. 19, 20, 24, 28, 31, 33. *Preaching Chriſt, and warning every Man, and teaching every Man in all wiſdom, that he may preſent every Man perfect in Chriſt*, Col. 1. 28.

2. He is to be obeyed as the *Guide of the Congregation* in the Management of Gods publick Worſhip: You muſt ſeriouſly and reverently joyn *with him* every Lords Day at leaſt in the publick Prayers and Praiſes of the Church, and not *ordinarily* go from him to another.

3. You muſt receive *from him* or *with him*, the Sacrament of the Body and Blood of Chriſt: Which of old was adminiſtred every Lords Day, and that *only in the Church where the Biſhop was*, that is, in *every Church of the Faithful*: For as *Ignatius* moſt obſervably ſaith [ἓν θυσιαστήριον ἑνὶ τῇ ἐκκλησίᾳ, καὶ ἓς ἐπίσκοπος σὺν τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις ———] *UNUM ALTARE OMNI ECCLESIÆ, ET UNUS EPISCOPUS CUM PRESBYTERIO ET DIACONIS*——IN EVERY CHURCH there is ONE ALTAR, and ONE BISHOP, WITH THE PRESBYTERY and DEACONS——] So in his *Epiſt. ad Magneſ.* [*Come all as one, to the Temple of God, as to one Altar, as to one Jeſus Chriſt*:] And ſaith *Tertullian*, [*Euchariſtiæ Sacramentum*——*nec de aliorum manu quam præſidentium ſumimus*] *We take not the Sacrament of the Encharift from the hand of any but the Preſident.*

Ignat. Epiſ. ad Philad. vid. Meads *Diſc. of Churches* P. 48, 49, 50.

Tertull. de Coron. Milit. c. 3.

4. You muſt have recourſe to him eſpecially for the Reſolution of your weighty Doubts, in private.

It is very obſervable that *Acoſta* ſaith *l.* 6. *c.* 12. That they found it an old cuſtom among the *Indians* to confeſs their Sins to the Prieſts before the Goſpel came thither.

5. You muſt hear your Biſhops and Repent, when in Meekneſs and Love they convince and admoniſh you againſt your Sins, and not reſiſt the Word of God which they powerfully and patiently lay home to your Conſciences, nor put them with grief to cut you off, as impenitent in ſcandalous Sins, from the Communion of the Church.

6. You muſt after any ſcandalous Sin which hath brought you under the Cenſure of the Church, go humble your ſelves by penitent Confeſſion, and crave Abſolution and Reſtoration to the Communion of the Church.

See more in Dr. *Hammond*, ibid.

7. Your *publick Church-Alms* ſhould *ordinarily be depoſited into the Biſhops Hands, who relieveth the Orphans and Widows, and is the Curator or Guardian to all abſolutely that are in want*, ſaith *Ignatius* to *Polyc.* cited by Dr. *Hammond* on 1 *Cor.* 12. 28.

8. You muſt ſend for him in *your ſickneſs* to *pray* with you and adviſe you: See Dr. *Hammond* on *James* 5. 14. And on 1 *Cor.* 12. 28. he ſaith, [Polycarp *himſelf ſpeaking of the Elders or Biſhops ſaith, They viſit and take care of all that are ſick, not neglecting the Widows, the Orphans or the Poor*:] And Dr. *Hammond* on *James* 5. 14. ſheweth out of Antiquity, that [*One part of the Biſhops Office is ſet down, that they are thoſe that viſit all the Sick*:] Not but that a Stranger may be made uſe of alſo: But ordinarily and eſpecially your own Biſhop muſt be ſent for: Becauſe as you are his *ſpecial Charge*, and he *watcheth for your Souls as one that muſt give account*, Heb. 13. 17. So it is ſuppoſed that he is better *acquainted with your ſpiritual State and Life* than others are, and therefore in leſs danger of wronging you by miſtake and miſapplications: For it's ſuppoſed that you have acquainted him with your perſonal Condition in your Health, having taken him as your ordinary Counſellour for your Souls, and that he hath acquainted himſelf with your Condition, and confirmed you, and watcht over you by Name, as *Ignatius* to *Polycarp* Biſhop of *Smyrna* ſaith [*Sæpe Congregationes fiant: Ex nomine omnes quære: Servos & ancillas ne deſpicias*] (as Biſhop *Uſhers* old Latine Tranſlation hath it) [Let *Congregations be often held: Enquire after all by Name: Deſpiſe not Servants and Maids.*] The Biſhop took notice of every Servant and Maid by Name; and he had opportunity to ſee whether they were in the Congregation.

Vid. Juſt. Mart. Apol 2. *Vid. Tertul. Apol. c.* 39.

9. You muſt uſe him as your Leader or Champion againſt all Hereticks, Infidels and ſubtle Adverſaries of the Truth, with whom you are unable to contend your ſelves, that your Biſhops may clear up and defend the Cauſe of Chriſt and Righteouſneſs, and by irreſiſtible Evidence, ſtop the Mouths of all gain-ſayers. It is for your own Benefit, and not for *theirs*, that you are required in all theſe Works of their Office to uſe them and readily obey them. And what hurt can it do you to obey them in any of theſe?

I hope all this will tell you what a Biſhop indeed is.

§. 9. Direct. 3. *Underſtand how it is that Chriſt doth authorize and ſend forth his Miniſters, leſt Wolves and Deceivers ſhould either obtrude themſelves upon you as your lawful Paſtors, or ſhould alienate you from thoſe that God hath ſet over you by puzzling you in ſubtle queſtioning or diſputing againſt their call.* Not only *Pauls* warnings, *Acts* 20. 30. and 2 *Tim.* 3. 6. but lamentable Experience telleth us what an eager deſire there is in *Proud* and *Self conceited* Men, to obtrude themſelves as Teachers and Paſtors on the Churches, to creep into *Houſes* and *lead People captive*, and *draw away Diſciples after them*, and ſay (and perhaps think) that *others* are *Deceivers*, and none are the true Teachers indeed but they. And the firſt part of the Art and Work of *Wolves*, is to ſeparate you from *your Paſtors*, and catch up the ſtraglers that are thus ſeparated: The malice, and ſlanders, and lies, and railing of *hirelings* and deceivers, and all the Powers of Hell, are principally poured out on the *faithful Paſtors* and *Leaders* of the Flocks: The principal Work of the *Jeſuits* againſt you, is to make you believe that your Paſtors are no true Paſtors, but uncalled private Perſons, and meer Uſurpers: And the Reaſon muſt be, becauſe they have not an Ordination of Biſhops ſucceſſively from the Apoſtles without Interruption. I confeſs if our Interruptions had been half as lamentable as theirs (by their Schiſms, and variety of Popes at once; and Popes accuſed, or condemned by General Councils, for Hereticks; and their variety of Ways of electing Popes, and their incapacities by Simony, Uſurpation, &c.) I ſhould think at leaſt that our *Anceſtors* had cauſe to have queſtioned the calling of ſome that were then over them. But I will help you in a few Words to diſcern the juggling of theſe Deceivers, by ſhewing you the Truth concerning the way of Chriſts giving his Commiſſion to the Miniſters that are truly called, and the needleſneſs of the Proof of an uninterrupted Succeſſion of regular Ordination, to your Reception of your Paſtors and their Miniſtrations.

Dir. 3.

Grot. de Imp. p. 273. *Paſtorum eſt ordinare Paſtores. Neque id officium eis competit, quâ hujus aut illius eccleſiæ Paſtores ſunt, ſed quâ miniſtris eccleſiæ Catholicæ.*

§. 10. The *Miniſterial Commiſſion* is contained in, and conveyed by the *Law of Chriſt*, which is the *Charter* of the Church, and every true Biſhop or Paſtor hath his *Power from Chriſt*, and not at all from the efficient conveyance of any mortal Man: Even as *Kings* have their *Power* not from *Man*, but *from God* himſelf, but with this difference that in the *Church* Chriſt hath *immediately* determined of the *ſpecies* of Church Offices, but in the *Civil Government*, only of the *Genus* (abſolutely and immediately.) You cannot have a plainer illuſtration, than by conſidering how Mayors, and Bailiffs, and Con-

Vid. Canon. Apoſt. 5. & 32. & *Concil. Antioch. c.* 5. *Et Concil. Carthag.* 4. *Can.* 35.

See in *Grotius de Imper. ſum. poteſt.* p. 269.

The neceſſary diſtinction of 1. *Ipſa facultas prædicandi Sacramenta & claves adminiſtrandi, quod* Mandatum *vocat.* 2. *Applicatio hujus facultatis ad certam Perſonam, viz.* Ordinatio. 3. *Applicatio hujus Perſonæ ad certum cœtum & locum, viz.* Electio. 4. *Illud quo certa Perſona in certo loco miniſterium ſuum exercet*

publico præſidio ac publicâ auiboritate, viz. Confirmatio--*p.* 273. *Conſtat muneris inſtitutionem à Deo eſſe; Ordinationem à Paſtaribus, Confirmationem publicam à ſumma poteſtate:* So that the doubt is only about election. (Which yet muſt be differenced from conſent.

ſtables are annually made in Corporations: The King by his Charter ſaith that [*ever year at a certain time the Freemen or Burgeſſes ſhall meet, and chooſe one to be their Mayor, and the Steward or Town Clark ſhall give him his Oath, and thus or thus he ſhall be inveſted in his place, and this ſhall be his power, and work, and no other:*] So the *King* by his Law appointeth that Conſtables and Church-wardens ſhall be choſen in every Pariſh. Now let our two queſtions be here decided: 1. Who it is that giveth theſe Officers their Power? 2. Whether an uninterrupted ſucceſſion of ſuch Officers through all generations ſince the enacting of that Law be neceſſary to the validity of the preſent Officers authority? To the firſt, It is certain that it is *the King* by his *Law or Charter* that giveth the Officers their Power; and that the *Corporations* and *Pariſhes* do not give it them by *electing* or *inveſting* them: Yea tho' the King hath made ſuch *election* and *inveſtiture* to be in a ſort *his inſtrument* in the conveying it, it is but, as the *opening of the door* to let them in, *ſine quo non*; but it doth not make the *Inſtruments* to be at all the *Givers* of the *Power*, nor were they the *receiving*, or *containing mediate cauſes* of it. The King never *gave them* the *Power* which the Officers receive, either to *uſe*, or to *give*: But only makes the *Electors* his Inſtruments to determine of the *Perſon* that ſhall receive the *Power* immediately from the Law or Charter; and the *Inveſters* he maketh his *Inſtruments* of ſolemnizing the Tradition and Admiſſion: Which if the Law or Charter make abſolutely neceſſary *ad eſſe officii*, it *will* be ſo: But if it make it neceſſary only *ad melius eſſe*, or but for *order* and *regular* admittance when no neceſſity hindreth it, the neceſſity will be no more. And to the ſecond queſtion, It is plain that the Law which is the *Fundamentum juris* remaining ſtill the ſame, if a Pariſh omit for divers Years to chooſe any Conſtable or Church-warden, yet the next time they do chooſe one according to Law, the Law doth authorize him, nevertheleſs, though there was an interruption or vacancy ſo long: And ſo in Corporations, (unleſs the Law or Charter ſay the contrary:) ſo is it in the preſent caſe. 1. It is the eſtabliſhed *Law of Chriſt*, which deſcribeth the Office, determineth of the *degree* and *kind* of Power, and granteth or conveyeth it, when the *Perſon* is determined of by the *Electors* and *Ordainers*, though by *Ordination* the *Delivery* and *Admiſſion* is regularly to be ſolemnized; which actions are of juſt ſo much neceſſity as that Law hath made them, and no more. 2. And if there were never ſo long an interruption or vacancy, he that afterward entereth lawfully, ſo as to want nothing which the Law of Chriſt hath made neceſſary to the being of the Office, doth receive his Power nevertheleſs immediately from the Law of Chriſt. And *Bellarmine* himſelf ſaith that it is not neceſſary to the People, and to the validity of Sacraments and Offices to them, to know that their Paſtors be truly called or ordained: And if it be not neceſſary to the validity of *Sacraments*, it is not neceſſary to the validity of *Ordination*. And *W. Johnſon* confeſſeth to me that *Conſecration is not abſolutely neceſſary ad eſſe officii* to the Pope *himſelf*: No nor any one ſort of *Electors* in his Election (*p.* 133.) And in his *Repl. Term. Expl. p.* 45. he ſaith [*Neither Papal nor Epiſcopal juriſdiction* (*as all the Learned know*) *depends of Epiſcopal or Papal Ordination: Nor was there ever interruptions of ſucceſſions in Epiſcopal Juriſdiction in any See, for want of that alone, that is neceſſary for conſecrating others validly, and not for juriſdiction over them.*] You ſee then how little ſincerity is in theſe Mens Diſputations, when they would perſwade you to reject your lawful Paſtors as no true Miniſters of Chriſt, for want of their Ordination or Succeſſion.

See my *Diſput.* with him of the ſucceſſive Viſibility of the Church, *p.* 336.

§. 11. Dir. 4. *Though the Sacraments and other Miniſterial Offices are valid, when a Miniſter is qualified (in his abilities and call) but with ſo much as is eſſential to the Office, though he be defective in degree of parts and faithfulneſs, and have perſonal faults which prove his own deſtruction; yet ſo great is the difference between a holy, heavenly, learned, judicious, experienced, skilful, zealous, laborious, faithful Miniſter, and an ignorant, ungodly, idle, unskilful one; and ſo highly ſhould every wiſe Man value the beſt means and advantages to his eternal Happineſs, that he ſhould uſe all lawful means in his power to enjoy and live under ſuch an able, godly, powerful Miniſtry, though he part with his worldly wealth and pleaſure to attain it.* I know no *evil* muſt be done for the attainment of the greateſt helps: For we cannot expect that God ſhould bleſs a ſinful courſe, or that our Sin ſhould tend to the ſaving of our Souls.) And I know God can bleſs the weakeſt means, when they are ſuch as he appointeth us to uſe; and can teach us by Angels when he denieth us the help of Men: But Scripture, Reaſon and Experience telleth us, that ordinarily he worketh *morally* by *means*, and fitteth the means to the work which he will do by them: And as he doth not uſe to *light* Men by a clod or ſtone, but by a *Candle*, nor by a rotten Poſt or Glow-worm ſo much as by a Torch or Luminary; ſo he doth not uſe to work as much, by an ignorant, drunken, idle Perſon; who deſpiſeth the God, the Heaven, the Chriſt, the Spirit, the *Grace*, the ſacred Word which he preacheth, and vilifieth both his own, and other Mens Souls; as he doth by an able and compaſſionate Miniſter. And the Soul is of ſo much more worth than the Body, and eternal things than *Temporal*, that a little commodity to the Soul in order to the ſecuring of our Salvation, muſt be preferred before a great deal of worldly Riches: He that knoweth what his Soul, his Saviour, and Heaven is worth, will not eaſily ſit down contented, under ſuch a dark and dull and ſtarving Miniſter, as he feeleth he can but little profit by, if better may be had on lawful terms. He that feeleth no difference between the Miniſtry of theſe two ſorts of Men, it is becauſe he is a ſtranger to the work of the Goſpel on the Soul: And if the *Goſpel* (in its *truth* or *worth* or *uſe*) *be hid, it is hid to them that are loſt, the* † *God of this World having blinded their minds.* It

Dir. 4.

Cyprian. Epiſ. 68. *Plebs obſequens Præceptis Dominicis à peccatore Præpoſito ſeperare ſe debet.* Which *Grotius de Imper. p.* 230. citing ſaith, *Jubentur ejus ſinguli, multomagis univerſi, cavere prophetas falſos, alienum Paſtorem fugere, ab iis declinare qui diſſidia faciunt & offenſas contra doctrinam. 2. Imperatur fidelibus familiarem eorum conſuetudinem declinare, qui Fratres, &c.* 2 Cor. 5.

Rom. 16. 17. Joh. 10. 2 Tim. 3. 6. 2 Theſ. 3. 6, 14. 2 Cor. 4. 3. 4. † *Satan* on their own worldly advantages, ſaith Dr. *Hammond.* Dan. 1. 12, 13. Ezek. 4. 12, 15. Read *c.* 3. *Acoſta* excellently rebuking the negligence of their Prieſts that taught the Indians the Catechiſm idly, and without explication, or calling them to account about the ſenſe, and then laid all the fault on the blockiſhneſs of the People, when *Tota Catechizandi ratio erat umbratillis, & ludicræ ſimilis: Ego vero (inquit) ſi homines ingenio acerrimo, & diſcendi percupidi tales præceptores nacti eſſent, nihil aliud quam ut duplo ignoratiores evaderent, doceri iſto modo arbitrarer. Olim in ſymbolo addiſcendo & intelligendo, myſteriiſque fidei agnoſcendis viri ingenio præſtantes & literatura celebres, diu in catechumenorum ordine tenebantur, cum Eccleſiaſtica diſciplina viqeret; Neque ante ad fidei Sacramentum admittebantur, quam multas ab Epiſcopo de ſymbolo conciones audiſſent, diu & multum cum Catechiſta contuliſſent; poſt quas omnes curas & meditationes, magnum erat ſi recta ſentirent, conſentanea reſponderent, &c.* And he addeth, *p.* 364. *Equidem ſic opinor, neque ab ea opinione avelli unquam potero, quin peſſimo præceptori omnes eſſe auditores hebetes credam.* A bad Teacher hath always bad Scholars. Even in the Roman Church how little their authority can do againſt prophaneneſs and negligence, the ſame *Acoſta* ſheweth, *l.* 6. *c.* 2. *p.* 519. *Cum in provinciali Conſilio Limenſi à omnibus Peruenſibus Epiſcopis cæteriſque gravibus viris ad ea vitia emendanda multum operæ & ſtudii collatum ſit, atque edita extent egregia decreta de reformatione permulta, nihil tamen amplius perfectum iſt, quam ſi ab otioſis nautis de republica moderanda conſultatum eſſet. Bonific. Mogunt. Ep.* 3. mentioneth it as the error of a new ſprung Sect, that heinous Sinners even ſo continuing may be Prieſts. And *Ep.* 73. it's ſaid, [No man may be made a Prieſt that hath ſinned mortally after Baptiſm] and [*Si is qui ſtam in Epiſcopatu vel Preſbyterio poſitus mortale peccatum aliquod admiſerit, non debet offerre panes Domino quanto magis patienter retrahat ſe ab hoc non tam honore quam onere, & aliorum locum qui digni ſunt non ambiat occupare. Qui enim in erudiendis & inſtituendis ad virtutem populis præeſt, neceſſe eſt, ut in omnibus ſanctus ſit,*

ſit, & in nullo reprehenſibilis habeatur. Qui enim aliquem de peccato arguit, ipſe à peccato debet eſſe immunis.] *Auct. Bib. Pat. To.* 2. *p.* 81. If there were ſomewhat too much ſtrictneſs in the ancient excluſion of them that heinouſly ſinned after Baptiſm from the Prieſthood, let us not be as much too looſe.

muſt be no ſmall matter that muſt ſatisfie a ſerious Chriſtian to caſt his Soul upon any hurtful or dangerous diſadvantage. Though *Daniel* and his Company may live well on *pulſe*, yea and *Ezekiel* upon Bread baked with dung, when God will have it ſo, yet no wiſe Man will chooſe ſuch a diet; eſpecially if his *diſeaſes* require the exacteſt diet, or his weakneſs the moſt reſtorative, and all too little; which, alas, is the common caſe. Yet this caution you muſt here take with you, 1. That you pretend not your *own Benefit*, to the *common loſs* or *hurt* of others. 2. And that you conſider as well where you may *do moſt good*, as where you may *get moſt*: For the way of *greateſt Service*, is the way of *greateſt Gain*.

Dir. 5. §. 12. Direct. 5. *Underſtand what ſort and meaſure of Belief it is that you owe to your Teachers, that ſo your incredulity hinder not your faith in Chriſt, nor your overmuch credulity betray you not to Hereſie, nor make you the Servants of Men, contrary to* Matth. 23. 8, 9, 10. Epheſ. 4. 13. 2 Cor. 1. 24. Acts 20. 30. We ſee on one ſide how many poor Souls are cheated into Schiſm and dangerous Errors, by forſaking their Teachers and refuſing their neceſſary help, and all upon this pretence, that [they muſt not make Men the Lords of their Faith, nor pin their Faith on the Miniſter's ſleeve, nor take their Religion upon truſt.] And on the other ſide we ſee among the Papiſts, and in every Sect, what lamentable work is made by an *over-much credulity* and implicite belief of ambitious, worldly, factious, proud and erroneous Guides. That you may eſcape both theſe extreams you muſt obſerve the truth of theſe concluſions following, which ſhew you *what it* is that your Teachers have to *reveal* unto you, and in what *Order*, and how far the ſeveral particulars *are*, or *are not* to be taken upon their words.

The *Order* and *Credit* of Miniſterial teaching the doctrin of ſalvation.

§. 13. And firſt, as a preparative, it is preſuppoſed, 1. That you find your ſelf *ignorant*, and one that *needeth a Teacher*: For if you think you know all that you need to know already, you are like a full Bottle that will hold no more. 2. It is preſuppoſed that you take the Man that you learn of to be wiſer than your ſelf and fit to teach you: Either becauſe Fame or other Mens Reports have told you ſo (as the Woman *Joh.* 4 drew the Samaritans to Chriſt,) or becauſe his *own Profeſſion* of skill doth make you think ſo (as you will hearken to him that profeſſeth to be able to teach you any Art or Science:) Or elſe becauſe your *preſent hearing* his *diſcourſe* doth convince you of his Wiſdom: By one of theſe means you are brought to think that he is one that you may learn of, and is fit for you to *hear*: (ſo that here is no need that firſt you take him to be infallible, or that you know which is the true Church, as the Papiſts ſay) theſe are ſuppoſed.

1 To know your ſelf. §. 14. The Doctrines which he is to teach you are theſe, and in this method to be taught. 1. He will teach you the *natural knowledge of your ſelf*; that *being a Man*, you are a *rational free agent*, *made* by another for his will and uſe, and by him to be ruled in order to your ultimate end, being wholly his, and at his diſpoſe.

2 To know God and Holineſs. §. 15. 2. He will next teach you that there is a God that made you, and what he is, and what relation he ſtandeth in to you, and you to him, as your *Creator*, your *Owner*, your *Ruler* and your *Benefactor* and your *End*: And what duty you owe him in theſe Relations, to ſubmit to him and reſign your ſelves to him as his *own*, to be obedient to *all* his *Laws*, and to *love* him and delight in him: And this with all your Heart and Soul and Might; even to *ſerve* him with all the Powers of your *Soul* and *Body*, and with your Eſtates and all his Bleſſings.

§. 16. 3. He will next teach you that this God hath made your Souls immortal, and that there is a Life after this where everlaſting Happineſs or Miſery will be your part, and where the great Rewards and Puniſhments are executed by the Judge of all the World as Men have behaved themſelves in this preſent Life. That your End and Happineſs is not here, but in the Life to come, and that *this Life* is the *way* and *time* of *Preparation*, in which everlaſting Happineſs is won or loſt. 3 To know the Life to come.

§. 17. Thus far he needeth no ſupernatural *Proof* of what he ſaith; but can prove it all to you from the Light of Nature: And theſe things you are not primarily to receive of him as a *Teſtifier* by meer *believing him*; but as a Teacher by *learning* of him the Evidences by which you may by degrees come to know theſe things your ſelves.

§. 18. Yet it is ſuppoſed that all along you give him ſo much credit as the difference between his Knowledge and yours doth require, ſo far as it appeareth to you. As you will hear a Phyſician, a Lawyer, a Philoſopher, or any Man with reverence, while he diſcourſeth of the matters of his own profeſſion; as confeſſing his judgment to be better than yours, and therefore more ſuſpecting your own apprehenſions than his. Not but that the Truth may compel you diſcern it, though you ſhould come with no ſuch reverence or reſpect to him; but then you caſt your ſelf upon much diſadvantage irrationally. And this humane belief of him is but a medium to your *Learning*, and ſo to the *knowledge* of the *matter*: So that you do not ſtop and reſt in his authority or credibility, but only uſe it in order to your diſcovery of that evidence which you reſt in, which as a Teacher he acquaints you with.

§. 19. Theſe things being thus far revealed by *natural Light* are (uſually) at firſt apprehended by *natural Reaſon*, not ſo as preſently to *put* or *prove* the Soul in a ſtate of ſaving Grace; but ſo as to awaken it to make further enquiry; and ſo when the Soul is come ſo far as to ſee the *ſame truths* by ſupernatural Grace in the ſupernatural Revelation of the Holy Scriptures, then they become more effectual and ſaving, which before were known preparatorily: And ſo the ſame Truths are then both the objects of *Knowledge* and of *Faith*.

§. 20. 4. Having acquainted you with Man's ultimate End and Happineſs in the Life to come, the next thing to be taught you by the Miniſters of Chriſt is, that [*Chriſt as our Saviour, and Faith and Repentance and ſincere Obedience to be performed by us through his Grace, is the way to Heaven, or the means by which we muſt attain this end.*] Though the Knowledge of the Preacher's Wiſdom, Piety and Credibility remove ſome impediments which would make the receiving of this the more difficult to you, yet you are not to take it barely on his word, as a point of *humane* Faith; but you are to call for his Proof of it, that you may ſee better Reaſons than his *affirmations* for the entertainment of it. 4 To know that Chriſt Faith, Repentance and Obedience is the way to it.

§. 21. 5. The proof that he will give you is in theſe two Propoſitions, 1. *God's Revelations are all true*: 2. *This is one of God's Revelations*: This is an argument [*Whatſoever God ſaith is true: But this God ſaith*, Therefore *this is true.*] The firſt Propoſition you are not to take upon the truſt of his word, but to learn of him as a Teacher to know it in its proper evidence: For it is the *formal object* of your Faith: The *veracity of God* is *firſt known* to you, by the ſame evidence and means as you know that *there is a God*: And then it is by the force of *this* that you *believe* the particular truths which are the *material object* of Faith. 2. And the ſecond Propoſition [*that God hath revealed this*] is orderly to be firſt *proved*, and ſo received upon its proper evidence; and not taken meerly upon your Teacher's word: Yet if you *do believe* him by a *humane Faith* as 5 To know that this is True becauſe God hath revealed it: or it is his Word.

as a Man that is likely to know what he ſaith, and this in *order to a divine Faith*, it will not hinder, but help your divine Faith and Salvation; and is indeed no more than is your Duty.

§. 22. Here note, 1. That primarily theſe two great Principles of Faith, [*God is true*, and *this is God's Revelation*] are not themſelves *Credenda*, the *Material Objects of Divine Faith*, but of *Knowledge*. 2. That yet the reſult of both is *de fide*, matter of Faith. 3. And the ſame Principles are *ſecondarily de fide*, as it is that *there is a God*. For though they are *firſt to be known* by *natural evidence*, yet when the Scripture is opened to us, we ſhall find them there revealed: And ſo the ſame thing may be the object both of *Knowledge* and of *Faith*. 4. And *Faith* it ſelf is a *ſort* of *Knowledge*: For though *humane Faith* have that uncertainty in its Premiſes (for the moſt part,) as forbiddeth us to ſay (properly) I *know this to be true, becauſe ſuch a Man ſaid it*: Yet *Divine Faith* hath that certainty which may make it an *excellent ſort of Knowledge*: (as I have proved copiouſly elſewhere.) In *believing Man* we argue thus [*Whatſoever ſo wiſe and honeſt a Man ſaith*, is *credible*, that is, *moſt likely to be true*: *But this he ſaith*: Therefore, *&c.*) But in *believing* God we argue thus:] *Whatever God ſaith is credible*, that is, *as infallible Truth*: *But this God ſaith*, Therefore, *&c.* [So that the word *Credible*, ſignifieth not the ſame thing in the two arguments; nor is *Divine Faith* and *Humane Faith* the ſame.

6 To know that the Goſpel is his Word.

§. 23. 6. The next thing that the Preacher hath to teach you is the proof of the foreſaid Minor Propoſition (for the Major was proved in the proof of a *Deity*) And that is thus: *The Goſpel which Chriſt and his Apoſtles firſt preached, and is now delivered in the ſacred Scriptures is the Word* (or infallible *Revelation of God*:) *But this Doctrine, that Chriſt, with Faith and Repentance and Obedience on our parts, are the way to Life Eternal, is the Goſpel which Chriſt and his Apoſtles firſt preached*, &c. Therefore *it is the Word of God*. For the Minor you need not take your Teachers word, if you can read; for you may ſee it in the Bible: (of which more anon:) But the Major is that which all Men deſire to be aſſured of (that the *Goſpel is God's Word*) And for that, though a belief of your Teacher is a *help* and good *preparatory*, yet you are not there to ſtop, but to uſe him as a *Teacher* to *ſhew* you the truth of it in the *Proofs*: (or elſe you muſt take any thing for God's Word, which your Teacher affirmeth to be ſuch.) And the proof which he will give you, muſt be *ſome Divine Atteſtation which may be ſhewed to thoſe whom we would convince*.

7. The Divine atteſtation of the Goſpel.

§ 24. 7. The *Divine Atteſtation*, which he is next to ſhew you, hath many parts, that it may be compleat and ſatisfactory.) 1. God's antecedent Teſtimony. 2. His inherent or impreſſed Teſtimony. 3. His adherent concomitant Teſtimony. 4. His ſubſequent Teſtimony. 1. God's *Antecedent Teſtimony* by which he atteſted the Goſpel, is the train of Promiſes, Prophecies, Types, and the preparing Miniſtery of *John*, which all foretold Chriſt, and were fulfilled in him. 2. God's *impreſſed Teſtimony*, is that *Image* and Superſcription of God (in his governing Wiſdom, Holineſs and Love) which is unimitably engraven on the Goſpel; as an Image upon a Seal, which is thereby made the Inſtrument to imprint the ſame on other things. Thus as the Sun, the Goſpel ſhineth, and proveth it ſelf by its proper Light. 3. The concomitant atteſtation of God is that of [*multitudes of certain uncontrouled Miracles*;] done by Chriſt and his Apoſtles, which proved the approving Hand of God, and oblige all rational Creatures to believe a Teſtimony ſo confirmed to them. Among theſe Chriſt's own *Reſurrection* and *Aſcenſion*, and the *Gifts of his Apoſtles* are the chief. 4. The *ſubſequent atteſtation of God* is, the power and efficacy of the Goſpel, in *calling* and *ſanctifying* unto Chriſt a peculiar People zealous of good Works, and directing and confirming them againſt all Temptations and Torments to the end: Producing that ſame Image of God on the Souls of his Elect, which is (more perfectly) engraven on the word it ſelf: Making ſuch changes, and gathering ſuch a People unto God, as no other Doctrine ever did. And all theſe four atteſtations are but *one*, even the *Holy Spirit*, who is become the great witneſs of Chriſt and his Goſpel in the World: *viz.* 1. The ſpirit of Prophecy is the *antecedent* atteſtation. 2. The *Holy Image* which the Spirit hath printed on the Goſpel it ſelf, is the *inherent evidence*. 3. The miracles of the Spirit, is the concomitant atteſtation or evidence. 4. And the ſanctifying work of the Spirit is the ſubſequent atteſtation, renewed and accompanying it to the end of the World. So that the Argument runs thus [*That doctrine which hath this witneſs of the Holy Ghoſt, antecedently in ſuch Prophecies, inherently bearing his image ſo unimitably, accompanied by ſo many certain uncontrouled miracles, and followed and attended with ſuch matchleſs ſucceſs in the ſanctification of the Body of Chriſt, is fully atteſted by God to be his own: But ſuch is the doctrine of the Goſpel?*] Therefore, *&c.* The Major you are not to take upon truſt from your Teachers (though your eſteem of their judgment may the better diſpoſe you to learn;) but you are to diſcern the evidences of truth which is apparent in it. For he that denieth this muſt by force of argument be driven to deny; 1. Either that God is the Governour of the World; or that he is the *ſupreme*; but ſay he is controuled by another. 2. Or that he is good and true; and muſt affirm that he either governeth the World by meer Deceits, and undiſcernable Lies, or that he hath given up the Power to ſome one that ſo governeth it: All which is but to affirm that there is *no God* (which is ſuppoſed to be proved before.)

8 To know the matters of fact ſubſervient to our Faith.

§. 25. 8. There now remaineth nothing to be taught you, as to prove the *truth* of the Goſpel, but only thoſe *matters of fact* which are contained and ſuppoſed in the Minor of the two laſt arguments: And they are theſe particulars. 1. *That there were ſuch Perſons as Chriſt* and his Apoſtles, and ſuch a Goſpel preached by them. 2. *That ſuch miracles were done by them*, as are ſuppoſed. 3. That both Doctrine and Miracles were committed to writing by them, in the Scriptures, for the certainer preſerving them to the Churches uſe. 4 That Churches were planted, and Souls converted and confirmed by them in the firſt Ages, many of whom did ſeal them with their Blood. 5. That there have been a ſucceſſion of ſuch Churches as have adhered to this Chriſt and Goſpel. 6. That this which we call the Bible is that very Book containing thoſe ſacred Writings fore-mentioned. 7. That it hath been ſtill copyed out, and preſerved without any ſuch depravation or corruption as might fruſtrate its ends. 8 That the Copies are ſuch out of which we have them tranſlated, and which we ſhew. 9. That they are ſo truly *tranſlated* as to have no ſuch corruptions or miſtakes, as to fruſtrate their ends, or make them unapt for the work they were appointed to. 10 That theſe particular words are indeed here written which we read; and theſe particular Doctrines containing the Eſſentials of Chriſtianity, together with the reſt of the material objects of Faith.

Eſt enim mirabilis quædam continuatio ſerieſque rerum, ut alia ex alia nexa, & omnes inter ſe aptæ colligataque videantur. Cic. de Natur. deor. pag. 6.

§. 26. All theſe ten particulars are matters of *fact* that are meerly *ſubſervient* to the *conſtituting-principles* of our Faith, but yet very needful to be known. Now the queſtion is, How theſe muſt be known, and received by us, ſo as not to invalidate our Faith? And how far our Teachers muſt be here believed? And firſt it is very uſeful to us to enquire, how ſo many of theſe matters of fact as were then exiſtent were known to the firſt Chriſtians? As how

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knew they in thoſe days that there were ſuch Perſons as Chriſt and his Apoſtles? That they preached ſuch Doctrines, and ſpake ſuch Languages, and did ſuch Works, and that they wrote ſuch Books, and ſent ſuch Epiſtles to the Churches, and that Churches were hereby converted and confirmed, and Martyrs ſealed this with their Blood; *&c.* It's eaſie to tell *how they* were certain of all theſe: Even by their own *Eyes*, and *Ears*, and *ſenſible obſervation*, as we know that there are Engliſhmen live in *England*: And thoſe that were remoter from ſome of the matters of fact, knew them by ſuch *report* of thoſe that did *ſee* them, as thoſe among us that never ſaw the King, or Court, or his Reſtoration, do know that ſuch a thing there was, and ſuch a Perſon there is. Thus they knew it then.

§. 27. From whence I note, 1. That in thoſe Days it was not neceſſary to the being of true Faith, that any ſupernatural teſtimony of the Spirit, or any other ſort of proof, than their very ſenſes and reaſon, ſhould acquaint them with thoſe *matters of fact* which they were eye-witneſſes of. 2. That *credible Report* or *Hiſtory* was then the means for any one that *ſaw not* a matter of fact to know as much as they that ſaw it. 3. That therefore this is *now the way* alſo of producing Faith: Some things we have yet *ſight and ſenſe* for: As that ſuch Bibles, and ſuch Churches are exiſtent; that ſuch holy effects this Doctrine hath upon the Soul (which we ſee in others by the Fruits; and after feel in our ſelves:) The reſt we muſt know by Hiſtory, Tradition, or Report.

§. 28. And in the reception of theſe *hiſtorical Paſſages* note further, 1. That *human belief* is here a *naturally neceſſary* means to acquaint us with the *matter* of our *divine Belief*: 2. That there are various degrees of this *belief*, and ſome *need more* of it by far than others, according to the various degrees of their ignorance: As he that cannot *read* himſelf, muſt know by humane belief (in great part) that the Preacher readeth truly, or that ſuch words indeed are in the Goſpel as he ſaith are there: But a literate Perſon may know this by his *eye-ſight*, and not take it upon truſt. So he that underſtandeth not Hebrew and Greek, muſt take it upon truſt that the Scripture is truly tranſlated: But another that underſtandeth thoſe Tongues, may ſee it with his Eyes. 3. Hiſtory being the proper means to know matters of fact that are done in times paſt, and out of our ſight, the ſame induſtry that is neceſſary to a through acquaintance with *other Hiſtory*, is neceſſary to the ſame acquaintance with this: 4. That the common beginning of receiving all ſuch hiſtorical truths, is firſt by *believing our Teachers* ſo far as becometh *Learners*, and in the mean time going on to learn till we come to know as much as they, and upon the ſame hiſtorical Evidence as they. 5. That if any Man be here neceſſitated to take more than others upon the truſt or belief of their Teachers, it is long of *their Ignorance*: And therefore if ſuch cry out againſt their taking things on truſt, it is like a mad Mans raving againſt them that would order him: Or as if one ſhould reproach a Nurſe for feeding Infants, and not letting them feed themſelves. *Oportet diſcentem credere*: He that will not believe his Teacher will never learn. If a Child will not believe his Maſter, that tells him which are the Letters, the Vowels and Conſonants, and what is their power, and what they ſpell, and what every word ſignifieth in the Language which he is teaching him, will he be ever the better for his teaching? 6. That he that knoweth theſe hiſtorical matters no otherwiſe than by the belief of his particular Teacher, may nevertheleſs have a divine and ſaving Faith: For though he believe by a *humane Faith* that *theſe things were done*, that *this is the ſame Book*, *&c.)* yet he believeth the Goſpel it ſelf (thus brought to his knowledge) becauſe *God is true* that hath atteſted it. Even as it was a ſaving Faith in *Mary* and *Martha* that knew by their *Eyes* and *Ears*, and not only by Belief, that *Lazarus* was raiſed, and that Chriſt preached thus and thus to them: But believed his *Doctrine to be true*, becauſe of *God's Veracity* who atteſted it. 7. That it is the great Wiſdom and Mercy of God to his weak and ignorant People, to provide them Teachers to acquaint them with theſe things, and to vouchſafe them ſuch a help to their Salvation; as to make it a ſtanding Office in his Church to the end of the World, that the Infants and ignorant might not be caſt off, but have Fathers, and Nurſes, and Teachers to take care of them. 8. But ſpecially mark, that yet theſe Infants have much diſadvantage in compariſon of others, that know all theſe matters of fact by the ſame convincing evidence as their Teachers: And that he that followeth on to learn it as he ought, may come to prove theſe ſubſervient matters of fact, by ſuch a concurrence of evidences, as amounteth to an *infallibility* or *moral certainty*, *beyond meer humane faith* as ſuch: As *e. g.* an illiterate Perſon that hath it but from others, may be certain that it is indeed a *Bible* which is ordinarily read and preached to him; and that it is ſo truly tranſlated as to be a ſufficient Rule of Faith and Life, having no miſtake which muſt hazzard a Man's Salvation: Becauſe the Bible in the Original Tongues is ſo commonly to be had, and ſo many among us underſtand it, and there is among them ſo great a contrariety of judgments and intereſts, that it is not poſſible but many would detect ſuch a publick Lye, if any ſhould deal falſly in ſo weighty and evident a caſe. There is a Moral certainty (equal to a Natural) that ſome actions will not be done by whole Countries which every individual Perſon hath *Power* and *natural Liberty* to do: As *e. g.* there is no Man in the Kingdom but may poſſibly kill himſelf, or may faſt to morrow, or may lie in Bed many Days together. And yet it is certain, that all the People in *England* will do none of theſe: So it is poſſible that any ſingle Perſon may lye even in a palpable publick caſe, as to pretend that this is a Bible when it is ſome other Book, or that this is the ſame Book that was received from the Apoſtles by the Churches of that age, when it is not it, *&c.* But for all the Country, and all the World that are competent Witneſſes, to agree to do this, is a meer impoſſibility, I mean ſuch a thing as cannot be done without a *Miracle*, yea, an univerſal Miracle. And more than ſo, it is *impoſſible* that God ſhould do a Miracle to accompliſh ſuch an univerſal Wickedneſs and Deceit; whereas it is poſſible that *natural* cauſes by a Miracle may be turned out of courſe, where there is nothing in the Nature of God againſt it (as that the Sun ſhould ſtand ſtill, *&c.*) We have a *certainty* that there was a *Julius Caſar*, a *William* the Conqueror, an *Ariſtotle*, a *Cicero*, an *Auguſtine*, a *Chryſoſtome*, and that the Laws and Statutes of the Land were really enacted by the Kings and Parliaments whoſe names they bear; becauſe the *Natural* and *Civil* Intereſts of ſo many Thouſands that are able to detect it, could never be reconciled here to a deceit. When Judges and Counſellors, Kings and Nobles, and Plaintiffs and Defendants utter Enemies are all agreed in it, it is more certain to a ſingle Perſon than if he had ſeen the paſſing of them with his Eyes. So in our caſe, when an Office was eſtabliſhed in the Church, to read and preach this Goſpel in the Aſſemblies; and when all the Congregation took it as the Charter of their Salvation, and

By all this it is eaſie to gather whether a Paſtor may do his work *per alium*. Saith *Grotius de imp. p.* 290. 291 *Nam illud [Quodquis per alium facit per ſe facere videtur] ad eas demtaxat pertinet actiones quarum cauſa efficiens proxima à jure indefinita eſt.* Yet people ſhould labour after ſuch maturity and ſtedfaſtneſs, that they might be able to ſtand if their Paſtors be dead or taken from them by perſecution, yea, or forſake the truth themſelves.

Victor. utic. ſaith of the People in *Africk* when their Paſtors were baniſhed, and others might not be ordained in their ſteads: *Inter hæc tamen Dei populus in fide conſiſtens, ut examina apum cereas ædificantia manſiones, creſcendo melleis fidei claviculis firmabatur. Quanto magis affligebantur, tanto magis multiplicabantur.* Victor. *p.* 382.

and the Rule of their Faith and Life; and when these Pastors and Churches were dispersed over all the Christian World, who thus worshipped God from day to day; and all Sects and Enemies were ready to have detected a Falsification or Deceit, it is here as impossible *for such a kind of History*, or *Tradition*, or *Testimony to be false*, in such material points of fact, as for one Man's senses to deceive him, and much more.

§. 29. Thus I have at once shewed you the true order of the *preaching*, and *proofs*, and *receiving* of the several matters of Religion, and how and into what our *Faith must* be resolved; and how far your Teachers are to be believed? And here you must specially observe two things, 1. That there can be no danger in this Resolution of Faith, of derogating either from the *work* of the *Holy Ghost*, or the *Scriptures self-evidence*, or any other cause whatever: Because we ascribe nothing to History or Tradition which was ascribed to any of these causes by the first Christians; but only put *our Reception by Tradition instead of their Reception immediately by sense*: Our *receiving* by infallible History, is but in the place of their *receiving by sight*; and not in the place of *self evidence* of Scripture, or any *testimony* or teaching of the Spirit. The method is exactly laid down, *Heb.* 2. 3, 4. *How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed to us by them that heard him: God also bearing them witness both with signs and wonders and divers miracles, and gifts of the Holy Ghost according to his own will.* Here is the sum of what I have been saying.

§. 30. 2. Observe also the great difference between us and the Papists in this controversie of using *Tradition* in the resolution of our Faith. 1. They decide the main question in gross by Tradition, *viz.* Whether the Scripture be the Word of God? But we only decide the questions about *History* or *matters of fact* by it, which are *subservient* to the other. 2. The Tradition which most of them plead is nothing but the *authoritative judgment of the successive Pastors of the Church* in a *General Council confirmed by the Pope*, and as another faction among them saith, *The reception of the whole Church both Laity and Clergy*; and this Church must be only the Roman Faction: But the Tradition which we plead is the concurrent Testimony of Friends and Foes, Orthodox and Hereticks; and of all the Churches throughout the World, both Greek and Latin, Ethiopian, Armenian, Protestants, &c. And this Testimony we plead, not *meerly* as a *humane testimony* (much less as such as is credible chiefly for the meer *Power* (real or pretended) of the Testifiers: But as such as by a concurrence of Testimonies and Circumstances hath (besides the Teachers authority) the evidences of *infallible moral certainty*) in the very History; as we have of the Statutes of the Realm.

Dir. 6. § 31. Direct. 6. *Understand what kind and measure of Obedience it is that you owe your lawful Pastors, that you neither prove schismatical and unruly, nor yet have a hand in setting up Idols and Usurpations in the Church.* This you may learn from the foregoing description of the Pastor's work. The *kind of your obedience* is commensurate to the kind of his *Office* and *Work*. You are not to obey your *Pastors*, as Civil Magistrates that bear the Sword; nor as Physicians to tell you what you must do for your health, nor as Artificers to command you how to *Plow*, and *Sow*, and *Trade*, &c. (except in the *Morality* of these:) But it is as your *Teachers and Guides in matters of Salvation* that you must obey them. And that not as *Prophets* or *Law-givers* to the Church; but as the stated Officers of Christ to open and apply the *Laws that he hath given*, and determine of such Circumstances as are subservient thereunto. Not as those that *have dominion of your Faith*, or may *preach another Gospel*, or contradict any truth of God, which by *Scripture* or *Nature* he hath revealed, or can dispence with any duty which he hath commanded: But as those that have all their power *from God*, and *for God* and *your Salvation, and the good of other Mens Souls*; to *edification* only, and not to destruction: Particular cases I here purposely forbear.

We may not offer any violence, but only perswade: We have not so great authority given us by the Laws, as to repress offenders: And if it were lawful for us so to do, we have no use of any such violent Power: For that Christ crowneth them which abstain from sin, not of a forced, but of a willing mind and purpose. *Cypr. citante Baluz. of Subjection, p.* 526. *Et ibid. ex Hilar.* If this violence were used for the true faith, the Doctrine of Bishops would be against it: God needeth no forced service: He requireth no constrained confession. I cannot receive any man but him that is willing: I cannot give ear, but to him that intreateth, &c. *Ita & Origen. ibid. citat.* 2 Cor. 1. 24. Gal. 1. 7, 8. 2 Cor. 10. 8. & 13. 10.

§. 32. Direct. 7. *Be sure that you look on them as the Officers of Christ in all that they do as such; and see not only their Natural, but their Ecclesiastical Persons, that through them you may have to do with God.* Especially in *preaching* and *administring* the *Sacraments*, and *binding* the impenitent, and absolving the penitent, and comforting the sad and humbled Souls. All the Holiness, and Life, and Power of your spiritual converse with them consisteth in your seeing and conversing with *God* in them, and using them as his Messengers or Officers, that deliver his message and do *his work*, and not their own. If you disobey them in his work, it is God that you disobey: And if they teach you his Word, or deliver you Christ and his Benefits in the Sacraments, it is Christ himself that doth it by them as his instruments, so far as they do it according to his Commission and his Will. This observing Christ in their teaching will possess you with due Reverence and Care, and cause you to do it as a *holy work*: And to see *Christ* in them, delivering and sealing his Covenant to you, will very much increase your joy: When Man as Man is but a shadow. *Dir.* 7.

§. 33. Direct. 8. *Make use of their help in private, and not in publick only:* As the use of a *Physician* is not only to read a Lecture of Physick to his Patients, but to be ready to direct every Person according to their particular case (there being such variety of temperatures, diseases and accidents, that in dangerous cases the direction of the judicious is needful in the application:) So here, it is not the least of the Pastoral work, to oversee the individuals, and to give them personally such particular advice as their case requireth. Never expect that all thy Books, or Sermons, or Prayers, or Meditations should serve thy turn without the counsel of thy Pastors, in greater cases: For that were but to devise how to prove God's Officers needless to his Church. If thou be an ignorant or unconverted Sinner, go to the Minister, and ask him, what thou must do to be saved? And resolve to follow his sound advice. If thou be in doubt of any weighty point of Faith or Godliness, or assaulted perilously by any adversary, or need his advice for thy settled Peace, thy assurance of Pardon and Salvation, and thy Preparation for Death; go ask counsel of thy Pastors, and receive their help with readiness and thankfulness: Or if thou live where there is none that is *able* and *willing* thus to help thee, remove to them that are such, if lawfully thou canst. *Dir.* 8.

§. 34. Direct. 9. *Assist you Pastors in the work of God, by the duties of your places which tend thereto:* Labour by your *holy serious conference*, to instruct the ignorant, and convince the unbelieving, and convert the ungodly, and strengthen the weak, with whom you have fit opportunity for such work. Labour by your holy Examples, by Love and Concord, and Meekness, and Sobriety, and contempt of the World, and a heavenly Life, to *shine as lights* *Dir.* 9. Acts 18. 24, 26, 27. Rom. 16 3 John 3. 8. Eph. 4. 29. 1 Pet. 4. 11 Phil. 2. 15. Mat. 5. 16. 1 Pet. 3. 1, 2.

2 Pet. 3. 11. 1 Pet. 1. 15. 16. & 2. 12. Heb. 3. 13. Heb. 10. 24.

lights in the midst of a dark and crooked Generation. Preach all of you, by the Examples of your *blameless*, humble holy Lives: O how abundantly would this course promote the success of the publick Preaching of the Gospel? If you would cause those Men to see the Glory and Power of the Gospel in your holy and heavenly Lives, who cannot see it in it self: Then many that would not be won by the Word, might be *won without it* (to seek after it at least) by *your Conversations.* Thus all must preach and be *helpers* of the Ministers of Christ.

Dir. 10. 1 Thes. 5. 12, 13. 2 Tim. 2. 10. 2 Cor. 4. 15. 1 Thess. 3. 9. 1 Thess. 1. 5. Mat. 26. 56. 2 Tim. 4. 16. Gal. 6. 6, 10. 1 Cor. 9. Col. 1. 24.

§. 35. Direct. 10. *Forsake not your faithful Pastors to follow Deceivers; but adhere to them who spend and are spent for you: Defend their innocency against false Accusers; and refuse them not such maintenance as is needful to their entire giving up themselves to that holy Work to which they are devoted:* Read and Study well *Ephes.* 4. 13, 14, 15. *Acts* 20. 30. It is for your sakes that your faithful Pastors are singled out in the World to bear the Slanders and Contradictions of the Wicked; and to lead the way in the fiery Tryal. If they would forsake you, and that sacred Truth and Duty that is needful to your Salvation, and sell you up into the Hands of cruel and deceitful Men, it were as easie for them to have the applause of Men, and the Prosperity of the World as others: It is perfidious ingratitude to forsake them in Tryal, that must lose their Lives and all the World, rather than forsake you or betray your Souls: Or to grudge them food and raiment that lay by the gainful Employments of the World, that they may attend continually on the Service of your Souls.

CHAP. VII.

Directions for the discovery of the Truth among Contenders, and the escape of Heresie and Deceit.

Nitebatur Socrates summi ingenii acumine non tam illos ex sententia refellere, quam ipse quid verum esset invenire. Laert. in Socrat.

§. 1. THough *Truth* be naturally the Object of Mans Understanding, to which it hath a certain Inclination, and though it be a delightful Thing to know the Truth: Yet that which is saving meeteth with so much Opposition in the Flesh, and in the World, that while it is applauded in the General, it is resisted and rejected in Particulars: And yet while the *Use* of holy Truth is hated and obstinately cast away, the *name* and the *barren Profession* of it is made the Matter of the glorying of Hypocrites, and the occasion of reproaching Dissenters as Hereticks, and the World is filled with bloody Persecutions, and inhumane implacable Enmities and Divisions, by a wonderful Zeal for the Name of Truth, even by those Men that will rather venture on Damnation, than they will *obey* the Truth which they so contend for: Multitudes of Men have tormented or murdered others as Hereticks, who themselves must be tormented in Hell, for not being *Christians.* It concerneth us therefore to deal very wisely and cautelously in this Business.

Dir. 1.

§. 2. Direct. 1. *Take heed lest there be any carnal Interest or Lust which maketh you unwilling to receive the Truth, or inclineth you to Errour, that it may serve that Interest or Lust.* It is no small number of Men that are strangers or enemies to the Truth, not because they *cannot* attain the Knowledge of it, but because they *would not have* it to *be Truth.* And Men of *great Learning* and *natural Parts* are frequently thus deceived and led into Error by a naughty carnal byassed Heart: Either because that Error is the vulgar Opinion, and necessary to maintain their popular Reputation, and avoid Reproach; or because it is the way of Men in Power, and necessary to their preferment and greatness in the World: Or because the Truth is contrary to their fleshly Lusts and Pleasures, or contrary to their honour and worldly Interest; and would hazard their Reputations or their Lives. How loth is a sensual ungodly Man to believe, that without *Holiness none shall see God*, and that he *that is in Christ is a new Creature, and that if any Man have not the Spirit of Christ, the same is none of his, and that if they live after the Flesh they shall die?* How loth is the ambitious Minister to believe that the way of Christs service lieth not in worldly Pomp, or Ease, or Pleasures, but in taking up the Cross, and following Christ in Self-denial, and in being as the Servant of all, in the unwearied Performance of careful over-sight, and compassionate Exhortations unto all the Flock. Let a Controversie be raised about any of these Points, and the mind of lazy ambitious Men doth presently fall in with that part which gratifieth their fleshly Lusts, and excuseth them from that toilsome way of Duty which they already hate. The secret Lusts and Vices of a false hypocritical Heart, are the *commonest* and the *powerfullest* Arguments for Error: And such Men are glad, that *great Men*, or *learned Men* will give so much ease to their Consciences, and shelter to their Reputations, as to *Countenance*, or make a *Controversie* at least of that which their Lusts desire to be true. Above all therefore see that you come not to enquire after Truth with an *unsanctified Heart*, and *unmortified Lusts*, which are a byas to your Minds, and make you warp from the Truth which you enquire after: For if the *carnal Mind* neither *is* nor *can be subject to the Law of God*, you may easily perceive that it will be loth to *believe it*; when in so doing they believe their own Condemnation. An honest sanctified Heart is fittest to entertain the Truth.

Heb. 12. 14. 2 Cor. 5. 17. Rom. 8. 9, 13.

Dir. 2. Socrates *de Ethice, & in officinis, & in publico quotidie Philosophans, ex potius inquirenda hortabatur, quæ mores instruerent, & quorum usus nobis domi esset necessarius.* Laert. in Socrat.

§. 3. Direct. 2. *Seek after the Truth for the love of Truth, and love it especially for its special use, as it formeth the Heart and Life to the Image and Will of God; and not for the fanciful delight of knowing; much less for carnal worldly Ends.* No means are used at all as means, where the End is not first determined of. And to do the *same thing materially* to another end, is not indeed to do the same: For thereby it's made another thing. Your Physician will come to you if you seek to him *as a Physician*; but not if you send to him to mend your Shooes. So if you *seek Knowledge* for the true *Ends* of Knowledge, to fill your Hearts with the Love of God, and guide your Lives in Holiness and Righteousness, God is engaged to help you in the search: But if you seek it only for to please your pride or fansie, no wonder if you *miss* of it; and it is no great matter whether you find it or not, for any good it's like to do you: Every *Truth* of God is appointed to be his Instrument, to do some holy Work upon your Heart: Let the Love of *Holiness* be it that maketh you search after Truth, and then you may expect that God should be your Teacher.

Dir. 3.

§. 4. Direct. 3. *Seek after Truth without too great or too small regard to the Judgment of others: Neither contemn them, nor be captivated to them:* Use the help of the wise, but give not up your Reason absolutely to any. Engage not your selves in a Party, so as to espouse their Errors, or implicitly to believe whatever they say: For this breedeth in you a secret desire to please your Party, and interesteth you in their dividing Interest, and maketh you betray the Truth to be accounted Orthodox by those you value.

Non tam auctoritatis in disputando, quam rationis momenta quærenda sunt. Cic. Nat. Deo. p. 6. *Obest plerumque iis qui discere volunt, autoritas eorum qui se docere profitentur. Desinunt enim suum judicium adhibere. Id habent ratum, quod ab eo quem probant, judicatum vident.* Cic. de Nat. Deo. p. 7.

Dir. 4.

§. 5. Direct. 4. *Take heed of Pride, which will make you dote upon your own Conceits, and cause you to slight the weightiest Reasons that are brought by others, for your Conviction.* And if once you have espoused an Error it will engage all your Wit, and Zeal, and Diligence

Diligence to maintain it: It will make you uncharitable and furious against all that Cross you in your way: And so make you either Persecutors (if you stand on the higher ground) or Sect-leaders, or Church-dividers and turbulent and censorious if you are on the *lower* Ground. There is very great Reason in *Paul's* Advice for the choice of a Bishop, 1 *Tim.* 3.6. *Not a Novice; lest being lifted up with Pride, he fall into the Condemnation of the Devil.* It is no more wonder to see a proud Man erroneous, and in the Confidence of his own Understanding, to rage against all that tell him he is mistaken, than to hear a drunken Man boasting of his Wit, to the increase of his Shame.

Dir. 5. § 6. Direct. 5. *Take heed of slothfulness and impatience in searching after Truth, and think not to find it in difficult Cases, without both hard and patient Studies, and ripeness of Understanding to enable you therein: And suspect all Opinions which are the off-spring of idleness and ease, what ever Divine Illumination they may pretend* (except as you take them from others upon trust (in a slothful way) who attained them by diligent Studies:) For God that hath called Men to labour, doth use to give his Blessing to the laborious: And he that hath said by his Spirit, 1 *Tim.* 4. 15. *Meditate upon these things: Give thy self wholly to them, that thy profiting may appear to all*, doth accordingly cause those Men to *Profit*, who seek it in this laborious way of his Appointment: And he that hath said, *The desire of the slothful killeth him*, doth not use to bless the slothful with his Teachings. He that will say to him in Judgment, *Thou wicked and slothful Servant*, will not encourage the slothfulness which he condemneth. *My Son, if thou wilt receive my Words, and hide my Commandments with thee; so that thou incline thine Ear to Wisdom, and apply thine Heart to Understanding. Yea, if thou criest after Knowledge, and liftest up thy voice for Understanding: If thou seekest her as Silver, and searchest for her as for hid Treasures; then shalt thou understand the fear of the Lord, and find the Knowledge of God: For the Lord giveth Wisdom*: Prov. 2. 1, 2, 3, 4, 5, 6. Mark here to *whom* God giveth Wisdom: All the Godly are *taught of God*: But mark here how it is that he teacheth them. Not while they scorn at Studies and Universities, and look that their Knowledge should cost them nothing, or that the *Spirit* should be instead of *serious Studies*, or that their Understandings should discern what's *true* or *false* at the first Appearance: But while they think no pains or patience too great to learn the Truth in the School of Christ.

Prov. 24. 30. Prov. 21. 25. Matth. 25. 26.

Dir. 6. §. 7. Direct. 6. *Keep out Passion from your Disputes, and in the Management of all your Controversies in Religion.* For though *Passion* be *useful* both antecedently to the *Resolution* of the *Will*, and consequently to the effectual *Execution* of its Resolutions, yet it is commonly a very great seducer of the *Understanding*, and strangely blindeth and perverteth Judgment: So that a passionate Man is seldom so far from the *Truth*, as when he is most confident he is defending it. When Passion hath done boyling, and the Heart is cooled, and leaveth the Judgment to do its Work without any Clamour and Disturbance, its strange to see how things will appear to you, to be quite of another tendency and reason, than in your Passion you esteemed them.

Quæ duæ virtutes in Disputatore primæ sunt, eas ambas in Hubero deprehendi, Patientiam adversarium prolixe sua explicantem audiendi, & lenitatem etiam aspere dicta perferendi, inq. Sculterus post-disp. Curric. p. 33.

Dir. 7. §. 8. Direct. 7. *Keep up a sense of the evil and danger of both extreams; and be not so wholly intent upon the avoiding of one extream, as to be fearless of the other.* The narrow Minds of unexperienced Men are hardly brought to look on both sides them, and to be duly sensible of the danger of both extreams: But while they are taken up only with the hating and opposing one sort of Errors, they forget those on the other side: And usually the Sin or Error which we observe not, is more dangerous to us than that which we do observe (if the wind of Temptation sit that way).

§. 9. Direct. 8. *When you detect any ancient Error or Corruption, enquire into its Original; and see whether Reformation consist not rather in a Restitution of the Primitive State, than in an Extirpation of the whole.* Even in Popery it self there are many Errors and ill Customs, which are but the Corruption of some weighty Truth, and the degenerating of some Duty of Gods Appointment: And to reduce all in such Cases, to the Primitive Verity, is the way of wise and true Reformation; and not to throw away that which is Gods, because it is fallen into the dirt of humane Depravation. But in Cases where *all is bad*, there *all must* be rejected. *Dir.* 8.

§. 10. Direct. 9. *Pretend not Truth and Orthodoxness against Christian Love and Peace: And so follow Truth, as that you lose not Love and Peace by it; (as much as in you lieth live peaceably with all Men). Charity* is the End of *Truth:* And it is a mad use of *Means*, to use them against the *End.* Make sure of the sincerity of your Charity, and hold it fast; and and then no Error that you hold will be destructive to you: But if you know more than others, and use your *Knowledge* to the weakning of your *Love*, you are but (as our first Parents) deceived and destroyed by a desire of fleshly uneffectual Knowledge. Such *knowledge puffeth up, but charity edifieth*, 1 Cor. 8. 1. To contend *for Truth*, to the *loss of Love*, in your selves, and the Destruction of it among others, is but to choak your selves with excellent Food, and to imitate that Orthodox Catholick Physician, that gloried that he killed his Patients *secundum artem*, by the most accurate Method, and excellent Rules of Art that Men could die by. *Dir.* 9. Rom. 12. 18. 1 Cor. 13.

§. 11. Direct. 10. *Pretend no Truth against the Power and Practice of Godliness.* For *this* also is its proper *End:* If it be not *Truth that is according to Godliness*, it is no Truth worthy our seeking or contending for. And if it be *contrary* to Godliness in it self, it is no Truth at all: Therefore if it be *used against Godliness*, it is used contrary to the *Ends* of Truth. Those Men that suppress or hinder the means of Knowledge, and Holiness, and Concord, and Edification, under pretence of securing, defending or propagating the *Orthodox belief*, will find one Day, that God will give them as little thanks for their blind prepostrous zeal for Truth, as a tender Father would do to a Physician, that killed his Children, because they distasted or spit out his Medicines. It is usually a pitiful *defence of Truth*, that is made by the *Enemies of Godliness.* *Dir.* 10. 1 Tim. 6. 3. Tit. 1. 1. 1 Tim. 4. 7, 8. 1 Tim. 6. 5, 6, 11. 2 Pet. 1. 3. & 3. 11.

More near and particular Directions against Error.

§. 12. Direct. 1. *Begin at the Greatest, most Evident, Certain and Necessary Truths, and so proceed orderly to the Knowledge of the less, by the help of these.* As you climb by the Body of the Tree unto the Branches. If you begin at those *Truths*, which *spring* out of *greater* common Truths, and know not the Premises, while you plead for the Conclusion, you abuse your Reason and lose the Truth and your Labour both: For there is no way to the Branches, but by ascending from the Stock. The Principles well laid, must be your help to all your following Knowledge. *Dir.* 1. See *Ch.* 2. *D.* 3.

§. 13. Direct. 2. *The two first Things which you are to learn are, what Man is, and what God is: The Nature and Relation of the two Parties is the first thing to be known in order to the Knowledge of the Covenant it self, and all following Transactions between God and Man:* One Error here will introduce abundance. A Thousand other Points in Natural Philosophy you *Dir.* 2.

Ut Deum noris, esse ignores & locum & faciem; sic animum tibi tuum notum esse oportet, etiamsi ignores & locum & formam. Cicero 1. Tuscul.

may

may ſafely be ignorant of; but if you know not what *Man* is, what *Reaſon* is, what *Natural Free-will* is, and what the *inferiour ſenſitive* Faculties are, as to their *Uſes*, it will lay you open to innumerable Errors. In the *Nature* of Man, you muſt ſee the *Foundation* of his *Relations* unto God: And if you know not thoſe *Great Relations*, the Duties of which muſt take up all our Lives, you may eaſily foreſee the conſequents of ſuch Ignorance or Error. So if you know not what *God is*, and what his *Relations* to us are, ſo far as is neceſſary to our living in the Duties of thoſe Relations, the conſequents of your Ignorance will be ſad. If learned Men be but perverted in their Apprehenſions of ſome one Attribute of God (as thoſe that think his *Goodneſs* is nothing but his *Benignity*, or proneneſs to *do good*, or that he is a neceſſary Agent doing good *ad ultimum poſſe*, &c.) what abundance of horrid and impious conſequents will follow?

Dir. 3. *Nulla erga Deos pietas eſt, niſi honeſta de numine Deorum ac mente opinio ſit.* Cicero pro Planc.

§. 14. Direct. 3. *Having ſoundly underſtood both theſe and other Principles of Religion, try all the ſubſequent Truths hereby, and receive nothing as Truth that is certainly inconſiſtent with any of theſe Principles.* Even *Principles* that are not *of Senſe*, may be diſputed till they are well received; and with thoſe that have not received them: But afterward they are not to be called in Queſtion; for then you would never proceed nor build higher, if you ſtill ſtand queſtioning all your Grounds. Indeed no Truth is inconſiſtent with *any other Truth*: But yet when *two* dark or doubtful Points are compared together, it is hard to know which of them to reject. But here it is eaſie: Nothing that contradicteth the true Nature of God or *Man*, or any Principle muſt be held.

Dir. 4. §. 15. Direct. 4. *Believe nothing which certainly contradicteth the End of all Religion.* If it be of a natural or neceſſary tendency to Ungodlineſs, againſt the Love of God, or againſt a holy and heavenly Mind and Converſation, it cannot be *Truth* what ever it pretend.

Dir. 5. ☞ §. 16. Direct. 5. *Be ſure to diſtinguiſh well betwixt revealed and unrevealed Things*: And before you diſpute any Queſtion, ſearch firſt whether the Reſolution be revealed or not: And if it be not, lay it by; and take it as part of your neceſſary Submiſſion, to be ignorant of what God would have you ignorant, as it is part of your Obedience to labour to know what God would have you know. And when ſome Things *unrevealed* are *mixed* in the Controverſie, take out thoſe and lay them by, before you go any further, and ſee that the Reſolution of the reſt be not laid upon them, nor twiſted with them, to entangle the whole in Uncertainty or Confuſion. Thus God inſtructed *Job*, by convincing him of his Ignorance, and ſhewing him how many things were paſt his Knowledge. Thus Chriſt inſtructed *Nicodemus* about the Work of Regeneration, ſo as to let him know, that though the *Neceſſity* of it *muſt* be known, yet the manner of the Spirits acceſſes to the Soul *cannot* be known, *John* 3. 7, 8. And *Paul* in his Diſcourſe of Election, takes notice of the *unſpeakable Depths*, and the Creatures unfitneſs to diſpute with God, *Rom.* 9. When you find any diſputes about Predetermination or Predeſtination reſolved into ſuch Points as theſe: Whether God do by Phyſical premoving influx, or by concourſe, or by moral Operation *ut finis*, determine or ſpecifie moral Acts of Man? Whether a Poſitive Decree *quoad actum* be neceſſary to the Negation of Effects, (as that *ſuch a one ſhall not have Grace given him, or be converted or ſaved*; that all the *Millions* of *poſſible Perſons*, *names* and *things* ſhall not be *future*:) What *Underſtanding*, *Will* or *Power* are *formally* in God? How he knoweth future Contingents? With a hundred ſuch like; then remember that you make uſe of this Rule, and ſay with *Moſes*, Deut. 29. 29. *The ſecret things belong to the Lord our God, but thoſe things that are revealed, unto us and to our Children for ever, that we may do all the Words of his Law.* There are many rare profound diſcoveries much gloried of by the Maſters of ſeveral Sects, of which you may know the Sentence of the Holy Ghoſt, by that inſtance, *Col.* 2. 18. *Let no Man beguile you of your Reward, in a voluntary Humility and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly Mind.* Reverently withdraw from things that are unrevealed, and diſpute them not.

Job 38. & 39. & 40. & 41. *Non ii ſumus quibus nihil verum eſſe videatur; ſed ii qui omnibus veris falſa quædam adjuncta eſſe dicamus, tanta ſimilitudine ut*, &c. Cic. de Nat. Deor. l. 1.

§. 17. Direct. 6. *Be a careful and accurate (though not a vain) Diſtinguiſher: And ſuffer not Ambiguity and Confuſion to deceive you:* Suſpect every Word in your Queſtion, and anatomize it, and agree upon the Senſe of all your common Terms, before you diſpute with any Adverſary: It is not only in *many Words*, but in *one Word* or *Syllable* that ſo much *Ambiguity* and *Confuſion* may be contained, as may make a long diſpute to be but a vain and ridiculous wrangling. Is it not a ridiculous Buſineſs to hear Men diſpute many Hours about the *Cur credis*, and *into what Faith is to be reſolved?* And in the End come to underſtand, that by [*Cur*] one of them, ſpeaks of the *Principium* or *Cauſa Veritatis*, and the other of the *Principium patefactionis*, or the *Evidentia Veritatis*, or ſome other cauſe? And when one ſpeaks of the Reſolution of his Faith as into the *formal Object*, and another into the *ſubſervient Teſtimony* or *Means*, or into the Proofs of Divine Atteſtation, or many other Cauſes? Or to hear Men diſpute, Whether *Chriſt died for all*: When by [*for*] one Man meaneth [*for the Benefit of all,*] and another means [*in the place or ſtead of all*, or *for the Sins of all as the procuring Cauſe*, &c.] Yet here is but a Syllable to contain this Confuſion? What a tedious thing is it to read long diſputes between many *Papiſts* and *Proteſtants*, about Juſtification, while by *Juſtification* one meaneth one thing, and another meaneth quite another thing? He that cannot force *every word* to make a plain Confeſſion of its proper Signification, that the *Thing intended* may be truly diſcerned in the *Word*, he will but deceive himſelf and others, with a wordy inſignificant Diſpute. *Dir.* 6. ☞ See my Preface before the ſecond Part of the *Saints Reſt. Edit.* 3, &c. A Man of Judgment ſhall hear ignorant Men differ, and know that they mean one thing: And yet *they* themſelves will never agree. L. *Bacon Eſſ.* 3.

§. 18, Direct. 7. *Therefore be ſpecially ſuſpicious of Metaphors; as being all but ambiguities till an explication hath fixed or determined the ſenſe.* It is a noiſome thing to hear ſome diſpute upon an unexplained Metaphorical word, when neither of them have enucleated the ſenſe, and when there are *proper* words enough. *Dir.* 7. ☞

§. 19. Direct. 8. *Take ſpecial notice of what kind of beings your enquiry or diſputation is, and let all your terms be adapted and interpreted according to the kinds of beings you diſpute of.* As if you be enquiring into the nature of any Grace, as Faith, Repentance, Obedience, &c. remember that it is *in genere moris*, a *moral act*: And therefore the terms are not to be underſtood as if you diſputed about meer *Phyſical acts*, which are conſidered but *in genere entis*. For that Object which muſt eſſentiate one *Moral act*, containeth many Phyſical Particles, which will make up many Phyſical Acts. If you *take* ſuch a Man for your King, your Commander, your Maſter, your Phyſician, &c. If you ſhould at the Bar when you are queſtioned for unfaithfulneſs, diſpute upon the word [*take*] whether it be an act of the Phantaſie, or Senſe, or Intellect, or Will, &c. would you not be juſtly laugh'd at? So when you ask, What act *Faith* or *Repentance* is? Which contain many particular Phyſical acts. When you diſpute of Divinity, Policy, Law, War, &c. you muſt not uſe the ſame terms in the ſame ſenſe, as when you diſpute of Phyſicks or Metaphyſicks, *Dir.* 8. ☞ As I have ſhewed in my Diſpute of *Saving Faith* with Dr. *Barlow*, and of *Juſtification*.

§. 20. Direct. 9. *Be ſure in all your diſputes that you ſtill keep diſtinguiſhed before your eyes, the Order of Being, and the Order of Knowing: That the queſtions* *Dir.* 9. ☞

de esse *lying undetermined in your way, do not frustrate all your dispute about the question* de cognoscere. As in the question, *Whether a man should do such or such a thing when he thinketh that it is God's Command? How far Conscience must be obeyed?* It must first be determined *de esse*, whether *indeed the thing be commanded*, or *lawful*, or *not?* Before the case can be determined about the obligation that followeth *my apprehension*. For, what ever my Conscience or Opinion say of it, the thing either is *lawful*, or it *is not*: If it be *lawful*, or a *Duty*, the case is soon decided: But if it *be not lawful*, the error of my Conscience altereth not God's Law, nor will it *make it lawful* unto me. I am bound first to *know* and then to *do* what God *revealeth* and *commandeth*; And this I *shall be bound to*, what ever I imagine to the contrary; and to lay by the error which is against it.

Dir. 10. §. 21. Direct. 10. *Be sure when you first enter upon an enquiry or dispute, that you well discover how much of the controversie is verbal* de nomine, *and how much is material* de re: And that you suffer not your adversary to go on upon a false supposition, that the Controversie is *de re*, when it is but *de nomine*. The difference between *names* and *things* is so wide, that you would think no reasonable Man should confound them: And yet so heedless in this point are ordinary disputers, that it is a usual thing to make a great deal of stir about a controversie before they discern whether it be *de nomine* or *de re*. Many a hot and long dispute I have heard, which was managed as about the very heart of some material cause (as about Man's *Power* to do good, or about the *sufficiency* of Grace, or about *Justification*, &c.) when the whole contest between the Disputers was only or principally *de nomine*, and neither of them seemed to take notice of it. Be sure as soon as you peruse the terms of your question, to sift this throughly, and dispute *verbal* controversies, but as *verbal*, and not as *real* and *material*. We have real differences enough: We need not make them seem more by such a blind or heedless manner of disputing.

☞ *Non ex verbis res, sed ex rebus verba esse inquirenda, ai* Myson. in Laert. p. 70. Bas. l. Edit.

It is a noble work that *Mr. Le Blanck* of *Sedan* is about to this purpose, stating more exactly than hath yet been done all the Controversies between us and the Papists: which how excellently he is like to perform I easily conjecture by the Disputes of his upon Justification, &c. which I have seen.

Dir. 11. §. 22. Direct. 11. *Suffer not a rambling mind in study, nor a rambling talker in Disputes, to interrupt your orderly procedure, and divert you from your argument before you bring it to the natural issue.* But deceiving Sophisters, and *giddy headed* Praters, will be violent to start another game, and spoil the chase of the point before you: But hold them to it, or take them to be unworthy to be disputed with, and let them go (except it be where the weakness of the Auditors requireth you to follow them in their *Wild-goose Chase*.) You do but lose time in such rambling *Studies* or *Disputes*.

Dir. 12. §. 23. Direct. 12. *Be cautelous of admitting false suppositions: or at least of admitting any inference that dependeth upon them.* In some cases a supposition of that which is false may be made, while it no way tends to infer the *truth* of it: But nothing must *be built* upon that *falshood*, as intimating it to be a *truth*. False suppositions cunningly and secretly work'd into arguments, are very ordinary instruments of deceit.

Dir. 13. §. 24. Direct. 13. *Plead not uncertainties against certainties:* But make *certain points* the measure to try the *uncertain* by. Reduce not things *proved* and *sure* to those that are *doubtful* and justly controverted: But reduce points disputable to those that are past doubt.

Dir. 14. §. 25. Direct. 14. *Plead not the darker Texts of Scripture against those that are more plain and clear, nor a few Texts against many that are as plain:* For that which is interpreted against the most *plain* and *frequent* expressions of the same Scripture is certainly mis-interpreted.

Dir. 15. §. 26. Direct. 15. *Take not obscure Prophecies for Precepts:* The *obscurity* is enough to make you cautelous how you venture your self in the practice of that which you understand not; but if there were *no* obscurity, yet Prophecies are no warrant to you to fulfil them; no though they be for the Churches good. Predictions tell you but *de eventu* what *will* come to pass, but warrant not you to bring it to pass: God's Prophecies are oft-times fulfilled by the wickedest Men, and the wickedest Means. As by the Jews in killing Christ, and *Pharoah* in refusing to let *Israel* go, and *Jehu* in punishing the House of *Ahab*. Yet many self-conceited Persons think that they can fetch that out of the *Revelations* or the Prophecies of *Daniel*, that will justifie very horrid crimes, while they used wicked means to fulfil God's Prophecies.

Dir. 16. §. 27. Direct. 16. *Be very cautelous in what cases you take Mens practice or example to be instead of precept, in the sacred Scriptures.* In one case a *Practice* or *Example* is obligatory to us as a Precept: And that is when God doth give Men a Commission to establish the form or orders of his Church and Worship (as he did to *Moses* and to the Apostles,) and promiseth them his Spirit to *lead them into all truth* in the matters which he employeth them in, here God is engaged to keep them from miscarrying; for if they should, his work would be ill done, his Church would be ill constituted and framed, and his Servants unavoidably deceived: The Apostles were authorized to constitute Church Officers, and Orders for continuance, and the Scripture which is written for a great part historically, acquaints us what *they did* (as *well* as what they *said* and *wrote*) in the building of the Church in obedience to their commission (at least in declaring to the World what Christ had first appointed.) And thus if their practice were not obligatory to us, their words also might be avoided by the same pretences. And on this ground (at least) the Lord's Day is easily proved to be of Divine appointment and obligation. Only we must see that we carefully distinguish between both the *Words* and *Practices* of the Apostles which were upon a *particular* and *temporary* occasion (and obligation) from those that were upon an universal or permanent ground.

Dir. 17. §. 28. Direct. 17. *Be very cautelous what Conclusions you raise from any meer works of Providence.* For the bold and blind exposition of these, hath led abundance into most heinous Sin: No *Providence* is instead of a Law to us: But sometimes and oft-times Providence changeth the *Matter* of our Duty, and so occasioneth the change of our Obligations: (As when the Husband dieth, the Wife is disobliged, &c.) But Men of worldly Dispositions, do so over-value worldly things, that from them they venture to take the measure of God's love and hatred, and of the causes which he *approveth* or *disapproveth* in the World. And the Wisdom of God doth seem on purpose, to cause such wonderful unexpected mutations in the affairs of Men, as shall shame the Principles or Spirits of these Men, and manifest their giddiness and mutability to their confusion. One Year they say, *This is sure the cause of God, or else he would never own it as he doth*: Another Year they say, *If this had been God's cause he would never have so disowned it*: Just as the Barbarians judged of *Paul* when the Viper seized on his hand. And thus God is judged by them to *own* or *disown* by his *prospering* or *afflicting*, more than by his Word.

Dir. 18. §. 29. Direct. 18. *In controversies which much depend on the sincerity or experience of godly Men, take heed that you affect not singularity, and depart not from the common sense of the godly.* For the workings of God's Spirit are better judged of, by the ordinary

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tenour of them, than by ſome (real or ſuppoſed) caſe that is extraordinary.

Dir. 19. §. 30. Direct. 19. *In Controverſies which moſt depend on the teſtimony of Antiquity, depart not from the judgment of the ancients.* They that ſtood within view of the Days of the Apoſtles could better tell what they did, and what a condition they left the Churches in, than we can do. To appeal to the Ancients in every cauſe, even in thoſe where the later Chriſtians do excel them, is but to be Fools in reverence of our Fore-fathers Wiſdom. But in points of Hiſtory, or any thing which they had the advantage of their poſterity, their teſtimony is to be preferred.

Dir. 20. §. 31. Direct. 20. *In Controverſies which depend on the Experience of particular Chriſtians or of the Church, regard moſt the judgment of the moſt experienced, and prefer the judgment of the later ages of the Church before the judgment of leſs experienced ages:* (except the Apoſtolical Age that had the greater help of the Spirit.) An *ancient experienced Chriſtian* or *Divine* is more to be regarded in many points, which *require experience*, than many of the younger ſort, that are yet more zealous and of quicker underſtanding and expreſſion than the elder. So thoſe that we call the Father or Ancients were indeed in the younger ages of the Church, and we that are faln into the *later* and *more experienced* Age, have all the helps of the Wiſdom and Experience of the Ages that were before us: And therefore God will require at our hands an account of theſe greater talents which we have received: As it were unexcuſable now in a Phyſician, that hath the help of ſuch voluminous Inſtitutions, Obſervations and Experiments of former Ages, to know no more than thoſe former times that had no ſuch helps; ſo would it be as unexcuſable for this preſent Age of the Church to be no wiſer than thoſe former Ages. When *Aquinas*, *Scotus*, *Ariminenſis* and other Schoolmen, delivered the Doctrine of Chriſtianity to the Church in a dreſs ſo far different from *Ignatius*, *Irenæus*, *Tertullian*, *Cyprian*, or any of thoſe former ages, they certainly thought that they had attained to a far greater excellency and accurateneſs in the knowledge of Divinity than thoſe their Anceſtors had attained: And whatever they ſwear in the *Trent* Oath, of not expounding any Scripture otherwiſe than their Fathers do, I doubt not but *Suarez*, and *Vaſquez*, and others of their modern Schoolmen thought ſo too, and would have been loth to be accounted wiſe in the meaſure only of thoſe ancients. The later and elder ages of the Church have had abundant experience, e. g. *of the tendency of Ambition and Papal Aſpirings and Uſurpations; of the miſchiefs of compoſing and impoſing the Popiſh Miſſals and numerous Ceremonies, and of their implicite Faith, and their concealment of the Scriptures from the vulgar*, and many ſuch points; and if we are never the wiſer for all this *experience*, we are the more unexcuſable; and may be judged as the neglecters of ourgreater helps.

Dir. 21. § 32. Direct. 21. *In Controverſies which depend moſt upon skill in the Languages, Philoſophy, or other parts of common learning, prefer the judgment of a few that are the moſt learned in thoſe matters, before the judgment of the moſt ancient, or the moſt godly, or of the greateſt numbers, even whole Churches, that are unlearned:* In this caſe neither *Numbers*, nor *Antiquity*, nor *Godlineſs* will ſerve turn: But as one clear Eye will ſee further than Ten Thouſand that are purblind, ſo one *Hierome* or *Origen* may judge better of a Tranſlation, or the Grammatical ſenſe of a Text than a Hundred of the other Fathers could. One Man that underſtandeth a Language is fitter to judge of it, than a whole Nation that underſtand it not. One Philoſopher is fitter to judge of a Philoſophical Queſtion, than a Thouſand illiterate Perſons. Every Man is moſt to be regarded in the matters which he is beſt acquainted with.

§. 33. Direct. 22. *In Controverſies of great difficulty where Divines themſelves are diſagreed, and a clear and piercing wit is neceſſary, regard more the judgment of a few acute, judicious, well-ſtudied Divines that are well vers'd in thoſe Controverſies, than of a multitude of dull and common wits that think to carry it by the reputation of their number.* It is too certainly atteſted by experience, that judicious Men are very few, and that the multitude of the injudicious that have not wit enough to underſtand them, nor humility enough to confeſs it, and to learn of them, have yet *pride* and *arrogancy* enough to contradict them, and often malice enough to vilifie them. In ſuch differences it is not only a ſign of a wiſe Man to *be content with the approbation of a few*, but alſo to *have but few approvers:* (except where the injudicious do implicitly believe thoſe few that are judicious.) Commonly a very few that are wiſer than the multitude, are fain to ſtand by, and compaſſionate not only the World but the Church, and ſee the diſeaſe, and the eaſie remedy, and all in vain; while they are but neglected or deſpiſed by the reſt, that will not be made wiſer by them. *Dir.* 22. *Satis triumphat Veritas ſi apud paucos bonoſq; accepta: nec indoles ejus eſt placere multis.* Lipſius.

§ 34. Direct. 23. *In all contentions hold cloſe to that which all ſides are agreed in:* There is ſo much agreed on, even between the *Papiſts* and the *Proteſtants*, as would certainly ſave them all, if all of them did ſincerely *believe*, *love* and *practice* it. For they all confeſs that the whole Canonical Scripture is true. Therefore be more ſtudious ſincerely to *hold* and *improve* thoſe *common truths* which they all profeſs, than to oppoſe the particular opinions of any, further than *that common truth* requireth it. See that the *Articles* of the *common Creed* which *all profeſs*, be *unfeignedly believed by you*; and that the *Petitions* in the *Lord's Prayer* be *ſincerely* and *earneſtly put up to God*; and that the *Ten Commandments* be *heartily and entirely obeyed*; and then no error or difference will be damning to you. *Dir.* 23.

§. 35. Direct. 24. *Take nothing as neceſſary to Salvation in point of faith, nor as univerſally neceſſary in point of practice, which the univerſal Church in every age ſince Chriſt did not receive:* For if any thing be neceſſary to Salvation which the Church received not in every age, then the Church it ſelf of that age could not be ſaved; and then the Church was indeed no Church: For Chriſt is the Saviour of his Body. But certainly Chriſt had in every age a Church of ſaved-ones, who openly profeſſed all that was of common neceſſity to Salvation. An opinion may *be true* which accuſeth the generality in the Church of *ſome error* or *imperfection:* For it is moſt certain that the Church on Earth is compoſed of none (that have the uſe of reaſon) but *erring* and *imperfect members*: But no opinion can be true that condemneth all the Church *to Hell*, in any one age: For the Head and Husband of the Church muſt be her Judge. *Dir.* 24.

§. 36. Direct. 25. *Be not born down by the cenſoriouſneſs of any, to over-run your own underſtanding and the truth, and to comply with them in their errors and extreams: But hold to the truth and keep your ſtation:* Jer. 15. 19. *Let them return unto thee, but return not thou unto them.* It is too uſual for the younger and more injudicious ſort of Chriſtians to be moſt zealous about ſome little Opinions, Ceremonies and Words, and to cenſure all thoſe that differ from them, with ſuch bitter cenſures, (as ungodly, falſhearted, &c.) that hereupon ſome of the more judicious forſake the truth and ſimplicity of the Goſpel, to comply with theſe Cenſurers meerly to eſcape them, (or as ſome ſay, that they may keep an intereſt in them to do them good:) But ſuch carnal Compliances, though with the moſt *zealous Men*, will bring nothing home at laſt but repentance and ſhame: Truth which is the *means* of the good of Souls, muſt not be betrayed as for the good of Souls. *Dir.* 25. Thus Peter and Barnabas erred, Gal. 2.

§ 37.

Dir. 26. §. 37. Direct. 26. *Doubt not of well-proved Truths, for every difficulty that appeareth againſt them:* There is ſcarce any truth in the World ſo plain, but in your *own thoughts*, or in the cavils of a wrangling wit, there may ſuch difficulties be raiſed as you can hardly anſwer: And there is ſcarce any thing ſo evident, that ſome will not diſpute againſt. You ſee that even the learnedſt Jeſuits, and all the Clergy of the Roman Kingdom, will not ſtick to diſpute all the World (if they could) out of the belief of all their ſenſes, while they maintain that Bread is not Bread, and *Wine* is not *Wine*. And yet how many Princes, Lords and Rulers follow them, and many Millions of the People; becauſe they be not able to confute them. If they had ſaid that a *Man* is *no Man* but a *Worm*, *Pſal.* 22. 6. They might in reaſon have expected as much belief.

Dir. 27. *Mat.* 25. 29. *Rom.* 14. 22. §. 38. Direct. 27. *Abuſe not your own knowledge by ſubjecting it to your carnal intereſt or ſenſuality*: He that will ſin againſt his Conſcience, and will not obey the Knowledge which he hath, doth deſerve to be given over to blindneſs and deceit, and to loſe even *that which he hath*, and to be forſaken till he believe and defend a Lye: *That all they might be damned who obeyed not the truth, but had pleaſure in unrighteouſneſs*, 2 Theſ. 2. 10, 11, 12. God will not hold him guiltleſs who debaſeth his ſacred truth ſo far, as to make it ſtoop to his commodity and luſt: Where he is a *Teacher* he will be a King, and ſendeth his Truth as the Inſtrument of his Government, and not as a Slave or Pandor to the Fleſh: He that will *do Gods will ſhall know it*, Joh. 7. 17. But the carnal *mind* that *cannot* be *ſubject to Gods Law*, is unfit to *receive it*, becauſe it is ſpiritually diſcerned, *Rom.* 8. 7. 1 *Cor.* 2. 14.

CHAP. VIII.

Directions for the Union and Communion of Saints, and the avoiding Unpeaceableneſs and Schiſm.

Of this ſubject I have written already, 1. *My Univerſal Concord*, 2. *My Catholick Unity*, 3. *Of the True Catholick Church*. 4. *My Chriſtian Concord*.

THE PEACE and CONCORD of Believers is a thing that almoſt all thoſe plead for, who call themſelves Believers; and yet a thing that almoſt all Men hinder and reſiſt while they commend it. The *Diſcord* and DIVISIONS of believers, are as commonly ſpoken againſt, and by the *ſame Men*, as commonly fomented. The few that *are ſincere* (both *Rulers* and private Men) *deſire Concord* and *hate Diviſions* in Love to *Holineſs* which is promoted by it, and in love to the *Church*, and good of *Souls*, and the Honour of *Religion* and the *Glory of God*: And the few of thoſe few that are experienced, wiſe, judicious Perſons, do *chooſe the means* that *is fitteſt* to attain theſe *ends*, and do prudently and conſtantly proſecute them accordingly: But theſe being in the World as a ſpoonful of freſh Water caſt into the Sea, or a ſpoonful of Water caſt into the Flames of a Houſe on fire, no wonder if the briniſh Sea be not ſweetned by them, nor the conſuming raging Fire quenched by them. The *other Rulers* of the World and of the *Churches*, are for *Concord* and againſt *Diviſion*, becauſe this tendeth to the quieting of the People under them, and the making of Men ſubmiſſive and obedient to *their wills*, and ſo to confirm their Dignities, Dominions and Intereſts: And all Men that are not *Holy*, being predominantly SELFISH, they would all be *themſelves* the *Center* of that *Union*, and *Bond* of that *Concord* which they deſire: And they would have it accompliſhed upon ſuch *terms*, and by ſuch *means* as are moſt agreeable to their *Principles* and *Ends*: In which there are almoſt as many Minds as *Men*: So that among all the Commenders of UNITY and *Concord*, there are none that take the way to attain it, but thoſe that would center it all in GOD, and ſeek it upon his *terms*, and in his *way*. The reſt are all tearing *Unity* and *Peace* in pieces, while they commend it; and they *fight* againſt it while they *ſeek* it: Every Man ſeeking it for *himſelf*, and upon his *own terms* and in his *own way*: Which are ſo *various* and *inconſiſtent*, that *Eaſt* and *Weſt* may ſooner meet than they.

Read over Sr. Fr. Bacons third Eſſay; and Hales of Schiſm.

§. 2. Yet muſt the *Sons* of God be ſtill the Sons of Peace, and continue their Prayers and Endeavours for UNITY, how ſmall ſoever be the hopes of their ſucceſs: *If it be poſſible, as much as in us lyeth, we muſt live peaceably with all Men*: So far muſt they be from being guilty of any Schiſms or unlawful Diviſions of the Church, that they muſt make it a great part of their care and work to preſerve the Unity and Peace of Chriſtians. In this therefore I ſhall next *direct them*. Rom. 12. 18.

Dir. 1. *In veſte Chriſti varietas ſit; ſciſſura non ſit*: They be two things, Unity and Uniformity. L. Bacon Eſſay 3.

§. 3. Direct. 1. *Underſtand firſt wherein the Unity of Chriſtians and Churches doth conſiſt*: Or elſe you will neither know *how* to *preſerve* it, nor *when* you *violate* it. *Chriſtians* are ſaid to be *united* to Chriſt, when they are entered into *Covenant* with him, and are become his Diſciples, his Subjects and the Members of his (Political) Body: They are united to *one another* when they are united to Chriſt their common Head, and when they have that Spirit, that Faith, that Love which is communicated to every living member of the Body. This Union is not the making of many to be *One Chriſtian*; but of many Chriſtians to be one Church: Which is conſiderable either as to its *internal Life*, or its *external Order* and *Profeſſion*. In the former reſpect the Bonds of our Union are, 1. *The Heart-Covenant* (or *Faith*;) 2. And the *Spirit*; the *Conſent* of *Chriſt* and of *our ſelves* concurring, doth make the match or marriage between us; and the *Spirit* communicated from him to us is as the Nerves or Ligaments of the Body, or rather as the Spirits which paſs through all. The Union of the Church conſidered viſibly in its *outward Policy*, is either that of the *whole Church*, or of the *particular* Churches within themſelves, or of divers particular Churches accidentally united. 1. The *Union* of the *whole*, is *eſſential*, *integral* or *accidental*: The *Eſſential Union* is that Relation of a *Head* and *Members*, which is between Chriſt and all the viſible Membert of his Church: The Foundation of it is the *mutual Covenant* between Chriſt and them, conſidered on their part as made *externally*, whether ſincerely or not: This is uſually done in Baptiſm, and is the chiefeſt act of their *Profeſſion* of the Faith. Thus the Baptiſmal Covenant doth conſtitute us Members of the viſible Church. The *integral* and *accidental* Union I paſs by now. 2. Beſides this *Union* of the *Univerſal Church* with *Chriſt* the *Univerſal Head*, there is in all *particular* organized Churches a *ſubordinate Union*, 1. Between the Paſtor and the Flock, 2. *Between* the People one towards another: Which conſiſteth in theſe their ſpecial Relations to each other. 3. And there is an *accidental Union* of many particular Churches: As when they are *united* under one Civil Government; or conſociated by their Paſtors in one Synod or Council. Theſe are the ſeveral ſorts of *Church Union*. 1 Theſ. 5. 12, 13.

Dir. 2. §. 4. Direct. 2. *Underſtand alſo wherein the Communion of Chriſtians and Churches doth conſiſt: That you may know what it is that you muſt hold to.* In the *Univerſal Church* your *Internal Communion* with Chriſt conſiſteth in his communication of his Spirit and Grace, his Word and Mercies unto you; and in your returns of Love, and Thanks and Obedience unto him; and in your ſeeking to him, depending on him, and receivings from him: Your *internal Communion* with the *Church* or *Saints*, conſiſteth in *mutual Love*, and other conſequent affections, and in praying for, and doing good to one another as your ſelves, according to your abilities and opportunities. Your *external Communion* with Chriſt and with moſt

most of the Church in Heaven and Earth, is not mutually *visible* and *local*: For it is but a small number comparatively that we ever *see*: But it consisteth in *Christ's visible communication* of his Word, his Officers, and his Ordinances and Mercies unto you, and in your *visible* learning and reception of them, and obedience to him, and expressions of your Love and Gratitude towards him. Your *external communion* with the Universal Church, consisteth in the Prayers of the Church for you, and your Prayers for the Church: In your holding the same Faith, and professing to love and worship the same God, and Saviour and Sanctifier, in the same holy Ordinances, in order to the same eternal end.

§. 5. Your *external Communion* in the *same particular Congregations* consisteth in your assembling together to hear the preaching of God's Word, and to receive the Sacrament of the Body and Blood of Christ, and pray and praise God, and to help each other in Knowledge and Holiness, and walk together in the Fear of the Lord.

§. 6. Your Communion with *other neighbour Churches*, lyeth in praying for and counselling each other, and keeping such correspondencies as shall be found necessary to maintain that Love and Peace and Holiness which all are bound to seek, according to your abilities and opportunities.

§. 7. Note here that *Communion* is one thing, and *subjection* is another: It is not your *subjection* to other Churches that is required to your *Communion* with them: The Churches that *Paul* wrote to at *Rome*, *Corinth*, *Galatia*, *Ephesus*, *Philippi*, &c. had *Communion* together according to their capacities in that distance: But they were not *subject* one to another (any otherwise than as *all* are commanded to be subject to each other in humility, 1 *Pet.* 5. 5.) The Church of *Rome* now accuseth all the Christians in the World of separating from their *Communion*, unless they will take them for their Rulers, and obey them as the Mistress Church: But *Paul* speaketh not one syllable to any of the Churches of any such thing, as their obedience to the Church of *Rome*. To your *own Pastors* you owe *subjection statedly* as well as *Communion*; and to *other Pastors* of the Churches of Christ (fixed or unfixed) you owe a *temporary Subjection* so far as you are called to make use of them (as sick Persons do to *another Physician*, when the Physician of the Hospital is out of the way:) But *one Church* is not the *Ruler* of *another*, or any one of all the rest, by any appointment of the King of the Church.

Dir. 3. §. 8. Direct. 3. *By the help of what is already said you are next distinctly to understand how far you are bound to Union or Communion with any other Church or Person, and what distance, separation or division is a sin, and what is not:* That so you may neither causelessly trouble your selves with scruples, nor trouble the Church by sinful Schism.

What Unity is among all Christians

§. 9. I. There must be a *Union* among all Churches and Christians in these following particulars. 1. They have all but one God. 2. And one Head and Saviour, Jesus Christ. 3. And one Sanctifier, the Holy Ghost. 4. And *one ultimate End* and *Hope*, even the fruition of God in Heaven. 5. And one Gospel to teach them the Knowledge of Christ, and contain the Promise of their Salvation. 6. And one kind of Faith that is wrought hereby. 7. And one and the same Covenant (of which Baptism is the seal) in which they are engaged to God. 8. And the same instrumental Founders of our Faith, under Jesus Christ, even the Prophets and Apostles. 9. And all Members of the same Universal Body. 10. And all have the same new Nature and Holy Disposition, and the same Holy Affections, in loving God and Holiness, and hating Sin. 11. They all *own* as to the essential parts, the same Law of God, as the Rule of their Faith and Life, even the sacred Canonical Scriptures. 12. Every Member hath a Love to the whole, and to each other, especially to the more excellent and useful Members; and an inclination to holy Communion with each other. 13. They have all a propensity to the same holy means and employment, as Prayer, learning the Word of God, and doing good to others. All these things the true living Members of the Church have in *Sincerity*, and the rest have in *Profession*.

Gal. 3.20. & 4. 5, 6. Eph. 4. 5. 1 Cor. 12. 12, 13. 1 Pet. 1. 16. Eph. 4. 11. 12, 13. Eph. 2. 20. 21, 19. 1 Joh. 3. 11, 14, 23. Psal. 122. 2 1 Pet. 2. 1, 2. Joh. 3. 6. Heb. 10. 25. 1 Cor. 10. 16, 17. Rom. 12. 1 Eph. 2. 10, 11.

What Diversity will be in the Church.

§. 10. II. There will be still a diversity among the Churches and particular Christians in these following points, without any dissolution of the fore-described *Unity*. 1. They will not be of the same *Age* or *standing* in Christ; but some *Babes*, some *young Men* and some *Fathers*. 2. They will not have the same *degrees of strength*, of Knowledge and of Holiness: Some will have need to be *fed with Milk*, and be *unskilful in the word of Righteousness*. 3. They will differ in the *kind and measure* of their *gifts*: Some will excel in one kind, and some in another, and some in none at all. 4. They will differ in their *natural temper*, which will make some to be more hot and some more mild, some more quick and some more dull, some of more regulated wits and some more scattered and confused. 5. They will differ in spiritual *health* and *soundness*: One will be more orthodox and another more erroneous: One will have a better appetite to the wholsome word than others that are inclining to novelties and vain janglings: One will walk more blamelesly than another: Some are full of Joy and Peace, and others full of Grief and Trouble. 6. They differ much in *usefulness* and service to the Body: Some are *Pillars* to support the rest, and some are burdensome and troublers of the Church. 7. It is the will of Christ that they differ in *Office* and Employment: Some being *Pastors* and *Teachers* to the rest. 8. There may be much difference in the manner of their *worshipping God*; some observing *Days* and difference of Meats and Drinks, and Forms and other Ceremonies, which others observe not: And several Churches may have several Modes. 9. These differences may possibly by the temptation of Satan, arise to vehement Contentions, and not only to the *censuring* and *despising* of each other, but to the rejecting of each other from the Communion of the several Churches, and forbidding one another to preach the Gospel, and the banishing or imprisoning one another, as *Constantine* himself did banish *Athanasius*; and as *Chrysostome* and many another have felt. 10. Hence it followeth that as in the visible Church some are the Members of Christ, and some are indeed the Children of the Devil, some shall be saved and some be damned, even with the sorest Damnation, (the greatest difference in the World to come being betwixt the visible Members of the Church,) so among the *godly and sincere themselves* they are not all alike amiable or happy, but they shall differ in Glory as they do in Grace: All these differences there have been, are, and will be in the Church, notwithstanding its unity in other things.

Rom. 12. 1 Eph. 2. 10, 11. 1 Joh. 2. 12, 13, 14. Heb. 5. 11, 12, 13. Mat. 17. 2. & 13. 31. Rom. 14. 1, 2, 21. & 15. 1. 1 Cor. 8. 7, 10, 12. & 9. 22. Acts 20. 35. Luk. 1. 6. Phil. 2. 15. Gal. 2. 9, 11, 13, 14. 1 Thes. 5. 4 1 Cor. 3. 1, 4, 5. Eph. 4. 11, 12, 13. Rom. 14. & 15. Col. 2. 18, 22. Phil. 2. 20, 21. 1 Cor. 12. 22, 24. 1 Sam. 2. 30. Matth. 23. 11. Luk. 22. 26. Matth. 20. 23. Luk. 20. 30. Matth. 19. 39. Matth. 20. 16.

Schism what and of how many sorts. The true placing the Bonds of Unity importeth exceedingly.

§. 11. III. The word [*Schism*] cometh from σχίζω, *disseco*, *lacero*, and signifieth any sinful Division among Christians: Some Papists (as *Johnson*) will have nothing called Schism, but a *dividing* ones self from the Catholick Church: Others maintain that there is nothing in Scripture called Schism, but making Divisions *in* particular Churches. The Truth is, (obvious in the thing it self) that there are several sorts of *Schism* or *Division*. 1. There is a *causing Divisions in* a particular Church, when yet no Party divideth *from that Church*, much less from the

Which will be done if the Points fundamental, and of substance in Religion were truly discerned and distinguished from points not meerly of Faith, but of Opinion, Order or good Intention. This is a thing that may seem to many a matter trivial, and done already: But if it were done less partially it would be embraced more generally: L. *Bacon Essay* 3.

Univer-

Univerſal. Thus *Paul* blameth the Diviſions that *were among* the Corinthians, while one ſaid I am of *Paul*, and another, I am of *Apollo*, &c. 1 Cor. 3. 3. And 1 Cor. 11. 18. *I hear that there be diviſions among you:* Not that they ſeperated *from* each others Communion, but held a diſorderly Communion. Such *diviſions* he vehemently diſſwadeth them from, 1 *Cor.* 1. 10. And thus he perſwadeth the Romans (16. 17.) to *mark them which cauſe diviſions and offences among them, contrary to the doctrine which they had learned, and avoid them*; which it ſeems therefore were not ſuch as had *avoided* the Church firſt. He that cauſeth differences of judgment and practice, and contendings in the Church, doth cauſe Diviſions, though none *ſeparate* from the Church.

2. And if this be a fault, it muſt be a greater fault to *cauſe Diviſions from*, as well *as in*, a *particular* Church, which a Man may do that ſeparateth not from it himſelf: As if he *perſwade others to ſeparate*; or if he ſow thoſe Tares of Error which cauſe it, or if he cauſeleſly excommunicate or caſt them out.

3. And then it muſt be as great a Sin, to make a cauſeleſs Separation from the Church that you are in *your ſelf*, which is another ſort of Schiſm: If you may not *divide* in the Church, nor *divide others from* the Church, then you may not cauſeleſly *divide* the common from it *your ſelves.*

4. And it is yet a *greater Schiſm*, when you *divide* not only from *that one Church*, but from *many*, becauſe they concur in opinion with that *one* (which is the common way of Dividers.)

5. And it is yet a greater Schiſm, when whole *Churches* ſeparate from each other, and renounce due Communion with each other without juſt cauſe: As the Greeks, Latines, and Proteſtants in their preſent diſtance, muſt ſome of them (whoever it is) be found guilty.

6. And yet it is a greater Schiſm than this, when Churches do not only ſeparate from each other cauſeleſly, but alſo *uncburch* each other, and endeavour to cut off each other from the Church-Univerſal, by denying each other to be *true* Churches of Chriſt. It is a more grievous Schiſm to withdraw from a true Church as *No-Church*, than as a *Corrupt-Church*; that is, to cut off a Church from Chriſt and the Church-Catholick, than to abſtain from Communion with it as a *ſcandalous* or *offending Church.*

7. It is yet (*cæteris paribus*) a higher degree of Schiſm to *divide your ſelves* (a *Perſon* or a *Church*) from the *Univerſal Church* without juſt cauſe, though you ſeparate from it but *ſecundum quid*, in ſome *accidental* reſpect where *unity is needful* (For where Unity is not required, there Diſ-union is no Sin:) Yet ſuch a Perſon that is ſeparate but *ſecundum quid*, from ſomething *accidental*, or *integral*, but not *eſſential* to the *Catholick Church*, is ſtill a Catholick Chriſtian, though he Sin.

8. But as for the higheſt degree of all, *viz.* to ſeparate from the Univerſal-Church *ſimpliciter*, or in ſome *eſſential* reſpect, this is done by nothing but by *Hereſie* or *Apoſtaſie.* However the Papiſts make Men believe that *Schiſmaticks* that are neither Hereticks nor *Apoſtates*, do ſeparate themſelves wholly or ſimply from the Catholick Church, this is a meer figment of their Brains. For he that ſeparateth not from the Church in any thing *eſſential* to it, doth not truly and ſimply ſeparate from the Church, but *ſecundum quid*, from ſomething ſeparable from the Church. But whatever is *eſſential* to the Church is neceſſary to Salvation: And he that ſeparateth from it upon the account of his denying any thing neceſſary to Salvation, is an *Heretick* or *Apoſtate:* That is, if he do it, as denying ſome *one* (or more) *eſſential* point of Faith or Religion, while he pretended to hold all the reſt, he is an Herericke: If he deny the *whole Chriſtian Faith*, he is a flat Apoſtate: And theſe are more than to be Schiſmaticks.

A Heretick and Apoſtate what?

§. 12. The word [*Hereſie*] alſo is variouſly taken by Eccleſiaſtick Writers: *Auſtin* will have *Hereſie* to be an *inveterate Schiſm: Hierome* maketh it to be ſome perverſe Opinion: Some call every *Schiſm* which gathereth a ſeparated party from the reſt, by the name of Hereſie: Some call it a *Hereſie* if there be a perilous Error though without any Schiſm. Some call it a *Hereſie* only when *Schiſm* is made, and a party ſeparated upon the account of ſome perilous Error. Some ſay this error muſt be *damnable*, that is, in the *eſſentials* of Religion: And ſome ſay, it is enough if it be but dangerous. Among all theſe the commoneſt ſenſe of [*a Heretick*] is *One that obſtinately erreth in ſome eſſential point, and divideth from the Communion of other Chriſtians upon that account.* And ſo *Paræus* and many Proteſtants take *Hereſie* for the *Species*, and *Schiſm* for the *Genus*: All *Schiſm* is not *Hereſie*; but all *Hereſie*, ſay they, is Schiſm. Remember that all this is but a Controverſie *de nomine*, and therefore of ſmall moment.

Who are true Schiſmaticks.

§. 13. By this that I have ſaid you may perceive who they be that are guilty of Church-diviſions: As, 1. The ſparks of it are kindled when proud and ſelf-conceited Perſons, are *brain-ſick* in the fond eſtimation of their own opinions; and *heart-ſick* by a feaveriſh zeal for the propagating of them. Ignorant Souls think that every change of their opinions is made by ſuch an acceſſion of heavenly Light, that if they ſhould not beſtir them to make all of the ſame mind, they ſhould be Betrayers of the Truth, and do the World unſpeakable wrong. When they meaſure and cenſure Men as they *receive* or *reject* their peculiar diſcoveries or conceits, Schiſm is in the Egg.

§. 14. 2. The fire is blown up, when Men are deſirous to have a party *follow them* and cry them up, and thereupon are buſie in perſwading others to be of their mind, and do *ſpeak perverſe things to draw away diſciples after them.* And when they would be counted the Maſters of a Party. Act. 20. 29

§. 15. 3. The Flames break forth, when by this means the ſame Church, or divers Churches do fall into ſeveral *Parties* burning in zeal againſt each other, abating Charity, cenſuring and condemning one another; backbiting and reviling each other, through *envy* and *ſtrife*: When they look ſtrangely at one another as being on ſeveral ſides; as if they were not Children of the ſame Father, nor Members of the ſame *Body*; or as if Chriſt were divided; one being of *Paul*, and another of *Apollo*, and another of *Cephas*, and every one of a *faction*, letting out their thoughts in jealouſies and evil ſurmizes of each other: Perverting the words and actions of each to an ugly ſenſe: And ſnatching occaſions to repreſent one another as Fools or odious to the hearers, as if you ſhould plainly ſay, [I pray you *hate* or *deſpiſe* theſe people whom I hate and deſpiſe.] This is the core of the Plague-ſore: It is Schiſm in the bud. Jam. 3. 13, 14, 15, 16, 17.

§. 16. 4. When people in the *ſame Church* do gather into *private meetings*, not *under the guidance* of their *Paſtors*, to edifie one another in holy exerciſes in Love and Peace, but in *oppoſition* to their lawful Paſtors, or to one another, to propagate their ſingular opinions, and increaſe their parties, and ſpeak againſt thoſe that are on their *ſide*; Schiſm is then ready to bring forth and multiply, and the ſwarm is ready to come forth and be gone.

§. 17. 5. When theſe People actually depart, and renounce or forſake the Communion of the Church, and caſt off their faithful Paſtors, and draw into a ſeparated Body by themſelves, and chooſe them Paſtors

ſtors and call themſelves a Church, and all without any juſt ſufficient Cauſe; when thus Churches are gathered out of Churches, before the old ones are diſſolved, or they have any warrant to depart; when thus Paſtor is ſet up againſt Paſtor, Church againſt Church, and Altar againſt Altar; this is Schiſm ripe and fruitful: The ſwarm is gone, and hived in another Place.

§. 18. 6. If now the Neighbour Churches by their Paſtors in their Synods, ſhall in Compaſſion ſeek to reclaim theſe ſtraglers, and they juſtifie their unjuſt Separation, and contemn the Counſel of the Churches and Miniſters of Chriſt; this is a *confirmed obſtinate* Schiſm.

§. 19. 7. If they ſhall alſo judge *that Church* to be *no Church* from which they ſeparated, and ſo cut off a part of the Body of Chriſt, by an unrighteous cenſure, and condemn the innocent, and uſurp authority over their Guides; this is *diſobedience* and *uncharitableneſs* with *Schiſm*.

§. 20. 8. If they ſhall alſo condemn and unchurch *all the other Churches*, that are not of their mind and way, and renounce Communion with them all, and ſo condemn unjuſtly a great part of the Body of Chriſt on Earth, this is to add *fury* and *rebellion* to an *uncharitable Schiſm*. And if to cover their Sin, they ſhall unjuſtly charge theſe Churches which they reject, with *Hereſie* or Wickedneſs, they do but multiply their Crimes by ſuch Extenuations.

§ 21. 9. If the *Opinion* that all this ado is made for, be a *damning Error*, againſt ſome *eſſential* Point of the true Religion, then it is *Hereſie* as well as *Schiſm*.

§. 22. 10. If this Separation from the Church be made in defence of an *ungodly Life* againſt the *Diſcipline* of the Church: If a wicked ſort of Men ſhall withdraw from the Church to avoid the *diſgrace* of *Confeſſion* or *Excommunication*; and ſhall firſt caſt off the Church, leſt the Church ſhould proceed to caſt out them; and ſo they ſeparate that they may have none to govern and trouble them but themſelves; this is a *prophane rebellious Schiſm*. This is the common courſe of Schiſm when it groweth towards the height.

§. 23. 11. Beſides all theſe, there is yet a more pernicious way of Schiſm, which the Church or Court of *Rome* is guilty of: They make *new Articles of Faith*, and *new* Points of *Religion*, and a *new Worſhip* —— *of God*, ſhall I ſay, or of *Bread* as if it were a *God?* And all theſe they put into a *Law*, and impoſe them on all the other Churches, yea they put them into an *Oath*, and require Men to ſwear that without any doubting they believe them to be true: They pretend to have Authority for all this, as *Rome* is the Miſtreſs of all other Churches: They ſet up a new *Univerſal Head*, as an *Eſſential* part of the Catholick Church, and ſo found or feign a new kind of Catholick Church: And he that will not obey them in all this, they renounce Communion with him, and to hide this horrid notorious Schiſm, they call all Schiſmaticks that are not thus ſubjected to them.

§. 24. 12. And to advance their Schiſm to the height, as far as Arrogance can aſpire, they not only refuſe Communion with thoſe, from whom they ſeparate, but condemn them as no Paſtors, no Churches, no Chriſtians, that are not ſubject to them in this their Uſurpation: And they that are but about the third or fourth part (at moſt) of the Chriſtian World, do condemn the Body of Chriſt to Hell (even all the reſt) becauſe they are not Subjects of the Pope.

§. 25. Beſides all this criminal *odious Schiſm*, of *Impoſers* or *Separaters*, there is a degree of Schiſm or *unjuſt Diviſion*, which may be the *infirmity* of a good and peaceable Perſon. As if a humble tender Chriſtian ſhould miſtakingly think it unlawful to do ſome Action, that is impoſed upon all that will hold Communion with that particular Church (ſuch as *Paul* ſpeaketh of *Rom.* 14. if they had been impoſed:) And if he ſuſpecting his own Underſtanding, do uſe all means to know the Truth, and yet ſtill continueth in his miſtake: If this Chriſtian do forbear all reviling of his Superiours, and cenſuring thoſe that differ from him, and drawing others to his Opinion, but yet dare not joyn with the Church in that which he taketh to be a Sin, this is a ſinful ſort of withdrawing, becauſe it is upon miſtake: But yet it is but a *pardonable infirmity*, conſiſtent with *integrity*, and the favour of God.

§. 26. IV. In theſe Caſes following *Separation* is our Duty and not a Sin. 1. The Churches Separation from the *Unbelieving World* is a neceſſary Duty: For what is a Church, but a Society dedicated or ſanctified to God, by Separation from the reſt of the World? 2 Cor. 6. 17, 18. *Wherefore come out from among them, and be ye ſeparate ſaith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* The Church is a *Holy People*, and therefore a ſeparated People. What Separation is a Duty. 1 Pet. 2. 5. Populus Separatus um de Imp: p. 83.

§. 27. 2. If a Church *apoſtatize* and *forſake the Faith*, or if they turn notoriouſly *Heretical* denying openly any one *Eſſential* Article of the Faith, and this not only by an undiſcerned Conſequence, but *directly* in expreſs Terms or Senſe, it is our Duty to deny to hold Communion with ſuch Apoſtates or Hereticks: For it is *their* ſeparating from *Chriſt* that is the ſinful Separation, and maketh it neceſſary to us to ſeparate from them. But this is no excuſe to any Church or Perſon, that ſhall *falſly* accuſe any other Church or Perſon of Hereſie (becauſe of ſome *forced* or *diſowned* Conſequences of his Doctrine,) and then ſeparate from them when they have thus injured them by their Calumnies or Cenſures.

§ 28. 3. *We are not bound to own that as a Church which maketh not a viſible Profeſſion of Faith and Holineſs:* That is, *If the Paſtors* and *a ſufficient number of the Flock make not this Profeſſion.* For as the *Paſtor* and *Flock* are the *conſtituent Parts* of the Church, politically conſidered, ſo *Profeſſion* of *Faith* and *Holineſs* is the *eſſential Qualification of the Members.* If either Paſtors or People want this *Profeſſion*, it is no Political Church: But if the People profeſs true Religion, and have no Paſtors, it is a *community* of Believers, or a *Church unorganized*, and *as ſuch* to be acknowledged.

§. 29. 4. If any ſhall unlawfully conſtitute a *new Political Church-form*, by making new conſtitutive *Officers* to be its *Viſible Head*, which Chriſt never appointed, we are not to hold Communion with the Church in its deviſed *Form* or *Polity:* Though we may hold Communion with the *Members* of it conſidered as *Chriſtians* and Members of the Univerſal Church. Mark well, that I do not ſay that *every* new deviſed Officer diſobligeth us from ſuch Communion, but ſuch as I deſcribe; which I ſhall fullier open.

§. 30. Queſt. *May not Men place new Officers in the Church: And new Forms of Government which God never inſtituted? Or is there any Form and Officers of Divine Inſtitution?* Whether any form of Church-Government be of Divine Appointment: And whether Man may appoint any other?

Anſw. Though I anſwered this before, I ſhall here briefly anſwer it again; 1. There are ſome ſorts of Officers that are *eſſential* to the Polity, or Church-form, and ſome that are only needful to the *well-being* of it, and ſome that are only *Accidental:* 2. There is a *Church-form* of *Gods own* Inſtitution, and there is a *ſuper-added humane* Polity, or Form: There are two ſort of Churches, or Church-forms of Gods own Inſtitution. The firſt is the *Univerſal Church* conſidered *Politically* as Headed by Jeſus Chriſt: This is ſo of Divine Appointment, as that it is an Article of our Creed. Here if any Man deviſe and ſuperinduce another *Head* of the Uni-

versal Church, which God never appointed, though he pretend to hold his Soveraignty from Christ and under him, it is Treason against the Soveraignty of Christ, as setting up an Universal Government or Soveraign in his Church without his Authority and Consent. Thus the Pope is the Usurping Head of a Rebellion against Christ, and in that sense by Protestants called Antichrist: And he is guilty of the Rebellion that *subscribeth* to, or owneth his Usurpation, or sweareth to him as his Governour, though he promise to obey him but *in licitis & honestis*: Because it is not *lawful* or *honest* to Consent to an *Usurpers Government*. If an Usurper should traiterously without the Kings Consent, proclaim himself Vice King of *Ireland* or *Scotland*, and fulfil, say that he hath the Kings Authority, when the King disclaimeth him, he that should voluntarily swear Obedience to him in things *lawful and honest*, doth voluntarily own his Usurpation and Treason. And it's not the lawfulness and honesty of the *Matter* which will warrant us to own the Usurpation of the Commander. And Secondly, There is another subordinate *Church-form* of Christs Institution: That is, *Particular Churches* consisting of Pastors and People conjoined for *personal Communion in Gods worship*. These are to the *Universal Church*, as particular *Corporations* are to a Kingdom, even such *Parts* of it as have a distinct subordinate Polity of their own: It is no City or Corporation, if they have not their Mayors, Bailiffs, or other Chief Officers, subject to the King, as Governours of the People under him: And it is no particular Church, in a *Political* Sense, but only a *Community*, if they have not their Pastors to be under Christ, their spiritual Conductors in the matters of Salvation; as there is no *School* which is not constituted of *Teacher* and *Scholars*. That particular organized Political Churches are of Christs Institution (by his Spirit in the Apostles:) Is undeniable: *Acts* 14. 23. *They ordained them Elders in every Church.* Tit. 1. 5. *Ordain Elders in every City as I commanded thee:* Acts 20. 17. *He sent to* Ephesus *and called the Elders of the Church:* 28. *Take heed to your selves and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God* —— So 1 *Thess.* 5. 12, 13. *Heb.* 13. 7, 17. 24, &c. 1 *Cor.* 7. 23. *If the whole Church be come together into one place*, &c. Thus far it is no question but Church-forms and Government is of Divine Appointment: And Man can no more alter this, or set up such other without Gods Consent, than a Subject can alter or make Corporations without the Kings Consent. 2. But besides these two sorts of Divine Institution, there are other allowable Associations which some call *Churches:* God hath required these *particular Churches* to hold such *Communion* as they are capable of, for promoting the common Ends of Christianity: And Prudence is left to determine of the Times and Places, and Manner of their Pastors Assemblies, Councils and Correspondencies according to Gods general Rules. If any will call these Councils, or the Associations engaged for special Correspondencies, by the Name of Churches, I will not trouble any with a *strife* about the *Name:* In this Case so far as Men have Power to make that Association or Combination which they call a Church, so also if they make Officers suited to its Ends, not encroaching upon the Churches or Officers of Christs own Institution, I am none of those that will contend against them: Nor will this allow us to deny Communion with them. 3. And in those Churches which Christ himself hath instituted, there are *Officers* that make but for the *Integrity*, and not for the Political Essence of the Church: As Deacons, and all Pastors or Presbyters more than One. For it is not essential to it to have *any Deacons*, or *many Pastors*. As to this sort of Officers Christ hath appointed them, and it is not in Mans Power to alter his Institution, nor to set up any such like in Co-ordination with these: But yet if they should *do so*, as long as the true Ellentials of the Church remain; I am not to deny Communion with that Church, so I own not this Corruption. 4. But there are also as circumstantial Employments *about Gods Worship*, so *Officers* to do those employments, which Men may lawfully institute: As Clerks, Church-wardens, Door-keepers, Ringers, *&c.* It is not the adding of these that is any Sin. By this time you may see plainly both how far Churches, Officers, and Church-Government is *Jure Divino*, and how far Man may or may not add or alter, and what I meant in my Proposition, viz. *That if Men introduce a new Universal Head to the Church Catholick, or a new Head to particular Churches, instead of that of Christs Institution, this is* in sensu Politico, to make new *Species* of Churches, and *destroy those that Christ hath instituted*; (for the *pars guvernans*, and *pars gubernata* are the essential Constituents of a Church.) And with such a *Church* as *such in specie*, I must have no Communion (which is our case with the Papal Church;) though *with* the *Material* parts of that Church, as Members of Christ, I may hold Communion still.

Leg. Grotium de Imp. p. 223, 226

§. 30. 5. If particular Members are guilty of obstinate impenitency in true Heresie, or ungodliness, or any scandalous Crime, the Church may and must remove such from her Communion: For it is the *Communion of Saints*. And the Offender is the Cause of this Separation.

§. 31. 6. If a whole Church be guilty of some notorious scandalous Sin, and refuse with obstinacy to Repent and Reform, when admonished by Neighbour Churches, or if that Church do thus defend *such a Sin* in any of her Members, so as openly to own it; other Churches may refuse Communion with her, till she Repent and be Reformed. Or if they see cause to hold Communion with her in other Respects, yet in *this* they must have none.

But not denying her to be a Church, unless she cast off some essential part: But so disowning her as in 2 *Thes.* 3.

§. 32. 7. If any Church will admit none to her *personal* Communion, but those that will take some false Oath, or subscribe any Untruth, or tell a Lye, though that Church do think it to be true, (as the *Trent* Oath which their Priests all swear,) it is not lawful to do any such unlawful thing to obtain Communion with that Church: And he that refuseth in this Case to commit this Sin, is no way guilty of the Separation, but is commendable for being true to God: And though the Case may be sad to be deprived of the Liberty of publick Worship, and the Benefits of publick Communion with that Church, yet Sin is worse; and * Obedience is better than Sacrifice: God will not be served with Sin, nor accept the Sacrifice of a disobedient Fool, *Eccles.* 5. 1, 2. Nor must we *lye* to glorifie him, nor do evil that good may come by it: Just is the Damnation of such servers of *God*, *Rom.* 1. 7, 8. All publick Worship is rather to be omitted, than any one Sin committed to enjoy it: (Though neither should be done where it is possible to do better.) It is not so unwise to think to feed a Man with Poysons, as to think to serve God acceptably by Sin.

Where any Church retaining the Purity of Doctrine doth require the owning of and conforming to any unlawful or suspected Practice, Men may lawfully deny conformity to, and Communion with that Church in such Things, without incurring the guilt of Schism. Mr. *Stillingfleet. Iren.* p. 117. * 1 Sam. 15. 22. Prov. 15. 8.

§. 33. 8. If any one Church would ambitiously Usurp a governing Power over others (as *Rome* doth over the World) it is no unwarrantable Separation to refuse the Government of that Usurping Church. We may hold Communion with them as Christians, and yet refuse to be their Subjects. And therefore it is a proud and ignorant complaint of the Church of *Rome*, that the Protestants *separate* from them as to *Communion*, because they will not take them for their *Governours*.

§. 34. 9. If any by violence will banish or cast out the true Bishops or Pastors of the Church, and set up Usurpers in their stead (as in the *Arrians* Persecution

secution it was commonly done,) it is no culpable Separation, but laudable and a Duty, for the People to own their Relation to their true Pastors, and deny Communion with the Usurpers; as the People of the Eastern Churches did commonly refuse Communion with the intruding Bishops, even to the Death, telling the Civil Rulers, that they had Bishops of their own, to whom they would adhere.

§. 35. 10. If a true Church will obstinately deny her Members the use of any one Ordinance of God, as Preaching, or Reading Scripture, or Prayer, or Praise, or Discipline, while it retaineth all the rest, though we may not separate from this Church as no-Church (which yet in the case of total Rejection of *Prayer* or *Praise*, is very questionable at least) yet if we *have opportunity*, we must remove our *local Communion* to a more *edifying Church*, that useth all the publick Ordinances of God: Unless the *publick Good* forbid, or some great Impediment, or contrary Duty be our excuse.

2 Joh. 10, 11. 2 Tim. 3. 5. Rom. 16. 17. 1 Cor. 5. 11.

§. 36. 11. If a true Church will not cast out any impenitent, notorious scandalous Sinner, though I am not to separate from the Church, yet I am bound to avoid private familiarity with such a Person, that he may be ashamed, and that I partake not of this Sin.

§ 37. 12. As the Church hath diversity of Members, some more holy, and some less, and some of whose sincerity we have small hope, some that are more honourable, and some less; some that walk blamelesly, and some that work Iniquity: So Ministers and private Members, are bound to difference between them accordingly, and to honour and love some far above others, whom yet we may not excommunicate: And this is no sinful Separation.

Matth. 13. 41, 30. Jer. 15. 19. 1 Cor. 12. 23, 24.

§. 38. 13. If the Church that I live and communicate with, do hold any tolerable Errour, I may differ therein from the Church, without a culpable Separation. Union with the Church may be continued with all the diversities before mentioned *D.* 3. §. 10.

§ 39. 14. In case of Persecution in one Church or City, when the Servants of Christ do fly to another (having no special Reason to forbid it,) this is no sinful Separation, *Matth.* 10. 23.

§. 40. 15. If the publick Service of the Church require a Minister or private Christian to remove to another Church, if it be done deliberately and upon good Advice, it is no sinful Separation.

§. 41. 16. If a Lawful Prince or Magistrate command us to remove our Habitation, or command a Minister from one *Church* to another, when it is not notoriously to the detriment of the common interest of Religion, it is no sinful Separation to obey the Magistrate.

§. 42. 17. If a poor Christian that hath a due and tender care of his Salvation, do find that under one Minister his Soul declineth and groweth Dead, and under another that is more sound, and clear, and lively he is much edified to a holy and heavenly Frame and Life, and if hereupon, preferring his Salvation before all things he remove to that Church and Minister where he is most edified, without unchurching the other by his censures, this is no sinful Separation, but a preferring the *One thing needful* before all.

§. 43. 18. If *one part* of the Church have leisure, opportunity, cause and earnest Desires to meet oftner for the edifying of their Souls, and redeeming their Time, than the poorer, labouring, or careless and less zealous part will meet, in any fit place, under the oversight and conduct of their Pastors, and not in Opposition to the more publick full Assemblies, as they did, *Acts* 12. 12. to pray for *Peter* at the *house of* Mary, *where many were gathered together Praying*; and *Acts* 10. 1, &c. this is no sinful Separation.

§. 44. 19. If a Mans *own outward Affairs* require him to remove his Habitation from one City or Countrey to another, and there be no greater matter to prohibit it, he may lawfully remove his local Communion from the Church, that he before lived with, to that which resideth in the place he goeth to: For with distant Churches and Christians I can have none but *Mental Communion* or by distant means (as Writing, Messengers, *&c.*); it is only with *present Christians* that I can have *local personal Communion.*

§. 45. 20. It is possible in some cases that a Man may live long without *local personal Communion* with any Christians or Church at all, and yet not be guilty of sinful Separation. As the Kings Embassador or Agent in a Land of Infidels, or some Traveller, Merchants, Factors, or such as go to convert the Infidels, or those that are banished or imprisoned. In all these Twenty Cases, some kind of Separation may be lawful.

§. 46. 21. One more I may add, which is, when the Temples are so small, and the Congregations so great, that there is no room to hear and joyn in the publick Worship: Or when the Church is so excessively great, as to be uncapable of the proper Ends of the Society; in this case to divide or withdraw, is no sinful Separation: When one Hive will not hold the Bees, the swarm must seek themselves another, without the injury of the rest.

By all this you may perceive, that sinful Separation is *first* in a *censorious uncharitable Mind*, condemning Churches, Ministers and Worship causelesly, as unfit for them to have Communion with: And Secondly, It is in the personal Separation which is made in pursuance of this Censure: But not in any local removal that is made on other lawful Grounds.

§ 47. Direct. 4. *Understand and consider well the Reasons why Christ so frequently and earnestly presseth Concord on his Church, and why he so vehemently forbiddeth Divisions. Observe how much the Scripture speaketh to this Purpose, and upon what weighty Reasons.* Here are four Things distinctly to be represented to your serious Consideration. 1. How many, plain and urgent are the Texts that speak for *Unity*, and condemn *Division.* 2. The great *Benefits* of *Concord.* 3. And the mischiefs of *Discord* and *Divisions* in the Church. 4. And the Aggravations of the Sin. *Dir.* 4.

§. 48. I. A true Christian that hateth Fornication, Drunkenness, Lying, Perjury, because they are forbidden in the Word of God, will hate *Divisions* also when he well observeth how frequently and vehemently they are forbidden, and Concord highly commended and commanded. *John* 17. 21, 22, 23. *That they all may be One, as thou Father art in me, and I in thee: That they also may be one in us, that the World may believe that thou hast sent me. And the Glory which thou gavest me I have given them, that they may be One, even as we are One: I in them, and thou in me, that they may be made perfect in One; and that the World may know that thou hast sent me, and hast loved them as thou hast loved me.* Here you see, that the *Unity* of the Saints must be a special means to convince the Infidel World of the Truth of Christianity, and to prove Gods special Love to his Church, and also to accomplish their own Perfection. 1 *Cor.* 1. 10. *Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions* (or *Schisms*) *among you, but that ye be perfectly joyned together in the same mind, and in the same Judgment. For it hath been declared to me of you, my Brethren,* —— *that there are contentions among you* —— 1 Cor. 3. 3. *For ye are yet carnal: For whereas there is among you envying,* (*zeal*) *and strife, and divisions,* (or *parties*, or *factions*) *are ye not carnal, and walk as Men? For while one saith, I am of* Paul, *and another I am of* Apollos, *are ye not carnal?* Phil. 2. 1, 2, 3, 4. *If there be any Consolation in Christ, if any comfort of love, if any fellowship of the Spirit; if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same Love, of one Accord, of one Mind. Let nothing be done through strife or vain Glory, but in lowliness of mind, let each esteem others better than themselves.* Rom. 16. 17, 18. *Now I beseech you brethren, mark them which cause divisions* (or *parties*) *and offences*

See Rom. 14. throughout. Rom. 15. 12. 5, 6, 7. Eph. 4. 1, 2, 3, 4, 5, 6, 7. 1 Pet. 3. 6. 1 Cor. 12. throughout. Phil. 3. 15, 16. Acts 2. 1, 46. & 4. 32. Rom. 12. 4, 5. Psal. 133. 1 Cor. 8. 1 Tim. 1. 4. James 3.

fentee (or *ſcandals*) *contrary to the doctrine which ye have learned, and avoid them.* Abundance more ſuch Texts may be recited.

The Benefits of Concord.

§. 49. II. The great Benefits of the *Concord* of Chriſtians are theſe following. 1. It is neceſſary to the very Life of the Church and its ſeveral Members, that they be all *One Body.* As their *Union* with Chriſt the Head and Principle of their Life is principally neceſſary, ſo Unity among themſelves is ſecondarily neceſſary, for the conveyance and reception of that Life which floweth to all from Chriſt. For though the Head be the Fountain of Life, yet the Nerves and other parts muſt convey that Life unto the Members: And if any Member be cut off or ſeparated from the Body, it is ſeparated alſo from the Head, and periſheth. Mark well the words of the Apoſtle, Epheſ. 4. 3, to 16. [*Endeavouring to keep the Unity of the Spirit in the bond of peace: There is one Body, and one Spirit, even as ye are called in one Hope of your calling: One Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all: But unto every one of us is given Grace according to the meaſure of the gift of Chriſt.——— And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers: For the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, to a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt, that——— ſpeaking the truth in Love, we may grow up into him in all things, which is the Head, even Chriſt; from whom the whole Body fitly joined together, and compacted by every joint of ſupply, according to the effectual working in the meaſure of every part, maketh increaſe of the Body to the edifying of it ſelf in Love:*] See here how the Churches Unity is neceſſary to its Life and Increaſe, and to the due nutrition of all the parts.

§. 50. 2. The *Unity* of the Church, and the Concord of Believers, is neceſſary to its *ſtrength* and *ſafety*; for Chriſt alſo *ſtrengtheneth* as well as *quickneth* them by *ſuitable means.* Wo to him that is alone: But in the Army of the Lord of Hoſts we may ſafely march on, when ſtraglers are catch'd up or killed by the weakeſt Enemy. A threefold cord is not eaſily broken. Enemies both ſpiritual and corporal are deterred from aſſaulting the Church or any of its Members, while they ſee us walk in our Military Unity and Order. In this poſture every Man is a bleſſing and defence unto his Neighbour. As every Soldier hath the benefit of all the Conduct, Wiſdom and Valour of the whole Army, while he keepeth in his place; ſo every weak Chriſtian hath the uſe and benefit of all the Learning, the Wiſdom and Gifts of the Church, while he keepeth his ſtation, and walketh orderly in the Church. The Hand, the Eye, the Ear, the Foot, and every Member of the Body, is as ready to help or ſerve the whole, and every other particular Member as it ſelf: But if it be cut off, it is neither *helpful*, nor to be *helped.* O what mercy is it for every Chriſtian, that is unable to help himſelf, to have the help of all the Church of God? Their Directions, their Exhortations, their Love, their Prayer, their Liberality and Compaſſion, according to their ſeveral abilities and opportunities? As Infants and ſick Perſons have the help of all the reſt of the Family that are in health.

Peace containeth inmate blessings: It strengtheneth Faith: It kindleth Charity: The God of Peace

§. 51. 3. *Unity* and *Concord* as it proceedeth from Love, ſo it greatly cheriſheth and increaſeth Love: Even as the laying of the Wood or Coals together is neceſſary to the making of the Fire, which the ſeparating of them will put out. Holy Concord cheriſheth holy Converſe and Communion: And *holy Communion* powerfully kindleth holy Love: When the Servants of Chriſt do ſee in each other the lulſtre of his Graces, and hear from each other the heavenly Language which floweth from a divine and heavenly Mind, this potently kindleth their Affections to each other, and maketh them cloſe with thoſe as the Sons of God, in whom they find ſo much of God; Yea, it cauſeth them to love God himſelf in others, with a reverent, admiring, and tranſcendent Love, when others at the beſt, can love them but as Men. Concord is the womb and ſoil of Love, although it be firſt its progeny. In quietneſs and peace the voice of peace is moſt regarded.

of the Church, diſtilleth into peace of conſcience: and it turneth the writing and reading of Controverſies, into treatiſes of Mortification and Devotion. *Id. Ibid.* Againſt procuring Unity by ſanguinary Perſecutions, ſee Lord *Bacon Eſſay* 3. Surely there is no better way to ſtop the riſing of new Sects and Schiſms, than to reform abuſes, to compound the ſmaller differences, to proceed mildly, and not with ſanguinary Perſecutions, and rather to take off the principal Author by winning and advancing them, than to enrage them by violence and bitterneſs. Lord *Bacon* in his *Eſſay* 58. *Ira hominis non implet juſtitiam Dei*: And it was a notable obſervation of a wiſe Father, that thoſe which held and perſwaded preſſure of Conſcience, were commonly intereſſed therein themſelves for their own ends. *Id Eſſay* 3. *p.* 19.

§. 52. 4. *Unity* and *Concord* is the *Churches Beauty*: It maketh us *amiable* even to the eye of nature, and venerable and terrible even to the eye of malice. A concord in Sin is no more honour, than it is for conquered Men to go together in multitudes to Priſon or Captivity: Or for Beaſts to go by droves unto the ſlaughter. But to ſee the Churches of Chriſt with one Heart and Soul acknowledging their Maker and Redeemer, and ſinging his Praiſe as with one Voice, and living together in Love and Concord, as thoſe that have one *Principle*, one *Rule*, one *Nature*, one *Work*, one *Intereſt* and *Hope*, and *End*, this is the truly beauteous ſymmetry, and delectable harmony. Pſal. 133. *Behold how good and how pleaſant it is for brethren to dwell even together in unity? It is like the precious oyntment upon the head, that ran down upon the beard, even* Aarons *beard, that went down to the skirts of his garment: As the dew of* Hermon, *and as the dew that deſcended upon the mountains of* Zion: *For there the Lord commanded the bleſſing, even life for evermore.* The Tranſlators well put this *as the Contents* of this Pſalm [*The benefit of the communion of Saints.*]

§. 53. 5. *The concord of Believers doth greatly conduce to the ſucceſſes of the Miniſtry, and propagation of the Goſpel, and the conviction of Unbelievers, and the Converſion and Salvation of ungodly Souls.* When Chriſt prayeth for the *Unity* of his Diſciples, he redoubleth this argument from the *effect* or *end*, [*that the world may believe that thou haſt ſent me:*] and [*that the world may know that thou haſt ſent me, and haſt loved them,* &c. John 17. 21, 23.] Would this make the World believe that Chriſt was ſent of God? Yes, undoubtedly if all Chriſtians were reduced to a Holy Concord, it would do more to win the Heathen World, than all other means can do without it. It is the *Diviſions* and the *Wickedneſs* of profeſſed Chriſtians, that maketh Chriſtianity ſo contemned by the Mahometans, and other Infidels of the World: And it is the *Holy Concord* of Chriſtians that would convince and draw them home to Chriſt. *Love* and *Peace* and Concord are ſuch Vertues, as all the World is forced to applaud, notwithſtanding natures enmity to good. When the firſt Chriſtian Church *were all with one accord in one place, and continued daily with one accord in the Temple, and breaking bread from houſe to houſe, partook of food with gladneſs and ſingleneſs of heart, and when the multitude of believers were of one heart and of one ſoul,* &c. Act. 2. 1, 46. and 4. 32. Then did God ſend upon them the Holy Ghoſt, and then were *Three Thouſand* converted at a Sermon; and with *great power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus, and great Grace was upon them all.* Act. 2. 47. Act. 4. 33.

Our *Concord* in Religion hath all theſe advantages for the converting of Unbelievers and ungodly

Men

How our Concord would promote the Conversion of Infidels.

Men. 1. It is a sign that there is a constraining evidence of Truth in that Gospel which doth convince so many: A concurrent satisfaction and yielding to the Truth, is a powerful testimony for it. 2. They see then that Religion is not a matter of worldly Policy and Design, when so many Men of contrary Interests do embrace it. 3. And they see it is not the fruit of Melancholy Constitutions, when so many Men of various temperatures entertain it. 4. They may see that the Gospel hath Power to conquer that *self-love* and *self-interest* which is the most potent thing in vitiated nature; Otherwise it could never make so many unite in God as their common interest and end. 5. They may see that the Gospel and Spirit of Christ, is stronger than the Devil and all the allurements of the Flesh and World, when it can make so many agree in the renouncing of all earthly Vanities, for the hopes of everlasting Life. 6. They will see that the Design and Doctrine of Christianity is *good* and excellent, beseeming God, and desirable to Man; when they see that it doth produce so good effects, as the *Love* and *Unity* and *Concord* of Man. 7. And it is an exceeding great and powerful help to the Conversion of the World in this respect, because it is a thing so *conspicuous* in their sight, and so *intelligible* to them, and so *approved* by them. They are little wrought on by the *Doctrine* of Christ alone, because it is *visible* or *audible* but to few, and *understood* by fewer, and containeth many things which nature doth distaste: But the *holy Concord* of *Believers* is a thing that they are more able to *discern* and *judge* of, and do more generally approve. The HOLY CONCORD of Christians, must be the CONVERSION of the unbelieving World, if God have so great a Mercy for the World: Which is a Consideration that should not only deter us from Divisions, but make us zealously study and labour with all our interest and might, for the healing of the lamentable Divisions among Christians, if we have the Hearts of Christians, and any sense of the interest of Christ.

§. 54. 6. The *Concord* of Christians doth greatly conduce to the *ease* and *peace* of particular Believers. The very exercise of *Love* to one another doth sweeten all our *Loves* and *Duties*: We sail towards Heaven in a pleasant Calm, with Wind and Tide, when we live in Love and Peace together: How easie doth it make the work of Godliness: How light a burden doth Religion seem, when we are all as of one Heart and Soul.

§. 55. 7. Lastly, Consider whether this be not the likest state to Heaven, and therefore have not in it the most of Christian Excellency and Perfection? In Heaven there is no discord, but a perfect consort of glorified Spirits, harmoniously loving and praising their Creator. And if Heaven be desirable, holy Concord on Earth is next desirable.

The Mischiefs of Division.

§. 56. III. On the contrary, consider well of the Mischiefs of Divisions. 1. It is the *killing* of the Church (as much as lyeth in the Dividers) or the wounding it at least. Christ's *Body* is *One*, and it is sensible; and therefore dividing it tendeth directly to the destroying it, and at least will cause its smart and pain. To *reform* the Church by *dividing* it, is no wiser than to cut out the Liver or Spleen or Gall to cleanse them from the filth that doth obstruct them, and hinder them in their office: You may indeed thus *cleanse* them, but it will be a mortal cure. As he that should *divide* the *Kingdom* into *two* Kingdoms dissolveth the old Kingdom, or part of it at least, to erect two *new ones*: So he that would divide the Catholick Church into two, must thereby destroy it, if he could succeed: Or destroy that part which *divideth* it self from the rest. Can a Member live that is cut off from the Body, or a Branch that is separated from the Tree?

§. 57. Quest. *O but*, say the Romanists, *why then do you cut off your selves from us: The Division is made by you, and we are the Church, and you are dead till you return to us? How will you know which part is the Church, when a Division is once made?* Answ. Are *you* the Church? Are you the only Christians in the World? The *Church* is [all Christians united in Christ their Head.] You traiterously set up a new usurping Head; and proclaim your selves to be the whole Church, and condemn all that are not Subjects to your new Head: We keep our Station, and disclaim his Usurpation, and deny his *Subjection* to you, and tell you that as you are the Subjects of the Pope, you are none of the Church of Christ at all: From this treasonable Conspiracy we withdraw our selves: But as you are the subjects of Christ we never divided from you, nor denyed you our Communion. Let Reason judge now who are the Dividers. And is it not easie to know which is the Church in the Division? It is all those that are still united unto Christ: If you or we be divided from Christ, and from Christians that are his Body, we are then none of the Church: But if we are not divided from Christ, we are of the Church still: If part of a Tree, (though the far greater part) be cut off or separated from the rest, it is that part (how small soever) that still groweth with the Root that is the living Tree. The Indian Fig-tree, and some other Trees, have Branches that take root when they touch the ground: If now you ask me, whether the Branches springing from the second Root, are Members of the first Tree, I answer; 1. The rest that have *no new Root* are more *undoubtedly* members of it; 2. If any Branches are separated from the *first Tree*, and grow upon the *new Root alone*, the case is out of doubt. 3. But if yet they are by continuation joined to *both*, *that Root* which they receive their nutriment *most* from, is it which they most belong to. Suppose a Tyrant counterfeit a Commission from the King to be Vice King in *Ireland*; and proclaimeth all them to be Traytors that receive him not: The King disclaimeth him: The wisest Subjects renounce him; and the rest obey him but so as to profess they do it, because they believe him to be commissioned by the King. Let the question be now, who are the Dividers in *Ireland*? And who are the Kings truest Subjects? And what Head it is that denominateth the Kingdom? And who are the Traytors? This is your case.

Quest. *Answ.* Whether Papists or Protestants are Schismaticks.

Concil. Toletan. 4. c. 16. 28. q. 1. *Ca. Judæi qui* —— allow separation from a Jewish Husband, if after admonition he will not be a Christian: and so doth *Acosta* and his *Concil. Limens. 3. 6. c. 21.* and other Jesuits. and allow the marrying of another: And sure the Conjugal Bond is fasterthan that of a Pastor and his flock: may not a man then change his Pastor when his Soul is in apparent hazzard?

§. 58. 2. *Divisions* are the *deformities* of the Church. Cut off a Nose, or pluck out an Eye, or dismember either a Man or a Picture, and see whether you have not deformed it. Ask any compassionate Christian? Ask any insulting Enemy, whether our Divisions be not our Deformity and Shame; the Lamentation of Friends and the Scorn of Enemies?

§. 59. The Churches Divisions are not our own Dishonour alone, but the injurious Dishonour of Christ and Religion and the Gospel. The World thinketh that *Christ* is an impotent King, that cannot keep his Kingdom at unity in it self, when he hath himself told us, that *every Kingdom divided against it self is brought to desolation, and every City or House divided against it self shall not stand*, Mat. 12. 25. They think the *Gospel* tendeth to Division, and is a Doctrine of dissention, when they see Divisions and Dissentions procured by it; they impute all the faults of the *Subjects* to the *King*, and think that *Christ* was confused in his Legislation, and knew not what to teach or command, because Men are confounded in their Opinions or Practices, and know not what to think or do. If Men misunderstand the Law of Christ, and one saith, This is the sense, and another saith that is the sense, they are ready to think that Christ spake Non-sense, or understood not himself, because the ignorant understand him not: Who is there that converseth with the ungod-

ly of the World, that heareth not by their reproach and ſcorns, how much God and Religion are diſhonoured by the Diviſions of religious People.

§. 60. 4. And thus alſo our Diviſions do lamentably *hinder the progreſs of the Goſpel*, and the Converſion and Salvation of the ungodly World: They think they have ſmall encouragement to be of your Religion, while your Diviſions ſeem to tell them, that you know not what Religion to be of your ſelves. Whatever Satan or wicked Men would ſay againſt Religion to diſcourage the ungodly from it, the ſame will exaſperated Perſons in theſe Diviſions ſay againſt each others way: And when every one of you condemneth another, how ſhould the Conſciences of the ungodly perſwade them to expect Salvation in any of thoſe ways, which you thus condemn? Doubtleſs the Diviſions of the Chriſtian World, have done more to hinder the Converſion of Infidels, and keep the Heathen and Mahometan World in their damnable Ignorance and Deluſions, than all our Power is able to undo: And have produced ſuch Deſolations of the Church of Chriſt, and ſuch a plentiful Harveſt and Kingdom for the Devil, as every tender Chriſtian Heart is bound to lament with Tears of bitterneſs. If it muſt be that ſuch Offences ſhall come, yet woe to thoſe by whom they come.

§. 61. 5. Diviſions lay open the Churches of Chriſt, not only to the *ſcorn*, but to the malice, will and fury of their Enemies. A Kingdom or Houſe divided cannot ſtand, *Matth.* 12. 25. Where hath the Church been deſtroyed, or Religion rooted out, in any Nation of the Earth, but Diviſions had a principal hand in the effect? O what Deſolations have they made among the Flocks of Chriſt! As *Seneca* and others opened their Veins and bled to death, when *Nero* or ſuch other Tyrants, did ſend them their Commands to *die*; even ſo have many Churches done by their Diviſions, to the gratifying of Satan, the Enemy of Souls.

Rev. 17. 13.

§. 62. 6. Diviſions among Chriſtians do greatly *hinder the edification of the Members* of the Church: While they are poſſeſſed with envyings and diſtaſte of one another, they loſe all the benefit of each others Gifts, and of that holy Communion which they ſhould have with one another. And they are poſſeſſed with that *zeal* and *wiſdom*, which *James* calleth *earthly*, *ſenſual* and *deviliſh*, which corrupteth all their affections, and turneth their food to the nouriſhment of their diſeaſe, and maketh their very worſhipping of God to become the increaſe of their Sin. Where Diviſions and Contentions are, the Members that ſhould grow up in Humility, Meekneſs, Self-denyal, Holineſs and Love, do grow in Pride, and perverſe Diſputings, and paſſionate Strivings, and envious Wranglings: The Spirit of God departeth from them, and an evil Spirit of Malice and Vexation taketh place; though in their Paſſion, they *know not what ſpirit they are of*: Whereas if they *be of one mind, and live in peace, the God of love and peace will be with them.* What lamentable inſtances of this calamity have we in many of the Sectaries of this preſent time: Eſpecially in the People called *Quakers*, that while they pretend to the greateſt auſterities, do grow up to ſuch a meaſure of ſower Pride, and uncharitable Contempt of others, and eſpecially of all Superiours, and helliſh railing againſt the holieſt Miniſters and People, as we have ſcarce known, or ever read off?

Eph. 4. 16. 1 Tim. 1. 4. Rom. 15. 19. Act. 9. 31.

§. 63. 7. Theſe Diviſions fill the *Church with ſin*: even with Sins of a moſt odious Nature. They introduce a ſwarm of *Errors*, while it becomes the *Mode* for every one to have a Doctrine of his own, and to have ſomething to ſay in Religion which may make him notable, Acts 20. 30. *Of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* They cheriſh *pride*, and *malice*, and *belying* others (the three great Sins of the Devil) as naturally as dead fleſh breedeth Worms: They deſtroy impartial Chriſtian Love, as naturally as *bleeding* doth conſume our vital heat and moiſture. What Wickedneſs is it that they will not cheriſh? In a word, the Scripture telleth us that where *envying* and *ſtrife is, there is confuſion, and every evil work.* (And is not this a lamentable way of Reformation of ſome imaginary or leſſer evils?) The greek word is Zeal.

§ 64. 8. Theſe Diviſions are the *grief of honeſt Spectators*, and cauſe the Sorrows of thoſe that are guilty of them. They make all their Duties uneaſie to them, and turn their Religion into a bitter unpleaſant wrangling toil: Like Oxen in the Yoke that ſtrive againſt each other, when they ſhould draw in order and equality. What a grievous Life is it to Husband and Wife, or any in the Family, if they live in diſcord? So is it to the Members of the Church. When once Men take the Kingdom of God to conſiſt of Meats, or Drinks, or Ceremonies, which conſiſteth in Righteouſneſs, and Peace, and Joy in the Holy Ghoſt, and turn to ſtrife about unedifying Queſtions, they turn from all the ſweetneſs of Religion. Rom. 14. 1 Tim. 1. 4.

§. 65. 9 Sects and Diviſions lead directly to *Apoſtaſie* from the Faith. Nothing is more in the deſign of Satan, than to confound Men ſo with variety of Religions, that they may think there is no certainty in any: That ſo both the ignorant Spectators may think all Religion is but fancy and deceit, and the contenders themſelves wheel about from Sect to Sect, till they come to the point where they firſt ſet out, and to be at laſt deliberately of no Religion, who at firſt were of none for want of deliberation. And it is no ſmall ſucceſs that Satan hath had by this temptation.

§. 66. 10. The Diviſions of Chriſtians do oft proceed to ſhake States and Kingdoms, having a lamentable influence upon the civil Peace: And this ſtirreth up Princes jealouſies againſt them, and to the uſe of thoſe ſeverities, which the ſuffering Party takes for Perſecution: Yea, and Turks and all Princes that are Enemies to Reformation and Holineſs, do juſtifie themſelves in their crueleſt Perſecutions, when they ſee the Diviſions of Chriſtians, and the Troubles of States that have followed thereupon. If Chriſtians, and Proteſtants in ſpecial, did live in that Unity, Peace and Order as their Lord and Ruler requireth them to do, the Conſciences of Perſecutors would even worry and torment them, and make their Lives a Hell on Earth, for their cruelty againſt ſo excellent a ſort of Men: But now when they ſee them all in confuſions, and ſee the troubles that follow hereupon, and hear them reviling one another, they think they may deſtroy them as the Troublers of the Earth, and their Conſciences ſcarce accuſe them for it.

§. 67. IV. It is neceſſary alſo for your true underſtanding the malignity of this Sin, that you take notice of the Aggravations of it, eſpecially as to us. 1. It is a Sin againſt ſo *many*, and *clear*, and *vehement* Words of the *Holy Ghoſt*, (which I have partly before recited) that it is therefore utterly without excuſe: Whoredoms, and Treaſons, and Perjury are not oftner forbidden in the Goſpel than this. The Aggravations of Schiſm.

§. 68. 2. It is contrary to the deſign of Chriſt in our Redemption; which was to reconcile us all to God, and unite and center us all in him: *To gather together in one the Children of God that are ſcattered abroad*, John 11. 52. *To gather together in one all things in Chriſt*, Epheſ. 1. 10. *To make in himſelf of twain one new man, ſo making peace*, Epheſ. 2. 15. And ſhall we join with Satan the *Divider* and *Deſtroyer*, againſt Chriſt the Reconciler, in the very deſign of his Redemption?

§. 69. It is contrary to the deſign of the Spirit of Grace,

Grace, and contrary to the very nature of Christianity itself. *By one spirit we are all baptized into one body——and have all been made to drink into one Spirit*, 1 Cor. 12. 13. As there is *one Body and one Spirit*, so it is our charge to keep the *unity of the spirit in the bond of peace*, Ephes. 4. 3, 4. The new nature of Christians doth consist in Love, and desireth the Communion of Saints as such: And therefore the command of this special Love, is called the *New Commandment*, John 17. 21. and 13. 34. and 15. 12, 17. And they are said to be *taught of God* to *love one another*, 1 Thess. 4. 9. As self-preservation is the chief Principle in the *Natural* Body, which causeth it to abhor the wounding. or amputation of its Members, and to avoid Division as Destruction, except when a gangrened Member must be cut off, for the saving of the Body; so it is also with the *mystical* Body of Christ. He is senseless and graceless that abhorreth not Church-wounds.

Rom. 8. 16. & 5. 26. 1 Joh. 5. 1.

§. 70. 4. These Divisions are Sins against the nearest bonds of our high Relations to each other: We are *Brethren*, and should there be any *strife* among us? Gen. 13. 8. *We are all the children of God by faith in Christ Jesus*, Gal. 3. 26. We are the Fellow-members of the Body of Christ; and should we tear *his Body*, and separate his Members, and cut his Flesh, and break his Bones? Eph. 5. 23, 30. *For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ*, 1 Cor. 12. 12. *As we have many members in one body——so we being many are one body in Christ; and every one members one of another*, Rom. 12. 4, 5. He that woundeth or dismembreth your own Bodies, shall scarce be taken for your Friend: And are you Christ's Friends, when you dismember or wound his Body? Is it lovely to see the Children or Servants in your Family together by the ears? Is Civil Wars for the safety of a Kingdom? Or doth that tend to the Honour of the Children of God, which is the shame of common Men? Or is that the safety of his Kingdom, which is the ruin of all others? We are all *fellow citizens with the Saints, and of the houshold of God*, Ephes. 2. 19. We are *Gods building*, 1 Cor. 3. 9. *Know ye not that ye are the Temple of God? And that the spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy: For the Temple of God is holy, which Temple ye are:* 1 Cor. 3. 16, 17. Will he destroy the *Defilers?* And will he love the *Dividers* and *Destroyers?* If it be so great a Sin to go to Law unnecessarily with our *Brethren*, or to *wrong* them, 1 Cor. 6. 8. What is it to disown them and cast them off? And if they that *salute* and *love only their Brethren*, and not also their Enemies, are not the Children of God, *Matth.* 5. 47. What are they that separate from, and condemn even their Brethren?

Quicquid ad multitudinem vergit, antipathiam continet, & quanto magis multitudo augetur, tanto & antipathia: quisquis vero ad unitatem tendit, sympathiam habet; & quanto magis ad unitatem tendit, tanto fortior sympathia augetur. Paul Scaliger Epist. Cath. l. 3. p. 176.

§. 71. 5. *Church-dividers* either would *divide Christ himself between them*, or else would *rob him of a great part* of his inheritance: And neither of these is a little Sin: If you make several Bodies, you would have several Heads: And *is Christ divided?* Saith the Apostle, 1 *Cor.* 1. 13. Will you make him a Sect-Master? He will be your *common* Head as *Christians*; but he will be no Head of your *Sects* and *Parties:* (I will not name them.) Or would you tear out of the hands of Christ, any part of his Possessions? Will he cut them off, because you cut them off? Will he separate them from himself, because you *separate* from them, or *seperate* them from you? Will he give them a Bill of divorce when ever you are pleased to lay any odious accusation against them? (Who shall condemn them, when it is he that justifieth them? Who shall separate them from the Love of God? Can your censure or separation do it, when neither Life, nor Death, nor any Creature can do it? *Rom.* 8. 33, &c.) Hath he not told you, that *he will give them eternal Life, and they shall never perish, neither shall any pluck them out of his hand*, John 10. 28. Will he lose his *Jewels*, because you cast them away as dirt? He suffered more for Souls than you, and better knoweth the worth of Souls; And do you think that he will forget so dear a purchase? Or take it well that you rob him of that which he hath bought so dearly? Will you give the Members and Inheritance of Christ to the Devil, and say, They are Satan's, and none of Christ's. *Who art thou that judgest another mans servant?*

§. 72. 6. *Church-dividers* are guilty of *Self-ignorance*, and *Pride*, and *great Unthankfulness* against that God that beareth with so much in them, who so censoriously cast off their Brethren. Wert thou ever humbled for thy Sin? Dost thou know who thou art, and what thou carriest about thee? And how much thou offendest God thy self? If thou do, surely thou wilt judge tenderly of thy Brethren, as knowing what a tender hand *thou* needest, and what Mercy *thou* hast found from God. Can he cruelly judge his *Brethren to Hell* upon his petty differences, who is sensible how the gracious Hand of his Redeemer, did so lately *snatch him* from the *brink* of Hell? Can he be forward to condemn his *Brethren*, that hath been so lately and mercifully saved *himself?*

§. 73. 7. Church-dividers are the most successful Servants of the Devil, being Enemies to Christ in his Family and Livery. They gratifie Satan, and all the Enemies of the Church, and do the very work that he would have them do, more effectually than open Enemies could do it. As Mutineers in an Army may do more to destroy it, than the power of the Enemy.

§. 74. 8. It is a Sin that contradicteth all God's Ordinances and Means of Grace; which are purposely to *procure* and *maintain* the *Unity* of his Church. The Word and Baptism is to gather them into one Body, and the Lords Supper to signifie and maintain their Concord, as being *one Bread*, and *one Body*, 1 Cor. 10. 17. And all the Communion of the Church is to express and to maintain this Concord. The use of the Ministry is much to this end, to be the bonds and joints of this Unity of Believers, *Ephes.* 4. 13, 14, 16. All these are contemned and frustrated by Dividers.

§. 75. 9. Church-division is a Sin (especially to us) against as great and lamentable experiences as almost any Sin can be. About Sixteen Hundred Years the Church hath smarted by it: In many Countries where the Gospel prospered, and Churches flourished, Division hath turned all into Desolation, and delivered them up to the curse of Mahometanism and Infidelity. The contentions between *Constantinople* and *Rome*, the Eastern and the Western Churches have shaken the Christian Interest upon Earth, and delivered up much of the Christian World to Tyranny and Blindness, and given advantage to the Papacy to captivate and corrupt much of the rest, by pretending it self to be the Center of Unity. O what glorious Churches, where the learned Writers of those Ages once lived, are now extinct, and the places turned to the Worship of the Devil and a Deceiver; through the ambition and contentions of the Bishops, that should have been the bonds of their Unity and Peace! But doth *England* need to look back into History, or look abroad in foreign Lands, for instances of the sad effects of Discord? Is there any one, good or bad in this Age, that hath spent his Days in such a sleep, as not to know what Divisions have done, when they have made such ruines in Church and State, and kindled such consuming Flames, and raised so many Sects and Parties, and filled so many Hearts with uncharitable Rancour, and so many Mouths with slanders and revilings, and turned so many Prayers into Sin, by poysoning them with Pride and factious Oppositions, and hath let out streams of Blood and Fury, over all the Land? He

that

that maketh light of the Divisions of Christians in these Kingdoms, or loveth not those that speak against them, doth shew himself to be so impenitent in them, as to be one of those terrible effects of them, that should be a Pillar of Salt to warn after ages to take heed.

§. 76. 10. Yea, this is a heinous aggravation of this sin, that commonly it is justified, and not repented of by those that do commit it. When a Drunkard, or a Whoremonger will confess his Sin, a Church divider will stand to it, and defend it: And woe to them that call evil good, and good evil. Impenitency is a terrible aggravation of Sin.

§ 77. 11. And it is yet the more heinous, in that it is commonly fathered upon God. If a Drunkard or Whoremonger should say, God commandeth me to do it, and I serve God by it, would you not think this a horrid aggravation? When did you ever know a Sect or Party, how contrary soever among themselves, but they all pretended Gods authority, and entitled him to their Sin, and called it *his service*, and censured others as *ungodly*, or less godly, that would not do as bad as they? St. *James* is put to confute them that thought *this wisdom was from above*, and so did *glory* in their Sin, and *lye against the truth*, when their Wisdom was from beneath, and no better than *earthly*, *sensual* and devilish. For the *wisdom from above*, *is first pure*, *then peaceable*, *gentle*, *easie to be entreated*, *full of mercy*, &c. James 3. 17.

§ 78. 12. Church-divisions are unlike to our Heavenly State, and in some regard *worse than the Kingdom of the Devil*, for he would not *destroy it*, by *dividing* it against it self, *Matth.* 12. 26. O what a blessed Harmony of united holy Souls, will there be in the Heavenly *Jerusalem*, where we hope to dwell for ever? There will be no Discords, Envyings, Sidings or Contendings, one being of this Party, and another of that: But in the Unity of perfect Love, that World of Spirits, with joyful Praise will magnifie their Creator. And is a snarling Envy or jarring Discord the likely way to such an end? Is the Church of Christ a *Babel* of Confusion? Should they be divided Party against Party here, that must be one in perfect Love for ever? Shall they here be condemning each other, as none of the Children of the Most High, who there must live in sweetest Concord? If there be shame in Heaven, you will be ashamed to meet those in the delights of Glory, and see them entertained by the Lord of Love, whom you reviled and cast out of the Church, or your Communion causelesly on Earth.

Eph. 4. 13, 14, 16.

§. 79. Remember now that Schism, and making Parties and Divisions in the Church, is not so small a Sin as many take it for: It is the accounting it a *Duty*, and a *part* of *Holiness*, which is the greatest cause that it prospereth in the World: And it will never be reformed till Men have right *apprehensions* of the evil of it. Why is it that sober People are so far and free from the Sins of Swearing, Drunkenness, Fornication and Lasciviousness, but because these Sins are under so odious a Character, as helpeth them easily to perceive the evil of them: And till Church-divisions be rightly apprehended, as Whoredom, and Swearing, and Drunkenness are, they will never be well cured. Imprint therefore on your Minds the true Character of them, which I have here laid down, and look abroad upon the effects, and then you will fear this confounding Sin, as much as a consuming Plague.

Two Hinderances of our true apprehensions of Schism.

§. 80. The two great causes that keep Divisions from being hated as they ought, are 1. A charitable respect to the *good* that is in Church-dividers, carrying us to over-look the evil of the Sin: Judging of it by the *Persons* that commit it, and thinking that nothing should seem odious that is *theirs*, because many of them are in other respects of blameless pious Conversations. And indeed every Christian must so prudently reprehend the mistakes and faults of pious Men, as not to asperse the *Piety* which is conjunct; and therefore not to make their *Persons odious*, but to give the Person all his just commendations for his Piety, while we oppose and aggravate his Sin: Because Christ himself so distinguisheth between the good and the evil, and the Person and the Sin; and loveth *his own* for their *good*, while he *hateth their evil*; and so must we: And because it is the grand design of Satan, by the faults of the godly to make their *Persons* hated first, and their *Piety* next, and so to banish Religion from the World: And every Friend of Christ must shew himself an Enemy to this design of Satan. But yet the Sin must be disowned and opposed, while the Person is loved according to his worth. Christ will give no thanks for such Love to his Children, as cherisheth their Church destroying Sins: There is no greater Enemy to Sin than Christ, though there be no greater Friend to Souls. Godliness was never intended to be a Fortress for Iniquity; or a Battery for the Devil to mount his Cannons on against the Church; nor for a blind to cover the Powder-mines of Hell. Satan never opposeth *Truth*, and *Godliness*, and *Unity* so dangerously, as when he can make religious Men his instruments. Remember therefore that *all men are vanity*, and *Gods interest* and *honour* must not be sacrificed to theirs, nor the most Holy be abused, in reverence to the holiest of sinful Men.

§. 81. The other great hinderance of our due apprehension of the sinfulness of Divisions, is our too deep *sense* of our *sufferings* by Superiours, and our looking so much at the evil of Persecutions, as not to look at the danger of the contrary extream. Thus under the Papacy, the People of *Germany* at *Luthers* Reformation were so deeply sensible of the Papal Cruelties, that they thought by *how many ways* soever Men fled from such bloody Persecutors, they were very excusable. And while Men were all taken up in decrying the *Roman* Idolatry, Corruptions and Cruelties, they never feared the danger of their own Divisions till they smarted by them. And this was once the case of many good People here in *England*, who so much hated the wickedness of the Prophane and the Haters of Godliness, that they had no apprehensions of the evil of Divisions among themselves: And because so many prophane ones were wont to call sober godly People, *Schismaticks* and *Factious*, therefore the very Names began with many to grow into credit, as if they had been of good signification, and there had been really no *such Sin* as *Schism* and *Faction* to be feared: Till God permitted this Sin to break in upon us with such fury, as had almost turned us into a *Babel*, and a Desolation. And I am perswaded God did purposely permit it, to teach his People more sensibly to know the evil of that Sin by the effects, which they would not know by other means: And to let them see when they had reviled and ruined each other, that there is that in themselves which they should be more afraid of, than of any Enemy without.

§. 82. Direct. 5. *Own not any cause which is an enemy to Love: And pretend neither Truth, nor Holiness, nor Unity, nor Order, nor any thing against it.* The *Spirit of Love* is that *one Vital Spirit* which doth animate all the Saints. The *increase of Love* is the powerful Balsome that healeth all the Churches wounds. Though *loveless*, *lifeless* Physicians think that all these *Wounds* must be *healed* by the *Sword*. And indeed the Weapon-salve is now become the proper cure. It is the *Sword* that must be medicated, that the Wounds made by it may be healed. The *decays of Love*, are the Churches *dissolution*; which first causeth Scissures and Separations, and in process crumbleth us all to dust: And therefore the Pastors of the Church are the fittest instruments for the

Dir. 5. Phil. 1. 9. 1 Thes. 4. 9. Col. 2. 2. 1 Thes. 3. 12. Phil. 2. 1, 2 Lev. 19. 18. 1 Pet. 1. 22 1 Thes. 5. 13. Rom. 12. 9, 10. 2 Tim. 1. 7 Heb. 10. 24.

1 Cor. 12. ult. Gal. 5. 6, 13. the cure, who are the Messengers of Love, and whose Government is paternal, and hurteth not the Body, but is only a Government of Love; and exercised by all the *means* of *Love*. All Christians in the World confess that LOVE is the very Life and Perfection of all Grace, and the end of all our other Duties, and that which maketh us like to God, and that if *Love* dwelleth in us, *God* dwelleth in us; and that it will be the everlasting Grace, and the Work of Heaven, and the Happiness of Souls: And that it is the *excellent way*, and the Character of Saints, and 1 John 4. 7, 8. the New Commandment. And all this being so, it is most certain that no way is the way of God, John 13. 35. James 3. 15. which is not the way of *Love*: And therefore what specious pretences soever they may have, and one may cry up *Truth*, and another *Holiness*, and another Order, and another *Unity* it self, to justifie 1 John 4. 16. Gal. 5. 19, 20, 21, 22. 2 Cor. 13. 11. their Envyings, Hatred, Cruelties, it is most certain that all such pretences are Satanical deceits: And if they *bite and devour one another*, they are not like the Sheep of Christ, but *shall be devoured one of* 1 Tim. 6. 11. *another*, Gal. 5. 15. *Love worketh no ill to his neighbour: therefore Love is the fulfilling of the Law*, Rom. Gal. 5. 14. 1 Cor. 13. 13. 10. When Papists that shew their love to Mens Souls by racking their Bodies, and frying them in Eph. 4. 2, 15, 16. the Fire, can make them apprehensive of the excel- Col. 1. 4. lency of that kind of Love, they may use it to the healing of the Church. In the mean time as their *Religion* is, such is their *Concord*, while all those are called *Members* of their *Union*, and Professors of their Religion, who must be burnt to ashes if they say the contrary. They that give God an *Image* and *Carcass* of *Religion*, are thus content with the *Image* and *Carcass* of a *Church* for the exercise of it. And if there were nothing else but this to detect the sinfulness of the Sect of Quakers, and many more, it is enough to satisfie any sober Man, that it cannot be the way of God: God is not the author of that Spirit and way which tends to Wrath, Emulation, Hatred, Railing, and the extinction of Christian Love, to all save their own Sect and Party. Remember as you love your Souls, that you shun all ways that are destructive to universal Christian Love.

Dir. 6. See Mr. *Stillingfleet Iren. p.* 119, 120 *Bilson for Christian Subjection, p.* 525.

§. 83. Direct. 6. *Make nothing necessary to the unity of the Church, or the communion of Christians, which God hath not made necessary, or directed you to make so.* By this one Folly, the Papists are become the most notorious Schismaticks on earth: Even by making new Articles of Faith, and new parts of Worship, and imposing them on all Christians, to be sworn, subscribed, professed or practised, so as that no Man shall be accounted a Catholick, or have Communion with them (or with the Universal Church, if they could hinder it) that will not follow them in all their Novelties. They that would subscribe to all the Scriptures, and to all the ancient Creeds of the Church, and would do any thing that Christ and his Apostles have enjoyned, and go every step of that way to Heaven that *Peter* and *Paul* went, as far as they are able, yet if they will go no further, and believe no more (yea, if they will not go *against* some of this) must be condemned, cast out, and called *Schismaticks* by these *notorious Schismaticks*. If he hold to Christ the Universal Head of the Church, and will not be subject or sworn to the Pope, the Usurping Head, he shall be taken as cut off from Christ. And there is no certainty among these Men what measure of Faith, and Worship, and Obedience to them, shall be judged necessary to constitute a Church-member: For as that which served in the Apostles Days, and the following Ages, will not serve now, nor the subscribing to all the other pretended Councils until then, will not serve without subscribing to the Creed or Council of *Trent*; so no body can tell, what new Faith, or Worship, or Test of Christianity, the next Council (if the World see any more) may require: And how many Thousand that are *Trent-Catholicks* now, may be judged Hereticks or Schismaticks then, if they will not shut their eyes, and follow them any whither, and change their Religion as oft as the Papal Interest requireth a change. Of this *Chillingworth*, *Hales*, and Dr. *H. More* have spoken plainly. If the Pope had imposed but *one lye* to be subscribed, or *one Sin* to be done, and said [All Nations and Persons that do not this, are no Christians, or shall have no Communion with the Church] the Man that refuseth that imposed *Lye* or *Sin*, is guiltless of the Schism, and doth but obey God, and save his Soul: And the Usurper that imposeth them, will be found the heinous Schismatick before God, and the cause of all those Divisions of the Church. And so if any private Sectary, shall feign an opinion or practice of his own to be necessary to Salvation or Church Communion, and shall refuse Communion with those that are not of his mind and way, it is *he* and not *they*, that is the cause of the uncharitable separation.

Dr. *H. More* saith *Myst. Redemp. p.* 495. *l.* 10. *c.* 2. There is scarce any Church *in Christendom* at this day that doth not obtrude, not only falshood, but such falshoods that will appear to any free Spirit pure contradictions and impossibilities: And that with the same gravity, authority, and importunity, that they do the holy Oracles of God. Now the consequents of this must needs be sad: For what knowing and conscientious Man, but will be driven off, if he cannot assert the truth, without open asserting of a gross Lye? *Id. p.* 526. And as for Opinions, though some may be better than other some, yet none should exclude from the fullest enjoyments of either private or publick rights; supposing there be no venome of the *persecutive* Spirit mingled with them: But every one that professeth the Faith of Christ, and believeth the Scriptures in the Historical Sense, &c. See *Hales* of Schism, *p.* 8.

Dir. 7. *In Ecclesiis plus certaminum gignunt verba hominum quam Dei; magisque pugnatur fere de Apolline, Petro & Paulo, quam de Christo: Retine divina: Relinque humana.* Bucholcer.

§. 84. Direct. 7. *Pray against the usurpations or intrusions of impious, carnal, ambitious, covetous Pastors into the Churches of Christ.* For one wicked Man in the place of a *Pastor*, may do more to the increase of a *Schism* or *Faction*, than many private Men can do. And *carnal Men* have *carnal Minds* and *carnal Interests*, which are *both* unreconcileable to the *spiritual* holy *mind* and *interest*: For the *carnal mind is enmity against God, and is not subject to his Law, nor can be*, Rom. 8. 7. *And they that are in the flesh cannot please God*, v, 8. And you may easily conceive what work will be made in the Ship, when an Enemy of the *Owner* hath subtilly possessed himself of the Pilot's place? He will charge all that are faithful as Mutineers, because they resist him when he would carry all away. And if an Enemy of Christ should get to be Governour of one of his Regiments or Garrisons, all that *are not Traytors* shall be called *Traytors*, and cashiered that they hinder not the Treason which he intendeth. And *as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now: But what saith the Scripture? cast out the bond-woman and her son*, &c. Gal. 4. 29, 30. It is not the sacred office of the Ministry nor the profession of the same Religion, that will cure the enmity of a carnal Heart, against both Holiness and the Holy Seed. The whole business of the World from age to age is but the management of that War, proclaimed at Sins first entrance into the World, between the *seed of the Woman and the Serpent*; and none of the Serpents seed are more *cruel* or more successful, than those of them that creep into the Armies of Christ; and especially that get the conduct of his Regiments. Neither Brotherhood nor *Unity* of profes'd Religion, would hold the hands of malignant *Cain* from murdering his Brother *Abel*. The same Religion, and Father and Family reconciled not scoffing *Ishmael* to *Isaac*, or prophane *Esau* to his Brother *Jacob*. The Family of Christ, and an Apostles Office, did not keep *Judas* from being a Traytor to his Lord. If *carnal* Men invade the Ministry, they take the way of *ease* and *honour* and *worldly* Wealth, and strive for Dominion, and who shall be the greatest, and care not how *great* their *Power* and *Jurisdiction* is, nor how little their profitable work is: And their endeavour is to fit all matters of Worship and Discipline to their ambitious covetous ends; and the spiritual Worshipper

Gen. 3. 15.

Poetæ nunquam perturbarunt Respublicas: Oratores non raro. Bucholtz.

shall be the object of their hate: And is it any wonder, if the Churches of Christ be torn by Schism, and betrayed to Prophaneness, where there are such unhappy Guides?

Acosta l. 6. c. 23. p. 579. [Nothing so much hurteth this Church as a rabble of hirelings and self-seekers: For what can natural Men, that scarce have the Spirit, do in the cause of God? A few in number that are excellent in Vertue, will more promote the work of God. ——— But they that come hither being humble, and lovers of Souls, taking Christ for their Pattern and bearing in their Bodies his Cross and Death, shall most certainly find heavenly Treasures, and inestimable Delights. But when will this be? When Men cease to be Men; and to savour the Things of Men; and to seek and gape after the Things of Men. With Men this is utterly impossible; but with God all Things are possible: Because this is hard in the Eyes of this People, shall it therefore be hard in my Eyes, saith the Lord? *Zech.* 10. pag. 580. I may say to some Ministers that cry out of the schismatical disobedience of the People, as *Acosta* doth to those that cryed out of the *Indians'* dulness and wickedness: It is long of the Teachers. Deal with them in all possible love and tenderness, away with Covetousness, Lordliness and Cruelty; give them the Example of an upright Life, open to them the way of Truth; and teach them according to their Capacity, and diligently hold on in this way, who ever thou art that art a Minister of the Gospel, and (saith he) as ever I hope to enjoy thee, O Lord Jesu Christ, I am perswaded the Harvest will be plentiful and joyful, *l.* 4. p. 433. & *passim.* But (saith he) we quickly cease our Labours, and must presently have hasty and plenteous Fruit. But the Kingdom of God is not such: Verily it is not such, but as Christ hath told us, like Seed cast into the Earth, which groweth up by Degrees we know not how. *p.* 433, 434. *Hierom's* Case is many anothers: *Concivit odia perditorum: Oderunt eum hæretici, quia eos impugnare non desinit: Oderunt Clerici, quia vitam eorum insectatur & crimina. Sed plane eum boni omnes admirantur & diligunt:* Posthumianus in Sulp. Severi Dialog. 1. And Dial. 2. *Martinus in medio cœtu & Conversatione Populorum, inter Clericos dissidentes, inter Episcopos sævientes, cum fere quotidianis scandalis hinc atque inde premeretur, inexpugnabili tamen adversus omnia virtute fundatus stetit. ——— Nec tamen huic crimini miscebo populares, soli illum Clerici, soli nesciunt Sacerdotes, nec immerito: Nosse illum invidi noluerunt: Quia si virtutes illius nossent, suorum vitia cognovissent.*

Dir. 8. How the Jesuites have hereby distracted the Church, read *Marsina, & Archiepisc. Pragensis Censur. de Bull. Jesuit. & Dan. Hospital. ad Reges, &c. Aug. Ardinghelli Paradoxa Jesuitica. Galindus, Giraldus, &c. Arcana Jesuit.*

§. 85. Direct. 8. *In a special Manner, take heed of Pride*; suspect it and subdue it in your selves; and do what you can to bring it into disgrace with others. *Only by Pride cometh Contention*, Prov. 13. 10. I never yet saw *one Schism* made, in which *Pride* conjunct with *Ignorance* was not the cause: Nor ever did I know one Person *forward* in a Schism (to my remembrance), but *Pride* was discernably his Disease. I do not here intend (as the *Papists*) to charge all with *Schism* or *Pride*, that renounce not their Understandings, and choose not to give up themselves to a beastial Subjection to Usurpers or their Pastors: He that thinks it enough that his Teacher hath *Reason* and be a *Man*, instead of himself, and so thinketh it enough that his *Teacher* be a Christian and Religious; must be also content that his *Teacher* alone be saved: (But then he must not be the Teacher of such a damning way). But by *Pride* I mean a plain over-valuing of his own *Understanding*, and *Conceits* and *Reasonings*, quite above all the Evidences of their worth, and an undervaluing and contempt of the Judgments and Reasonings of far wiser Men, that had Evidence enough to have evinced his Folly and Error to a sober and impartial Man. Undoubtedly it is the *Pride* of *Priests* and *People*, that hath so lamentably in all Ages torn the Church. He that readeth the Histories of Schisms and Church-confusions, and marketh the Effects which this Age hath shewed, will no more doubt whether *Pride* were the cause, than whether it was the wind that blew down Trees and Houses, when he seeth them one way overturned by multitudes, where the Tempest came with greatest force. Therefore a Bishop must be *no Novice* lest *being lifted up with Pride* (ἵνα μὴ τυφωθεὶς) *he fall into the Condemnation of the Devil*, 1 Tim. 3. 6. And if such Stars fall from Heaven, no wonder if they bring many down headlong with them. Humble Souls dwell most at home, and think themselves unworthy of the Communion of their Brethren, and are most quarrelsome against their own Corruptions: *They do nothing in strife and vain glory, but in lowliness of mind, each one esteemeth other better than themselves*, Phil. 2. 2, 3. and *judge not lest they be judged*, Matth. 6. 1. And is it likely such should be Dividers of the *Church*? But *Proud* Men, must either be great and domineer, and as *Diotrephes*, 3 John 9, 10. *Love to have the preheminence*, and *cast the Brethren out of the Church*, and *prate* against their faithfullest Pastors with *malicious Words*; or else must be noted for their supposed Excellencies, and set up themselves, and speak perverse Things, to draw away Disciples after them, and think the Brethren unworthy of their *Communion*, and esteem all others below themselves; and as the Church of *Rome*, confound *Communion* and *Subjection*, and think none fit for their *Communion* that *obey them not*, or comply not with their opinion and will. There is no hope of *Concord* where *Pride* hath *Power* to prevail. Acts 20. 30.

Dir. 9. §. 86. Direct. 9. *Take heed of singularity, and narrowness of Mind, and unacquaintedness with the former and present state of the Church and World.* Men that are bred up in a Corner, and never read nor heard of the common Condition of the Church or World, are easily misled into Schism, through ignorance of those Matters of Fact that would preserve them. Abundance of this sort of honest People that I have known, have known so little beyond the Town or Countrey where they lived, that they have thought they were very Catholick in their Communion, because they had one or two Congregations, and divided not among themselves. But for the avoiding of Schism, 1. Look (with pity) on the unbelieving World, and consider that Christians of all sorts, are but a sixth part of the whole Earth: And then 2. Consider of this sixth part how small a part the Reformed Churches are: And if you be willing to leave Christ any Church at all, perhaps you will be loth to separate yet into a narrower Party, which is no more to all the World, than one of your Cottages is to the whole Kingdom. And is this all the Kingdom on Earth that you will ascribe to Christ? Is the Kingdom of the Church, the King only of your little Party? Though his Flock be but a *little Flock*, make it not next to none: As if he came into the World on so low a design as the gathering of your Sect only: The less his Flock is, the more sinful it is to rob him of it, and make it lesser than it is: It is a *little Flock*, if it contained all the Christians, Protestants, Greeks, Armenians, Abassines and Papists on the Earth. Be singular and separate from the *unbelieving World*, and spare not: And be *singular* in *Holiness* from prophane and nominal hypocritical Christians. But affect not to be *singular* in Opinion or Practice, or separated in Communion, from the *universal Church*, or *generality* of *sound Believers*, or if you forsake some *common Errour*, yet hold still the *common Love* and *Communion*, with all the faithful according to your Opportunities. 3. And it will be very useful when you are tempted to separate from any Church for the defectiveness of its manner of Worship, to enquire *how God is worshipped in all the Churches on Earth*, and then consider, *Whether if you lived among them you would forsake Communion with them all, for such defects* (while you are not forced to justifie or approve them). 4. And it is very useful to read Church History, and to understand what Heresies have been in Times past, and what havock Schisms have caused among Christians: For if this much had been known by well-meaning Persons in our Days, we should not have seen those same Opinions applauded as new Light, which were long ago exploded as old Heresies: Nor should we have seen many honest People, taking that same course to *reform* the Church now, and *advance* the Gospel, which in so many Ages and Nations hath heretofore *destroyed* the Church, and cast out the Gospel. A narrow Soul, that taketh all Christs Interest in the World, to lie in a few of their separated Meetings, and shutteth up all the Church in a Nutshel, must needs be guilty of the foulest Schisms. It is a Catholick Spirit and Catholick Principles, loving a Christian as a Christian, abhorring the very names

That God above that knoweth the Heart doth discern that frail Men in some of their Contradictions intend the same thing, and accepteth both. L. *Verul. Essay* 3. p. 15.

names of Sects and Parties as the Churches wounds, that must make a Catholick indeed.

Dir. 10. §. 87. Direct. 10. *Understand well the true difference between the visible Church, and the World, lest you should think that you are bound to separate as much from a corrupted Church, as from the World.* It is not *true Faith*, but the *Profession* of *true Faith*, that maketh a Man fit to be acknowledged a member of the visible Church. If this *Profession* be unsound, and accompanied with a vitious Life, it is the Sin and Misery of such an Hypocrite, but it doth not presently put him as far unrelated to you, as if he were an Infidel without the Church? If you ask what Advantage have such unsound Church-members? I answer with the Apostle, *Rom.* 3. 1, 2. *Much every way, chiefly because unto them are committed the Oracles of God.* Rom. 9. 4. *To them pertaineth the Adoption and the Glory and Covenants, and the giving of the Law, and the Service of God and the Promises:* Till the Church find cause to cast them out, they have the external Priviledges of its Communion. It hath made abundance to incur the guilt of sinful separation to misunderstand those Texts of Scripture that call Christians to separate from Heathens, Infidels and Idolaters: As 2 Cor. 6. 17. *Wherefore come out from among them and be ye separate saith the Lord*, &c. The Text speaketh only of *separating* from *the world* who are *Infidels* and *Idolaters*, and no members of the Church, and ignorant people ordinarily expound it, as if it were meant of *separating* from the *Church* because of the ungodly that are members of it: But that God that knew why he called his people to *separate* from the World, doth never call them to separate from the *Church-universal*, nor from any *particular* Church by a *mental Separation* so as to *unchurch them.* We read of many loathsome Corruptions in the Churches of *Corinth*, *Galatia*, *Laodicea*, &c. but yet no command to separate from them. So many abuse Rev. 18. 4. *Come out of her my People:* As if God commanded them to come out of a true Church because of its Corruptions or Imperfections, because he calleth them out of *Babylon?* It's true, you must partake with *no Church* in their *Sins*, but you may partake with *any Church* in their *holy Profession* and *Worship*, so far as you can do it without partaking with them in *their Sins.*

Dir. 11. §. 88. Direct. 11. *Understand what it is that maketh you partakers of the Sins of a Church, or any Member of it, lest you think you are bound to separate from them in good, as well as in evil.* Many fly from the publick Assemblies, lest they partake of the Sins of those that are there present. Certainly nothing but *Consent* (direct or indirect) can make their faults to become yours: And therefore nothing which signifieth not some such *Consent*, should be on that Account avoided: 1. If you by *word* or *subscription* or *furtherance* own any Mans Sin, you *directly Consent* to it: 2. If you *neglect any Duty* which lieth upon you for the *cure* of his Sin, you *indirectly Consent:* For you *consent* that he shall *rather* continue in *his Sin*, than you will do your part to help him out of it. Consider therefore how far you are bound to reprove any Sin, or to use any other means for the Reformation of it, whether it be in the Pastor or the People; and if you neglect any such means, your way is to reform your own neglect, and do your duty, and not to separate from the Church, before you have done your Duty to reform it. But if you have done all that is your part, then the Sin is none of yours, though you remain there present.

Quest. Whether presence be not a consent to Sin?

§. 89. It is a turbulent fansie and disquieting Error of some People to think, that their *Presence* in the *Assembly* and continuance with the Church doth make them guilty of the personal Faults of those they join with: If so, who would ever join with any Assembly in the World? Quest. *But what if they be gross and scandalous Sinners that are Members of the Church?* *Answ.* If you be wanting in your Duty to reform it, it is your Sin: But if bare *presence* made their Sins to be ours, it would also make all the Sins of the Assembly ours: But no Word of God doth intimate any such thing. *Paul* never told the Churches of *Galatia* and *Corinth* so, that had so many defiled Members. Quest. *But what if they are Sins committed in the open Assembly, even by the Minister himself in his Praying, Preaching and other Administrations? And what if all this be imposed on him by a Law, and so I am certain before hand, that I must join with that which is unwarrantable in Gods Worship?* *Answ.* The next Direction containeth those Distinctions that are necessary to the Answer of this.

Dir. 12. §. 90. Direct. 12. *Distinguish carefully,* 1. *Between a Ministers Personal faults, and his Ministerial faults.* 2. *Between his tolerable weaknesses and his intolerable insufficiencies.* 3. *And between the work of the Minister and of the Congregation.* And then you will see your doubt resolved in these following Propositions.

§. 91. 1. *A Ministers* personal *faults* (as swearing, lying, drunkenness, &c.) may damn himself, and must be matter of Lamentation to the Church, and they must do their best to reform them, or to get a better Pastor by any lawful means: But in Case they cannot, *his Sin is none of theirs*, nor doth it make his Administration *null or ineffectual:* Nor will it allow you to separate from the Worship which he administreth. Though many of the Priests were wicked Men, the godly *Jews* were not thereby disobliged from Gods publick Worship, or Sacrifices which were to be offered by their Hands. Otherwise how sad a Case were the Church in, that must answer for the Sins which they never committed, nor could reform! But no Scripture chargeth this upon them.

Saith *Cleanthes* (in *Laert.*) The *Peripateticks* are like Letters that sound well, but hear not themselves.

§. 92. 2. It is not *all Ministerial faults that will allow you to separate from or disown a Minister, but only those that prove him or his Ministration utterly intolerable.* Such are, 1. *An utter insufficiency* in *Knowledge* or *Utterance* for the *necessary Parts* of the Ministerial Work: As if he be not able to Teach the necessary Points of Christian Religion, nor to administer the Sacraments and other parts of publick Worship. 2. If he set himself to oppose the very ends of his Ministry, and Preach down *Godliness*, or any part of it that is of *necessity* to Salvation: For then he doth the Devils work, in seeking the Damnation of Souls, and so maketh himself the Devils Minister, and is not the Minister of Christ. For the *end* is essential to the Relation. Herein I include a Preacher of *Heresie* that doth preach up any *damning* Error, and preach down any *necessary saving Truth:* That is, that preacheth such Error as subverteth either *Faith* or *Godliness*; and doth *more harm* in the Church, than *Good.* 3. If he so deprave Gods publick Worship as to destroy the *substance* of it, and make it *unacceptable*, and offer up a *publick false-worship* to God, which he disowneth in the very *Matter* of it. As if he put up *blasphemy* for *Praise* and *Prayer*, or commit *Idolatry*, or set up *New Sacraments*, and guide the People thus in publick Worship. As the *Papists* Priests do that adore Bread with Divine Worship, and pray to the Dead, and offer real Sacrifices for them, &c. Such *Worship* is not to be joined in. 4. Or if they impose any *actual Sin* upon the People: As in their Responds to speak *any falshood*, or to *adore the Bread*, or the like: These faults discharge us from being present with such Pastors at such Worship. But besides these there are many Ministerial faults which warrant not our Separation. As, 1. The internal Vices of the Pastors mind, though manifested in their Ministration: As some tolerable Errors of

Yet I excuse not impiety or insufficiency in Ministers. It was one of *Solons* Laws, *Qui nequitiæ ac flagitiis insignis est, tribunali, publicisque suggestis arcendus est.* And *Gildas* saith to the ungodly Pastors of *Britain*, *Apparet ergo cum qui vos sacerdotes sciens ex corde dicit, non esse eximium Christianum* —— *Quomodo vos aliquid solvetis, ut sit solutum in cœlis, à cœlo ob scelera adempti? & immanium peccatorum funibus compediti? Qua ratione aliquid in terra ligabitis, quod supra mundum etiam ligetur; propter vosmet ipsos qui ita ligati iniquitatibus in hoc mundo tenemini, ut in cœlos nunquam ascendatis, sed in infaustâ tartari ergastula, non conversi in hac vita ad dominum, decidatis,* Fol. ult. *O inimici Dei, & non sacerdotes! O licitatores malorum, & non Pontifices! Traditores, & non Sanctorum Apostolorum Successores; impugnatores, & non Christi ministri* —— pag. 571. Impres. Basil.

Judgment; or envy and pettiſh oppoſition to others. Phil. 1. 15. *Some indeed preach Chriſt of envy and ſtrife, and ſome of good will: The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds; but the other of love*, &c. Here is an odious vice in the publick Miniſtry, even an endeavour to increaſe the ſufferings of the Apoſtle: Yet it was lawful to hear ſuch Preachers; though not to prefer them before *better*: Moſt *Sects* among Chriſtians are poſſeſſed with a tang of envy and uncharitableneſs againſt Diſſenters; which uſeth to break forth in their preaching and praying: And yet it is lawful to join with ſuch. 2. It is not unlawful to join with a Miniſter that hath many defects and infirmities in his Miniſtration or manner of Worſhip. As if he preach with ſome ignorance, diſorder, unfit expreſſions or geſtures, unmeet repetitions; or if he do the like in *Prayer* or in the *Sacraments*, putting ſomething laſt that ſhould be firſt, and leaving out ſomething that ſhould be ſaid, or praying coldly and formally: Theſe and ſuch like are faults which we ſhould do our beſt to reform; and we ſhould not prefer ſuch a Miniſtry before a better: But it is lawful and a duty to join with ſuch, when we have no better. For all Men are imperfect, and therefore the manner of Worſhip as performed by them will be imperfect: Imperfect Men cannot be perfect in their Miniſtrations: We muſt join with a defective and imperfect mode of Worſhip, or join with none on Earth: And we muſt perform *ſuch* or *none* our ſelves. Which of you dare ſay that in your private Prayers, you have no diſorder, vain repetitions, flatneſs or defects? 3. It is not unlawful to join with a Miniſter that hath ſome *material error* or *untruth* in his preaching or praying, ſo be it we be not called to approve it, or make it ours, and ſo it be not pernicious and deſtructive to the ends of his Miniſtry. For all Men have ſome error, and they that *have* them may be expected ſometime to vent them. And it is not our preſence that is any ſignification of our conſent to their miſtakes. If we run away from all that vent any untruth or miſtake in publick or private Worſhip, we ſhall ſcarce know what Church or Perſon we may hold Communion with: The Reaſon of this followeth.

§ 93. 3. *The ſenſe of the Church, and all its members is to be judged of by their publick profeſſions, and not by ſuch words of a Miniſter which are his own, and never had their conſent.* I am by *Profeſſion* a *Chriſtian*, and the *Scripture* is the *Profeſſed Rule* of my Religion: And when I go to the Aſſemblies, I profeſs to worſhip God according to that *Rule*: I profeſs my ſelf a hearer of a Miniſter of the Goſpel, that is to preach the Word of God, and that hath promiſed in his Ordination [*out of the holy Scriptures to inſtruct the People committed to his charge, and to teach nothing* (*as required of neceſſity to eternal Salvation*) *but that which he ſhall be perſwaded may be concluded and proved by the Scripture.*] This he profeſſed when he was ordained, and I profeſs by my preſence only to hear ſuch a Preacher of the Goſpel, and worſhip God with him in thoſe Ordinances of Worſhip, which God hath appointed. Now if this Man ſhall drop in any miſtake in preaching, or modifie his Prayers or Adminiſtrations amiſs, and do his part weakly and diſorderly, the hearers are no way guilty of it by their preſence. For if I muſt run away from God's publick worſhip becauſe of Mens miſ-performance, 1. I ſhould join with none on Earth (for a ſmall Sin may no more be wilfully done or owned than a greater.) 2. And then *another Mans weakneſs* may diſoblige me and diſcharge me from my Duty. To *order* and *word* his *Prayers* and *Preaching* aright, is part of the Miniſter's own work, and not the Peoples: And if he do it *well*, it is *no commendation to me* that am preſent, but to *himſelf*: And therefore if he do it *amiſs*, it is *no fault* of *mine* or diſpraiſe to me, but to himſelf. If the Common-Council of *London*, or Court of Aldermen agree to petition the King for the renewing of their Charter, and commit the expreſſing of their requeſt to their Recorder, in their preſence, If he petition for ſomething elſe inſtead of that which he was intruſted with, and ſo betray them in the ſubſtance of his buſineſs, they are openly to contradict him and diſown his treachery or miſtake: But if he deliver the ſame Petition which he undertook with ſtammering, diſorder, defectiveneſs, and perhaps ſome mixture of untruths in his additional reaſons and diſcourſe, this is his failing in the perſonal Performance of his Duty, and no way imputable to them that ſent him, and are preſent with him, though (in modeſty) they are ſilent and ſpeak not to diſown it; for how can it be their fault that a Man is wanting in his perſonal ſufficiency and *duty*: (unleſs it be that they chooſe not a better.) And whether he ſpeak *ex tempore* or more deliberately, in a written form or without, in words that other Men taught him, or wrote for him, or in words of his own deviſing, it altereth not their caſe.

§. 94. Obj. *But if a Man fail through weakneſs in his own performance, I know not of that before hand: But if his faulty manner of praying be preſcribed and impoſed on him by a Law, then I know it before-hand, and therefore am guilty of it.* Obj. Of impoſed defective Liturgies.

Anſw. To avoid confuſion, fix upon that which you think is the thing ſinful. 1. Either it is becauſe the Prayers are *defective and faulty*; 2. Or becauſe they are *impoſed*: 3. Or becauſe *you know the fault before-hand.* But none of all theſe can prove your joining with them ſinful: 1. Not becauſe they *are faulty*: For you may join with as faulty Prayers you confeſs, if *not impoſed*. 2. Not becauſe *impoſed*: 1. Becauſe that is an *extenuation*, and not an *aggravation*: For it proveth the Miniſter *leſs voluntary* of the two, than thoſe are that do it without any command, through the error of their own judgments, (as moſt erroneous Perſons will.) 2. Becauſe (though lawful things oft become unlawful when Superiours forbid them, yet) no reaſon can be given why a *lawful* thing ſhould become *unlawful* becauſe a lawful Superiour doth *command* it. Elſe Superiours might take away all our Chriſtian Liberty, and make all things unlawful to us by *commanding* them: You would take it for a wild conceit in your Children or Servants, if they ſay, when you bid them learn a Catechiſm or uſe a form of Prayer, it was lawful to us till you commanded us to do it; but becauſe you bid us do it, it is unlawful. If it be a *Duty* to *obey* Governours in all things, then it is not a *Sin* to obey them. 3. And it is not your *knowing before-hand* that maketh it unlawful: For, 1. I know in *general* before-hand, that all imperfect Men will do imperfectly: And though I know not the *particular*, that maketh it never the lawfuller, if *fore-knowledge* it ſelf did make it unlawful. 2. If you know that *e. g.* an Antinomian or ſome miſtaken Preacher would conſtantly drop ſome words for his Error in Prayer or Preaching, that will not make it unlawful in your own judgment for you to join, (if it be not a flat Hereſie.) 3. It is *another mans* error or fault that you *fore-know* and not your own: And therefore *fore-knowledge* maketh it not your own. 4. God himſelf doth as an *Univerſal Cauſe* of *Nature* concur with Men in thoſe acts which he foreknoweth they will *ſinfully* do: And yet God is not to be judged either an Author or Approver of the Sin becauſe of ſuch concurrence and foreknowledge: Therefore our fore-knowledge maketh us no approvers, or guilty of the failings of any in their ſacred Miniſtrations, unleſs there be ſome other guilt. If you ſay that is no *one* of theſe that maketh it unlawful, but all together, you muſt give us a diſtinct argument to prove that the concurrence of theſe three will prove that unlawful, which cannot be proved ſo by any of them alone, for your affirmation muſt not ſerve the turn: And when we know your argument, I doubt not but it may be anſwered. One thing I

Pii hominis eſt facere quod poteſt, etiamſi non faciat hoc quod eſt eligibilius. Bucholtz.

ſtill confeſs may make any defective Worſhip to be unlawful to you; and that is, When you *prefer it before better, and may (without a greater inconvenience) enjoy an abler Miniſtry, and purer Adminiſtration, but will not.*

Object. §. 95. Obj. *But he that ſitteth by in ſilence in the poſture as the reſt of the Congregation, ſeemeth to conſent to all that is ſaid and done: and we muſt avoid all appearance of evil.*

Anſw. *Anſw.* The *appearance* of evil which *is evil indeed*, muſt be alway avoided: But that *appearance* of evil which is indeed *good*, muſt not be avoided. We muſt not forſake our *Duty* leſt we *ſeem* to *ſin*: That were but to prefer *Hypocriſie* before Sincerity, and to *avoid appearances* more than *realities*: The omiſſion of a *Duty* is a *real Sin*: And that muſt not be done to avoid a *ſeeming* Sin. And whom doth it appear ſo to? If it *appear evil* to the blind or prejudiced, it is their eyes that muſt be cured: But if it *appear* ſo to the *wiſe*, then it's like it is evil indeed: For a wiſe Man ſhould not judge that to be evil that is not. But I confeſs that in a caſe that is altogether *indifferent*, even the miſtakes of the *ignorant* may oblige us to forbear: But the Worſhip of God muſt not be ſo forborn. It is an irrational fancy to think that you muſt be *uncivil*, by contradicting, or covering your Heads, or doing ſomething offenſive to the Congregation, when any thing is ſaid or done which you diſallow. Your *Preſence* ſignifieth your *Conſent* to all that you *profeſs*, even to worſhip God according to his Word, and not to all the humane imperfections that are there expreſſed.

Dir. 13. §. 96. Direct. 13. *Diſtinguiſh carefully between your perſonal private Duties, and the duty of the Paſtor or Church with which you muſt concur. And do not think that if the Church or Paſtor, do not their duty, that you are bound to do it for them.* To caſt out an obſtinate impenitent Sinner by ſentence from the Communion of the Church, is the Paſtors or Churches Duty, and not *yours*, unleſs in concurrence, or ſubſerviency to the Church: Therefore if it be not done, enquire whether you did *your duty* towards it: If you did, the Sin is none of yours: For it is not in *your power* to caſt out all that are unworthy from the Church: But *private familiarity* is in your power to refuſe; and *with ſuch no not to eat.*

Dir. 14. §. 97. Direct. 14. *Take the meaſure of your accidental duties more from the good or hurt of the Church, or of many, than from the immediate good or hurt that cometh to your ſelf.* You are not to take that for the *ſtation* of your Duty, which you *feel* to be moſt to the *commodity* of your Souls; but that in which you *may* do God moſt ſervice: If the ſervice of *God* for the good of *many*, require you to ſtay with a weaker Miniſter, and defective Adminiſtrations, you will find in the end that this was not only the place of your Duty, but alſo of your Benefit: For your Life is in Gods hands, and all your Comforts; and that is the beſt way to your Peace and Happineſs, in which you are moſt pleaſing unto God, and have *his Promiſe* of moſt Acceptance and Grace. I know the *leaſt advantage* to the *Soul*, muſt be preferred before *all earthly riches*; but not before the publick good: Yea, that way will prove moſt advantageous *to us*, in which we exerciſe moſt *obedience.*

Dir. 15. §. 98. Direct. 15. *Take heed of ſuffering prejudice and fancy to go for reaſon, and raiſe in your minds unjuſtifiable diſtaſtes of any way or mode of Worſhip.* It is wonderful to ſee what *fancy* and prejudice can do? Get once a *hard opinion* of a thing, and your judgments will make light of all that is ſaid for it, and will ſee nothing that ſhould reconcile you to it: Partiality will carry you away from equity and truth. Abundance of things appear now *falſe* and *evil*, to Men that once *imagine* them to be ſo, which would ſeem *harmleſs*, if not *laudable*, if they were tryed by a mind that's clear from prejudice.

Dir. 16. §. 99. Direct. 16. *Judge not of Doctrines and Worſhip by Perſons, but rather of Perſons by their Doctrine and Worſhip (together with their Lives.)* The World is all prone to be carried by reſpect to Perſons; I confeſs where any thing is to be taken upon truſt, we muſt rather truſt the intelligent, experienced, honeſt and credible, than the ignorant and incredible: But where the Word of God muſt be our Rule, it is perverſe to judge of *Things* by the *Perſons* that *hold* them or *oppoſe* them: Sometimes a bad Man may be in the right, and a good Man in the wrong: Try the *way* of the *worſt* Men before you reject it (in diſputable things.) And try the opinions and way of the *beſt* and *wiſeſt* before you venture to receive them.

Dir. 17. §. 100. Direct. 17. *Enſlave not your ſelves to any Party of Men, ſo as to be over-deſirous to pleaſe them, nor over-fearful of their cenſure.* Have a reſpect to all the reſt of the World as well as them. Moſt Men that once engage themſelves in a Party, do think their honour and intereſt is involved with them, and that they ſtand or fall with the favour of their Party, and therefore make them (before they are aware) the Maſters of their Conſciences.

Dir. 18. §. 101. Direct. 18. *Regard more the judgment of aged ripe experienced Men, that have ſeen the fruits of the various courſes of profeſſors of Religion, than of the young, unripe, unexperienced, hot-headed ſort.* Zeal is of great uſe to execute the reſolutions of a well-informed Man: And the Zeal of others is very uſeful to warm the Hearts of ſuch as do converſe with them. But when it comes to matter of *Judgment* once, to decide a caſe of difficulty, aged experience hath far the advantage: And in no caſes more, than in thoſe where *Peace* and *Concord* are concerned, where raſh hot-headed youth is very prone to precipitant courſes, which muſt be afterward repented of.

Dir. 19. §. 102. Direct. 19. *When fervent ſelf-conceited people would carry down all by cenſoriouſneſs and paſſion, it is time for the Paſtors and the aged and riper ſort of Chriſtians openly to rebuke them, and appear againſt them and ſtand their ground, and not to comply with the miſ-guided ſort to eſcape their cenſures.* Nothing hath more cauſed Schiſms in the Church (except the *pride* and *ambition* of the Clergy) than that the riper and more judicious ſort of People together with the Miniſters themſelves, have been ſo loth to lye under the bitter cenſures of the unexperienced younger hotter ſort, and to avoid ſuch cenſures and keep in with them, they have followed thoſe whom they ſhould have led, and have been drawn quite beyond their own underſtandings. God hath made WISDOM to be the *Guide* of the Church, and ZEAL to *follow* and diligently execute the commands of *Wiſdom*: Let ignorant well-meaning People cenſure you as bitterly as they pleaſe, yet keep your ground, and be not ſo proud or weak as to prefer their good eſteem before their benefit, and before the pleaſing of God. Sin not againſt your *knowledge* to eſcape the cenſure of the ignorant. If you do, God will make thoſe Men your Scourges whom you ſo much over-valued: And they ſhall prove to their ſpiritual Fathers as cockered Children (like *Abſolom*) do to their natural Fathers, and perhaps be the breaking of your Hearts. But if the Paſtors and the riper experienced Chriſtians will ſtand their ground, and ſtick together, and rebuke the exorbitancies of the cenſorious younger ones, they will maintain the credit of the Goſpel, and keep the Truth, and the Churches Peace, and the hot-ſpurs will in time either repent and be ſober, or be ſhamed and diſabled to do much hurt.

Dir. 20. §. 103. Direct. 20. *Take heed how you let looſe your zeal againſt the Paſtors of the Church, leſt you bring their Perſons and next their Office into contempt, and ſo break the bond of the Churches Unity and Peace.* There is no more hope of maintaining the Churches

Unity

Unity and *Concord* without the *Ministry*, than of keeping the *Strength* or *Unity* of the *Members* without the *Nerves*. If these *Nerves* be *weak* or labour of a Convulsion or other Disease, it is *curing* and *strengthening* them, and not the *cutting* them asunder that must prove to the welfare and safety of the *body*. Meddle with the faults of the Ministry only so far as tendeth to a cure, of them or of the Church, but not to bring them into disgrace, and weaken their interest in the People, and disable them from doing good. Abhor that proud rebellious Spirit, that is prone to set up it self against the Officers of Christ, and under pretence of greater *Wisdom* or *Holiness*, to bring their *Guides* into contempt; and is picking quarrels with them behind their back, to make them a scorn or odious to the hearers. Indeed a *Minister of Satan* that doth more harm in the Church than good, must be so detected as may best disable him from doing harm. But he that doth *more good* than *hurt*, must so be disswaded from the *hurt* as not to be disabled from the good. *My Brethren be not many Masters* (or *Teachers*) *knowing that ye shall receive the greater condemnation.*

Dir. 21. §. 104. Direct. 21. *Look more with an eye of Charity on what is good in others and their worship of God, than with an eye of malice to carp at what appeareth evil.* Some Men have such distempered Eyes, that they can see almost nothing but *faultiness*, in any thing of another *party* which they look at: Envy and Faction maketh them carp at every word and every gesture: And they make no Conscience of aggravating every failing, and making *Idolatry* of every mistake in Worship, and making *Heresie* or *Blasphemy* of every mistake in judgment, and making *Apostasie* of every fall; nay perhaps the truth itself shall have no better a representation. As Dr. *H. More* well noteth, It would do much more good in the World, if all Parties were forwarder to find out and commend what is good in the Doctrine and Worship of all that differ from them. This would win them to hearken to reforming advice, and would keep up the credit of the common truths and duties of Religion in the World, when this envious snarling at all that others do, doth tend to bring the World to Atheism, and banish all reverence of Religion, together with Christian Charity from the Earth.

Dir. 22. Read the next *Chap.* 24. *sect.* 20. §. 105. Direct. 22. *Keep not strange to those from whom you differ, but be acquainted with them, and plainly hear what they have to say for themselves: Or else converse with them in Christian Love in all those duties in which you are agreed, and this (if you never talk of your differences) will do much to reconcile you in all the rest.* It is the common way of Division, Uncharitableness, yea, and Cruelty at last, to receive hard reports of those that differ from us, behind their backs, and to believe and aggravate all, and proceed to detraction and contention at a distance, and in the dark, and never be familiarly acquainted with them at all: There is something in the apprehension of *Places*, and *Persons*, and *Things* by the *eye sight*, which no reports are able to match: And so there is that satisfaction about Men by familiar acquaintance, which we cannot attain by hearsay from any how judicious soever. All Factions commonly converse together, and seek no familiar converse with others, but believe them to be any thing that's naught, and then report them to be so, before they ever knew the Persons of whom they speak: I am perswaded this is one of the greatest feeders of Enmity, Uncharitableness, Contention and Slanders in the World. I speak it upon great observation and experience; I have seldom heard any Man bitterly oppose the Servants of Christ, but either grosly wicked, or those that never had much acquaintance with them: And I see commonly, how bitter soever Men were before, when once they converse together, and grow acquainted, they are more reconciled: The reason is, partly because they find *less evil*, and *more good* in one another than before they did believe to be in them; and partly because Uncharitableness and Malice, being an ugly Monster, is bolder at a distance, but ashamed of it self before your Face: And therefore the *Pens* of the Champions of Malice, are usually more bitter than their Tongues when they speak to you face to face. Of all the furious Adversaries that have raged against me in the latter part of my Life, I remember not one Enemy that I have or ever had, that was ever familiar or acquainted with me: And I have my self heard ill reports of many: Which by personal acquaintance I have found to be all false. Keep together, and either silence your differences, or gently debate them; yea, rather chide it out, than withdraw asunder: *Familiarity* sendeth *Love* and *Unity*,

§. 106. Direct. 23. *When ever you look at any corruption in the Church, look also at the contrary extream, and see and avoid the danger of one as well as of the other.* Be sure every error and Church-corruption hath its extream: And if you do not see it, and the danger of it, you are the liker to run into it. Look well on both sides if you would be safe. *Dir.* 23.

§. 107. Direct. 24. *Worship God your selves in the purest manner, and under the most edifying Ministry that lawfully you can attain: But be not too forward to condemn others that reach not to your measure, or attain not so much happiness: And deny not personal Communion sometimes, with Churches that are more blemished, and fit for Communion.* And when you cannot join locally with them, let them have the communion of your Hearts, in *Faith* and *Charity*, and *Prayer* for each other. I fear not here openly to tell the World, that if I were turned loose to my own liberty, I would *ordinarily* worship God in that manner that I thought most pure, and agreeable to his Will and Word: But I would sometimes go to the Churches of other Christians, that were fit for Christian Communion, if there were such about me: Sometime to the Independants, sometime to the moderate Anabaptists, sometime to such as had a Liturgie as faulty as that of the Greek or the Ethiopian Churches: To shew by my practice, what Communion my Heart hath with them all. *Dir.* 24.

§. 108. Direct. 25. *Take heed that you interest not Religion or the Church in civil differences:* This error hath divided and ruined many famous Churches, and most injuriously made the holy Truth and Worship of God to be a reproach and infamy among selfish partial carnal Men. When Princes and States fall out among themselves, they will needs draw the Ministers to their sides, and then one side will certainly condemn them, and call them all that *self-interest* and *malice* can invent: And commonly when the Controversie is only in point of Law or Politicks, it is *Religion* that bears the blame of all: And the differences of Lawyers and Statesmen must be charged upon Divines, that the Devil may be able to make them useless, as to the good of all that Party that is against them, and may make Religion it self be called Rebellion. And O that God would maintain the Peace of Kingdoms; and Kings and Subjects were all Lovers of Peace, the rather because the differences in States do cause so commonly Divisions in the Church. It would make a Man wonder, (and a lover of History to lament) to observe in the differences between the Pope and *Henry* the fourth, and other Emperors, how the Historians are divided, one half commending him that the other half condemneth: And how the Bishops and Churches were one half for the Pope, and the other for the Emperor; and one half still accounted Rebels or Schismaticks by the other, though they were all of one Religion. It is more to ruin the *Church*, than *Kingdoms*, that Satan laboureth so much to kindle Wars, and *Dir.* 25. Since the writing of this, I have published a Book called *The Cure of Church-Divisions*, and a *Defence* of it which handle these things more fully.

☞ Prince *Frederick* of *Monpelgard* being instructed into a distaste of the Reformed Protestants, when he had been at *Geneva* and *Helvetia*, was wont to say, *Genevæ & in Helvetia vidi multa de quibus nihil, pauca eorum de quibus sæpe audivi: ut Tossanus ad Pegelium referente Sculteto in Curric. p. 36.*

and

Wars, and breed civil differences in the World: And therefore let him that loveth the Churches Peace, be an obedient Subject, and an Enemy of Sedition, and a Lover and Defender of the Civil Peace and Government in the place that God hath ſet him in: For this is pleaſing unto God.

Beda Hiſt. Eccleſ. lib. 1 cap. 26. *Diuicerat enim (Rex Edilberth) & à Doctoribus, auctoribuſq; ſuæ ſalutis, ſervitium Chriſti voluntarium, non coactitium debere eſſe.*

§. 109. I know there are ſome, that with too bloody and calamitous ſucceſs, have in moſt ages, given other kind of Directions, for the extirpation of Error, Hereſie and Schiſm, than I have here given! But God hath ſtill cauſed the moſt wiſe, and holy, and charitable, and experienced Chriſtians to bear their teſtimony againſt them! And he hath ever cauſed their way of cruelty to turn to their own ſhame: And though (like Treaſons and Robberies) it ſeem for the time preſent to ſerve their turn, it is bitterneſs in the end, and leaveth a ſtinking memorial of their names and actions to poſterity. And the Treatiſes of Reconcilers, (ſuch as *Halls*, *Uſhers*, *Bergius*, *Burroughs*, and many other) by the delectable ſavour of *Unity* and *Charity* are ſweet and acceptable to prudent and peaceable Perſons, though uſually unſucceſsful with the violent that needed them.

Beſides the fore-cited witneſs of Sr. *Francis Bacon*, *&c.* I will here add one of the moſt ancient, and one or two of this age, whom the contrary-minded do mention with the greateſt honour. *Juſtin Martyr Dial. cum Tryph.* doth at large give his judgment, that a Judaizing Chriſtian, who thinketh it beſt to be circumciſed and keep the Law of *Moſes*, be ſuffered in his opinion and practice, and admitted to the Communion and Privileges of the Church, and loved as one that may be ſaved in that way, ſo be it he do not make it his buſineſs to perſwade others to his way, and teach it as neceſſary to Salvation or Communion: For ſuch he doth condemn.

King *James* by the Pen of *Iſ. Caſaubon* telleth Cardinal *du Perron*, that ["His Majeſty thinketh "that for Concord there is no nearer way, than di- "ligently to ſeparate things neceſſary from the un- "neceſſary, and to beſtow all our labour that we "may agree in the things neceſſary, and that in "things unneceſſary there may be place given for "Chriſtian Liberty. The King calleth theſe things "ſimply neceſſary, which either the Word of God "expreſly commandeth to be believed or done, "or which the ancient Church did gather from the "Word of God by neceſſary conſequence——]

Grotius Annot. in Matth. 13. 41. is ſo full and large upon it, that I muſt intreat the Reader to peruſe his own words; where by arguments and authority he vehemently rebuketh the Spirit of Fury, Cruelty and Uncharitableneſs, which under pretence of Government, Diſcipline and Zeal denyeth that liberty and forbearance, even to Hereticks and Offenders, (much more when to the faithful Miniſters of Chriſt) which humane frailty hath made neceſſary, and Chriſt hath commanded his Servants to grant. Concluding, *Ubi ſolitudinem fecerant, pacem appellabant* (as *Tertul.*) *Et his omnibus obtendi ſolet ſtudium Divini nominis; ſed plerumque obtendi tantum. Nam Deus dedignatur coacta ſervitia; nec placere illi poteſt quod vi humana exprimitur. Reipſa ſolent qui id faciunt non nomini divino, ſed ſuis honoribus, ſuis commodis & tranquillitati conſulere; quod ſcit ille qui mentes introſpicit. Atq; ita fit, ut lolium evellatur cum tritico, innocentes cum nocentibus: immo ut triticum ſæpe ſumatur pro lolio: Non enim tam bene agitur cum rebus humanis, ut ſemper meliora pluribus aut validioribus placeant: ſed ut in grege taurus, ita inter homines, qui viribus eſt editior, imbecilliorem cædit: & iidem ſæpe quæ pati ſe quærebantur, nocent in alios audent.——— Lege cætera.*

Again, I intreat thoſe that would eſcape the Sin of Schiſm, to read ſeriouſly the foreſaid Treatiſes of Peacemakers; eſpecially Biſhop *Hall*'s Peacemaker, Biſhop *Uſher*'s Sermon on *Eph.* 4. 3. and Mr. *Jeremy Burrough*'s *Irenicum*: To which I may add Mr. *Stillingfleet*'s *Irenicum*, for the hot contenders about Church-Government, though I believe all the ſubſtance of Church Order to be of Divine Inſtitution; and *Jac. Acontii Stratag. Satanæ.*

And it muſt be carefully noted, that one way by which Satan tempteth Men into Church-Diviſions, is by an over-vehement zeal againſt Dividers; and ſo he would draw the Rulers of the World, under pretence of a zeal for Unity and Peace, to raiſe Perſecutions againſt all that are guilty of any exceſs of ſcrupuloſity about Church-Communion, or of any Principles or Practices which a little ſwerve from true Catholiciſm: And ſo by the cruelty of their Penalties, ſilencing Miniſters, and vexing the People they much increaſe the Diviſions which they would heal: For when Satan cannot do his work barefaced and directly, he uſeth to be the forwardeſt in ſeeming to do good, and to take part with Chriſt, and Truth, and Godlineſs: And then his way is to *over-do*: He will be *over-orthodox*, and *over-godly*, and *over-peaceable*, that he hug the Church and Truth to death, by his too hard embracements. As in Families and Neighbourhoods, ſome croſs words muſt be paſſed over if we would have Peace: And he that for every provoking unpeaceable word of another, will raiſe a ſtorm, ſhall be himſelf the moſt unpeaceable; ſo it is in the Church: He that cannot bear with the weakneſſes of the younger ſort of Chriſtians, who are too much inclined by their zeal againſt Sin, to dividing ways, but will preſently let fly at them as Schiſmaticks, and make them odious, and excommunicate or puniſh them according to his wrath, ſhall increaſe the zeal and the number of Dividers, and prove himſelf the greateſt Divider.

And by this violence and deſtroying zeal of Orthodox Rulers, againſt the real faults and infirmities of ſome ſeparating well-meaning Men, a far greater number of Heterodox Rulers, are encouraged to perſecute the moſt learned, ſober, and peaceable Miniſters, and the moſt godly and faithful of their Subjects, who dare not conform to all their unrighteous Edicts, and Eccleſiaſtical Laws, in things forbidden by the Law of Chriſt: And all this is done upon pretence of promoting Unity and Peace, and ſuppreſſing Hereſie and Schiſm. And ſo Perſecution becometh the Devil's Engine to *keep out* the Goſpel and Godlineſs from the Infidel World, and to *keep them under* in the Chriſtian World.

Sed tamen ſive illud (Origenis de Redemptione futura diabolorum) Error eſt, ut ego ſentio; ſive Hæreſis ut putatur, non ſolum reprimi non potuit multis animadverſionibus Sacerdotum, ſed nequaquam tam late ſe potuiſſet effundere, niſi contentione creviſſet: inquit Poſthumianus in Sulp. Severi Dialog. 1.

Sed non fuit animus ibi conſiſtere, ubi recens fraternæ cladis fervebat invidia. Nam etſi fortaſſe videantur parere Epiſcopis debuiſſe, non ob hanc tamen cauſam multitudinem tantam ſub Chriſti confeſſione viventem, præſertim ab Epiſcopis oportuiſſet affligi. Id. Ibid. Speaking of the Biſhops provoking the Secular Power to afflict the Monks of *Alexandria* for defending *Origen.*

When the Emperor *Conſtantius* would by violence force the Orthodox to hold Communion with the *Arrians*, he did but make the breach the wider. Read *Lucifer Calaritanus de non conveniendo cum Hæreticis*, (*in Biblioth. Patr. Tom.* 9. *p.* 1045, *&c.*) The Emperor ſaith, that the *Orthodox were enemies to Peace, and Unity, and brotherly Love, and that he was reſolved to have Unity and Peace in his Dominions: Therefore he impriſoned the Orthodox and baniſhed them: Propterea odis nos, quia concilium veſtrum malignantium execramur: propterea in exilio ſumus; propterea in carcere necamur; propterea nobis ſolis prohibetur conſpectus; idcirco recluſi in tenebras cuſtodimur, inventi cuſtodiuntur: hujus rei cauſa nullius ad nos viſendos admittitur hominum;*

num; quia videlicet noluerimus vobiſcum impiis ſacrilegis ullam ſcelerum veſtrorum habere ſocietatem——Ib. pag. 1050. which ſtirred up this Biſhop in particular to go too far from free Communion even with the penitent *Arrians*, and heap up more Scriptures againſt that Communion which the Emperor commanded, than any had done before. *Nobis dicebas, Pacem volo fieri; & in corde tuo manens adverſarius religionis noſtræ, cogitabat per te facere nos idololatras*, &c. p. 1051. *Conſilia veſtra contra ſuam prolata Eccleſiam reprobat Deus: Nec enim poteſt odire populum ſuum, hæreditatem ſuam, & amare vos filios peſtilentiæ, vos perſecutores ſervorum ſuorum: Dixiſti, Facite pacem cum Epiſcopis ſectæ meæ Arrianis, & eſtote in unum; & dicit Dei Spiritus, Vias impiorum noli exequi, neque æmuleris viam iniquorum*, &c.—— *Dulce quibuſdam videtur, quo tibi Regi in amicitias jungantur ſuſcipiendo hæreſin tuam: ſed amarius felle ſenſuri cum tecum in perpetuum cœperint in perpetua gehenna ſentire, qui tecum eſſe deligerunt, tunc dicturi, Væ nobis, qui Conſtantium Imperatorem Deo præpoſuerimus.* Abundance more he writeth to prove that the Emperor being a Heretick, they muſt have no Communion with him or his Biſhops. And when the Emperor complained hereupon, that they wronged and diſhonoured him whom they ſhould honour, the ſaid *Lucifer* wrote his next Book, *de non parcendo in Deum delinquentibus*; which beginneth, [*Superatum te, Imperator, à Dei ſervis ex omni cum conſpexiſſes parte, dixiſti paſſum te ac pati à nobis contra monita ſacrarum Scripturarum contumeliam: dicis nos inſolentes extitiſſe, circa te quem honorari decuerit. Si quiſquam Dei cultorum pepercit Apoſtatis, ſint vera quæ dicis de nobis*;] and ſo he heapeth up as many Texts for rough dealing with offending Kings: I give this one inſtance to ſhew the fruits of violence, as pretended for Peace and Unity.

Of the perſecutions of the faithful in moſt ages, even by profeſſed Chriſtians themſelves, and God's diſowning that Spirit of Cruelty by his ſpecial Providences, all Church Hiſtory maketh mention: And how the names of ſuch perſecuting Hypocrites have ſtunk in the Noſtrils of all ſober Men when their Tragedy was fully acted and underſtood. Eſpecially the poor Churches called *Waldenſes*, *Picards*, and *Albigenſes*, have felt the grievouſeſt effects of this Tyranny, and yet have the Teſtimony of the beſt and wiſeſt Men, to have been the pureſt and the neareſt to the Apoſtolick ſimplicity in all the World; and the memory of their Enemies and Perſecutors is an abhorrence to the Sons of Charity and Peace. Read *Laſitius* and *Commenius* of their Diſcipline, and Biſhop *Uſher de Eccleſ. ſucceſ. & ſtatu.* I will recite one notable paſſage mentioned by *Thuanus* and *Commenius*, the one *Hiſt. l.* 36. the other *de Bono Unit. & Ord. Diſcipl. p.* 59. *Maximilian* that good and moderate Emperor, being one day in the Coach with *Joh. Crato* only (his chief Phyſician and a learned Proteſtant) lamenting the Diviſions of Chriſtians, asked *Crato*, which ſort he thought came neareſt to the *Apoſtolick Simplicity*: He anſwered, *He thought that Honour belonged to the Brethren called Picards.* The Emperor ſaid, *He thought ſo too:* Which *Crato* acquainting them with, encouraged them to dedicate to him a Book of part of their Devotions: For the Year before God had thus marvelouſly ſaved him, from having a hand in their Blood. *Joachimus à Nova Domo*, Chancellor of *Bohemia* went to *Vienna*, and gave the Emperor no reſt, till he had procured him to ſubſcribe a Mandate for the reviving of a former perſecuting Mandate againſt them: Having got his Commiſſion, and paſſing juſt out of the Gates of *Vienna*, as he was upon the Bridge over the *Danubius*, the Bridge brake under him, and he and all his retinue fell into that great and terrible Water; and all were drowned except ſix horſemen, and one young Nobleman, who ſeeing his Lord in the Waves, catcht hold of his Gold Chain, and held him till ſome Fiſhermen came in Boats, but found him dead, and his Box with the Commiſſion ſunk paſt recovery: This Nobleman who ſurvived, was ſenſible of Gods judgment, and turned to the Brethren in Religion, and the Mandate was no further proſecuted. (Such another Story Biſhop *Uſher* was wont to tell how *Ireland* was ſaved from perſecution in Queen *Mary*'s Days.

But it is the moſt heinous cruelty, when, as in *Daniel*'s caſe, there are Laws of impiety or iniquity, made of purpoſe to intrap the innocent, by them that confeſs, *We ſhall find no fault againſt this* Daniel, *except it be concerning the Law of his God*: And then Men muſt be taken in theſe Spiders webs, and accuſed as Schiſmatical, or what the contrivers pleaſe. And eſpecially when it is real Holineſs which is hated, and Order, Unity, Concord, Peace or Obedience to our Paſtors, is made the pretence, for the malicious oppreſſion of it. *Gildas* and *Salvian* have told Church Governours of this at large: And many of the perſecuted Proteſtants have more largely told the Roman Clergy of it.

It is a ſmart complaint of him that wrote the *Epiſt. de malis Doctoribus*, aſcribed to *P. Sixtus* 3: [*Hujus doctrinæ cauſa (pro ſanctitate ſcilicet) paucos amicos conquirunt, & plures inimicos, Neceſſe eſt enim eos qui peccatorum vitia condemnant, tantos habere contrarios, quantos exercere vitia delectat: Inde eſt etiam quod iniquis & impiis factionibus opprimuntur: quod criminibus falſis appetuntur, quod hæreſis etiam perfunduntur infamia: quod hic omnis inimicorum ſuorum ſermo ab ipſorum ſumit obtrectatione materiam. Sed quid mirum ut flagitioſis hæreſis videatur doctrina juſtitiæ? Quibus tamen hæreſis? Ipſorum ſecretum patet tantum inimicis, cum ſi fides dictis ineſſet, amici illud potius ſcire potuiſſent*, &c.

The cauſe is, ſaith *Proſper de vit. contempl. l.* 1. *cap.* 20. *& ex eo Hilitgarius Camarac. l.* 5. *c.* 19.) *Sed nos præſentibus delectati, dum in hac vita commoda noſtra & honores inquirimus, non ut meliores ſed ut ditiores, non ut ſanctiores, ſed ut honoratiores ſimus, cæteris feſtinamus. Nec gregem domini qui nobis paſcendus, tuendusque commiſſus eſt, ſed noſtras voluntates, dominationem, divitias, & cætera blandimenta carnaliter cogitamus. Paſtores dici volumus, nec tamen eſſe contendimus. Officii non vitamus laborem, appetimus dignitatem; Immundorum ſpirituum feras à grege dilacerando non pellimus; & quod eis remanſerat, ipſi conſumimus: Quando peccantes divites vel potentes non ſolum non arguimus, ſed etiam veneramur; ne nobis aut munera ſolita offenſi non dirigant, aut obſequia deſiderata ſubducant: ac ſi muneribus eorum & obſequiis capti, immo per hæc illis addicti, loqui eos de peccato ſuo aut de futuro judicio formidamus: Ad hoc tantum Potentes effecti, ut nobis in ſubjectos dominationem tyrannicam vindicemus; non ut afflictos contra violentiam potentum qui in eos ferarum more ſæviunt, defendamus. Inde eſt quod tam à Potentibus hujus mundi, quam à nobis, quod pejus eſt, nonnulli graviter fatigati depereunt, quos ſe de manu noſtra Dominus requiſiturum terribiliter comminatur*——

Sulp. Severus alſo toucheth the ſore when he ſaith, *Hiſt. l.* 2. *Certatim glorioſa in certamina ruebatur, multoque avidius tum martyria glorioſis mortibus quærebantur, quam nunc Epiſcopatus pravis ambitionibus appetuntur.*

But when he ſaith *ibid.* after *Conſtantines* delivery of the Church, [*Neque ulterius perſecutionem fore credimus, niſi eam quam ſub fine jam ſæculi Antichriſtus exercebit,*] either he was groſly miſtaken, or elſe thoſe are the inſtruments of Antichriſt that are not thought ſo.

It is a moſt notable inſtance to our purpoſe which *Severus* ends his Hiſtory with, of the miſchievous zeal of Orthodox *Ithacius* and *Idacius* againſt *Priſcillian* and his Gnoſticks; and worthy of the ſtudy of the Prelates of the Church, [*Idacius ſine modo & ultra quam oportuit Iſtantium ſocioſq; ejus laceſſens, facem*

cem nascenti incendio subdidit: ut exasperaverit malos potius quam compresserit.] In sum, they got the Magistrate to interpose and banish the Gnosticks; who quickly learned by bribing Court Officers to turn the Emperor against the Orthodox for themselves: Till the zeal of *Idacius* and *Ithacius* grew so hot as to accuse even the best Men, yea, St. *Martin* himself of favouring the Gnosticks: And at last got another Tyrannical Emperor to put *Priscillian* and many other Gnosticks to death: Though they withdrew from the accusation, as tending to their own confusion. And *Severus* saith [*Certe Ithacium nihil pensi, nihil sancti habuisse definio: fuit enim audax, loquax, impudens, sumptuosus, veneri & gulæ plurimum impertiens. Hic stultitiæ eo usq; processerat, ut omnes etiam sanctos viros, quibus aut studium inerat lectionis, aut propositum erat certare jejuniis, tanquam Priscilliani socios & discipulos, in crimen arcesseret. Ausus etiam miser est, Martino Episcopo, viro plane Apostolis conferendo, palam objectare hæresis infamiam: — quia non desinebat increpare Ithacium, ut ab accusatione desisteret.*] And when the Leaders were put to death, the Heresie increased more, and honoured *Priscillian* as a Martyr, and reproached the Orthodox as wicked Persecutors: And the end was, that the Church was filled by it with Divisions and manifold Mischiefs, and all the most godly made the common scorn. [*Inter hæc plebs Dei & optimus quisq; probro atque ludibrio habebatur.*] They are the last words of *Severus*'s History: And changing the names are calculated for another Meridian and for later Years.

CHAP. IX.

How to behave our selves in the publick Assemblick Assemblies, and the Worship there performed, and after them.

See my Treat. of the Lords day, and my Cure of Church Divisions. *Dir.* 1. Eccles. 5. 1, 2, 3, 4. 1 Pet. 2. 1, 2. Prov. 1. 20 to the end

I Have purposely given such particular Directions in *Tom.* 2. on this subject, and written so many Books about it, and said so much also in the Cases of Conscience, that I shall here only cast in a few common Directions, lest the Reader think I make a bawk.

Direct. 1. Let your preparations in secret and in your Family on the beginning of the Lords Days, be such as conduce to fit you for the publick Worship. Run not to Church as ungodly People do, with a carnal Heart, that never sought God before you went, nor considered what you go about; as if all your Religion were to make up the number of the auditors; and you thought God must not be worshipped and obeyed, at home, but only in the Church. God may in Mercy meet with an unprepared Heart, and open his Eyes and Heart, and save him; but he hath made no promise of it to any such. He that goeth to worship that God at Church, whom he forgetteth and despiseth in his Heart and House, may expect to be despised by him. O consider what it is for a Sinner that must shortly die, to go with the Servants of God to worship him? To pray for his Salvation, and to hear what God hath to say to him by his Minister, for the Life of his immortal Soul?

Dir. 2. Direct. 2. Enter not into the holy Assembly either superstitiously or unreverently. Not as if the bending of the knee, and mumbling over a few words with a careless ignorant Mind, and spending an hour there as carelesly, would save your Souls: Nor yet as if the Relation which the *worship*, the *worshippers* and the *dedicated Place* have unto God, deserved not a special honour and regard. Though God be ever with us, every where; yet every Time, and Place, and Person, and Business is not equally related to God. And *Holiness* is no unfit attribution, for that *Company* or that *Place*, which is related to God, though but by the lawful separation and dedication of Man. To be uncovered in those Countries where uncovering signifieth Reverence, is very well becoming a reverent Soul; except when the danger of cold forbids it. It is an unhappy effect of our Contentions, that many that seem most reverent and holy, in their high regard of holy things, do yet carry themselves with more unreveverent deportment, than those that themselves account prophane. God is the God of Soul and Body, and must be worshipped by both: And while they are united, the actions of one are helpful to the other, as well as due and decent.

Dir. 3. Direct. 3. If you can, come at the beginning, that you may shew your attendance upon God, and your esteem of all his worship. Especially in our Assemblies, where so great a part of the duty, (as Confession, Praises, Reading the Scriptures,) are all at the beginning. And it is meet that you thereby shew that you prefer publick worship before private, and that needless business keep you not away.

Dir. 4. Direct. 4. If you are free, and can do it lawfully, choose the most able holy Teacher that you can have, and be not indifferent whom you hear: For O how great is the difference; and how bad are our Hearts? And how great our necessity of the *clearest* Doctrine, and the livelyest helps? Nor be you indifferent what manner of People you join with, nor what manner of worship is there performed; but in all choose the best when you are *free*. But where you are not free, or can have no better, refuse not to make use of weaker Teachers, or to communicate with faulty Congregations in a defective faulty manner of worship, so be it, you are not compelled to sin. And think not that all the faults of the Prayers, or Communicants are imputed to all that join with them in that worship. For then we should join with none in all the World.

Dir. 5. Direct. 5. When the Minister is weak, be the more watchful against prejudice and sluggishness of Heart, lest you lose all. Mark that *Word of God* which he *readeth* to you, and reverence and love, and lay up that. It was the *Law read* and *meditated* on, which *David* saith the Godly do delight in. The sacred Scriptures are not so obscure and useless as the Papists do pretend, but convert the Soul, and are able to make us wise unto Salvation. Christ went ordinarily to the Synagogues where even bad Men did read *Moses* and the Prophets every Sabbath day. There are Thousands that cannot read themselves, who must come to the Assembly to hear that word read, which they cannot read or hear at home. Every sentence of Scripture hath a divine excellency, and therefore had we nothing but the *reading* of it, and that by a bad Man, a holy Soul may profit by it. Psal. 1. 2, 3 Psal. 12. 6, 7. & 19. 7, 8, 9.

Dir. 6. Direct. 6. Mind not so much the case of *others present* as your *selves*: And think not so much how bad such and such a one is, and unworthy to be there, as how bad you are your selves, and unworthy of Communion with the People of the Lord, and what a Mercy it is that you have admittance, and are not cast out from those holy opportunities.

Dir. 7. Direct. 7. Take heed of a peevish quarrelsome humour, that disposeth you to carp at all that's said and done, and to find fault with every mode and circumstance, and to affect a causeless singularity, as thinking that your own ways, and words, and orders, are far more excellent than other Mens: Think ill of nothing out of a quarrelsome Disposition, but only as evidence constraineth you to dissent. And then remember that we are all imperfect, and faulty Men must needs perform a faulty worship, if any, for it cannot be better than the agent.

Dir. 8. Direct. 8. When you meet with a word in a Sermon or Prayer, which you do not like, let it not stop you, and hinder your fervent and peaceable proceeding in the rest; as if you must not join in that

that which is good, if there be any faulty mixture in it. But go on in that which you approve, and thank God that pardoneth the infirmities of others as well as your own.

Dir. 9. Direct. 9. Conform your selves to all the *lawful gestures* and *customes* of the Church with which you join. You come not hither proudly to shew the Congregation, that you are wiser in the circumstances of worship than they, nor needlesly to differ from them, much less to harden Men into a scorn of strictness, by seeing you place Religion in singularities in lawful and indifferent things. But you come to exercise Love, Peace and Concord, and with one Mind and Mouth to glorifie God. *Stand* when the Church *standeth*; *sit* when the Church *sitteth*; *kneel* when the Church *kneeleth*, in cases where God doth not forbid it.

Dir. 10 Direct. 10. Take heed of a *customary*, *formal senseless* Heart, that tolerateth it self from day to day, to do holy things in a common manner, and with a common, dull, and careless mind: For that is to prophane them. Call in your thoughts when they attempt to wander: Stir up your Hearts when you feel them dull. Remember what you are about, and with whom it is that you have to do, and that you tread on the dust of them who had such opportunities before you which are now all gone, and so will yours. You hear and pray for more than your Lives; therefore do it not as in jeast or as asleep.

Dir. 11. Direct. 11. Do all in *Faith* and *Hope*: Believe what you may get of God in Prayer, and by an obedient hearing of his word! Would you not go cheerfully to the King, if he had promised you to grant whatever you ask? Hath not God promised you more, than Kings can give you? Oh it is an *unbelieving* and a *despairing* Heart, that turneth all into *dead formality*. Did you but *hope* that God would do all that for you, which he hath told you he will do, and that you might get more by Prayer than by your Trades, or Projects, or all your Friends, you would go to God with more earnestness and more delight?

Dir. 12. Direct. 12. Apply all the Word of God to your selves according to its usefulness. Ask as you go, How doth this concern me? This reproof, this mark, this counsel, this comfort, this exhortation, this direction: Remember as much as you can; but especially the most practical useful parts. Get it home so deep upon your Hearts, that it may not easily slide away. Root it by close application, as you go, that affection may constrain you to remember it.

Dir. 13. Act.10.33 1 Sam. 3. 9, 10. Prov.8.34 Ezek.33.4 Psa. 66.18 Psal. 5. 5. Dan.4.27 Prov. 10. 29. & 28. 9. Psal. 50. 16,17,18. & 125. 5. 1 Sam.15. 22. 2 Tim. 2. 19. Mat.7.23. Luk. 13. 27. Joh. 10.3, 4, 27. Eccles 5. 1, 2, 3, 4.

Direct. 13. Above all, *Resolve to obey what God* shall make known to be his will: Take heed lest any wilful Sin should escape the power of the Word; and should ordinarily go away with you as it came. Careless hearing and careless living tend most dangerously to a hardned Heart, and a forsaken State. If you regard iniquity in your Heart, God will not hear your Prayers. The Sacrifice of the wicked is abominable to him. The foolish shall not stand in his sight, he hateth all the workers of iniquity. He that turneth away his ear from hearing (that is, obeying) the Law, even his Prayer is abominable. To the wicked saith God, What hast thou to do to take my Covenant into thy mouth, seeing thou hatest instruction, and hast cast my words behind thee? Obedience is better than Sacrifice. He that nameth the Name of Christ must depart from iniquity, or else God will not find his mark upon him, nor take him to be *one of his*: Christ's Sheep know his voice and follow him, and to them he will give eternal Life. But if you had preach'd or done Miracles in his Name, he will say to you, *Depart from me, I know you not*, if ye be workers of iniquity. Look therefore to your Foot (to your Heart and Life) when you go to the House of God, and be more ready to hear (his Law that must govern you, that you may know his will and do it) than to offer the Sacrifice of Fools, that is, disobedient Sinners) that think by Sacrifices and outside worship to get pardon for an unholy Life, and to reconcile God to them in their Sins, not knowing that thus they add sin to sin. If you seek God daily, and delight to know his ways, as a Nation that did Righteousness and forsook not the Ordinance of their God; if you ask of him the Ordinances of Justice (sound Doctrine, regular Worship, strict Discipline) and take delight in approaching to God; if you humble your Souls with frequent Fasts; and yet live in a course of wilful Disobedience, you labour in vain, and aggravate your Sins, and Preachers had need to lift up their voices and be louder Trumpets to tell you of your Sins, than to other Men. But if ye will wash you, and make you clean, and put away the evil of your doings, cease to do evil, learn to do well, seek judgment, relieve the oppressed, *&c.* You may then come with boldness, and confidence unto God. Otherwise to what purpose is the multitude of your Sacrifices? Your Oblations will be vain, and your Incense abominable. If ye be *willing* and *obedient*, you shall be blessed: But if ye refuse and rebel you shall be destroyed; for the Mouth of the Lord hath spoken it. If you do well shall you not be accepted? But if ye do evil, sin lyeth at the door. Let your profession be never so great, and your parts and expressions never so Seraphical, Sin is a reproach to any People: And if you would hide your selves from Justice in the purest Church, among the holiest People, and the most numerous and longest Prayers, be sure that your Sin will find you out. Your secret lust, your covetous over-reaching, your secret glutTony or tipling, much more your crimson Sins will surely find you out.

Isa. 58. 1, 2, 3. Isa. 1. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. Gen. 4. 7. Prov. 14. 34. Numb. 32 23. Jam.1.22. Rom.2.13

Alas, what then will those miscreants do, whose Sins are scarlet bloody Persecutions, under pretence of promoting Unity and Obedience and the Catholick Church, while the Cloak or Cover of it is but the thin transparent Spider-web of humane Traditions, and numerous Ceremonies, and childish complementing with God; and when they have nothing but the Prayers of a long Liturgy, to cover the effects of their earthly, sensual and diabolical Zeal and Wisdom (as St. *James* calls it, 3. 15, 16.) and to concoct the Widows Houses which they devour, and to put a reverence upon the office and work, which they labour all the Week to render reproachful, by a sensual, luxurious, idle Life, and by perfidious making merchandize of Souls.

Ezek. 7. 19. Jer. 7.23. & 11.4,7, & 26. 13. Mat. 23. 14. Mark 12. 40. Exod. 6. 30. Deut. 7. 12. & 11. 13. & 13. 18. & 15. 5. & 26. 17. & 28. 1.

As ever you care what becometh of your Souls, take heed lest Sin grow bold under Prayers, and grow familiar and contemptuous of Sermons and holy Speeches, and lest you keep a custom of religious Exercises, and wilful Sins. For oh how doth this harden now, and wound hereafter! He is the best Hearer, that is the holiest Liver, and faithfullest Obeyer.

Psal.71.8, 9, 10, 11, 12.

Dir. 14. Direct. 14. Be not a *bare hearer of the Prayers* of the Pastor, (whether it be by a Liturgy, or without.) For that is but Hypocrisie, and a Sin of omission; you come not thither only to *hear Prayers*, but to *pray*. And *kneeling* is not *praying*; but it is a *profession that you pray*. And will you be prayerless even in the House of Prayer, and when you profess and seem to pray? And so add Hypocrisie to Impiety? I fear many that seem religious and would have those kept from the Sacrament that pray not in their Families, do very ordinarily tolerate themselves in this gross Omission, and mocking of God, and are prayerless themselves even when they seem to pray.

Dir. 15. Direct. 15. Stir up your Hearts in a special manner to the greatest alacrity and joy, in speaking and singing the Praises of God. The Lord's Day is a Day of Joy and Thanksgiving, and the Praises of God are the highest and holiest employment upon Earth.

Earth. And if ever you ſhould do any thing with all your might, and with a joyful and triumphing frame of Soul, it is this. Be glad that you may join with the ſacred Aſſemblies, in Heart and Voice, in ſo heavenly a work. And do not, as ſome humourſome peeviſh Perſons (that know not the danger of that proud Diſeaſe) fall to quarrelling with *Davids* Pſalms; as unſuitable to ſome of the hearers, or to nauſeate every failing in the Metre, ſo as to turn ſo holy a Duty into neglect or ſcorn (for, alas, ſuch there are near me where I dwell;) nor let prejudice againſt *melody*, or *Church muſick* (if you dwell where it is uſed) poſſeſs you with a ſplenetick diſguſt of that which ſhould be your moſt joyful work. And if you know how much the incorporate Soul muſt make uſe of the Body in harmony, and in the joyful Praiſes of *Jehovah*, do not then quarrel with lawful helps, becauſe they are ſenſible and corporeal.

Dir. 16. See Mr. *Rawlets* Book of Sacramental Covenanting.

Direct. 16. Be very conſiderate and ſerious in Sacramental renewings of your Covenant with God. O think what great things you come thither to receive. And think what a holy work you have to do: And think what a Life it is that you muſt promiſe. So ſolemn a covenanting with God, and of ſo great importance, requireth a moſt holy, reverent and ſerious frame of Soul. But yet let not the unwarrantable differencing this Ordinance from *Gods Praiſes* and the reſt, ſeduce you into the common errors of the times: I mean, 1. Of thoſe that hence are brought to think that the Sacrament ſhould never be received without a *preparatory Day of Humiliation*, above the preparation for an ordinary Lord's Days work. 2. And therefore *receive it ſeldom*; whereas the primitive Churches never ſpent a Lord's Day together without it. 3. Thoſe that turn it into *a perplexing terrifying thing*, for fear of being unprepared, when it ſhould be their greateſt comfort, and when they are not ſo perplexed about their unpreparedneſs to any other Duty. 4. Thoſe that make ſo great a difference betwixt this and Church-Prayers, Praiſes and other Church-worſhip, as that they take *this Sacrament only* for the proper work and priviledge of Church-members; and thereupon turn it into an occaſion of our great Contentions and Diviſions, while they fly from Sacramental Communion with others, more than from Communion in the other Church-worſhip. O what hath our ſubtle Enemy done againſt the Love, Peace and Unity of Chriſtians, eſpecially in *England*, under pretence of Sacramental Purity?

Dir. 17. Direct. 17. Perform all your Worſhip to God, as in Heart-Communion with all Chriſts Churches upon Earth; even thoſe that are *faulty*, though not *with their faults*. Though you *can be preſent* but with one, yet *conſent as preſent in ſpirit* with all, and ſeparate not in Heart, from any one; any further than they ſeparate from Chriſt.

Dir. 18. Direct. 18. Accordingly let the intereſt of the Church of Chriſt, be very much upon your Heart, and pray as hard for it as for your ſelf.

Dir. 19. Direct. 19. Yea, remember in all, what Relation you have to the heavenly Society and Choir, and think how they worſhip God in Heaven, that you may ſtrive to imitate them in your degree. Of which more anon.

Dir. 20. Direct. 20. Let your whole courſe of Life after, ſavour of a Church-frame; live as the Servants of that God whom you worſhip; and as ever before him. Live in the Love of thoſe Chriſtians with whom you have Communion: And do not quarrel with them at home, nor deſpiſe, nor perſecute them with whom you join in the worſhipping of God. And do not needleſly open the weakneſſes of the Miniſter to prejudice others againſt him and the Worſhip. And be not religious at the Church alone, for then you are not truly religious at all.

CHAP. X.

Directions *about our Communion with* Holy Souls Departed, *and now with Chriſt.*

THE overſight and neglect of our Duty concerning the Souls of the bleſſed, now with Chriſt, doth much harden the Papiſts in their erroneous exceſſes hereabout. And if we will ever reduce them, or rightly confute them, it muſt be by a judicious aſſerting of the Truth, and obſerving ſo much with them as is our duty, and commending that in them which is to be commended, and not by running away from truth and duty that we may get far enough from them and error: For error is an ill way of confuting error. The practical Truth lyeth in theſe following Precepts.

I have ſaid more of this ſince, in my *Life of Faith*.

§. 1. Direct. 1. *Remember that the departed Souls in Heaven are part, and the nobleſt part of the Body of Chriſt and Family of God, of which you are inferiour Members; and therefore that you owe them greater Love and Honour, than you owe to any Saints on Earth.* *Dir.* 1.

Eph. 3. 15. *The whole family in Heaven and Earth is named of Chriſt.* Thoſe are the happieſt and nobleſt parts, that are moſt pure and perfect, and dwell in the higheſt and moſt glorious habitations, neareſt unto Chriſt, yea, *with* him: If *Holineſs* be *lovely*, the *moſt holy* are the *moſt lovely*: We have many obligations therefore, to love them more than the *Saints* on Earth: They are more excellent and amiable, and Chriſt loveth them more. And if any be *honourable*, it muſt eſpecially be thoſe Spirits, that are of greateſt excellencies and perfections, and advanced to the greateſt *Glory* and nearneſs to their Lord. Make Conſcience therefore of this as your *duty*, not only to *love* and *honour* bleſſed Souls, but to *love* and *honour* them *more* than thoſe that are yet on Earth. And as every Duty is attended with Benefit, ſo we ſhall find this exceeding benefit in the performance of this duty, that it will incline our Hearts to be *the more heavenly*, and draw up our *Deſires* to the *Society* which we ſo much *love* and *honour*.

§. 2. Direct. 2. *Remember that it is a part of the Life of Faith, to ſee by it the Heavenly Society of the bleſſed, and a part of your Heavenly Converſation, to have frequent, ſerious and delightful thoughts of thoſe crowned Souls that are with Chriſt.* *Dir.* 2. Heb. 11. 13

Otherwiſe God would never have given us ſuch Deſcriptions of the Heavenly *Jeruſalem*, and told us ſo much of the Hoſts of God that muſt inhabit it for ever; that muſt come from the *Eaſt and from the Weſt, and ſit down with* Abraham, Iſaac *and* Jacob *in the Kingdom of God*: When it is ſaid that our *Converſation* (πολίτευμα) *is in Heaven*, Phil. 3. 20. the meaning extendeth both to our *Relation, Priviledges* and *Converſe*: We are *Denizons* or Citizens of the Heavenly Society; and our Title to their Happineſs is our higheſt Priviledge and Honour; and therefore our *daily buſineſs* is there, and our ſweeteſt and moſt ſerious Converſe is with Chriſt and all thoſe bleſſed Spirits. Whatever we are doing here, our *Eye* and *Heart* ſhould ſtill be there: For we *look not at the temporal things which are ſeen, but at the eternal things which are not ſeen*, 2 Cor. 4. 18. A wiſe Chriſtian that hath forſaken the Kingdom of Darkneſs, will be deſirous to know what the *Kingdom of Chriſt is* into which he is tranſlated, and *who* are his *fellow Subjects*, and what are their ſeveral ranks and dignities, ſo far as tendeth to his congruous Converſe with them all. And how ſhould it affect us to find that *we are come unto Mount* Sion, *and unto the City of the living God, the Heavenly* Jeruſalem, *and to an innumerable company of Angels, to the general Aſſembly and Church of the firſt born which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt Men made perfect, and to Jeſus the Mediator of the new Covenant*, Heb. 12. 22, 23, 24. Live then as the

the Members of this Society, and exclude not the *chief Members* from your *thoughts* and *converse*: Though our local visible Communion be only with these rural inferiour Inhabitants, and not with the *Courtiers* of the King of Heaven, yet our *Mental Communion* may be much with them. If our *Home* and *Treasure* be there with them, our *Hearts* will be there also, *Mat.* 6. 21.

Dir. 3. §. 3. Direct. 3. *It is the Will of God that the Memory of the Saints be honoured on Earth when they are dead.* It is some part of his favour which he hath promised to them. *Prov.* 10. 7. *The memory of the just is blessed: But the name of the wicked shall rot.* Matth. 26. 13. *Verily I say unto you, wheresoever this Gospel shall be preached in the whole World, there shall also this that this Woman hath done, be told for a memorial of her.* The History of the Scripture recordeth the Lives of the Saints to their perpetual Honour. And God will have it so also for the sake of his abused Servants on Earth, that they may see that the slanders of malicious Tongues, shall not be able to obscure the Glory of his Grace, and that the lies of the ungodly prevail but for a moment. And God will have it so for the sake of the *ungodly*, that they may be ashamed of their malicious Enmity and Lies against the Godly, while they perceive that the departed Saints do leave behind them a surviving Testimony of their sanctity and innocency, sufficient to confound the venemous calumnies of the Serpents Seed. Yea God will have the Names of his eminent Servants to be honoured upon Earth, for the honour of their Head, and of his Grace and Gospel: So that while malice would cast dishonour upon Christ, from the meanness and failings of his Servants that are alive, the memory of the dead, (who were once as much despised and slandered) shall rise up against them to his Honour and their Shame. And it is very observable, how God constraineth the bitter Enemies of Holiness to bear this Testimony for the Honour of Holiness against themselves! That many who are the cruelest Persecutors and Murderers of the Living Saints, do honour the Dead even to excess. How zealous are the *Papists* for the multitude of their Holy-days, and the honouring of their Names and Relicts, and pretending many Miracles to be wrought by a very touch of their Shrines or Bones, whilst they revile and murder those that imitate them, and deprive Temporal Lords of their Dominions that will not exterminate them. Yea, while they burn the living Saints, they make it part of their Crime or Heresie, that they honour not the Days and Relicts of the Dead, so much *as they*: To shew us that the *Things that have been shall be*, and that wickedness is the same in all Generations: *Matth.* 23. 29, 30, 31, 32, 33. *Wo unto you Scribes and Pharisees, Hypocrites! Because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous; and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets: Wherefore ye be witnesses to your selves that ye are the Children of them which killed the Prophets. Fill ye up then the measure of your Fathers: Ye Serpents, ye generation of Vipers, how can ye escape the Damnation of Hell?* I know that neither did the *Pharisees*, nor do the *Papists*, believe that those whom they murdered were *Saints*; but *Deceivers* and *Hereticks*, and the Troublers of the World: But if *Charity* be the Grace most necessary to Salvation; then sure it will not keep any Man from Damnation, that he had malice and uncharitableness sufficient to perswade him, that the Members of Christ were Children of the Devil. But thus God will force even the Persecutors and Haters of his Saints to honour them. And if he constrain his *Enemies* to it, his *Servants* should not be backward to do it according to his Will.

Concil. Lat. 4. sub Innoc. 3. Can. 3.

Dir. 4. §. 4. Direct. 4. *Only such Honour must be given to departed Saints, as subserveth the Honour of God, and nothing must be ascribed to them that is his Prerogative:* All that of God which was communicated to them and appeared in them, must be acknowledged: But so that God must be still acknowledged the spring of all; and no Honour given *ultimately* to them; but it is *God in them* that we must behold, and love, admire and honour.

§. 5. Direct. 5. *The Honour of the Saints departed must be only such as tendeth to the promoting of Holiness among the living.* It is a most horrid aggravation of those Mens Sins, who make their honouring of the Saints departed, a cover for their hating and persecuting their followers: Or that make it an engine for the carrying on some base Design; some make it a device for the advancing of their *Parties* and peculiar *Opinions*: The *Papists* make it a very great means, for the maintaining the usurped Power of the Pope; giving him the Power of Canonizing Saints, and assuring the World what Souls are in Heaven: A Pope that by the Testimony of a General Council (as *Joh.* 23. *Eugenius*, &c.) is a Heretick, and a wicked Wretch, and never like to come to Heaven himself, can assure the World of a very large Catalogue of Persons that are there: And he that by the *Papists* is confessed *fallible* in Matters of *Fact*, pretendeth to know so certainly who were Saints, as to appoint them Holy-days, and command the Church to pray to them: And he that teacheth Men that they cannot be certain themselves of their Salvation, pretendeth when they are dead that he is certain that they are saved: To pretend the Veneration of Saints for such carnal ambitious designs, and cheats, and cruelties is a Sin unfit for any that mentioneth a Saint. So is it when Men pretend that Saints are some rare extraordinary Persons among the living Members of the Church: To make Men believe that *honouring* them will serve instead of *imitating* them; and that all are not Saints that go to Heaven: [God forbid, say they, that none but holy Persons should be saved: We confess it is good to be Saints, and they are the *chief* in Heaven: But we hope those that are no Saints may be saved for all that.] But *God* saith, that *without Holiness none shall see him*, Heb. 12. 14. Heaven is the inheritance of none but Saints: *Acts* 26. 18. *Col.* 1. 12. He that extolleth Saints to make Men believe that those that are no Saints may be saved, doth serve the Devil by honouring the Saints. The same I may say of those that give them Divine Honour, ascribing to each a Power to hear and help all throughout the World that put up Prayers to them.

Rom. 1. 7. 1 Cor. 1. 2. & 14. 33. Eph. 1. 8. & 2. 19. & 4. 12. & 5. 3. Rom. 15. 25, 26.

Dir. 6. §. 6. Direct. 6. *Look up to the blessedness of departed Souls, as Members of the same Body, rejoicing with them, and praising God that hath so exalted them.* This is the benefit of *holy Love*, and Christian *Unity*, that it maketh our *Brethrens happiness* to be unto us, in a manner as if it were our *own*. 1 Cor. 12. 25, 26. *That there should be no Schism in the Body, but that the Members should have the same care one for another —— that if one member be honoured all the members rejoice with it.* So far as *selfishness* is overcome, and turned into the *Uniting Love of Saints*, so far are all the *joys* of the blessed Souls in Heaven, become the joys of all that truly Love them upon Earth. How happy then is the state of all true Believers, that have so many to rejoice with? Deny not God that Thanks for the saving of so many Souls, which you would not deny him, if he saved but your Friends, Estates or Lives. Especially when Afflictions or Temptations would deprive you of the *Joy* which you should have in Gods Mercies to *your selves*, then comfort your selves with the remembrance of *your Brethrens Joy*. what an incongruous undecent thing is it for that Man to pine away in Sorrows upon Earth, who hath so many thousand Friends in Heaven, in joy and blessedness, whose *Joys* should all be to him as his own?---

Dir. 7. §. 7. Direct. 7. *When you feel a cooling of your love to God, or of your zeal or reverence or other Graces, think then of the temper of those Holy Souls, that see his Glory!* O think, with what fervour do they Love their

their God? With what tranſporting ſweetneſs do they delight in him? With what *Reverence* do they all behold him? And am not I his Servant, and a member of his Family as well as they? Shall I be like the ſtrangers of this frozen World, when I ſhould be like my fellow Citizens above? As it will diſpoſe a Man to weep to ſee the tears and grief of others; and as it will diſpoſe a Man to *mirth* and *joy* to ſee the *mirth* and *joy* of others; ſo is it a potent help to raiſe the Soul to the *Love* of God, and *delight* in his Service, to think believingly of the Love and Delight of ſuch a World of bleſſed Spirits.

Dir. 8. §. 8. Direct. 8. *When you draw near to God in his holy Worſhip, remember that you are part of the ſame Society with thoſe bleſſed Spirits that are praiſing him in Perfection.* Remember that you are members of the ſame *Choir*, and your part muſt go to make up the Melody; and therefore you ſhould be as little *diſcordant* from them as poſſibly you can. The *quality* of thoſe that we join with in Gods Service, is apt either to *dull* or *quicken* us, to *depreſs* or *elevate* us; and we move Heaven-ward moſt eaſily and ſwiftly in that Company, which is going thither on the ſwifteſt pace. A believing thought that we are worſhipping God in Conſort with the heavenly Choir, and of the high and holy Raptures of thoſe Spirits, in the continual praiſe of their great Creator, is an excellent means to warm and quicken us, and raiſe us as near their holy Frame, as here on Earth may be expected.

Dir. 9. §. 9. Direct. 9. *When you would poſſeſs your Hearts with a lively ſenſe of the odiouſneſs of Sin, and would reſiſt all Temptations which would draw you to it, think then how the bleſſed Souls with God do judge of Sin, and how they would entertain ſuch a temptation if the motion were made to them?* What think *they* of Covetouſneſs, Pride or Luſt? What think *they* of *malice*, cruelty or lying? How would they entertain it, if Lands and Lordſhips, Pleaſure or Preferment were offered them to entice their Hearts from God? Would they venture upon damnation for a *Whore*, or for their Games, or to pleaſe their Appetites? Do *they* ſet as light by God and their Salvation as the ungodly *World* doth? Oh with what ſcorn and holy Indignation would they refuſe a *World*, if it were offered them inſtead of God? With what deteſtation would they reject the motion to any Sin?

Dir. 10. §. 10. Direct. 10. *When you would revive in your minds a right apprehenſion and eſtimation of all earthly things, as Riches and Honours and Greatneſs and Command and full Proviſions for the fleſh, bethink you then how the bleſſed Souls with Chriſt eſteem them.* How little do they ſet by all thoſe things, that worldlings make ſo great a ſtir for, and for which they ſell their God and their Salvation? How contemptible are Crowns and Kingdoms in their Eyes? Their Judgements is more like to Gods than ours is. *Luke* 16. 15. *That which is highly eſteemed among Men is abomination in the ſight of God.* All the World would not hire a Saint in Heaven, to tell one lie, or take the name of God in vain, or to forget God or be eſtranged from him for one hour.

Dir. 11. §. 11. Direct. 11. *When you ſee the Godly under the* 1 Cor. 4. 12, 13. Lam. 3. 45 *contempt of Sinners here, accounted as the filth of the World, and the off-ſcouring of all things, defamed, reviled, hated and perſecuted, look up then to the Saints with Chriſt, and think how they are eſteemed and uſed.* And when you would truly know what a Believer is, think not how they are eſteemed and uſed by Men, but how they are eſteemed and uſed by Chriſt. Judge not of them by their ſhort Afflictions, nor by their meanneſs in the fleſh, but by their endleſs Happineſs, and their Glory above. Look up to the home and Heb. 11. 38. World of Saints, if you would know what Saints are, and not to the few ſcattered imperfect Paſſengers in this World that is not worthy of them.

Dir. 12. §. 12. Direct. 12. *When you are tempted to think meanly of the Kingdom of Chriſt, as if his flock were ſo ſmall and poor and ſinful as to be inconſiderable, look up to the World of bleſſed Souls which dwell above.* And there you ſhall ſee no ſuch paucity, or imperfections, or blemiſhes as are here below: The Subjects there are ſuch as diſhonour not their King. Chriſts *Kingdom is not of this World*, Joh. 18. 36. If you would know it in its Glory, look up to the world where it is glorious. If when you hear Men contemn the Kingdom of the Saints of Chriſt, and at the ſame time did but ſee, (as *Stephen* did) a glimpſe into that Kingdom, and all the Glory of the bleſſed there, what thoughts would you have of the Words which did diſhonour it?

§. 13. Direct. 13. *When you hear Sinners boaſt of* *Dir.* 13. *the Wiſdom or Numbers of their Party, and appealing to the learned or great ones of the World, look up to the bleſſed Souls with Chriſt, and ask whether they are not more wiſe and numerous than all the Sinners upon Earth.* The greateſt Doctors are ignorant and unlearned, in compariſon of the meaneſt Soul with Chriſt: The greateſt Monarchs are but Worms, in compariſon of the glorified Spirits with God. If they ſay to you, *Are you wiſer than ſo many and ſo wiſe and learned Men?* Ask them, are you or all the ungodly wiſer, than all the bleſſed Souls with Chriſt? Let the wiſer party carry it.

§. 14. Direct. 14. *When you are tempted to be wea-* *Dir.* 14. *ry of a holy Life, or to think all your Labour is vain, look up to the bleſſed Souls with Chriſt, and there you will ſee the end of Holineſs:* There you will ſee that of all the labour of your Lives, there is none that you are ſo ſure to gain by; and that in *due time, you ſhall reap if you faint not; and if you ſow to the Spirit, of the Spirit you ſhall reap everlaſting Life*, Gal. 6. 8, 9. And that when you have *done the will of God*, if you *have* but *Patience, you ſhall inherit the Promiſe*, Heb. 10. 36. Ask your ſelves, whether any of thoſe bleſſed Souls repent now of the Holineſs of their lives on Earth? Or of their mortifying the Fleſh, and denying themſelves the delights of Sin?

§. 15. Direct. 15. *When you are tempted to turn back* *Dir.* 15. *in the day of tryal, and to forſake Chriſt or his cauſe when Perſecution ariſeth, then look to the bleſſed Souls above, and ſee what is the end of ſuffering for the ſake of Chriſt and Righteouſneſs.* To foreſee the *great Reward in Heaven*, will convince you that inſtead of being terrified by ſufferings, you ſhould *rejoice and be exceeding* Matth. 5. 11, 12. *glad.* Are you to lye in Priſon, or to burn in the Flames? So did many thouſands that are now in Heaven: And do you think that they *repent* it *now? Ignatius, Polycarp, Cyprian*, and many ſuch holy Men, were once uſed as hardly as you are now, and put to Death by cruel Men: *Rogers, Bradford, Hooper, Glover* and Multitudes with them, were once in Priſon and burnt in the Flames; but where are they now, and what is the *end* of all their Pains? Now whether do you think the Caſe of *Bonner* or *Bradford* to be beſt? Now had you rather be *Gardiner* or *Philpot?* Now which think you doth moſt *repent?* The poor *Waldenſes* that were murdered by Thouſands? Or the Popes and Perſecutors that murdered them?

§. 16. Direct. 16. *When you are diſmayed under the* *Dir.* 16. *burden of your Sins, the greatneſs of your Corruptions, the weakneſs of your Graces, the imperfections of your Duties, look up to the bleſſed Souls with Chriſt, and remember that all thoſe glorified Spirits, were once in Fleſh as you now are, and once they lay at the feet of God, in tears and groans and cries as you do: They were once fain to cry out of the burden of their Sins, and mourn under the weakneſs of their Graces, as you now do.* They were once as much clog'd with Fleſh as you are; and once as low in doubts and fears, and bruiſed under the ſenſe of Gods diſpleaſure: They once were as violently aſſaulted with Temptations; and had the ſame Corruptions to lament and ſtrive againſt as you have: They were once as much afflicted by God and Man: But is there any of the ſmart of this remaining?

§. 17. Direct. 17. *When you are deterred from the* *Dir.* 17. *preſence of the dreadful God, and think he will not accept ſuch worms as you, look up to the bleſſed Souls with Chriſt; and remember how many millions of your Brethren are there*

there accepted to greater familiarity than that which you here desire: Remember that those Souls were once as dark and distant from God, and unworthy of his acceptance as you now are. A fearful Child receiveth boldness, to see his Brethren in his Fathers arms.

Dir. 18. §. 18. Direct. 18. *When you are afraid of Satan lest he should prevail against you and devour you, look up to the blessed Souls with Christ; and see how millions are there safely landed, that once were in as dangerous a station as you are.* Through many tribulations and temptations they are arrived at the Heavenly Rest: Satan once did his worst against them: They were tost on the Seas of this tempestuous World: But they were kept by the Power of God, through Faith unto Salvation, and so may you.

Dir. 19. §. 19. Direct. 19: *When you would duly value all your present means and mercies, and see whither they tend, look up then to the Souls with Christ, and see whither the like mercy hath conducted them.* The poorest Cottage and the hardest fare are great Mercies as they tend to endless blessedness. *This now* and *Heaven after*, is great; though the thing in *it self* be never so small. *Heaven* puts the *value* and *signification* upon all your Mercies: The wicked make Cyphers of their greatest Blessings, by separating them in their *esteem* and *use*, from *God* and *Heaven*, which is the measure of their estimate.

Dir. 20. §. 20. Direct. 20. *When you see Divisions among believers, and hear one for this party, and another for that, and hear them bitterly censuring each other, look up then to the Saints with Christ, and think what perfect Love and Peace and Concord is among them.* Consider how unlike our *Factions* and *Schisms* are to their fervent Love and Unity? And how unlike our jarring strifes and quarrels are to their harmonious Praise of God. Remember in what *work* it is that *they* are so happily *united*, even *Love* and *Praise* unceasant to Jehovah: And then think whether it would not *unite* the Saints on Earth, to lay by their contendings for the *preheminence in knowledge*, (covered with the guilded name of *Zeal for the Truth of God*,) and to employ themselves in *Love* and *Praise*, and to shew their emulation here, in striving who shall *love God* and *each other* with the more *pure Heart* and *fervent Love*, 1 Pet. 1. 22. And who shall *praise* him with the most heavenly alacrity and delight. Consider whether this work of *blessed Souls*, be not like to be more desirable and excellent, than the work of self-conceited wrangling Sophisters? And whether there be any danger of falling into Sects and Factions, or falling out by emulations or contentions, while we make this work of *Love* and *Praise* the matter of our religious converse? And consider whether almost all the Schisms that ever vex'd the Church of God, did not arise, either by the Pastors striving *who should be the greatest*, (Luk. 22. 24, 26.) or by the rising up of some Sciolist or Gnostick, proudly pretending to *know* more than others, and to vindicate or bring to light, some excellent Truth which others know not, or oppose? And when you see the hot contendings of each Party, about their pretended *Orthodoxness* or *Wisdom* (which *Jam.* 3. is purposely written against) remember how the *Concord* of those blessed Souls doth shame this work, and should make it odious to the heirs of Heaven.

Dir. 21. §. 21. Direct. 21. *When you are afraid of Death, or would find more willingness to dye, look up to the blessed Souls with Christ, and think that you are but to pass that way, which all those Souls have gone before you; and to go from a World of enmity and vanity, to the company of all those blessed Spirits:* And is not their blessed state more desirable, than such a vain vexatious Life as this? There is no malice, nor slandering, nor cruel persecuting, no uncharitable censures, contentions, or divisions; no ignorance, nor unbelief, nor strangeness unto God: Nothing but holy, amiable and delightful. Join your selves daily to that Celestial Society: Suppose your selves Spectators of their Order, Purity and Glory, and Auditors of their harmonious Praises of Jehovah: Live by Faith in a daily familiarity with them: Say not that you want company or are alone, when you may walk in the Streets of the Heavenly *Jerusalem*, and there converse with the Prophets and Apostles, and all the glorious Hosts of Heaven. Converse thus with them in your Life, and it will overcome the fear of Death, and make you long to be there with them: Like one that stands by the River side, and seeth his Friends on the further side, in a place of pleasure, while his Enemies are pursuing him at his back, how gladly would he be over with them? And it will embolden him to venture on the passage, which all they have safely pass'd before him. Thus Death will be to us as the Red Sea, to pass us safe to the Land of Promise, while our Pursuers are there overthrown and perish. We should not be so *strange* to the World above, if we thus by Faith conversed with the blessed ones.

§. 22. Direct. 22. *When you are overmuch troubled for the death of your godly Friends, look up to that World of blessed Souls, to which they are translated, and think whether it be not better for them to be there than here? And whether you are not bound by the Law of Love, to rejoice with them that are thus exalted.* Had we but a sight of the World that they are in, and the company that they are gone to, we should be less displeased with the will of God, in disposing of his own, into so glorious a state. *Dir.* 22.

§. 23. All these improvements may be made by a Believer, of his daily converse with the Souls above: This is the Communion with them which we must hold on Earth: Not by *praying to them*, which God hath never encouraged us to do; nor by *praying for them* (for though it be lawful to pray for the *Resurrection of their Bodies*, and the *perfecting of their blessedness thereby*, yet it being a thing of *absolute certainty* as the Day of Judgment is, we must be very cautelous in the manner of our doing this lawful act; it being a thing that their Happiness doth not at all depend on, and a thing which *will-worshippers* have shewed themselves so forward to abuse, by stepping further into that which is unlawful; (as the horrid abuses of the Names and Days, and shrines and relicts of real or supposed Saints, in the Papal Kingdom sadly testifieth.) But the necessary part of our Communion with the Saints in Heaven, being of so great importance to the Church on Earth, I commend it to the due consideration of the faithful, whether our forgetfulness of it is not to be much repented of, and whether it be not a work to be more seriously minded for the time to come.

§. 24. And I must confess I know not why it should be thought unlawful to celebrate the memorial of the Life or Martyrdom of any extraordinary Servant of God, by an Anniversary Solemnity, on a set appropriate Day: It is but to keep the thankful remembrance of God's Mercy to the Church: And sure the life and death of such, is not the smallest of the Churches Mercies here on Earth. If it be lawful on *Nov.* 5. to celebrate the memorial of our deliverance from the *Powder-plot*, I know not why it should be thought unlawful to do the like in this case also: Provided, 1. That it be not terminated in the Honour of a *Saint*, but of the God of Saints for giving so great a Mercy to his Church. 2. That it be not to honour a *Saint* meerly as a *Saint*, but to some *extraordinary eminent Saints*: Otherwise all that go to Heaven must have Festivals kept in remembrance of them; and so we might have a Million for a Day. 3. That it be not *made equal with the Lords Day*, but kept in such a *subordination* to *that Day*, as the *life* or *death of Saints* is of inferiour and subordinate respect to the work of Christ in Mans Redemption. 4. And if it be kept in a spiritual manner, to invite Men to imi-

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tate the Holineſs of the Saints, and the conſtancy of the Martyrs, and not to encourage ſenſuality and ſloth.

CHAP. XI.

Directions about our Communion with the Holy Angels.

Dir. 1. §. 1. Direct. 1. BE *ſatisfied in knowing ſo much of Angels as God in Nature and Scripture hath revealed, but preſume not to enquire further, much leſs to determine of unrevealed things.* That there *are Angels*, and that there are *holy Spirits*, is paſt diſpute. But what *number* they are, and of how many Worlds, and of what orders and different dignities and degrees; and when they were created, and what locality belongeth to them, and how far they excel or differ from the Souls of Men, theſe and many other ſuch unneceſſary queſtions neither Nature or Scripture will teach us how infallibly to reſolve. Almoſt all the Hereticks in the firſt ages of the Church did make their Doctrines of Angels the firſt and chief part of their Hereſies: Arrogantly intruding into unrevealed things, and boaſting of their acquaintance with the orders and inhabitants of the higher World. Theſe being riſen in the Apoſtles Days, occaſioned *Paul* to ſay, Col. 2. 18. *Let no man beguile you of your reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind.*

Dir. 2. §. 2. Direct. 2. *Underſtand ſo much of the Miniſtry of Angels as God hath revealed, and ſo far take notice of your communion with them; but affect not any other ſort of communion.*

Angelorum vocabulum nomen eſt officii, non naturæ: nam ſancti illi cœleſtis patriæ ſpiritus, ſemper ſunt ſpiritus, ſed ſemper vocari Angeli non poſſunt. Gregor.

I ſhall here ſhew how much of the Miniſtry of Angels is revealed to us in Scripture.

Dan. 4. 13 Gen. 32. 1, 2. Exod. 32. 2. Dan. 6. 22 Act. 12. 7, 11. 1 King. 19 5, 6.

§. 3. 1. It is part of the *appointed work* of Angels, to be *Miniſtring Spirits* for the heirs of Salvation, *Heb.* 1. 14. Not *Miniſters* or *Servants* of the godly, but Miniſters of God *for the godly*: As the *Shepherd* is not a *ſervant of the ſheep*, but *for* the ſheep. It is not an accidental or occaſional work which they do *extraordinarily*; but it is their undertaken *Office* to which they are *ſent forth*. And this their Miniſtry is about the *ordinary concernments* of our Lives, and not only about ſome *great* or *unuſual* caſes or exigents, *Pſal.* 34. 6, 7. *Pſal.* 91. 11, 12.

§. 4. 2. It is not ſome, but all the *Angels* that are appointed by God to this Miniſtration, *Heb.* 1. 1, 4. *Are they not all miniſtring Spirits ſent forth*, &c. Mark here, that if you enquire whether God have any *higher Spirits*, that are not employed in ſo low an Office, but govern theſe Angels, or if you enquire whether only this World be the Angels charge, or whether they have many other Worlds alſo (of *Viators*) to take care of: Neither *Nature* nor *Scripture* doth give you the determination of any of theſe queſtions: And therefore you muſt leave them as unrevealed things: (with abundance more with which the old Hereticks and the Popiſh Schoolmen, have diverted Mens minds from plain and neceſſary things.) But that *all the Angels miniſter for us*, is the expreſs words of Scripture.

Luk. 1. 13, 18, 19, 26, 28. & 2. 10, 13, 21. Act. 10. 7. 22. & 12. 8, 9. Dan. 3. 28 & 6. 22. Gen. 24. 40.

§. 5. 3. The work of this *Office* is not left promiſcuouſly among them, but ſeveral Angels have their ſeveral works and charge: Therefore Scripture telleth us of ſome ſent of one meſſage, and ſome on another: And tells us that the meaneſt of Chriſt's members on Earth, have *their Angels* before God in Heaven, Matth. 18. 10. *I ſay unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* Whether *each true Believer* hath *one* or *more Angels?* And whether *one Angel look to more than one Believer?* Are queſtions which God hath not reſolved us of, either in Nature or Scripture: But that *each true Chriſtian* hath *his Angel*, is here aſſerted by our Lord.

1 Pet. 3. 22. Matth. 28. 18. Rev. 1. 1.

§. 6. 4. *In this office of Miniſtration* they are *Servants of Chriſt* as the *Head of the Church*, and the Mediator between God and Man to promote the ends of his ſuperior Office in Mans Redemption, Mat. 28. 18. *All power is given to me in heaven and earth.* John 13. 3. Eph. 1. 20, 21, 22. *And ſet him at his right hand in the celeſtials, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church.* Rev. 23. 16. *I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches.* Whether the Angels were appointed about the ſervice of *Adam* in innocency? Or only began their Office with Chriſt the Mediator as *his Miniſters*, is a thing that God hath not revealed, But that they *ſerve under Chriſt* for his Church is plain.

2 Kings 6. 17.

§ 7. 5. This care of the Angels for us is exerciſed throughout our Lives, for the ſaving of us from all our dangers, and delivering us out of all our troubles, Pſal. 34. 6, 7. *This poor man cryed, and the Lord heard him, and ſaved him out of all his troubles: the angel of the Lord encampeth about them that fear him, and delivereth them:* Pſal. 91. 11, 12. *For he ſhall give his Angels charge over thee to keep thee in all thy ways; They ſhall bear thee up in their hand, leſt thou daſh thy foot againſt a ſtone.* *In all our ways* (that are good) and in every ſtep we tread, we have the Care and Miniſtry of tutelar Angels. They are our ordinary defence and guard.

Dan. 4. 35

§. 8. 6. In all this Miniſtry they perfectly obey the Will of God, and do nothing but by his command. *Pſal.* 103. 10. *Zech.* 1. 8, 10. *Matth.* 18. 10. being his Meſſengers to Man.

1 King. 22 19, 20, 21. 22. 1 Theſſ. 2. 18.

§. 9. 7. Much of their work is to oppoſe the malice of *evil ſpirits* that ſeek our hurt, and to defend us from them: Againſt whom they are engaged under Chriſt in daily War or Conflict, *Rev.* 12. 7, 9. *Pſal.* 61. 17. *and* 78. 49. *Matth.* 4. 11.

Luk. 1. 19, 26.

§. 10. 8. In this their Miniſtration they are *ordered* into different degrees of ſuperiority and inferiority, and are not equal among themſelves, 1 *Theſſ.* 4. 16. *Jude* 9. *Dan.* 10. 13, 20, 21. *Eph.* 1. 21. *Col.* 2. 10. *Eph.* 3. 10. *and* 6. 12. *Col.* 1. 16. *Zech.* 4. 10. *Rev.* 4. 5. *and* 5. 6.

Act. 7. 53.

§. 11. 9. Angels are employed not only about our Bodies, but our *Souls*, by furthering the *means* of our Salvation! They preached the *Goſpel* themſelves, (as they delivered the Law) *Luke* 2. 10, 9. *Luke* 1. 11, *&c. Heb.* 2. 2. *Gal.* 3. 19. *Acts* 10. 4. *Dan.* 7. 16. *and* 8. 15, 16, 17. *and* 9. 21, 22. *Luke* 1. 29. *and* 2. 19. Eſpecially they deliver particular meſſages, which ſuppoſe the ſufficiency of the Laws of Chriſt, and only help to the obedience of it.

Act. 27. 24. Luk. 1. 13, 30. & 2. 10. Dan. 10. 12. 2 King. 6. 16. Gen. 16. 9, 10. Numb. 22 32.

§. 12. 10. They are ſometime God's inſtruments to confirm, and warn, and comfort, and excite the Soul, and to work upon the Mind, and Will, and Affections: They that do this *perſwaſively*, and have as much acceſs and power to do us good, as Satan hath to do us evil, is very clear: Good Angels have as much power and acceſs to the Soul, to move to duty, as Devils have to *tempt* to Sin. As God hath ſent them oft upon monitory and conſolatory meſſages to his Servants in viſible ſhapes, ſo doth he ſend them on the like meſſages inviſibly, *Judg.* 5. 23. *Mat.* 1. 20. *Pſal.* 104. 4. *Luke* 22. 43. An Angel from Heaven is ſent to *ſtrengthen* Chriſt himſelf in his agony.

§. 13. 11. They *perſecute and chaſe* the Enemies of the Church, and ſometimes deſtroy them: As *Pſal.* 35. 5, 6. 2 *Kings* 19. 35. *Iſa.* 37. 36. and hinder them from doing hurt, *Numb.* 22. 24.

§. 14.

§. 14. 12. They are a Convoy for the departing Souls of the godly, to bring them to the place of their felicity, *Luk* 16. 22. though *how* they do it we cannot understand.

§. 15. 13. They are the attendants of Christ at his coming to judgment, and his Ministers to gather his elect, and sever the *wicked* from the *just*, in order to their endless Punishment or Joy: 1 Thess. 4. 16. *The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the trumpet of God, and the dead in Christ shall rise first: Then we which are alive and remain shall be* caught up, &c. Matth. 13. 42, 49. *The Son of man shall* 2 Thess. 1. 2. *send forth his Angels, and they shall gather out of his* Mark 8. 38 *kingdom all offences or scandals, and them which do ini-* Matth. 25 *quity; and shall cast them into a furnace of fire. At* 31. *the end of the World the Angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire*, &c.

Dir. 3. §. 16. Direct. 3. *Understand our near affinity or relation to the Angels, and how they and we are concerned in each others condition and affairs.* As to our *Nature* our *Immortal Souls* are *kin* or *like* unto the Angels, though our Bodies are but like the Brutes. Those Souls that are created after the *Image of God*, in their very Natural Essence (as *rational* and *free agents*) besides his *Moral Image* of sanctity, Gen. 9. 6. may well be said to be *like the Angels: He made us little lower than the Angels*, Psal. 8. 5. And God hath made us their *charge* and *care*; and therefore no doubt hath given them a *special Love unto us*, to fit them to the due performance of their trust. As *Ministers* have a special paternal Love to their Flocks, and as *Christians* are to have a *special Love* to *one another* to *enable* and *engage* them to the duties appointed them by God towards each other; so these excellent Spirits have no doubt a far purer and greater Love, to the Image of God upon the Saints, and to the Saints for the Image and sake of God, than the dearest Friends and holiest Persons on Earth can have. For they are more *holy*, and they are more perfectly conformed to the Mind of God, and they love *God himself* more perfectly than we, and therefore for his sake do love his People much more perfectly than we. And therefore they are more to be loved by us than any Mortals are; both because they are more excellent, pure and amiable, and because they have more Love to us. Moreover the Angels are Servants of the same God, and Members of the same Society which we belong to. They are the Inhabitants of the Heavenly *Jerusalem*, of which we are heirs: *They have possession, and we have title*, and shall in time *possess* it. We are called to much of the same employment with them: We must *love* the same God, and glorifie him by obedience, thank and praise, and so do they. Therefore they are Ministers for our good, and rejoice in the success of their labours, as the Ministers of Christ on Earth do, *Heb.* 1. 14. There is not a Sinner converted, but it is the Angels Joy, *Luke* 15. 10. which sheweth us how much they attend that work. *We are come to Mount* Zion, *and unto the city of the living God, the heavenly* Jerusalem, *and to myriads of Angels*, &c. Heb. 12. 22, 23, 24. They are especially present and attendant on us in our holy Assemblies and Services of God; and therefore we are admonished to reverence their presence, and do nothing before them that is sinful or unseemly, 1 *Cor.* 11. 10. *Eccles.* 5. 6. The presence of *God*, and *the Lord Jesus Christ, and the elect Angels*, must continually awe us into exact obedience, 1 *Tim.* 5. 21. With the Church they pry into the *mystery* of the dispensations of the Spirit to the Church, 1 *Pet.* 1. 12. And so *by the Church*, that is, by Gods dealings with the Church, is *made known the manifold wisdom of God*, even to these *heavenly principalities* and *powers*, Eph. 3. 10. In conclusion, Christ telleth us that in our state of blessedness we shall be *equal to the Angels*, Luke 20. 36. and so shall live with them for ever.

§. 17. Direct. 4. *When your thoughts of Heaven are staggering or strange, and when you are tempted to doubt whether indeed there is such a Life of glory for the Saints, it may be a great help to your faith, to think of the world of Angels that already do possess it.* That there are such excellent and happy inhabitants of the superior Orbs, besides what Scripture saith, even reason will strongly perswade any rational Man: 1. When we consider that *Sea*, and *Land*, and *Air*, and all places of this lower baser part of the World, are replenished with inhabitants suitable to their natures; and therefore that the incomparably more great and excellent Orbs and Regions should all be uninhabited, is irrational to imagine: 2. And as we see the Rational Creatures are made to govern the Brutes in this inferiour World, so reason telleth us it is improbable that the *higher Reason* of the inhabitants of the *higher Regions* should have no hand in the government of Man. And yet God hath further condescended to satisfie us herein, by some unquestionable apparitions of good Angels, and many more of evil Spirits, which puts the matter past all doubt, that there are inhabitants of the unseen World. And when we know that *such there are*, it maketh it the more easie to us to believe that *such we may be*, either numbered with the *happy* or *unhappy* Spirits: Considering the affinity which there is between the nature of our Souls and them: To conquer senseless Sadducism is a good step to the conquest of irreligiousness: He that is well perswaded that there are *Angels* and *Spirits*, is much better prepared than a Sadducee to believe the immortality of the Soul: And because the infinite distance between God and Man, is apt to make the thoughts of our approaching his Glory either *dubious* or very terrible, the remembrance of those myriads of blessed Spirits that dwell now in the presence of that Glory, doth much *embolden* and *confirm* our thoughts. As he that would be afraid whether he should have access to and acceptance with the King, would be much encouraged if he saw a multitude as mean as himself, or not much unlike him, to be familiar attendants on him. I must confess such is my own weakness, that I find a frequent need of remembring the holy Hosts of Saints and Angels, that are with God, to embolden my Soul, and make the thoughts of Heaven more familiar and sweet, by abating my strangeness, amazedness and fears: And thus far to make them the *Media* (that I say not the *Mediators*) of my *thoughts*, in their approaches to the Most High and Holy God: (Though the remembrance of Christ the true Mediator is my *chief* encouragement.) Especially when we consider how fervently those holy Spirits do love every holy Person upon Earth, and so that all those that dwell with God, are dearer Friends to us, than our Fathers and Mothers here on Earth are (as is briefly proved before,) this will embolden us yet much more. *Dir.* 4.

§. 18. Direct. 5. *Make use of the thoughts of the Angelical Hosts, when you would see the Glory and Majesty of Christ:* If you think it a small matter that he is the *Head of the Church* on Earth, a handful of People contemned by the Satanical Party of the World, yet think what it is to be *Head over all things, far above all principality and power, and might, and dominion, and every name that is named, not only in this World, but also in that which is to come*, (that is, gave him a Power, Dignity and Name, greater than any Power, Dignity or Name of Men or Angels,) *and hath put all things under his feet*, Ephes. 1. 21, 22, 23. *Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they*: Of him it is said, *Let all the Angels of God worship him*, Heb. 1. 4, 6. Read the whole Chapter. Our Head is the Lord of all these Hosts. *Dir.* 5.

§. 19. Direct. 6. *Make use of the remembrance of the glorious Angels, to acquaint you with the dignity of humane* *Dir.* 6.

Magna dignitas fidelium animarum ut unaquæque habeat ab ortu nativitatis in custodiam sui Angelum deputatum: imo plures. Hieron. Luke 20. 36.

humane nature, and the special dignity of the servants of God, and so to raise up your hearts in thankfulness to your Creator and Redeemer who hath thus advanced you. 1. What a dignity is it that these holy *Angels* should *be all Ministring Spirits sent for our good?* That they should love us, and concern themselves so much for us, as to *rejoice in Heaven at our conversion? Lord! What is man; that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the Angels, and hast crowned him with glory and honour*, Psal. 8. 4, 5. 2. But yet it is a higher declaration of our dignity, that we should in Heaven be *equal with them*, and so be numbered into their Society, and join with them everlastingly in the praise of our Creator. 3. And it is yet a greater honour to us, that our *Natures* are assumed into union of Person with the Son of God, and so advanced *above the Angels. For he took not on him the nature of Angels, but the seed of* Abraham: Nor *hath he put the World to come in subjection to the Angels*, Heb. 2. 5, 16. This is the Lord's doing, and it is wondrous in our eyes.

Dir. 7. §. 20. Direct. 7. *When you would admire the works of God and his Government, look specially to the Angels part:* If God would be glorified in *his works*, then especially in the *most glorious* parts: If he take delight to work by instruments, and to communicate such excellency and honour to them as may conduce to the honour of the principal Cause, we must not overlook their Excellency and Honour, unless we will deny God the Honour which is due to him As he that will see the excellent Workmanship of a Watch or any other Engine, must not overlook the chiefest parts, nor their operation on the rest: So he that will see the excellent Order of the Works and Government of God, must not over-look the Angels, nor their Offices in the Government, and preservation of the inferiour Creatures so far as God hath revealed it unto us. We spoil the *Musick* if we leave out these *strings*. It is a great part of the Glory of the Works of God, that all the parts in Heaven and Earth are so admirably conjoined and joynted as they are; and each in their places contribute to the beauty and harmony of the whole.

Dir. 8. Heb. 1. 14 Psal. 103. 20, 21. §. 21. Direct. 8. *When you would be apprehensive of the excellency of Love and Humility, and exact obedience to the will of God, look up to the Angels, and see the lustre of all those vertues as they shine in them.* How perfectly do they love God and all his Saints? Even the weakest and meanest of the Members of Christ? With what Humility do they condescend to minister for the heirs of Salvation? How readily and perfectly do they obey their Maker? Though our chiefest Pattern is Christ himself, who came nearer to us, and appeared in flesh, to give us the example of all such Duties, yet under him the example of Angels is also to be observed, and with pleasure to be imitated. And ask the Enemies of Holiness, who urge you with the examples of the great and learned, whether they are wiser than all the Angels of God?

Dir. 9. §. 22. Direct. 9. *When you are tempted to desire any inordinate communion with Angels, as visibly appearing or affecting your senses, or to give them any part of the Office or Honour of Jesus Christ, then think how suitable that Office is to your safety and benefit which God hath assigned them, and how much they themselves abhor aspiring or usurpation of the Office or Honour of their Lord: And consider how much more suitable to your benefit this spiritual ministration of the Angels is, than if they appeared to us in bodily shapes.* In this spiritual Communion they act according to their spiritual Nature, without deceit: And they serve us without any terrible appearances; and without any danger of drawing us to sensitive gross apprehensions of them, or enticing us to an unmeet adhesion to them, or honouring of them: Whereas if they appeared to us in visible shapes, we might easily be affrighted, confounded and left in doubt, whether they were good Angels indeed or not. It is our Communion with God himself that is our Happiness. And Communion with Angels or Saints is desirable but in order unto this: That kind of Communion with Angels therefore is the best, which most advanceth us to Communion with God: And that reception of his Mercy by instruments is best, which least endangereth our inordinate adhesion to the Instruments, and our neglect of God. We know not so well as God, what way is best and safest for us: As it is dangerous desiring to mend his Word by any fancies of our own, which we suppose more fit; so it is dangerous to desire to amend his Government and Providence, and Order, and to think that another way than that which in nature he hath stated and appointed, is more to our benefit. It is dangerous wishing God to go out of his way, and to deal with us, and conduct us in by-ways of our own; in which we are our selves unskilled, and of which we little know the issue.

Timet Angelus adorari ab humana natura, quam videt in Deo sublimatam. Gregor.

§. 23. Direct. 10. *When you are apt to be terrified with the fear of Devils, think then of the guard of Angels, and how much greater strength is for you than against you.* Though God be our only fundamental security, and our chiefest confidence must be in him, yet experience telleth us how apt we are to look to instruments, and to be affected as second causes do appear to make for us or against us: Therefore when appearing dangers terrifie us, appearing or secondary helps should be observed to comfort and encourage us. *Dir.* 10.

§. 24. Direct. 11. *Labour to answer the great and holy Love of Angels with such great and holy Love to them, as may help you against your unwillingness to die, and make you long for the company of them whom you so much love. And when Death seemeth terrible to you because the World to come seems strange, remember that you are going to the society of those Angels, that rejoiced in your conversion, and ministred for you here on earth, and are ready to convoy your Souls to Christ.* Though the thought of God and our blessed Mediator should be the only final object to attract our Love, and make us long to be in Heaven, yet under Christ, the Love and Company of Saints and Angels must be thought on to further our desires and delight: For even in Heaven God will not so be All to us, as to use *no Creature* for our comfort: Otherwise the glorified humanity of Christ would be no means of our comfort there: And the heavenly *Jerusalem* would not then have been set out to us by its created Excellencies as it is, *Rev.* 21. & 22. Nor would it be any comfort to us in the Kingdom of God, that we shall be with *Abraham, Isaac* and *Jacob*, Luke 13. 28. Matth. 8. 11. *Dir.* 11.

Simus devoti, simus grati tantis custodibus: reddamus ergo quantum possumus, quantum debemus effectuose, &c. Bernard. *Væ nobis si quando provocat? Sancti Angeli peccatis & negligentiis, indignos nos judicaverint præsentia & visitatione sua,* &c. *Cavenda est nobis eorum offensa, & in his maxime exercendum, quibus eos novimus oblectari: Hæc autem placent eis quæ in nobis invenire delectat, ut est sobrietas, castitas,* &c. *In quovis angulo reverentiam exhibe Angelo, ne audeas illo præsente, quod me vidente non auderes.* Bernard.

§. 25. Direct. 12. *Pray for the protection and help of Angels, as part of the benefits procured for the Saints by Christ: And be thankful for it as a Privilege of believers, excelling all the dignities of the ungodly. And walk with a reverence of their presence; especially in the worshipping of God.* It is not fit such a Mercy should be undervalued or unthankfully received: Nor that so ordinary a means of our preservation should be overlooked, and not be sought of God by Prayer. But the way to keep the Love of Angels, is to keep up the Love of God: And the way to please them, is to please *him*: For *his* will is theirs. *Dir.* 12.

Dir. 13. §. 26. Direct. 13. *In all the Worſhip you perform to God, remember that you join with the Angels of Heaven, and bear your part to make up the Conſort:* Do it therefore with that holineſs and reverence, and affection, as remembring not only to whom you ſpeak, but alſo what Companions you have: And let there not be too great a diſcord either in your Hearts or Praiſes. O think with what lively joyful minds they praiſe their glorious Creator: And how unwearied they are in their moſt bleſſed work! And labour to be like them in Love and Praiſe, that you may come to be equal with them in their Glory, *Luke* 20. 36.

CASES

CASES OF CONSCIENCE ABOUT Matters Eccleſiaſtical.

READER,

I *Have ſomething to ſay to thee of the* Number *of theſe Caſes, ſomewhat of the* Order, *and ſomewhat of the* Manner *of handling and reſolving them.* I. *That they are ſo* Many, *is becauſe there are really ſo many difficulties which all Men are not able to reſolve: That they are* no more, *is, partly becauſe I could not remember then any more that were neceſſarily to be handled, and I was not willing to increaſe ſo great a Book with things unneceſſary.*

II. *As to the* Order, *I have ſome Reaſons for the order of moſt of them, which would be too tedious to open to you: But ſome of them are placed out of order, becauſe,* 1. *I could not remember them in due place.* 2. *And great haſte allowed me not Time to tranſpoſe them. If you ſay that in ſuch a work I ſhould* take time, *I anſwer, You are no competent Judges, unleſs you knew me and the reſt of my work, and the likelyhood that my time will be but ſhort: They that had rather take my Writings with ſuch defects which are the effects of haſte, than have none of them, may uſe them, and the reſt are free to deſpiſe them and neglect them. Two or Three Queſtions about the Scripture, I would have put nearer the beginning if I could have time; But ſeeing I cannot; it's eaſie for you to tranſpoſe them in the reading.*

III. *The reſolution of theſe Caſes ſo much avoideth all the extreams, that I look they ſhould be diſpleaſing to all that vaſt number of Chriſtians, who involve themſelves in the opinions and intereſts of their ſeveral Sects as ſuch; and that hold the Faith of our Lord Jeſus Chriſt, with reſpect of Perſons. But there will be ſtill a certain number of truly Catholick impartial Readers, whoſe favourable acceptance I confidently prognoſticate; and who, being out of the duſt, and noiſe, and paſſions of contending Sides and Parties and their Intereſts, will ſee a ſelf-evidencing Light in thoſe ſolutions, which are put off here briefly, without the pomp of formal Argumentation, or perſwading Oratory. The eternal Light revealeth himſelf to us, by Chriſt who is the Light of the World, and by the Illumination of the Spirit and Word of Light; that we may walk in the Light, as the Children of Light, till we come to the World of Glorious Everlaſting Light. And what other defect ſoeſoever our knowledge have, if any Man hath knowledge enough to kindle in him the* Love of God, the ſame *is* known of Him, *and therefore is beloved by him, and ſhall be bleſſed with* and in Him *for ever,* 1 Cor. 8. 1, 2, 3.

Queſt. 1. *How to know which is the true Church, among all pretenders, that a Chriſtians Conſcience may be quiet in his Relation and Communion.*

I Have written ſo much of this already in four Books (*viz.* one called, *The Safe Religion*, another called *A Key for Catholicks*, another called *The Viſibility of the Church*, another called *A true Catholick*, and the *Catholick Church* deſcribed,) that I ſhall ſay now but a little, and yet enough to an impartial conſiderate Reader.

The terms muſt firſt be opened: 1. By a *Church* is meant a *Society* of *Chriſtians as ſuch.* And it is ſometimes taken *Narrowly*, for the *Body* or *Members* as diſtinct from the *Head*, as the word *Kingdom* is taken for the *Subjects* only as diſtinct from the *King*; And ſometimes more *fully* and *properly* for the whole *Political Society*, as conſtituted of its *Head* and *Body* or the *Pars Imperans & pars Subdita.*

2. The word *Church* thus taken, ſignifieth ſometime the *Univerſal Church* called *Catholick*; which conſiſteth of *Chriſt and his Body Politick*, or Myſtical; And ſometime *ſome part* only of the Univerſal Church. And ſo it is taken either for *a ſubordinate Political Part.* or for a *Community*, or a *Part* conſidered as *Conſociate*, but not *Political*; or as many *particular Political Churches* agreeing and holding Concord and Communion without any Common Head, ſave the Univerſal Head.

3. Such Political Churches, are either of Divine Conſtitution and Policy, or only of Humane.

2. By *Chriſtians*, I mean ſuch as *profeſs* the Eſſentials of the Chriſtian Religion. For we ſpeak of the Church as *Viſible.*

3. By [*True*] may be meant, either *Reality* of Eſſence, oppoſite to that which is not *really* a Church in this univocal Acception; or elſe *Sound* and *Orthodox*, in the Integrals, as oppoſite to *erroneous* and defiled with much enormity. And now I thus decide that Queſtion.

Prop. 1. *The True Catholick Church* consisteth of 1 Cor.11. *Christ* the *Head*, and all *Christians* as his *Body*, or the 3. *Members*. As the Kingdom consisteth of the King 1 Cor. 12. and his Subjects. 12.

Eph.1.22, *Prop.* 2. As all the sincere Heart-Covenanters 23. make up the Church as regenerate, and mystical or 1 Cor. 6. invisible; so all that are *Christened*, that is, *Bapti-* 15. *zed*, and profess Consent to all the Essentials of the 1 Cor.12. *Baptismal Covenant*, not having Apostatized, nor 27. Eph.4 4,5 being by lawful Power Excommunicated, are *Christi-* Mat. 28. *ans*, and make up the Church as *Visible*. 19, 20.

Prop. 3. Therefore there is but One Universal Eph.4.4,5 Church, because it containeth *all Christians*; and so 1 Cor. 12. leaveth out none to be the Matter of another. 12.

Mark 16. *Prop.* 4. It is not Ignorance or Error about the 16. meer *Integrals* of Christianity, which maketh them Rom. 14. *no Christians* who hold the *Essentials*, that is, the 1, 6, 7. & Baptismal Covenant. 15. 1, 3, 4.

1 Cor. 15. *Prop.* 5. That the Baptismal Covenant might be 1, 2, &c. rightly understood and professed, the Churches have Matth.28. still used the *Creed* as the Explication of the Covenant, 19, 20. in point of Faith; and taken it for the Symbol of the Christian belief. And no further *Profession of Faith* was or is to be required, as necessary to the *Being of Christianity*.

Rom. 14. *Prop.* 6. If proud Usurpers or Censurers take on 3, 4. them to excommunicate, or unchristian, or unchurch John. others, without *Authority and Cause*, this maketh them not to be *no Christians*, or *no Churches*, that are so used.

Rom. 6. *Prop.* 7. Therefore to know which is the true Ca- 1, 2, &c. tholick or Universal Church is but to know who are *Baptized Professed Christians*.

Eph.4.4,5 *Prop.* 8. The Reformed Churches, the Lutherans, the Abassines, the Copties, the Syrians, the Armenians, the Jacobites, the Georgians, the Maronites, the Greeks, the Moscovites, and the Romanists, do all receive *Baptism* in all its *visible Essentials*, and professs all the *Essentials* of the Christian Religion, though not with the same *Integrity*.

Tit. 3. 10. *Prop.* 9. He that denieth any *one essential Part*, in 2 John. it self, is so a Heretick as to be *no Christian*, nor true member of the Church, if it be justly proved or notorious; that is, none ought to take him for a Visible Christian, who know the proof of his denying that essential part of Christianity, or to whom it is notorious.

Jam. 3. 2. *Prop.* 10. He that holdeth the Essentials primarily, Phil. 3. and with them holdeth some Error which by unseen 15, 16. consequence subverteth some Essential Point, but hold- Heb.5.1,2 eth the Essentials so much faster, that he would forsake his error, if he saw the inconsistence, is a Christian notwithstanding: And if the name *Heretick* be applicable to him, it is but in such a sense, as is consistent with Christianity.

Tit. 3. 10. *Prop.* 11. He that is judged a Heretick and no Mat. 18. Christian justly by others, must be lawfully cited, 15. and heard plead his Cause, and be judged upon sufficient proof, and not unheard, or upon rash presumption.

Ezek. 18. *Prop.* 12. Christianity and Heresie being personal 17. qualities, and no where found but in individuals, nor Gen. 18. one Man guilty of anothers error, it followeth that it 23,24,25. is *single Persons* upon *personal Guilt* that must be judged.

1 Cor. 10. *Prop.* 13. Any Man may judge another to be a 15. Christian or Heretick, by a private *Judgment* of *dis-* Acts 1.19. *cerning*, or the reason which guideth all humane ac- 1 Cor. 5. tions: But only *Church Rulers* may judge him by that 3, 4, 5. 1 Cor. 11.3 publick Judgment, which giveth or denieth him his Matth. 5. publick Priviledges and Communion. 11, 12.

Joh. 16.2. *Prop.* 14. If by notorious injustice Church Rulers condemn Christians as no Christians, though they may thereby deny them Communion with those publick Assemblies, which they govern, yet do they not *oblige the People* to take such injured Persons for *no Christians*. Else they might oblige all to believe a lye, to consent to malicious injuries, and might disoblige the People from *Truth*, *Righteousness* and *Charity*.

Prop. 15. There is no one *Natural* or *Collective* 1 Cor.12. Head and Governour of all the Churches in the World 27,28,29. (the Universal Church) but Jesus Christ; and Eph. 4. 5, therefore there is none that by such governing Power, 6, 7. can excommunicate any Man out of the Universal 1 Cor. 1. Church: And such Usurpation would be Treason 12. 13. & against Christ, whose Prerogative it is. 3. 22, 23. Eph.5.23. & 4. 15. Col.1. 18. & 2. 19. 3 John.

Prop. 16. Yet he that deserveth to be excommuni- cated from one Church, deserveth to be excommuni- cated by and from all, if it be upon a Cause common to all; or that nullifieth his Christianity.

Prop. 17. And where Neighbour Churches are Eph.5.11. Consociate and live in Order and Concord, he that 1 Cor. 5. is orderly excommunicate from one Church, and it 11. be notified to the rest, should not be taken into the Communion of any of the rest, till he be cleared, or become fit for their Communion. But this Obligation ariseth but from the Concord of Consociate Churches, and not from the Power of one over the rest: And it cannot reach all the World, where the Person cometh not, nor was ever known; but only to those who through neighbourhood are capable of just notice, and of giving or denying Communion to that Person.

Prop. 18. From all this it is clear, that it is not either Papists alone, or Greeks alone, or Protestants alone, or any party of Christians, who are the Uni- 1 Cor. 12. versal Church, seeing that Church containeth *All* 12. *Christians*. And that reviling others (yea, whole Joh.13.35 Nations) as Hereticks, Schismaticks, and no Chri- 1 Cor. 13. stians, or Churches, will no more prove the Revilers 1, 2, &c. to be the only Church or Christians, than *Want* of *Love* will prove a Man to be one of Christs Disciples, who *by Love* are known to all Men to be his.

Prop. 19. It is therefore the shameful language of distracted Men, to cry out against other Christian Nations, *It is not you, but we that are the Catholick or Universal Church.* And our shameful Controversie, which of them is the Catholick, is no wiser than to question, Whether it be this House or that which 1 Cor. 12. is the Street? Or this *Street* or that which is the 12. City? Or whether it be the Kitchin, or the Hall, 1 Cor. 6. or the Parlour which is the House? Or the Hand, or 17. Foot, or Eye which is the Man? O when will God & 10. 17. bring distracting Teachers to Repentance, and di- Eph. 4. 3, stracted People to their Wits! &c.

Prop. 20. There is great difference in the *Purity* or *soundness*, of the several Parts of the Universal Church; some being more Orthodox and Holy, and Gal. 4.11, some defiled with so many Errors and Sins, as to make 12. it difficult to discern whether they do not deny the very essentials.

Prop. 21. The Reformed Churches are the sound- Rev.3.8,9 est and purest that we know in the World, and there- 10,11,12. fore their Priviledge exceeding great, though they are &2.10,11. not all the Universal Church. Act.14.22 Tit. 1. 5.

Prop. 22. Particular Churches consisting *of Law-* Rom. 16. *ful Pastors and Christian People, associated for Personal* 4, 16. *Communion in Worship and Holy Living* are Societies 1 Cor.7.17. or true Churches of Christs Institution, and the & 11. 16. chief Parts of the Universal Church: As Cities and & 14. 33, Corporations are of the Kingdom. 34. 2 Thes. 1. 4.

Prop. 23. There are Thousands of these in the Rev.2.23. World, and a Man be saved in one, as well as in another: Only the purest give him the best *advantages* for his Salvation; and therefore should be preferred by all that are wise and love their Souls, so far as they are free to choose their Communion.

Prop. 24. The Case then being easily resolved [*which is the true Church*]? viz. All *Christians as* 1 Cor.1.13 *Christians are the Catholick* or *Universal Church*; and Rom. 16. All *Congregations* afore described, of *true Pastors* and 17. *Christians* being *particular true Churches*, *differing* only Act.20.30 in degrees of Purity, he is to be suspected as a designing deceiver and troubler of the World, that pretending to be a Learned Man and a Teacher, doth still perplex the Consciences of the ignorant with this frivolous Question, and would muddy and obscure this

this clear State of the Caſe, leſt the People ſhould reſt in the diſcerned Truth.

Prop. 25. The Papal Church as ſuch, being no true Church of Chriſts Inſtitution (of which by it ſelf anon) it followeth that a *Papiſt as a Papiſt* is *no Member* of the Church of Chriſt, that is, *no Chriſtian*. But yet whether the ſame Perſon may not be a *Papiſt and a Chriſtian*, and ſo a member of the Catholick Church, we ſhall anon enquire.

Acts 2.44. 1 Cor. 1. 10. 1 Theſſ. 5. 12, 13.

Prop. 26. There are many things which make up the fitneſs and deſirableneſs of that particular Church, which we ſhould prefer or chooſe for our ordinary perſonal Communion; As, 1. That it be the Church of that *Place* where we dwell; if the Place be ſo happy as to have no divided Churches, that it be the *ſole Church* there; however that it be ſo *near* as to be fit for our Communion. 2. That it be a Church which holdeth Communion with other Neighbour Churches, and is not ſingular or divided from them; or at leaſt not from the Generality of the Churches of Chriſt; nor differeth in any great Matters from thoſe that are moſt pure. 3. That it be under the Reputation of *ſoundneſs* with the other Churches aforeſaid, and not under the ſcandal of Hereſie, Schiſm or groſs Corruption among thoſe that live about. 4. That it be under the countenance and encouraging favour of the Chriſtian Magiſtrate. 5. That it be the ſame Church of which the reſt of the Family which we are of, be Members; that Husband and Wife, Parents and Children, Maſters and Servants be not of ſeveral Churches. 6. That the Paſtors be able Teachers, prudent Guides, and of holy Lives, and diligent in their Office. 7. That the Paſtors be regularly called to their Office. 8. That the Members be intelligent, peaceable and of holy, temperate and righteous Lives. But when all theſe cannot be had together, we muſt chooſe that Church which hath thoſe Qualifications which are moſt needful, and bear with tolerable Imperfections. The moſt needful are the firſt, ſecond and ſixth of theſe Qualifications.

Heb. 10. 25. 1 Tim. 3. 7. 3 Joh. 12. Acts 16. 32, 34. Acts 10. 2, 22. Acts 18. 8. Col. 4. 15.

Prop. 27. He that is free, ſhould chooſe that Church which is the fitteſt for his own Edification; that is, the beſt Paſtors, People and Adminiſtrations.

Prop. 28. A Mans freedom is many ways reſtrained herein. As, 1. When it will tend to a greater publick hurt, by diſorder, ill example, diviſion, diſcouragement, *&c.* 2. When Superiours forbid it; As Husbands, Parents, Maſters, Magiſtrates. 3. By ſome ſcandal. 4. By the diſtance or inconvenience of our dwelling. 5. By Differences of Judgment, and other cauſes of Contention in the ſaid Churches: And many other Ways.

Of theſe things I have ſaid ſo much in my *Cure of Church diviſions*, and in the Defence of it, and in the end of my *Reaſ. of Chriſt. Relig. Conſect.* 1, & 2. that I paſs them over here with the more brevity.

Prop. 29. A free Man who removeth from one Church to another for his Edification, is not therefore a Separatiſt or Schiſmatick: But it muſt not be done by one that is not free, but upon ſuch Neceſſity as freeth him.

Prop. 30. It is Schiſm or ſinful Separation to ſeparate from, 1. A true Church as no true Church; 2. From lawful Worſhip and Communion, as lawful; but of this more in its proper Place.

Queſt. 2. *Whether we muſt eſteem the Church of* Rome *a true Church? And in what ſenſe ſome Divines affirm it, and ſome deny it.*

See Mr. *Barton's* and B. *Hall's* conteſt hereabouts.

WAnt of ſome eaſie diſtinguiſhing hath made that ſeem a Controverſie here, which is ſo plain that it can hardly be any at all to Proteſtants, if the Queſtion had been but truly ſtated.

Remember therefore that by a *Church* is meant, not a meer company of Chriſtians, any how related to each other; but a *Society* conſiſting of an Eccleſiaſtical *Head* and *Body*, ſuch as we call a Political Society. 2. And that we ſpeak not of an *Accidental Head* (ſuch as the *King* is, becauſe he governeth them *ſuo modo* by the Sword): For that is not an *Eſſential Conſtitutive* Part: But of a *Conſtitutive Eccleſiaſtical Head and Body*. 3. That the Queſtion is not, *Whether the Church of* Rome, *be a Part of the Church, but whether* it be *a true Church*. And now I anſwer;

1. To affirm the Church of *Rome* to be [*the Catholick* or *Univerſal Church*,] is more than to affirm it to be [*a true Catholick Church*] that is, a *true part* of the Catholick Church; and is as much as to ſay that it is the *whole* and *only Church*, and that there is no other; which is odious falſhood and uſurpation, and ſlander againſt all other Churches.

2. The *Church of Rome* is ſo called in the Queſtion, as it is a Policy or Church in a general Senſe; and the meaning of the Queſtion is, Whether it be a *Divine* or a *Humane* or *Diabolical* Policy; a *lawful Church*.

3. The *Church of Rome* is conſidered, 1. *Formally*, as a *Church* or Policy. 2. *Materially*, as the ſingular Perſons are qualified. It is the *Form* that denominateth. Therefore the Queſtion muſt be taken of the Roman Policy, or of the *Church of Rome* as ſuch; that is, *As it is one Ruler pretending to be the Vicarious conſtitutive governing Head of all Chriſts viſible Church on Earth, and the Body which owneth him in this Relation.*

4. Therefore I conclude (and ſo do all *Proteſtants*) that this Policy or Church of *Rome* is *no true Church of Chriſts Inſtituting* or Approbation, but a *Humane ſinful Policy* formed by the Temptation of Satan the Prince of Pride, deceit and darkneſs. The proof of which is the Matter of whole loads of Proteſtant Writings. And indeed the proof of their Policy being incumbent on themſelves, they fail in it, and are ſtill fain to fly to pretended falſe Tradition for Proof, in which the Sophiſters know that either they muſt be Judges themſelves, and it muſt go for Truth becauſe they ſay it; or elſe that if they can carry the Controverſie into a Thicket or Wood of Fathers and Church Hiſtory, at leaſt they can confound the ignorant, and evade themſelves. Of this ſee my *Diſput.* with *Johnſon*, and my *Key for Catholicks*, &c.

5. The Biſhop of the Engliſh Papiſts, *Smith* called Biſhop of *Chalcedon*, in his *Survey*, *cap.* 5. ſaith, [*To us it ſufficeth, that the Biſhop of* Rome *is St.* Peter *Succeſſour; and this all the Fathers teſtifie, and all the Catholick Church believeth: But whether it be* jure Divino *or* Humano *is no Point of Faith.*] The like hath * *Davenport* called *Franſc. a Sancta Clarâ* more largely. By this let the Reader judge, whether we need more Words to prove their Church to be ſuch as Chriſt never *inſtituted*, when the belief of their *Divine Right*, is no part of their own Faith.

* *Syſtem. Fidei.*

6. If the Church of *Rome* in its formal Policy be but of *humane* Inſtitution, it is 1. *Unneceſſary to Salvation*. 2. *Unlawful:* Becauſe they that firſt inſtituted it had no Authority ſo to do, and were Uſurpers. For either the Makers of it were themſelves a *Church* or no *Church*. If no *Church*, they could not lawfully make a Church. Infidels or Heathens are not to be our Church-makers. If a *Church*, then there was a Church before the Church of *Rome*, and that of another form. And if that former form were of Chriſts Inſtitution, Man might not change it: If not, who made that form? And ſo on.

7. Our Divines therefore that ſay that the Church of *Rome* is a *True Church*, though corrupt, do not ſpeak of it *formally* as to the Papal Policy or Headſhip, but materially, 1. That all Papiſts that are viſible Chriſtians are viſible Parts of the univerſal Church. 2. That their particular Congregations conſidered abſtractedly from the Roman Headſhip may be true particular Churches, though corrupt: Which yet being the only difficulty ſhall be the matter of our next enquiry.

Queſt.

Queſt. 3. *Whether we muſt take the Romiſh Clergy for true Miniſters of Chriſt? And whether their Baptiſm, and Ordination be nullities?*

I Joyn theſe two diſtinct Queſtions together for brevity.

1. As *True* ſignifieth *Regularly* called, ſo they are commonly *Irregular* and not *True* Miniſters. But as *True* ſignifieth *Real* oppoſed to a *nullity*, ſo it is now to be further conſidered.

2. The doubt lieth either of the *ſufficiency* of his *Call*, or of ſomewhat that is ſuppoſed to deſtroy it by contradiction or redundancy. 1. Whether he *want any thing* of abſolute neceſſity to the Office, who is called in the Church of *Rome*, or 2. Whether there be any thing in his *Office* or *Entrance*, which nullifieth or invalidateth that which elſe would be ſufficient?

For the firſt *Doubt*, it is not agreed on among Papiſts or Proteſtants what is of *Neceſſity* to the Being of the Office. Some think real *Godlineſs* in the Perſon is neceſſary; but moſt think not: Some think that *Viſible*, that is, *ſeeming profeſſed Godlineſs, not diſproved* by mortal Sin is neceſſary; and ſome think *not*: Some think the Peoples Election is neceſſary, and that Ordination is but *ad bene eſſe*; and ſome think *Ordination* neceſſary *ad eſſe*, and *Election ad bene eſſe*, or not at all: And ſome think *Both* neceſſary *ad eſſe*, and ſome *Neither*: Some think the *Election* of the People is neceſſary, and ſome think only their *Conſent* is neceſſary, though after Election by others: Some think it muſt be the Conſent of all the Flock or near all; and ſome only of the Major part; and ſome of the Better part, though the Minor. Some think the Ordination of a Dioceſan Biſhop neceſſary *ad eſſe*, and ſome not. Some think the Truth of the *Ordainers Calling*, or *Power*, to be neceſſary to the validity of his Ordination, and ſome not: Some think the number of two or three or more Ordainers to be neceſſary, and ſome not: Some think it neceſſary to the validity of the Miniſtry, that it come down from the Apoſtles by an uninterrupted Succeſſion of truly Ordained Biſhops, and ſome think not: Some few think that the *Magiſtrates* Command or Licence is neceſſary, and only it, and moſt deny both. *Johnſon*, alias, *Terret*, the Papiſt, in his Diſputation againſt me, maintaineth that *Conſecration* is not neceſſary *ad eſſe*, nor any *one way of Election*, by theſe or thoſe, but only the Churches Reception upon ſuch an Election as may give them notice, and which may be different, according to different Times, Places and other Circumſtances.

In the midſt of theſe Confuſions, What is to be held? I have opened the Caſe as fully and plainly as I can, in my ſecond *Diſp. of Ch. Gov.* about Ordination, to which I muſt refer the Reader: Only here briefly touching upon the Summ.

Eph. 4. 6, 7, 8, 9, 10, 11. 1. There are ſome *perſonal Qualifications* neceſſary to the *being* of the Office (of which anon) and ſome only to the *well being*.

Mat. 28. 11, 20. Tit. 1. 5. Act. 20. 28 Act. 14. 23 2 Pet. 5. 2. 2. The *efficient conveying cauſe* of Power or Office, is *Gods will ſignified* in his own eſtabliſhed *Law*; in which he determineth that *ſuch Perſons ſo called ſhall receive from him ſuch Power, and be obliged to ſuch Office-Adminiſtrations.*

3. Any Providence of God which infallibly or ſatisfactorily notifieth to the Church, who theſe *Perſons* are, that receive ſuch Power from God, doth oblige them to ſubmit to them as ſo impowered.

4. Gods ordinary eſtabliſhed way of regular Deſignation of the Perſon, is by the Churches conſent and the Senior Paſtors Ordination.

5. By theſe Actions they are not the proper *Donors* or efficients of the Power, or Office given, but the *Conſent* of the People and the *Ordination* do determine of the *Recipient*, and ſo are regularly *cauſa ſine qua non* of his Reception. And the Ordination is moreover a *ſolemn Inveſtiture* in the Office, as when a Servant is ſent by delivering *a Key* to deliver Poſſeſſion of an Houſe, by his Maſters conſent, to him that had before the owners Grant; and ſo it ceremonioully entereth him into viſible Poſſeſſion; like the ſolemnizing of Marriage, or the liſting of a Soldier, *&c.*

6. The Peoples Conſent (before or after) is not only by *Inſtitution*, but *naturally neceſſary*, that a Man become a Paſtor to thoſe Perſons (for no Man can learn, obey, *&c.* without conſent): But it is not of neceſſity to the *Being* of the *Miniſtry* in General, or in the firſt inſtant: A Man without it may be authorized as a *Miniſter* to go Preach the Goſpel for Converſion, and baptize and gather Churches, though not to be their ſtated Paſtor.

7. When *death*, *diſtance*, *corruption*, *hereſie* or *malignity* of *Paſtors* within reach, maketh it impoſſible to have Ordination, Gods choice of the Perſon may be notified without it; as by, 1. *Eminent Qualifications.* 2. The Peoples real *Neceſſities.* 3. And the removal of *Impediments*, and a concurrence of inviting Opportunities and Advantages. 4. And ſometimes the Peoples deſire. 5. And ſometimes the Magiſtrates Commiſſion or Conſent; which though not abſolutely neceſſary in themſelves; yet may ſerve to *deſign* the *Perſon* and *inveſt him*, when the ordinary way faileth; which is all that is left to Man to do, to the conveyance of the Power.

The Caſe being thus ſtated, as to what is neceſſary to give the Power or Office, we may next enquire whether any *Papiſts* Prieſt have ſuch Power, by ſuch means.

And, 1. We have ſufficient Reaſon to judge that many of them have all the *perſonal Qualifications* which are eſſentially neceſſary. 2. Many among them have the *conſent* of a ſober *Chriſtian People* (of which more anon.) And Mr. *Jacob* who was againſt Biſhops and their Ordination, proveth at large, that by Election or Conſent of the People alone, a Man may be a true Paſtor, either without ſuch Ordination, or notwithſtanding both the vanity and error of it. 3. Many of them have *Ordination* by able and ſober Biſhops: If that alſo be neceſſary. 4. In that Ordination, they are inveſted in *all* that is *eſſential* to the Paſtoral Office.

So that I ſee not that their Calling is a *Nullity through defect* of any thing of abſolute Neceſſity to its being and validity: Though it be many ways irregular and ſinful.

II. We are next therefore to enquire whether any *contradicting Additions make null that which elſe would be no nullity.* And this is the great difficulty. For as we accuſe not their *Religion* for having *too little*, but *too much*, ſo this is our chief doubt about their Miniſtry.

And 1. It is doubted, as to the *office it ſelf*, whether a *Maſs-Prieſt* be a true *Miniſter*, as having another work to do, even to *make his Maker*, and to give Chriſts *real Fleſh* with his hands to the People; and to Preach the unſound Doctrines of their Church; And theſe ſeem to be eſſential parts of his Function.

The Caſe is very bad and ſad; but that which I ſaid about the Hereſies or Errors which may conſiſt with Chriſtianity, when they overthrow it but by an undiſcerned Conſequence, muſt be here alſo conſidered. The *prime* part of their Office is that (as to the *eſſentials*,) which Chriſt ordained: This they receive, and to this they ſew a filthy rag of Mans deviſing: But if they knew this to be inconſiſtent with Chriſtianity or the Eſſentials of the Miniſtry, we may well preſume (of many of them) they would not receive it. Therefore as an Errour which conſequentially contradicteth ſome eſſential Article of Faith, nullifieth not his Chriſtianity who *firſt* and *faſteſt* holdeth the Faith, and would caſt away the error if he ſaw the Contradiction, (as *Davenant*, *Morton* and *Hall* have ſhowed *Epiſt. Conciliat.*) So is it to be ſaid as to *practical Error* in the preſent Caſe.

They

They are their grievous Errors and Sins, but for ought I ſee, do not nulliſie their office to the Church. As a *Maſs-Prieſt*, he is no Miniſter of Chriſt (As an Anabaptiſt is not *as* a *Rebaptizer*, nor a Separatiſt as a *Separator*, nor an Antinomian, nor any erroneous Perſon as a Preacher of that error;) But as a *Chriſtian Paſtor* ordained to preach the Goſpel, baptize, adminiſter the Lord's Supper, pray, praiſe God, guide the Church, he may be.

The ſame anſwer ſerveth to the Objection as it extendeth to the erroneous Doctrines which they preach, which are but by conſequence againſt the Eſſentials of Religion.

2. But it is a greater doubt, *Whether any power of the Miniſtry can be conveyed by Antichriſt, or from him? And whether God will own any of Antichriſts adminiſtrations? Therefore ſeeing they profeſs themſelves to have no office but what they receive from the Pope, and Chriſt diſowning his uſurpation, the ſame Man cannot be the Miniſter of Chriſt and Antichriſt; as the ſame Man cannot be an Officer in the King's Army and his Enemies.*

But this will have the ſame ſolution as the former. If this Antichriſt were the open profeſſed Enemy to Chriſt, then all this were true: Becauſe their corrupt additions would not by dark conſequences, but ſo directly contain the denyal of Chriſtianity, or the true Miniſtry, that it were not poſſible to hold both. But (as our Divines commonly note) Antichriſt is to ſit in the Temple of God, and the Pope's Treaſon is under pretence of the greateſt ſervice and friendſhip to Chriſt, making himſelf his Vicar General without his Commiſſion. So they that receive Power from him, do think him to be Chriſt's Vicar indeed, and ſo renounce not Chriſt, but profeſs their firſt and chief relation to be to him, and dependance on him, and that they would have nothing to do with the Pope, if they knew him to be againſt Chriſt. And ſome of them write, that the *Power* or *Office* is immediately from Chriſt, and that the Pope, Ordainers and Electors do but deſign the Perſon that ſhall receive it (becauſe elſe they know not what to ſay of the Election and Conſecration of the Pope himſelf who hath no Superiours.) And the Spaniſh Biſhops in the Council of *Trent* held ſo cloſe to this, that the reſt were fain to leave it undetermined; ſo that it is no part of their Religion, but a doubtful Opinion, Whether the power of Biſhops be derived from the Pope, tho' they be governed by him.

But as to the other, the caſe ſeemeth like this: If a Subject in *Ireland* uſurp the Lieutenancy, and tell all the People that he hath the King's Commiſſion to be his Lieutenant; and command all to ſubmit to him, and receive their places from him, and obey him: And the King declareth him a Traytor, (antecedently only by the deſcription of his Laws,) and maketh it the duty of the Subjects to renounce him: Thoſe now that know the King's will, and yet adhere to the Uſurper, though they know that the King is againſt it, are Traytors with him: But thoſe from whom he keepeth the knowledge of the Laws; and who for want of full information, believe him to be really the King's Lieutenant, (and ſpecially living where *all believe* it) but yet would renounce him if they knew that he had not the King's Commiſſion, Theſe are the King's Subjects, though in ignorance they obey an Uſurper. And on this account it is that A. Biſhop *Uſher* concluded, that *An ignorant Papiſt might be ſaved, but the learned hardly.* But when the *Learned* through the diſadvantages of their Education are under the ſame ignorance, being *Learned* but on *one ſide* to their greater ſeduction, the caſe may be the ſame.

The ſame Man therefore may receive an Office from Chriſt, who yet ignorantly ſubmitteth to the Pope, and receiveth corrupt additions from him.

But ſuppoſe I be miſtaken in all this, yet to come to the ſecond Queſtion.

III. Whether Baptiſm and Ordination given by them be Nullities? I anſwer, no; on a further account, 1. Becauſe that the Miniſtry which is a nullity to the *receiver* (that is, God will puniſh him as an Uſurper,) may yet perform thoſe Miniſterial Acts which are no Nullities to the *Church*. Elſe how confuſed a caſe would all Churches be in? For it is hard ever to know whether Miniſters have all things eſſential to their Office. Suppoſe a Man be ignorant or an Heretick againſt ſome eſſential Article of Faith; or ſuppoſe that he feigned Orders of Ordination when he had none; or that he was ordained by ſuch as really had no power to do it; or ſuppoſe he pretended the conſent of the majority of the People, when really the greater part were for another; if all this be unknown, his Baptizing and other Adminiſtrations are not thereby made Nullities to the Church, though they be Sins in him: The reaſon is, becauſe that the Church ſhall not ſuffer, nor loſe her right for another Man's Sin! When the fault is not theirs, the loſs and puniſhment ſhall not be theirs. He that is found in poſſeſſion of the place, performeth valid adminiſtration to them that know not his Uſurpation, and are not guilty of it. Otherwiſe we ſhould never have done Re-baptizing, nor know eaſily when we receive any valid adminiſtrations, while we are ſo diſagreed about the Neceſſaries of the Office and Call, and when it is ſo hard in all things to judge of the Call of all other Men. Mat.7.23; 24, 25. Phil.1.15, 16, 17. Mar.9.40.

2. And as the Papiſts ſay, that a private Man or Woman may baptize in extremity, ſo many learned Proteſtants think, that though a private Mans Baptiſm be a Sin, yet it is no nullity, though he were known to be no Miniſter.

And what is ſaid of Baptiſm, to avoid tediouſneſs, you may ſuppoſe ſaid of Ordination, which will carry the firſt caſe far, as to the validity of the Miniſtry received by Papiſts Ordination, as well as of Baptiſm and Viſible Chriſtianity received by them. For my part, God uſed *Parſons Book* of Reſolution corrected, ſo much to my good, and I have known ſo many eminent Chriſtians, and ſome Miniſters converted by it, that I am glad that I hear none make a controverſie of it, whether the converſion, Faith, or Love to God be valid, which we receive by the Books or means of any Papiſt?

Queſt. 4. *Whether it be neceſſary to believe that the Pope is the Antichriſt?*

IT is one queſtion, Whether he be *Antichriſt*, and another, Whether it be *neceſſary to believe it?* To the firſt I ſay, I. There are many Antichriſts: And we muſt remove the ambiguity of the name, before we can reſolve the queſtion. If by Antichriſt be meant, [*One that uſurps the Office of a Univerſal Vicar of Chriſt, and conſtituting and governing Head of the whole Viſible Church, and hereby layeth the ground of Schiſms, and Contentions, and Bloodſhed in the World, and would rob Chriſt of all his Members, who are not of the Popes Kingdom, and that formeth a multifarious Miniſtry for this ſervice, and corrupteth much of the Doctrine, Worſhip and Diſcipline of the Church,*] in this ſenſe no doubt but the Pope is Antichriſt.

But if by *Antichriſt* be meant him particularly deſcribed in the *Apocalypſe* and *Theſſalonians*, then the controverſie *de re*, is about the expoſition of thoſe dark Prophecies. Of which I can ſay no more but this, 1. That if the Pope be not He; he had ill luck to be ſo like him. 2. That Dr. *Moor*'s Moral Arguments, and Biſhop *Downham*'s and many others expoſitory arguments, are ſuch as I cannot anſwer. 3. But yet my skill is not ſo great in interpreting thoſe obſcure Prophecies, as that I can ſay, I am ſure that it is the Pope that they of ſpeak, and that *Lyra*, learned *Zanchy* and others that think it is *Mahomet*, or others that otherwiſe interpret them, were miſtaken.

II. But

II. But to the ſecond queſtion, I more boldly ſay, 1. That every one that indeed knoweth this to be the ſenſe of thoſe Texts, is bound to believe it.

2. But that God who hath not made it of neceſſity to Salvation to underſtand many Hundred plainer Texts, nor abſolutely to underſtand more than the Articles and Fundamentals of our Religion, hath much leſs made it neceſſary to Salvation to underſtand the darkeſt Prophecies.

3. And that as the ſuſpicion ſhould make all Chriſtians cautelous, what they receive from *Rome*, ſo the *obſcurity* ſhould make all Chriſtians take heed, that they draw from it no conſequences deſtructive to Love or Order, or any Truth, or Chriſtian Duty. And this is the advice I give to all.

Queſt. 5. *Whether we muſt hold that a Papiſt may be ſaved.*

THis queſtion may be reſolved eaſily from what is ſaid before.

1. A *Papiſt* as a *Papiſt*, that is, *by Popery*, will never be ſaved, no more than a Man's Life by Leproſie.

Vid. Hun. Eccl. Rom. non eſt Chriſtiana: & Perkins A Papiſt cannot go beyond a Reprobate.

2. If a Papiſt be ſaved, he muſt be ſaved *againſt*, *and from Popery*, either by turning from the opinion, and then he is no Papiſt, or by preſerving his *heart* from the *power* of his own opinions. And the ſame we may ſay of *every Error* and *Sin*. He that is ſaved, muſt be ſaved from it, at leaſt from the *Power* of it on the Heart, and from t he *guilt* of it by forgiveneſs.

3. Every one that is a *true ſincere Chriſtian in Faith, Love and true Obedience* ſhall be ſaved, what Error ſoever he hold that doth conſiſt with theſe.

4. As many Antinomians and other erroneous Perſons, do hold things which by conſequence ſubvert Chriſtianity; and yet not ſeeing the inconſiſtence, do hold *Chriſtianity firſt and faſter*, in Heart and ſincere Practice, and would renounce their Error if they ſaw the inconſiſtence, ſo is it with many Papiſts. And that which they hold *firſt and faſteſt* and *practically*, doth ſave them from the power, operations, and poyſon of their own opinions: As an Antidote or the ſtrength of nature may ſave a Man from a ſmall quantity of poyſon.

5. Moreover we have cauſe to judge that there are Millions *among* the Papiſts, corrupted with many of their leſſer errors, who yet *hold not* their *greater*; that believe not that none are Chriſtians but the Pope's Subjects, and that Chriſt's Kingdom and the Pope's are of the ſame extent, or that he can remit Mens pains in another World, or that the Bread and Wine are no Bread and Wine, or that Men merit of God in point of Commutative Juſtice, or that we muſt adore or worſhip the Bread, or yet the Croſs or Image it ſelf, *&c.* Or that conſent to abundance of the Clergies tyrannical Uſurpations and Abuſes: And ſo being not properly *Papiſts*, may be ſaved, if a Papiſt might not. And we the leſs know how many or few among them are really of the Clergies Religion and Mind, becauſe by terror they reſtrain Men from manifeſting their judgment, and compel them to comply in outward things.

6. But as *fewer* that have Leproſies, or Plagues, or that take Poyſon ſcape, than of *other* Men, ſo we have great cauſe to believe, that much *fewer* Papiſts are ſaved, than ſuch as eſcape their errors. And therefore all that love their Souls ſhould avoid them.

7. And the trick of the Papiſts who perſwade People that *theirs* is the ſafeſt Religion, becauſe *we* ſay that a *Papiſt may be ſaved*, and *they* ſay that a *Proteſtant cannot*, is ſo palpable a cheat, that it ſhould rather deter Men from their way. For God is Love, and he that dwelleth in Love dwelleth in God: And all Men muſt know us to be Chriſt's Diſciples, by loving one another; and he that ſaith he loveth God, and loveth not his Brother, he is a Lyar: And Charity believeth all things, credible: That Religion is likeſt to be of God which is moſt charitable, and not that which is moſt uncharitable, and malicious, and like to Satan.

To conclude, no Man ſhall be ſaved for being *no Papiſt*, much leſs for being *a Papiſt*. And all that are truly holy, heavenly, humble, lovers of God, and of thoſe that are his Servants, ſhall be ſaved. But how many ſuch are among the Papiſts, God only knoweth who is their Judge.

THE queſtions whether the Greeks, Abaſſines, Neſtorians, Eutychians, Antimonians, Anabaptiſts, *&c.* may be ſaved, muſt be all reſolved as this of the Papiſts, allowing for the different degrees of their corruption: And therefore I muſt deſire the Reader to take up with this Anſwer for all, and excuſe me from unneceſſary repetition.

As for ſuch Diſputers as my Antagoniſt Mr. *Johnſon*, who inſiſteth on that of *Tit.* 3. 10. *A Man that is an Heretick——is condemned of himſelf*; when he hath proved that the word *Heretick* hath but one ſignification, I will ſay as he doth. Till then, if he will try who ſhall be damned by bare *equivocal words*, without the definition, let him take his courſe, for I will be none of his imitators.

Queſt. 6. *Whether thoſe that are in the Church of* Rome, *are bound to ſeparate from it? And whether it be lawful to go to their Maſs or other Worſhip?*

THeſe two alſo for brevity I join together.

I. To the firſt, we muſt diſtinguiſh of ſeparation: 1. It is one thing to judge that evil which is evil, and ſeparate from it in judgment. 2. It is another thing to expreſs this by forbearing to ſubſcribe, ſwear, or otherwiſe approve that evil. 3. And another thing to forbear Communion with them, in the Maſs Image and Worſhip, and groſs or known Sins. 4. And another thing to forbear all Communion with them, even as to Baptiſm, and other lawful things. 5. And another thing to uſe ſome open deteſtations or proteſtations againſt them.

2. And we muſt diſtinguiſh much of Perſons, whether they be Miniſters or People, free or bound, as Wives, Children, *&c.* And now I anſwer.

1. There is no queſtion but it is a duty to judge all that evil which is evil, among the Papiſts or any other.

2. It is the duty of all to forbear ſubſcribing, ſwearing to, or otherwiſe approving evil.

3. It is the duty of all Maſs-Prieſts to renounce that part of their calling, and not to adminiſter their Maſs, or any other unlawful thing.

4. It is the duty of all private Chriſtians to forbear Communion in the Maſs, becauſe it is a kind of Idolatry, while they worſhip a piece of Bread as God: As alſo Image-Worſhip and all other parts of their Religion, in which they are put upon Sin themſelves, or that which is notorious ſcandal and ſymbolizing with them in their Bread-worſhip, or other corruptions of the ſubſtance of God's Ordinances.

5. It is their duty who have fit opportunity, (when it is like to do more good than harm) to proteſt againſt the Papal Corruptions where they are, and to declare their deteſtation of them.

6. It is the duty of thoſe that have Children to be baptized, or catechized, to make uſe of more lawful and ſound Miniſters, when they may be had, rather than of a Papiſt Prieſt.

7. But in caſe they cannot remove or enjoy better, I think it is lawful, 1. To let ſuch baptize their Children, rather than leave them unbaptized. 2. To let their Children be taught by them to read, or in

Arts

Arts and Sciences, or the Catechism, and common Principles of Religion, so they will mix no dangerous errors. 3. And to hear those of them preach, who preach soundly and piously (such as were *Gerhard*, *Zutphaniensis*, *Thaulerus*, *Ferus*, and many more.) 4. And to read such good Books as those now mentioned have written. 5. And to join with them in such Prayers as are sound and pious, so they go no further.

8. And Wives, Children, and such other as are bound, and cannot lawfully remove, may stay among them, and take up with these helps, dealing faithfully in abstaining from the rest.

II. The second question is answered in this. Only I add, that it is one thing to be present as *Elias* was, in a way of opposition to them; or as Disputants are, that open their Errors; or as a wise Man may go to hear or see what they do without complyance, as we read their Books: And it is another thing to join with them in their sinful worship, or scandalously to encourage them in it by seeming so to do. See *Calv. contr. Nicod. &c.*

Quest. 7. *Whether the true* Calling *of the Minister by Ordination or Election*, &c. *be necessary to the Essence of the Church?*

BY a *Church* here we mean a *Political Society* of Christians, and not any Assembly or Community. And no doubt Pastor and Flock are the constitutive parts of such a Church; and where either of them are notoriously wanting, it is notorious that there is no true Church. Therefore all the doubt is, whether such parts of his Call be necessary to the being of the Ministry or not? And here we must conclude, that the word [*Ministry*] and [*Church*] are ambiguous: By a *Minister* or *Pastor* is meant either one that God so far owneth as to accept and justifie his administrations as for *himself*, even his own good and Salvation; or one whose administrations God will own, accept and bless to the People.

I. In the former sense, 1. He is no true Minister that wanteth the essential qualifications of a Minister, *viz.* that hath not, 1. The understanding and belief of all the essential Articles of Faith, without Heresie. 2. Tolerable Ability to teach these to the People, and perform the other essentials of his office. 3. Sincere Godliness, to do all this in Love and Obedience to God as his Servant, in order to Life Eternal. 2. And he is thus no true Pastor as to God's acceptance of *himself*, who hath not a *lawful Calling*; that is, 1. *Ordination*, when it may be had. 2. The *Consent* or *Reception* of that Church of which he pretendeth to be Pastor, which is still necessary, and *must* be had, if Ordination cannot.

II. But in the second sense, he is a Pastor so far as that God will own his Administrations as to the *Peoples Good* who, 1. Hath *Possession*. 2. And *seemeth to them* to have *necessary qualifications*, and a *lawful call*, though it prove otherwise, so be it, it be not through their wilful fault, that he is culpable or they mistaken in him. If he *be not* a *true Believer* but an Infidel, or Heretick, he is *no Minister* as *to himself*, that is, God will use him as an *Usurper* that hath no title: But if he *profess to be a Believer* when he is not, he is a true Pastor visibly to the People; otherwise they could never know when they have a Pastor: Even as *real* Faith makes a real *Christian*, and *professed Faith* maketh a *visible Christian*, so is it as to the Ministry. If he *seem* to *understand* the Articles of Faith and do not, or if he *seem* to have due *ordination* when he hath not, if he be upon this mistake accepted by the People, he is a true Visible Pastor as to *them*, that is, as to their *Duty* and *Benefit*, though not as to himself. Yea, the Peoples *consent* to his *entrance* is not necessary *ad esse*, nor to his *Relation* neither, so far as to justifie himself, but to his *Administrations* and to his *Relations*, so far as their own *Right* and *Benefit* is interessed in it. So that two things are necessary to such a Visible Pastor as shall perform valid administrations to the Church; 1. *Seeming* necessary *qualifications* and *calling* to it. 2. *Possession*, by the Peoples Reception or Consent to his Administrations and Relation so far as to their benefit.

Acts 1.17. Mat.7.23.

And III. Thus also we must distinguish of the word [*Church*] It is, 1. Such an entire Christian Society as hath a Minister or Pastor whose office is valid as to *himself* and *them*; or it is such a Society only as hath a Pastor whose office is valid to *them* but not to *himself*: Let us not confound the question *de re* and *de nomine*. These Societies differ as is said. Both may fitly be called true Churches.

As it is with a Kingdom which hath a *Rightful* Prince, and one that hath an *Usurper*, so it is here. 1. If it have a Rightful King accepted, it is a Kingdom in the fullest sense. 2. If it have an *Usurper accepted* as King, it is a Kingdom, but faulty. 3. If the Usurper be only so far accepted as that the People consent not to his entrance, no nor his Relation so as to justifie his title, but wish him cast out if they could procure it; but yet consent to receive that *Protection* and *Justice* which is their own due from the Possessor, and consent to his Relation only thus far, this is a *Kingdom truly*, but more defective or maimed than the first. 4. But if the People do not so much as *receive* him, nor *submit* to his Administrations, he is but a *Conqueror*, and not a *King*, and it is (in respect to him) *no Kingdom*, (though in respect to some other that hath title and consent without actual possession of the administration, it may be a Kingdom.) And this is the true and plain solution of this question, which want of distinction doth obscure.

Quest. 8. *Whether sincere Faith and Godliness be necessary to the Being of the Ministry? And whether it be lawful to hear a wicked Man, or take the Sacrament from him, or take him for a Minister.*

THis question receiveth the very same solution with the last foregoing, and therefore I need not say much more to it.

I. The first part is too oft resolved mistakingly on both extreams. Some absolutely saying that *Godliness* or *Faith* is not *necessary* to the *Being* of the Ministry; and some that it *is necessary*. Whereas the true solution is as aforesaid; sincere Faith and Godliness is necessary to make a Man a Minister so far as that God will own and justifie him as sent by himself, as to his *own Duty* and *Benefit*: For he cannot be internally, and heartily a Christian Pastor that is no Christian, nor a Minister of God, who is not godly, that is, is not truly resigned to God, obeyeth him not, and loveth him not as God. But yet the Reality of these are not necessary to make him a *Visible Pastor*, as to the *Peoples Duty* and *Benefit*.

2. But the *Profession* of true *Faith* and *Godliness* is necessary so far, as that without it the People ought not to take him for a Visible Minister, (as the Profession of Christianity is to a visible Christian.)

3. And in their choice they ought to prefer him *cæteris paribus*, whose profession is most credible.

Obj. *That which maketh a Minister is Gifts and a Calling, which are distinct from Grace and real Christianity.* *Answ.* Every Minister is a Christian, tho' every Christian be not a Minister or Pastor: Therefore he that is a visible Pastor must visibly or in profession have both.

Obj. *But a Man may be a Christian without saving Grace or Godliness.* *Answ.* As much as he may be *Godly* without *Godliness*. That is, he may be *Visibly a Christian* and *Godly*, without sincere Faith or *Godliness*

lineſs, but not without the *profeſſion* of *both*. It is not poſſible that the Profeſſion of Chriſtianity in the Eſſentials, can be without the profeſſion of Godlineſs: For it includeth it.

II. To the other queſtion I anſwer, 1. A Man that profeſſeth Infidelity or Impiety, yea that *profeſſeth not Faith* and *Godlineſs* is not to be taken for a Miniſter or heard as ſuch.

2. Every one that profeſſeth to ſtand to his Baptiſmal Covenant profeſſeth Faith and Godlineſs.

3. He that by a vicious Life or bad application of Doctrine contradicteth his Profeſſion, is to be lawfully accuſed of it, and heard ſpeak for himſelf, and to be caſt out by true Church-juſtice, and not by the private cenſure of a private Perſon.

4. Till this be done, though a particular private Member of the Church be not bound to think that the Miniſter is worthy, nor that the Church which ſuffereth him and receiveth him doth well, yet they are bound to judge him one who by the Churches reception is in poſſeſſion; and therefore a viſible Paſtor, and to ſubmit to his *publick Adminiſtrations*: Becauſe it is not in a private Mans power, but the Churches, to determine who ſhall be the Paſtor.

6. But if the caſe be paſt Controverſie, and notorious, that the Man is not only ſcandalous and weak and dull and negligent, but alſo either, 1. *Intolerably unable*. 2. Or an *Infidel*, or groſs *Heretick*. 3. Or certainly *ungodly*, a private Man ſhould admoniſh the Church and him, and in caſe that they proceed in impenitency, ſhould remove himſelf to a better Church and Miniſtry: And the Church itſelf ſhould diſown ſuch a Man, and commit their Souls to one that is fitter for the truſt.

6. And that Church or Perſon who needleſly owneth ſuch a Paſtor, or preferreth him before a fitter, doth thereby harden him in his Uſurpation, and is guilty of the hurt of the Peoples Souls, and of his own, and of the diſhonour done to God.

Queſt. 9. *Whether the People are bound to receive or conſent to an Ungodly, intolerable, heretical Paſtor, yea or one far leſs fit and worthy than a competitor, if the Magiſtrate command it, or the Biſhop impoſe him?*

FOR the deciding of this take theſe Propoſitions.

1. The Magiſtrate is authorized by God to govern Miniſters and Churches, according to the Orders and Laws of Chriſt (and not againſt them:) But not to *ordain* or *degrade*, nor to *make* Miniſters, or *unmake* them, nor to deprive the Church of the Liberty ſettled on it by the Laws of Chriſt.

2. The Biſhops or Ordainers are authorized by Chriſt, to judge of the fitneſs of the Perſon to the office in general, and ſolemnly to inveſt him in it, but not to deprive the People of their freedom, and exerciſe of the natural care of their own Salvation, or of any Liberty given them by Chriſt.

3. The Peoples liberty in chooſing, or conſenting to their own Paſtors to whom they muſt commit the care of their Souls, is partly founded in nature, (it being they that muſt have the benefit or loſs, and no Man being authorized to damn or hazard Mens Souls, at leaſt againſt their Wills:) And partly ſettled by Scripture, and continued in the Church above a Thouſand Years after Chriſt, at leaſt in very many parts of it. See *Blondel*'s full proof *de jure plebis in regim. Eccleſ. Hildebertius Cenomań.* (*alias Turonenſis*) even in *his time* ſheweth that though the Clergy were to lead and the People to follow, yet no Man was to be made a Biſhop, or put upon the People without *their own conſent*: *Epiſt.* 12. *Bibl. Pet. To.* 3. *p.* 179. *Fileſacus* will direct you to more ſuch teſtimonies: But the thing is paſt Controverſie. I need not cite to the learned the commonly cited teſtimony of *Cyprian*, *Plebs maximam habet poteſtatem indignos recuſandi*, &c. And indeed in the nature of the thing it cannot be: For though you may drench a mad Man's Body by force, when you give him phyſick, you cannot ſo drench Mens Souls, nor cure them againſt their Wills.

In the time of the Arrian Emperors the Churches refuſed the Biſhops whom the Emperors impoſed on them, and ſtuck to their own Orthodox Biſhops; eſpecially at *Alexandria* and *Cæſarea* after the greateſt urgency for their obedience.

4. Not that the Peoples conſent is neceſſary to the general office of a Goſpel Miniſter, to preach and baptize; but only to the appropriation or relation of a Miniſter to themſelves; that is, to the being of a Paſtor of a particular Church as ſuch, but not of a Miniſter of Chriſt as ſuch.

5. A Man's Soul is of ſo great value above all the favour of Man, or treaſures of this World, that no Man ſhould be indifferent, to what Man's care he doth commit it; nor ſhould he hazard it upon the danger of everlaſting Miſery, for fear of diſpleaſing Man, or being accuſed of Schiſm or Diſorder.

6. There is as great difference between an able, learned, judicious, orthodox, godly, diligent lively Teacher, and an ignorant, heretical, ungodly, dull and ſlothful Man, as is between a skilful and an ignorant Pilot at Sea; or between an able, experienced, faithful Phyſician, and an ignorant, raſh, and treacherous one, as to the ſaving Mens Lives. And he that would not take a Sot or an Empirick for his Phyſician, who were like to kill him, and refuſe the counſel of an able Phyſician, in obedience to a Magiſtrate or Biſhop, hath as little reaſon to do the like by his Soul; nor ſhould he ſet leſs by that than by his Life. And, if *Paul* ſaid, we have this power for Edification and not for Deſtruction, we may ſay ſo of all Magiſtrates and Biſhops. Sober Divines have lately ſhewed their error, who teach Men that they muſt be ready to ſubmit to damnation if God require it, or to ſuppoſe that his Glory and our Salvation are ſeparable ends; becauſe Damnation is a thing which nature neceſſitateth Man not to deſire or intend! And ſhall we aſcribe more to a Magiſtrate than to God? And ſay that we muſt caſt our Souls on a likelyhood of Damnation to keep order, and in obedience to Man? No Man can be ſaved without *Knowledge* and *Holineſs*; an ignorant, dead, ungodly Miniſter, is far leſs likely to help us to *Knowledge* and *Holineſs*, than an *able* holy Man. To ſay God *can work* by the unfitteſt inſtrument is nothing to the purpoſe; till you prove that God would have us take him for his inſtrument, and that he uſeth equally to work by ſuch as well as by the fit and worthy, or that we expect wonders from God, and that ordinarily without tempting him! Yea, when ſuch an Uſurper of the Miniſtry is like to damn himſelf, as well as the People.

Mat. 16. 26. Prov. 10. 3°. & 19.8. Luk.12.4.

And here to lenifie the Minds of Ithacian Prelates towards thoſe that ſeek their own Edification, in ſuch a caſe as this, or that refuſe unworthy Paſtors of their impoſing, I will intreat them to cenſure thoſe near them no more ſharply than they do the Perſons in theſe following inſtances. Yea if a Separatiſt go too far, uſe him no more uncharitably, than you would do theſe Men:

1. *Gildas Brit.* is called *Sapiens*, and our eldeſt Writer; and yet he calleth the multitude of the lewd Britiſh Clergy whom he reprehendeth in his *Acris Correptio*, *Traytors* and *no Prieſts*; and concludeth ſeriouſly, that he that calleth them *Prieſts*, is not *eximius Chriſtianus*, any excellent Chriſtian. Yet thoſe few that were pious he excepteth and commendeth. Shall he account them *no Prieſts*, for *their* ſinfulneſs, and will force others, not only to call them Prieſts, but to commit their Souls to ſuch Mens conduct? When Chriſt hath ſaid, *If the blind lead the blind, both will fall into the ditch?* And *Paul*, *Take heed unto thy ſelf and unto thy doctrine; for in ſo doing, thou ſhalt both ſave thy ſelf and them that hear thee?*

Mat. 15. 14. 1 Tim. 4. 16. 1 Tim. 4.6 Mat.16.6. & 24. 4 Mar.4.24 Luk.8.18. Mat. 23. 16.

The

The ſecond is our ſecond (and firſt Engliſh) Hiſtorian *Beda*, and in him the famous *Johannes Epiſc. Haguſtaldenſis Eccleſ.* who as he reporteth wrought very great miracles, as *Eccleſ. hiſt. l.* 5. *cap.* 2, 3, 4, & 5. is to be read: This Man had one *Herebaldus* in his Clergy, after an Abbot; who himſelf told *Beda* as followeth, That this *Johannes Ep.* cured him miraculouſly of a perilous hurt, taken by diſobedient Horſemanſhip; and when he recovered, he asked him, whether he were *ſure that he was baptized?* Who anſwered, *That he knew it paſt doubt, and named the Presbyter that baptized him.* The Biſhop anſwered him, *If thou waſt baptized by that Prieſt, thou art not rightly baptized: For I know him, and that when he was ordained Presbyter, he was ſo dull of wit, that he could not learn the Miniſtry of Catechizing and Baptizing. Wherefore I commanded him altogether to give over the preſumption of this Miniſtry, which he could not altogether fulfil. And having thus ſaid, he himſelf took care to catechize me the ſame hour; and —being cured —* vitali etiam unda perfuſus ſum, *I was baptized.*

I commend not this example of re-baptizing, the rather becauſe it ſeems the Prieſt was not depoſed till after he had baptized *Herebaldus*: But if he went ſo far as to re-baptize, and account the Baptiſm a nullity, which was done by an unable inſufficient Presbyter though rightly ordained, judge but as favourably of Men that avoid ſuch Presbyters in our age.

The third inſtance ſhall be that of *Cyprian* and all the worthy Biſhops in the Councils of *Carthage* in his time, who re-baptized thoſe baptized by Hereticks! And conſider withal that in thoſe times many were called Hereticks whom we call but Schiſ-
Act. 20. 30 maticks, that drew Diſciples after them into ſeparated Bodies and Parties, ſpeaking perverſe things, though not contrary to the very Eſſentials of Religion. I juſtifie not their opinion. But if ſo many holy Biſhops counted the very Baptiſm of ſuch a nullity, be not too ſevere and cenſorious againſt thoſe that go not at all ſo far from an inſufficient or ungodly, or groſly ſcandalous Man, for the meer preſervation of their own Souls.

To theſe I will add the ſaying of one of the honeſter ſort of Jeſuites, *Acoſta*; and in him of an ancienter than he: *Lib.* 4. *c.* 1. *p.* 354. *de reb. Indic.* He extolleth the *words of Dionyſius Epiſt.* 8. *ad Demoph.* which are [*Si igitur quæ illuminat Sacerdotum eſt ſancta diſtinctio, proculdubio ille à ſacerdotali ordine & virtute omnino prolapſus eſt, qui illuminans non eſt, multoque ſane magis qui neque illuminatus eſt. Atque mihi quidem videtur audax nimium hujuſmodi eſt, ſi ſacerdotalia munia ſibi aſſumit, neque metuit, neque veretur ea quæ ſunt Divina præter meritum perſequi; putatque ea latere Deum, quorum ſibi ipſe conſcius ſit: & ſe Deum fallere exiſtimat, quem falſo nomine appellat Patrem; audetque ſceleſtas blaſphemias ſuas (neque enim preces dixerim) ſacris aris inferre; eaſque ſuper ſigna illa Divina, ad Chriſti ſimilitudinem dicere. Non eſt iſte ſacerdos; non eſt; ſed infeſtus, atrox, doloſus, illuſor ſui, & lupus in dominicam gregem ovina pelle armatus.*] *His plura aut majora de evangelici miniſterii & culmine & præcipitio qui expectat, cuique ad reſipiſcendum non iſta ſufficiunt, infatuatam ſe juxta Domini ſententiam, & nullo unquam ſale ſaliri poſſe demonſtrat.* I will not Engliſh it, leſt thoſe take encouragement by it, who are bent to the other extream.

7. Yet it will be a great offence, if any cenſorious ſelf-conceited Perſon, ſhall on this pretence, ſet up his judgment of Mens parts, to the contempt of authority, or to the vilifying of worthy Men; and eſpecially if he thereby make a ſtir and Schiſm in the Church, inſtead of ſeeking his own Edification.

8. Yea, if a Miniſter be weaker, yea, and colder and worſe than another, yet if his Miniſtry be competently fitted to Edification, he that cannot leave him and go to a better, without apparent hurt to the Church, and the Souls of others, by Diviſion, or exaſperating Rulers, or breaking Family Order, or violating Relation Duties, muſt take himſelf to be at preſent denied the greater helps that others have, and may truſt God in the uſe of thoſe weaker means, to accept and bleſs him; becauſe he is in the ſtation where he hath ſet him. This caſe therefore muſt be reſolved by a prudent comparing of the good or hurt which is like to follow, and of the accidents or circumſtances whence that muſt be diſcerned.

Queſt. 10 *What if the Magiſtrate command the People to receive one Paſtor, and the Biſhops or Ordainers another, which of them muſt be obeyed?*

1. THE Magiſtrate, and not the Biſhop or People, (unleſs under him) hath the power and diſpoſal of the Circumſtantials or Accidents of the Church; I mean of the Temple, the Pulpit, the Tythes, *&c.* And he is to determine what Miniſters are fit either for his own *Countenance* or *Toleration*, and what not. In theſe therefore he is to be obeyed before the Biſhops or others. See more of this after.

2. If a Pope or Prelate of a foreign Church, or any that hath no lawful Juriſdiction or Government over the Church that wanteth a Paſtor, ſhall command them to receive one, their command is null, and to be contemned.

3. Neither Magiſtrate nor Biſhop, as is ſaid, may deny the Church or People any Liberty which God in Nature, or Chriſt in the Goſpel hath ſettled on them, as to the Reception of their proper Paſtors.

4. No Biſhop, but only the Magiſtrate can compel by the Sword, the obedience of his command.

5. If one of them command the reception of a worthy Perſon, and the other of an intolerable one; the former muſt prevail, becauſe of obedience to Chriſt, and care of our Souls.

6. But if the Perſons be equal, or both fit, the Magiſtrate is to be obeyed, if he be peremptory in his commands, and decide the caſe in order to the Peace or Protection of the Church; both becauſe it is a *lawful thing*, and becauſe elſe he will permit no other.

7. And the rather becauſe the Magiſtrates Power is more paſt controverſie, than whether any Biſhop, Paſtor or Synod can any further than by counſel and perſwaſion, oblige the People to receive a Paſtor.

Queſt. 11. *Whether an uninterrupted Succeſſion either of right Ordination or Conveyance by Juriſdiction, be neceſſary to the Being of the Miniſtry, or of a true Church?*

THE Papiſts have hitherto inſiſted on the neceſſity of ſucceſſive right Ordination: But *Voetius de deſperata Cauſa Papatus* hath in this ſo handled them, and confuted *Janſenius*, as hath indeed ſhewed the deſperateneſs of that Cauſe: And they perceive that the Papacy it ſelf cannot be upheld by that way; and therefore *Johnſon alias Terret*, in his Rejoinder againſt me now concludeth, that it is not for want of a ſucceſſive Conſecration that they condemn the Church of *England*, but for want of true *Juriſdiction*, becauſe other Biſhops had title to the places whilſt they were put in: And that ſucceſſive Conſecration (which we take to include Ordination) is not neceſſary to the being of Miniſtry or Church. And it is moſt certain to any Man acquainted in Church Hiſtory, that their Popes have had a ſucceſſion of neither. Their way of Election hath been frequently changed, ſometimes being by

the People, ſometimes by the Clergy, ſometimes by the Emperors, and laſtly by the Cardinals alone. Ordination they have ſometime wanted, and a Lay-man been choſen: And oft the Ordination hath been by ſuch as had no Power according to their own Laws. And frequent Interciſions have been made, ſometime by many Years vacancy, when they had no Church, (and ſo there was none on Earth, if the Pope be the Conſtitutive Head) for want of a Pope; ſometime by long Schiſms, when of two or three Popes, no one could be known to have more right than the other, nor did they otherwiſe carry it, than by Power at laſt: Sometimes by the utter incapacity of the Poſſeſſors, ſome being Lay-men, ſome Hereticks and Infidels, ſo judged by Councils at *Rome*, *Conſtance*, *Baſil*; and *Eugenius* the fourth continued after he was ſo cenſured and condemned and depoſed by the General Council. I have proved all this at large elſewhere.

And he that will not be cheated with a bare ſound of words, but will ask them, whether by a *Succeſſion* of *Juriſdiction*, they mean *efficient Conveying Juriſdiction* in the *Cauſers* of his Call, or *Received Juriſdiction* in the Office received, will find that they do but hide their deſperate Cauſe in *Confuſion* and an inſignificant noiſe. For they maintain that none on Earth have an *efficient Juriſdiction* in making Popes. For the former Pope doth not make his Succeſſour; and both Electors, Ordainers and Conſecrators, yea, and the *People receiving*, they hold to be *Subjects* of the Pope when made, and therefore make him not by Juriſdiction giving him the Power. Therefore *Johnſon* tells me, that Chriſt only, and not Man, doth give the Power, and they muſt needs hold that Men have nothing to do but deſign the Perſon Recipient by Election and Reception, and to Inveſt him ceremonially in the Poſſeſſion. So that no *efficient Juriſdiction* is here uſed at all by Man. And for *received Juriſdiction*, 1. No one queſtioneth, but when that *Office* is received which is *eſſentially Governing*, he that receiveth it receiveth a *Governing Power*, or elſe he did not receive the Office. If the queſtion be only, whether the Office of a Biſhop be an Office of *Juriſdiction*, or contain eſſentially a governing Power, they make no queſtion of this themſelves. So that the noiſe of ſucceſſive Juriſdiction is vaniſhed into nothing. 2. And with them that deny any Juriſdiction to belong to Presbyters, this will be nothing as to their Caſe, who have nothing but Orders to receive.

They have nothing of ſenſe left them to ſay but this, *That though the efficient Juriſdiction which maketh Popes be only in Chriſt, becauſe no Men are their Superiours, yet Biſhops and Presbyters who have Superiours, cannot receive their Power but by an efficient Power of Man, which muſt come down by uninterrupted Succeſſion.*

Anſw. 1. And ſo if ever the Papal Office have an Interciſion, (as I have proved it hath had as to lawful Popes) the whole Catholick Church is nullified; and it is impoſſible to give it a new being, but by a new Pope.

But the beſt is, that by their Doctrine indeed they need not to plead for an uninterrupted Succeſſion either of Popes, Biſhops or Presbyters, but that they think it a uſeful cheat to perplex all that are not their Subjects. For if the Papacy were extinct an hundred Years, Chriſt is ſtill alive: And ſeeing it is no Matter (*ad eſſe*) who be the *Electors* or *Conſecrators*, ſo it be but made known conveniently to the People, and *Men* only *Elect* and *Receive* the Perſon, and *Chriſt* only giveth the Power (by his ſtated Law) what hindreth after the longeſt Extinction or Interciſion, but that ſome Body, or ſome ſort of Perſons may chooſe a Pope again, and ſo *Chriſt* make him Pope? And thus the Catholick Church may die and live again by a new Creation, many Times over.

And when the Pope hath a Reſurrection after the longeſt Interciſion, ſo may all the Biſhops and Prieſts in the World, becauſe a new Pope can make new Biſhops, and new Biſhops can make new Prieſts. And where then is there any ſhew of neceſſity of an uninterrupted Succeſſion of any of them? All that will follow is, that the particular Churches die, till a Reſurrection: And ſo doth the whole Church on Earth every Time the Pope dieth, till another be made, if he be the conſtitutive Head.

2. But as they ſay that Chriſt only *efficiently* giveth the Power to the Pope, ſo ſay we to the Biſhops or Paſtors of the Church. For there is no act of Chriſts Collation to be proved, but the Scripture Law or Grant: And if that ſtanding Law give Power to the Pope, when Men have but deſigned the *Perſon*, the ſame Law will do the ſame to Biſhops or Paſtors: For it eſtabliſheth their Office in the ſame ſort. Or rather in Truth there is no word, that giveth Power to any ſuch Officer as an univerſal Head or Pope, but the Law for the Paſtoral Office is uncontrovertible.

And what the Spaniſh Biſhops at *Trent* thought of the Divine Right of the Biſhops Office, I need not mention.

I ſhall therefore thus truly reſolve the Queſtion.

1. In all Ordinations and Elections Man doth but firſt chooſe the Recipient Perſon: 2. And Ceremoniouſly and Miniſterially Inveſt him in the Poſſeſſion, when God hath given him the Power: But the *efficient Collation* or *Grant* of the *Power* is done only by Chriſt, by the Inſtrumentality of his Law or Inſtitution. As when the King by a *Charter* ſaith, whoever the *City* ſhall chooſe, ſhall be their Mayor, and have ſuch and ſuch Power, and be inveſted in it by the Recorder or Steward: Here the Perſon elected receiveth all his *Power* from the *King* by his Charter, (which is a ſtanding Efficient, conveying it to the capable choſen Perſon,) and not from the Chooſers or Recorder; only the laſt is as a Servant to deliver Poſſeſſion. So is it in this Caſe.

2. The regular way of entrance appointed by Chriſt to make a Perſon capable, is the ſaid Election, and Ordination. And for *order ſake* where that may be had, the unordained are not to be received as Paſtors.

3. If any get Poſſeſſion, by falſe pretended Ordination or Miſſion, and be Received by the Church, I have before told you that he is a Paſtor as to the Churches uſe and benefit, though not to his own. And ſo the Church is not extinct by every fraudulent Uſurpation or Miſtake, and ſo not by want of a true Ordination or Miſſion.

4. If the way of regular Ordination fail, God may otherwiſe (by the *Churches neceſſity* and the *notorious aptitude of the Perſon*) notifie his Will to the Church, what Perſon they ſhall receive: (As if a Lay-man were caſt on the *Indian* ſhore and converted Thouſands, who could have no Ordination.) And upon the Peoples Reception or Conſent, that Man will be a true Paſtor.

And ſeeing the *Papiſts* in the Concluſion (as *Johnſon ubi ſupra*) are fain to caſt all their cauſe on the Churches *Reception* of the Pope, they cannot deny reaſonably but *ad eſſe* the Churches Reception may ſerve alſo for another Officer: And indeed much better than for a Pope. For, 1. The Univerſal Church is ſo great, that no Man can know when the greater Part receiveth him, and when not, except in ſome notorious Declarations. 2. And it is now known, that the far greater part of the Univerſal Church (the Greeks, Armenians, Abaſſines, Copties, Proteſtants, *&c.*) do not receive the Roman Head. 3. And when one part of *Europe* received one Pope, and one part another Pope for above forty years together, who could tell which of the Parties was to be accounted the *Church?* It was not then known, nor is not known yet to this Day: And no *Papiſt* can prove it, who affirmeth it.

As a Church *e. g. Conſtantinople* may be gathered, or *oriri de novo* where there is none before, ſo may it be

be restored where it is extinct. And possibly a Layman (as *Frumentius* and *Edesius* in the *Indies*) may be the instrument of Mens Conversion. And if so, they may by Consent become their Pastors, when regular Ordination cannot be had.

I have said more of this in my *Disputations of Church Government Disp.* 2. The Truth is, the pretence of a *Necessity* of uninterrupted successive Ordination, Mission, or Jurisdictional Collation *ad esse*, to the being of Ministry or Church, is but a cheat of Men that have an interest of their own which requireth such a Plea, when they may easily know, that it would overthrow themselves.

Quest. 12. *Whether there be, or ever was such a thing in the World, as one* Catholick Church, *constituted by any Head besides or under Christ?*

THE greatest and first controversie between us and the Papists, is not *What Man*, or Politick Person, is the *Head* of the whole visible Church: But, Whether there be any such Head at all, either *Personal* or *Collective*, *Monarchical*, *Aristocratical* or *Democratical* under Christ, of his appointment or allowance? Or any such thing as a Catholick Church so Headed or Constituted? Which they affirm and we deny. That neither Pope nor General Council is such a Head, I have proved so fully in my *Key for Catholicks* and other Books, that I will not here stay to make Repetition of it. That the Pope is no such Head, we may take for granted, 1. Because they bring no Proof of it; whatever they vainly pretend. 2. Because our Divines have copiously disproved it, to whom I refer you. 3. Because the Universal Church never received such a Head, as I have proved against *Johnson*. 4. And whether it be the Pope, their Bishop of *Calcedon ubi sup. & Sancta Clara System. fid.* say is not *de fide*.

That a Council is no such Head I have largely proved as aforesaid *Part* 2. *Key for Cath.* And 1. The use of it being but for Concord proveth it. 2. Most *Papists* confess it. 3. Else there should be seldom any Church in the World for want of a Head (yea, never any.)

See also in my Reasons of Christian Religion Cons. 2. of the Interest of the Church.

For I have proved there and to *Johnson*, that there never was a true General Council of the Universal Church: But only Imperial Councils of the Churches under one Emperours Power, and those that having been under it, had been used to such Councils: And that it is not a thing ever to be attempted or expected, as being *unlawful* and morally *impossible*.

Quest. 13. *Whether there be such a thing as a visible Catholick Church? And what it is?*

THE Ancients differently used the Terms [*A Catholick Church*] and [*The Catholick Church*] —— By the first they meant any particular Church which was part of the *Universal*; By the second they meant the Universal Church it self. And this is it that we now mean. And I answer Affirmatively, *There is a visible universal Church*, not only as a *Community*, or as a *Kingdom* distinct from the King, but as a Political Society.

1 Cor. 12. 12. and throughout.

Eph. 4. 1, 5, 6, 7, 16.

2. *This Church is the Universality of Baptized Visible Christians Headed by Jesus Christ himself.*

There is *this*, and there is no other upon Earth. The *Papists* say, that this is no visible Church because the Head is not Visible.

I answer, 1. It is not necessary that he be *seen*, but *visible*: And is not Christ a visible Person?

2. This Church consisteth of two Parts, the *Triumphant* part in *Glory*, and the *Militant* part: And Christ is not only *Visible* but *seen* by the triumphant part. As the King is not seen by the ten thousandth part of his Kingdoms, but by his Courtiers and those about him, and yet he is King of all.

3. Christ was seen on earth for above thirty years: And the Kingdom may be called visible in that the King was once visible on Earth, and is now visible in Heaven. As if the King would shew himself to his People, but one year together in all his Life.

4. It ill becometh the *Papists* of any Men, to say that Christ is not *visible*, who *make him, see him, taste him, handle him, eat him, drink him, digest him*, in every Church, in every Mass throughout the year, and throughout the World: And this not as divided, but as *whole Christ*.

Obj. *But this is not* quatenus Regent.

Answ. If you *see him* that is *Regent*, and *see his Laws* and *Gospel* which are his governing Instruments, together with his Ministers who are his Officers, it is enough to denominate his Kingdom visible.

5. The Church might be fitly denominated *Visible secundum quid*, if *Christ* himself *were invisible*; because the *Politick Body* is visible, the dispersed *Officers*, *Assemblies* and *Laws* are visible. But sure all these together may well serve for the Denomination.

Quest. 14. *What is it that maketh a Visible Member of the Universal Church? And who are to be accounted such?*

1. *Baptism* maketh a Visible Member of the Universal Church; and the Baptized (as to entrance, unless they go out again) are to be accounted such. Mat. 28. 19. Mark 16. 16.

2. By *Baptism* we mean, open devotion or dedication to God by the Baptismal Covenant, in which the Adult for themselves, and Parents for their Infants, do profess Consent to the Covenant of Grace; which includeth a Belief of all the Essential Articles of the Faith, and a Resolution for sincere Obedience; and a Consent to the Relations between God and us, *viz.* That he be our Reconciled Father, our Saviour and our Sanctifier.

3. The Continuance of this Consent, is necessary to the continuance of our visible Membership.

4. He that through ignorance, or incapacity for want of Water, or a Minister, is not baptized, and yet is solemnly, or notoriously dedicated and devoted to God the Father, Son and Holy Ghost, in the same Covenant, though without the outward Sign, and professeth openly the same Religion, is a visible Christian, though not by a compleat and regular visibility; as a Souldier not listed nor taking his Colours, or a Marriage not regularly solemnized, *&c.*

5. He that forsaketh his Covenant, by Apostasie, or is totally and duly excommunicated, ceaseth to be a visible Member of the Church.

Quest. 15. *Whether besides the* Profession of Christianity, *either* Testimony *or* Evidence *of* Conversion, *or* Practical Godliness *be necessary to prove a Man a Member of the Universal Visible* Church?

1. AS the Mediator is the way to the Father, sent to recover us to God, so *Christianity* includeth *Godliness*; and he professeth not Christianity who professeth not *Godliness*. Joh. 14. 6. 1 Tim. 3. 16. & 6. 3, 11. 2 Pet. 1. 3.

2. He that professeth the Baptismal Covenant, professeth *Christianity* and *Godliness*, and true Conversion. And therefore cannot be rejected for want of a Profession of Conversion or Godliness.

3. But he that is justly suspected not to *understand* his own Profession, but to speak general words, without the Sense, may and ought to be examined by him that is to baptize him: And therefore though the Apostles among the *Jews* who had been bred up among the Oracles of God, did justly presume of so much understanding, as that they baptized Men the same Day that they professed to believe in Christ; yet when they baptized converted *Gentiles*, we have reason to think, that they first received a particular account Acts 2. 38, 39.

count of their Converts, that they *underſtood* the three eſſential Articles of the Covenant: 1. Becauſe the *Creed* is fitted to that uſe, and hath been ever uſed thereunto by the Churches, as by tradition from the Apoſtles Practice. 2. Becauſe the Church in all Ages, as far as Church Hiſtory leadeth us upward, hath uſed catechizing before baptizing; yea, and to keep Men as Catechumens ſome *time* for Preparation. 3. Becauſe common Experience telleth us, that multitudes can ſay the Creed that underſtand it not.

If any yet urge the Apoſtles Example, I will grant that it obligeth us when the Caſe is the like: (And I will not fly to any Conceit of their Heart-ſearching, or diſcerning Mens Sincerity.) When you bring us to a People that before were the viſible Church of God, and were all their Life-time trained up in the Knowledge of God, of Sin, of Duty, of the promiſed Meſſiah, according to all the Law and Prophets, and want nothing, but to know the Son and the Holy Ghoſt, that *this Jeſus is the Chriſt*, who will *reconcile us to God*, and *give us the ſanctifying Spirit*, then we will alſo baptize Men the ſame Day that they profeſs to *believe in Jeſus Chriſt*, and in the *Father as reconciled by him*, and the *Holy Ghoſt as given by him*. But if we have thoſe to deal with who know not *God*, or *Sin*, or *Miſery*, or *Scripture Prophecies*, no nor *natural Verities*, we know no Proof that the Apoſtles ſo haſtily baptized ſuch.

Of this I have largely ſpoken in my Treatiſe of *Confirmation*.

4. It is not Neceſſary to a Mans Baptiſm and firſt Church-membership, that he give any Teſtimony of an antecedent godly Life: Becauſe it is *Repentance* and *future Obedience profeſſed* that is his Title; and we muſt not keep Men from *Covenanting*, till we firſt ſee whether they will keep the Covenant which they are to make. For Covenanting goeth before Covenant-keeping: And it is any the moſt impious Sinner who repenteth, that is to be Waſhed and Juſtified as ſoon as he becometh a Believer.

1 Cor. 6. 9, 10. Tit. 3. 3, 4, 5. Eph. 2. 1, 2, 3. Acts 2. 37, 38.

5. Yet if any that profeſſeth Faith and Repentance, ſhould commit Whoredom, Drunkenneſs, Murder, Blaſphemy, or any mortal Sin, before he is baptized, we have reaſon to make a ſtop of that Mans Baptiſm, becauſe he contradicteth his own Profeſſion, and giveth us cauſe to take it for hypocritical, till he give us better Evidence that he is penitent indeed.

6. *Heart-Covenanting* maketh an *inviſible Church-member*, and *Verbal Covenanting* and *Baptiſm* make a *Viſible Church-member*. And he that *maketh a Profeſſion* of Chriſtianity, ſo far as to declare that he *believeth all the Articles of the Creed particularly and underſtandingly* (with ſome tolerable Underſtanding though not diſtinct enough and full) and that he openly devoteth himſelf to God the Father, Son, and Spirit, in the Vow and Covenant of Baptiſm, doth produce a *ſufficient Title* to the *Relation* of a *Chriſtian* and *Church-member*; and no Miniſter may reject him, for want of telling, when, and by what arguments, means, order, or degrees he was converted.

7. They that forſake theſe Terms of Church entrance, left us by Chriſt and his Apoſtles, and uſed by all the Churches in the World, and reject thoſe that ſhew the Title of ſuch a Profeſſion, for want of *ſomething more*, and ſet up other *ſtricter Terms* of their *own*, as neceſſary to diſcover Mens *Converſion* and *Sincerity*, are guilty of *Church Tyranny* againſt Men, and *Uſurpation* againſt Chriſt: And of making Engines to *divide* the Churches; ſeeing there will never be Agreement on any humane deviſed Terms, but ſome will be of one ſize, and ſome of another, when they forſake the Terms of Chriſt.

8. Yet if the Paſtor ſhall ſee cauſe upon Suſpicion of Hypocriſie, *ad melius eſſe*, to put divers queſtions to one Man more than to another, and to deſire further Satisfaction, the Catechumens ought in Conſcience to anſwer him, and endeavour his Satisfaction. For a Miniſter is not tied up to ſpeak only ſuch or ſuch words to the Penitent: And he that ſhould ſay, I will anſwer you no further than to repeat the Creed, doth give a Man reaſon to ſuppoſe him either Ignorant, or Proud, and to *ſuſpend* the Reception of him, though not to *deny* it. But ſtill *ad eſſe* no Terms muſt be impoſed as neceſſary on the Church, but what the Holy Ghoſt by the Apoſtles hath eſtabliſhed.

Queſt. 16. *What is neceſſary to a Mans Reception into Membership in a particular Church, over and above this foreſaid Title? Whether any other Tryals, or Covenant, or what?*

1. A Particular Church is a regular Part of the Univerſal, as a City of a Kingdom, or a Troop of an Army.

2. Every Man that is a member of the particular Church, is a member of the Univerſal; but every one that is a member of the Univerſal Church, is not a member of a particular.

3. Every particular Church hath its own particular Paſtor (one or more), and its own particular Place or Bounds of Habitation or Reſidence: Therefore he that will be a Member of a particular Church, 1. Muſt co-habit, or live in a proximity capable of Communion. 2. And muſt Conſent to be a Member of that particular Church, and to be under the Guidance of its particular Paſtor, in their Office work. For he cannot be made a Member without his own Conſent and Will; nor can he be a Member, that ſubjecteth not himſelf to the Governour or Guide.

4. He therefore that will intrude into their Communion and Priviledges without expreſſing his conſent before-hand to be a Member, and to ſubmit to the Paſtoral over-ſight, is to be taken for an Invader.

5. But no other perſonal Qualification is to be exacted of him as neceſſary, but that he be a Member of the Church Univerſal. As he is not to be baptized again, ſo neither to give again all that account of his Faith and Repentance particularly which he gave at Baptiſm: Much leſs any higher proofs of his ſincerity: But if he continue in the Covenant and Church-ſtate which he was Baptized into, he is capable thereby of Reception into any *particular Church* upon particular Conſent. Nor is there any Scripture-proof of any new Examinations about their Converſion or Sincerity, at their removals or entrance into a particular Church.

6. But yet becauſe he is not now lookt on only as a Covenant-maker, as he was at Baptiſm, but alſo as a Covenant-keeper or Performer, therefore if any *can prove* that he is falſe to his Baptiſmal Covenant, by Apoſtaſie, Hereſie, or a wicked Life, he is to be refuſed till he be Abſolved upon his renewed Repentance.

7. He that oft profeſſeth to Repent, and by oft revolting into mortal Sin, (that is, Sin which ſheweth a ſtate of Death) doth ſhew that he was not ſincere, muſt afterward ſhew his Repentance by actual amendment, before he can ſay, it is his due to be believed.

8. Whether you will call this *Conſent* to *particular Church Relation* and *Duty* by the Name of a *Covenant* or not, is but *lis de nomine*: It is no more than mutual *Conſent* that is neceſſary to be expreſſed: And mutual Conſent expreſſed may be called a Covenant.

9. *Ad melius eſſe*, the more expreſs the Conſent or Covenant is, the better: For in ſo great Matters Men ſhould know what they do, and deal aboveboard: Eſpecially when Experience telleth us, that *Ignorance* and *Imagery* is ready to eat out the Heart of Religion in almoſt all the Churches in the World. But yet *ad eſſe* Churches muſt ſee that they *feign* or *make* no more Covenants *neceſſary* than God hath made; becauſe humane unneceſſary Inventions have ſo long diſtracted and laid waſte the Churches of Chriſt.

10. The

Mat. 28. 19, 20. Heb. 13. 7, 17. 1 Theſſ. 5. 12, 13. 1 Tim. 5. 17.

10. The *Paſtors Conſent* muſt concur with the *Perſons* to be received: For it muſt be mutual Conſent: And as none can be a Member, ſo none may be a Paſtor againſt his will. And though he be under Chriſt's Laws what Perſons to receive, and is not arbitrary to do what he liſt, yet he is the Guide of the Church, and the diſcerner of his own duty. And a Paſtor may have reaſons to refuſe to take a Man into his particular Charge, without rejecting him as unworthy. Perhaps he may already have more in number than he can well take care of. And other ſuch Reaſons may fall out.

11. In thoſe Countries where the Magiſtrates Laws and common conſent, do take every *qualified* Perſon for a Member of that Church where his *habitation* is, (called a Pariſh,) and to which he *ordinarily reſorteth*, the Paſtor that undertaketh that charge, doth thereby ſeem to conſent to be Paſtor to all ſuch Perſons in that Pariſh. And their Co-habitation and *ordinary* Conjunction with the Church, may go for a ſignification of conſent, and inſtead of more particular Contract or Covenant, by virtue of the expoſition of the ſaid Laws and Cuſtoms. Yet ſo, that a Man is not therefore to be taken for a member of the Church, meerly becauſe he liveth in the Pariſh; for ſo Atheiſts, Infidels, Hereticks and Papiſts may do: But becauſe he is, 1. A Pariſhioner, 2. Qualified, 3. Joyning with the Church, and actually ſubmitting to the Miniſtry.

12. Where there is this much only, it is a ſinful ſlander to ſay that ſuch a Pariſh is no true Church of Chriſt; however there may be many deſirable orders wanting to its better being. Who hath the power of trying and receiving we ſhall ſhew anon.

Queſt. 17. *Wherein doth the Miniſterial Office eſſentially conſiſt.*

Joh. 20. 21 & 13. 20. Leke 10. 3 Rom. 10. 15. Act. 20. 28

THE Office of the Sacred Miniſtry is a *mixt Relation*, (not a ſimple) I. As the Miniſter is related to *Chriſt*, he is *his Servant* or *Miniſter* by Office, that is, *one Commiſſioned by him* for that *ſacred work*, where there is, 1. The *Commiſſion it ſelf*, (which is not *particular*, but *general*, in a *general Law*, applicable to each ſingular Perſon when qualified.) 2. The determination of the *individual* Perſon who is to receive it: Which conſiſteth in the Call, which I have opened before, and therefore repeat not. Only note again, that by *virtue* of the General Commiſſion or Inſtitution of the Office *in ſpecie*, the *power* is conveyed from Chriſt to the *Individual* Perſon, and that the Church (Electors or Ordainers) are not the Donors, Authorizers or Obligers, but only *inſtruments of deſigning an apt recipient*, and *delivering him poſſeſſion*. 2. That by virtue of this Inſtitution, Charter, or *Law-Commiſſion*, it is that the acts of a Man *ſeemingly* or *viſibly called*, are valid to the Church, though really he were not ordained, or truly called, but deceived them by hypocritical intruſion.

Phil. 1. 15, 16, 17. Mat. 7. 22. Rom. 15. 14. Eph. 4. 7, 8 2 Tim. 2. 2

2 Tim. 1. 5, 7. Eph. 6. 19. Col. 4. 3. 2 Cor. 1. 4, 5. Tit. 1. 2. 2 Cor. 8. 6. 1 Cor. 4. 1, 2. Tit. 1. 7.

2. The *Cauſation* or *Efficiency* of Chriſt in the making any one a Miniſter, is, 1. *Diſpoſitive*, *making him* a qualified fit recipient; 2. Then *Applying* the General Commiſſion to him, or giving him the *Function* it ſelf.

1. The *Diſpoſitive* acts of Chriſt are, 1. Giving him *competent knowledge* for a Miniſter: 2. Giving him *competent Goodneſs*, that is, *Love to God*, *Truth and Souls*, and *willingneſs* for the work. 3. Giving him *competent Power* and *Abilities* for *Execution*, which is principally in *Utterance*; and ſo qualifying his *Intellect*, *Will* and *Executive Power*.

2. The immediate *Conveyance* or act of Collation, is, 1. An *Obligation* laid on the Perſon to do the work. 2. *Authority* given him to warrant him, and to oblige others: That is, a *Jus docendi, gubernandi*,

3. The form of the Relation is denominated,

1. From the reception of theſe *Efficiencies* in general, 2. From the ſubordination which hereby they are placed in to Chriſt, as their Relation is denominated *à Termino*.

1. Formally the Office conſiſteth in, 1. An *Obligation* to do the work of the Office. 2. Authority to do it, and to oblige others to ſubmit to it.

2. Theſe make up an Office, which being denominated alſo from the *Terminus*, is conſidered, 1. As to the neareſt term, which is the *work* to be done. 2. The *remote*, which is the *object* of that *work*.

The work is, 1. *Teaching*: 2. *Ruling*: 3. *Worſhipping*. And ſo it is eſſentially [*An Obligation and Power, of Miniſterial Teaching, Ruling and Worſhipping God.*] 2 Tim. 2. 2 & 3. 2. & 4. 11. & 6. 2, 3. 1 Theſ. 5. 11, 13. Heb. 13. 7, 17. Acts 6. 4. Acts 9. 40. Act. 20 36. Mal. 2. 7. Heb. 10. 11. Rev. 1. 6. & 5. 10. & 20. 6. 1 Pet. 2. 5, 6

2. As to the object it is, 1. The *World to be converted*. 2. The *Converted to be Baptized and Congregated* or *ordered* into particular Societies, (ſo far as may be.) 3. The *Baptized* and *Congregate*, to be 1. *Taught*, 2. *Ruled*, 3. *Guided* in Worſhip.

From all which reſulteth an Office, which is *Miniſterially* ſubordinate to Chriſt, 1. The *Prophet* or *Teacher*, 2. The *Ruler*, 3. The *High Prieſt* and *Lover* of his Church; and it may be aptly called both, a *Teaching Miniſtry*, *a Ruling Miniſtry* (not by the Sword but by the Word) and a *Prieſthood* or Prieſtly Miniſtry,

II. As the Paſtor is related to the *Church*, he is, 1. A conſtitutive part of particular political Churches: 2. He is *Chriſt's Miniſter for the Church*, and *for Chriſt*; that is, to teach, rule and worſhip with the Church. He is *above* the Church, and *greater* than it, as to *Order* and *Power*, and not the *Miniſter of the Church* as the *Efficient* of the *Miniſtry*: But he is *leſs* and *worſe* than the Church *finally* and *materially*; and is *finally* the *Churches Miniſter*, as the Phyſician is the *Patients Phyſician*; not made a Phyſician *by him*, but *choſen* and *uſed* as *his Phyſician* for his cure: So that to ſpeak properly, he is not *from* them, but *for* them. He is *Chriſt's Miniſter* for *their good*; as the Shepherd is his Maſter's Servant, for his Flock, and ſo *finally* only the ſervant of the Sheep.

Rom. 1. 1. Col. 4. 12. 2 Pet. 11. 1 1 Cor. 4. 1, 2. & 3. 5. 2 Cor. 3. 6. & 6. 4. & 11. 23. Mat. 24. 45, 46, 48. 1 Cor. 9. 19.

The whole uncontrovertible work of the Office is laid down in my ſmall Book called *Univerſal Concord*, to which I muſt refer you.

Queſt. 18. *Whether the Peoples Choice or Conſent is neceſſary to the Office of a Miniſter in his firſt work, as he is to convert Infidels, and baptize them? And whether this be a Work of Office? And what Call is neceſſary to it?*

I Conjoin theſe three diſtinct Queſtions for expedition.

I. That it is part of the Miniſter's Office-work to *Teach*, *Convert* and *Baptize* Men, to bring them out of the World into the Church, is undeniable, 1. In Chriſt's expreſs Commiſſion, *Mat.* 28. 19, 20. *Go diſciple me all Nations, baptizing them*—— 2. In the *execution* of this Commiſſion.

2. That this was not peculiar to the Apoſtles or their age is proved, 1. Becauſe not an *extraordinary* work, like Miracles, *&c.* but the firſt great buſineſs of the Goſpel and Miniſtry in the World. 2. Becauſe others as well as the Apoſtles did it in that age, and ever ſince. 3. Becauſe the promiſe is annexed to the Office thus deſcribed [*I am with you alway to the end of the World*:) Or if you tranſlate it [*Age*] it is the *Age* of the Church of the Meſſiah incarnate, which is all one. 4. Becauſe it was a ſmall part of the World comparatively that heard the Goſpel in the Apoſtles Days: And the far greateſt part of the World is without it at this Day, when yet God our Saviour would *have all Men to be ſaved and to come to the knowledge of truth*. 5. Even where the Goſpel hath long continued, for the moſt part there are many ſtill that are in infidelity. And ſo great

Rom. 10, 15, 16.

great a work is not left without an appointed suitable means for its performance: And if an Office was necessary for it in the first age, it is not credible that it is left to *private Mens charity* ever since. 6. Especially considering that *private Men* are to be supposed *insufficient*, 1. Because they are not *educated* purposely for it, but usually for something else: 2. Because that they have *other Callings* to take them up. 3. Because they have no *special obligation*. And that which is no Mans *peculiar* work, is usually left undone by *all*.

II. The *Peoples Call* or *Consent* is not necessary to a Ministers reception of his *Office* in *general*, nor for this part of his *work* in special: But only to his *Pastoral Relation* to themselves.

1. It is so in other Functions that are exercised by *skill*. The Patients or People make not a Man a *Physician*, or a *Lawyer*, but only choose what Physician shall be *their Physician*, and what *Lawyer* shall be *their* Counsellor.

2. If the Peoples Call or Consent be necessary, it is either the *Infidels* or the *Churches*. Not the Infidels to whom he is to preach: For 1. He is authorized to preach to them (as the Apostles were) before he goeth to them. 2. Their Consent is but a *Natural-consequent requisite* for the Reception and success of their teaching, but not to the *Authority* which is pre-requisite. 3. Infidels cannot do so much towards the making of a *Minister* of Christ. 4. Else Christ would have few such Ministers. 5. If it be Infidels, either *all* or *some?* If *some*, why *those* rather than others? Or is a Man made a Minister by every Infidel auditory that heareth him?

2. Nor is it *Christian* People that must do this much to the making of a *General Minister*; For, 1. They have no such *Power* given for it, in *Nature* or the *Word* of God. 2. They are generally *unqualified* and *unable* for such a work: 3. They are no where *obliged* to it, nor can fitly leave their Callings for it; much less to get the abilities necessary to judge: 4. *Which* of the People have this power? Is it *any* of them, or any *Church* of private Men? Or *some one* more than the rest? Neither one nor all can lay any claim to it. There is some reason why *this* Congregation rather than another should choose their *own Pastors*: But there is no reason (nor Scripture) that *this* Congregation choose a Minister to convert the World.

III. I conclude therefore that the Call of a Minister in General doth consist, 1. *Dispositively* in the *due qualifications* and enablement of the Person: 2. And the *Necessity* of the *People*, with *opportunity*, is a providential part of the Call. 3. And the *Ordainers* are the *orderly* Electors and Determiners of the Person that shall receive the power from Christ.

1. For this is part of the *power* of the *Keys* or Church-Government; 2. And *Paul* giveth this direction for exercising of this Power to *Timothy*, which sheweth the ordinary way of Calling, 2 *Tim.* 2. 2. *And the things which thou hast heard of me among many witnesses, the same commit thou to faithful Men, who shall be able to teach others also.* Act. 13. 1, 2, 3. *There were in the Church at Antioch certain Prophets— As they ministred to the Lord, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them; And when they had fasted and prayed, and layed their hands on them, they sent them away. And they being sent forth by the Holy Ghost, departed.* In this (whether it be called an Ordination, or rather a *Mission*) there is somewhat *ordinary* (that it be by Men in office) and somewhat extraordinary (that it be by a special Inspiration of the Holy Ghost.)

2 Tim. 2. 6, 7. Tit. 1. 5, 6.

And *Timothy* received his Gifts and Office by the Imposition of the hands of *Paul* and of the Presbytery. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6. 1 *Tim.* 5. 22. *Lay hands suddenly on no man.*

These instances make the case the clearer, 1. Because it is certain that all that *Governing* Power which is given by Christ to the Church under the name of the Keys, is given to the *Pastors*: 2. Because there are no other competitors to lay a reasonable claim to it.

Quest. 19. *Wherein consisteth the Power and Nature of Ordination? And to whom doth it belong? And is it an Act of Jurisdiction? And is Imposition of hands necessary in it?*

I. THis is resolved on the by before. 1. Ordination performeth two things; 1. The *designation*, election or determination of the Person who shall receive the *Office*: 2. The Ministerial *Investiture* of him in that office: Which is a *Ceremonial Delivery* of Possession; as a Servant doth deliver possession of a House by delivering him the *Key*, who hath before received the *Power* or *Right* from the *Owner*.

2. The office delivered by this *Election* and *Investiture*, is the sacred Ministerial Office in general to be after exercised according to particular Calls and Opportunities; as Christ called the Apostles, and the Spirit called the ordinary general Teachers of those times; such as *Barnabas*, *Silas*, *Silvanus*, *Timothy*, *Epaphroditus*, *Apollo*, &c. And as is before cited, 2 *Tim.* 2. 2. As a Man is made in general a licensed Physician, Lawyer, *&c.*

3. This *Ordination* is *Ordinis gratiâ*, *necessary* to order: And therefore so far necessary as *Order* is necessary: Which is *Ordinarily*, when the greater interest of the substantial duty, or of the *Thing Ordered* is not against it. As Christ determined the case of Sabbath keeping, and not eating the Shew-bread. As the *Sabbath was made for man, and not man for the Sabbath*, and the *end* is to be preferred before the separable means: So *Ordination* was instituted for *Order*, and *Order* for the *thing ordered* and for the work of the Gospel, and the good of Souls, and not the Gospel and Mens Souls for that *Order*: Therefore when, 1. The Death, 2. Distance, 3. Or malignity of the Ordainers depriveth a Man of Ordination, these three substitutes may notifie to him the *Will of God*, that he is by him a Person called to that office: 1. *Fitness* for the *works*, in *Understanding*, *Willingness* and *Ability*; 2. The *Necessity* of *Souls*, 3. *Opportunity*,

II. The power of ordaining belongeth not, 1. To Magistrates, 2. Or to private Men, either single or as the Body of a Church; but 3. To the Senior Pastors of the Church (whether Bishops or Presbyters of a distinct order, the Reader must not expect that I here determine:)

For, 1. The Power is by Christ given to them, as is before proved; and in *Tit.* 1. 5.

2. None else are ordinarily able to discern aright the Abilities of a Man for the sacred Ministry. The People may discern a profitable moving Preacher, but whether he understand the Scripture, or the substance of Religion, or be sound in the Faith and not Heretical, and delude them with not a form of well uttered words, they are not ordinarily able to judge.

3. None else are fit to *attend* this work, but Pastors who are separated to the sacred office. It requireth more time to get fitness for it, and then to perform it faithfully, than either Magistrates or People can ordinarily bestow.

Act. 13. 2. Rom. 1. 1. 1 Tim. 4. 15.

4. The power is no where given by Christ to Magistrates or People.

5. It hath been *exercised* by *Pastors* or Church-officers *only* both *in*, and ever since the Apostles Days, in all the Churches of the World. And we have no reason to think that the Church hath been gathered from the beginning till now, by so great an error, as a wrong conveyance of the Ministerial Power.

III. The

III. The word *Juriſdiction* as applyed to the Church-Officers, is no Scripture Word, and in the common ſenſe ſoundeth too big, as ſignifying more power than the *Servants of all* muſt claim; for there is *One Law-giver who is able to ſave and to deſtroy.* But in a moderate ſenſe it may be tolerated, as Juriſdiction ſignifieth in particular, 1. Legiſlation, 2. Or Judicial Proceſs or Sentence, 3. Or the Execution of ſuch a Sentence, ſtrictly taken, ſo *Ordination* is no part of Juriſdiction. But as *Juriſdiction* ſignifieth the ſame with the *Power* of *Government*, *Jus Regendi* in general; ſo Ordination is an Act of Juriſdiction: As the placing or chooſing of inferior Officers may belong to the Steward of a Family, or as the calling or authorizing of Phyſicians belongeth to the *Colledge* of Phyſicians, and the authorizing of Lawyers to the Judges Society, or the authorizing of Doctors in Philoſophy, to the Society of Philoſophers or to particular Rulers. Where note that in the three laſt inſtances, the Learning or Fitneſs of the ſaid *Perſons* or *Societies*, is but their *Diſpoſitio vel aptitudo ad poteſtatem exercendam*; but the actual *Power* of conveying authority to others, or deſigning the recipient Perſon, is received from the ſupream Power of the Land, and ſo is properly an Act of Authority, here called Juriſdiction.

Iſa. 33. 22. Jam. 4. 12.

So that the common diſtinguiſhing of *Ordination* from *Juriſdiction* or *Government*, as if they were *totâ ſpecie* different, is unſound.

IV. *Impoſition of hands* was a ſign (like the *Kiſs of Peace*, and the *anointing* of Perſons, and like our *kneeling* in Prayer, &c.) which having firſt ſomewhat in their *nature*, to *invite* Men to the uſe, was become a common ſignificant ſign, of a *ſuperiours benediction* of an inferior, in thoſe times and Countries. And ſo was here applied ordinarily for its antecedent ſignificancy and aptitude to this uſe; and was not purpoſely inſtituted, nor had its ſignificancy newly given it by inſtitution; and ſo was not like a Sacrament neceſſarily and perpetually affixed to Ordination.

Therefore we muſt conclude, 1. That Impoſition of hands in Ordination is a decent, apt, ſignificant ſign, not to be ſcrupled by any, nor to be omitted without neceſſity, as being of Scripture, ancient, and common uſe.

2. But yet that it is not eſſential to Ordination; which may be valid by any fit *deſignation* and *ſeparation* of the Perſon. And therefore if it be omitted, it nullifieth not the action. And if the Ordainers did it by Letters to a Man a Thouſand Miles off, it would be valid: And ſome Perſons of old were ordained when they were abſent.

V. I add as to the *need* of Ordination, 1. That without this Key, the Office and Church doors would be caſt open, and every Heretick or Self-conceited Perſon intrude.

Acts 13. 2. Heb. 5. 4, 10.

2. It is a ſign of a proud unworthy Perſon, that will judge himſelf fit for ſo great a work, and intrude upon ſuch a conceit, when he may have the Judgment of the Paſtors, and avoideth it.

3. Thoſe that ſo do, ſhould no more be taken for Miniſters by the People, than any ſhould go for *Chriſtians* that are not baptized, or for married Perſons whoſe Marriage is not ſolemnized.

Queſt. 20. *Is Ordination neceſſary to make a Man a Paſtor of a particular Church as ſuch? And is he to be made a General Miniſter and a particular Church-Elder or Paſtor at once, and by one Ordination?*

I Have proved that a Man may be made a Miniſter in general, yea and ſent to exerciſe it in Converting Infidels, and baptizing them, before ever he is the Paſtor of any particular Church. To which I add, that in this General Miniſtry, he is a *Paſtor* in the Univerſal Church, as a Licenſed Phyſician that hath no Hoſpital or Charge, is a Phyſician in the Kingdom.

And, 1. As Baptiſm is as ſuch our Entrance into the *univerſal Church*, and not into a *particular*; ſo is *Ordination* to a Miniſter an entrance only on the Miniſtry as ſuch.

2. Yet a Man may at once be made a Miniſter in general, and the Paſtor of this or that Church in particular: And in Kingdoms wholly inchurched and Chriſtian, it is uſually fitteſt ſo to do; Leſt many being ordained *ſine titulo*, *idleneſs* and *poverty* of ſupernumeraries, ſhould corrupt and diſhonour the Miniſtry: Which was the cauſe of the old Canons in this caſe.

3. But when a Man is thus called to both at once, it is not all done by Ordination as ſuch; but his complicate Relation, proceedeth from a complication of cauſes. As he is a *Miniſter*, it is by *Ordination*. And as he is *The Paſtor of this People*, it is by the conjunct cauſes of appropriation; which are, 1. Neceſſarily the *Peoples Conſent*; 2. Regularly, the *Paſtors approbation* and recommendation, and reception of the Perſon into their Communion. 3. And ſometimes the Magiſtrate may do much to *oblige* the People to *conſent*.

4. But when a Man is made a Miniſter in general before, he needeth no proper Ordination to fix him in particular charge; but only an *Approbation*, Recommendation, particular Inveſtiture, and Reception. For elſe a Man muſt be oft ordained, even as oft as he removeth. But yet *Impoſition* of *hands* may fitly be uſed in this particular *Inveſtiture*, though it be no proper *Ordination*, that is, no collation of the Office of a Miniſter in general, but the *fixing* of one that was a Miniſter before.

Queſt. 21. *May a Man be oft or twice Ordained?*

IT is ſuppoſed, that we play not with an ambiguous word, that we remember what *Ordination* is. And then you will ſee cauſe to diſtinguiſh, 1. Between *entire true Ordination*, and the *external act* or *words* or *ceremony only*. 2. Between one that was truly ordained before, and one that was not. And ſo I anſwer.

1. He that *ſeemed* Ordained, and indeed *was not*, is not *Re-ordained* when he is after Ordained.

2. It is needful therefore to know the *Eſſentials* of Ordination, from the *Integrals* and *Accidentals*.

3. He that was truly *Ordained* before may in ſome caſes receives again the *Repetition* of the *bare words* and outward *Ceremonies* of Ordination (as Impoſition of hands.) Where I will, 1. Tell you in what Caſes. 2. Why.

1. In caſe there wanted ſufficient *witneſſes* of his Ordination; and ſo the Church hath not ſufficient means of notice or ſatisfaction, that ever he was ordained indeed: Or if the witneſſes die before the notification. Whether the Church ſhould take his word or not, in ſuch a caſe, is none of my queſtion, but whether he ſhould ſubmit to the repetition if they will not.

2. Eſpecially in a time and place (which I have known) when written and ſealed *Orders* are often counterfeited, and ſo the Church called to extraornary care.

3. Or if the Church or Magiſtrate be guilty of ſome cauſeleſs culpable incredulity, and will not believe it was done till they ſee it done again.

4. Or in caſe that ſome real or ſuppoſed Integral (though not eſſential) part was omitted, or is by the Church or Magiſtrate ſuppoſed to be omitted; and they will not permit or receive the Miniſter to exerciſe his office, unleſs he repeat the whole Action again, and make up that defect.

5. Or if the Perſon himſelf do think that his Ordination was inſufficient, and cannot exerciſe his Miniſtry

niſtry to the ſatisfaction of his own Conſcience, till the defect be repaired.

1. In theſe caſes (and perhaps ſuch others) the *outward Action* may be repeated.

2. The Reaſons are, 1. Becauſe this is not a being *twice ordained*. For the word *Ordination*, ſignifieth a *Moral* Action, and not a *Phyſical* only: As the word *Marriage* doth, *&c.* And it eſſentially includeth the new Dedication and Deſignation to the ſacred Office, by a kind of Covenant between the *Dedicated* Perſon and *Chriſt* to whom he is conſecrated and devoted. And the external words are but a part, and a part only as ſignificant of the action of the Mind. Now the oft expreſſing of the ſame mental *Dedication* doth not make it to be as many diſtinct dedications. For, 1. If the Liturgy or the Perſons words were tautological, or at the Ordination ſhould ſay the ſame thing often over and over, or for Confirmation ſhould ſay often, that which elſe might be ſaid but once, this doth not make it an often or multiplied Ordination: It was but one *Love* which *Peter* expreſſed, when Chriſt made him ſay thrice, that *he loved him*; nor was it a threefold Ordination which Chriſt uſed, when he ſaid thrice to him, *Feed my Lambs and Sheep.*

2. And if *thrice* ſaying it that *hour* make it not three Ordinations, neither will thrice ſaying it, at more Hours, Days or Months (or Years) diſtance, in ſome caſes. For the time maketh not the Ordinations to be many. It is but one Moral Action. But the common error ariſeth from the cuſtom of calling the *outward* action alone by the name of the whole *moral Action* (which is ordinarily done to the like deceit in the caſe of the Baptiſmal Covenant, and the Lord's Supper.)

3. The common judgment and cuſtom of the World confirmeth what I ſay. If Perſons that are marryed, ſhould for want of witneſs or due ſolemnity be forced to ſay and do the outward action all over again; it is by no wiſe Man taken in the proper moral full ſenſe, for a ſecond Marriage: But for one Marriage twice uttered.

And if you ſhould in *witneſs bearing* be put to your Oath, and the Magiſtrate that was abſent ſhould ſay, [Reach him the Book again, I did not hear him ſwear,) The doing it twice is not *Morally* two *witneſſings* nor *Oaths*, but one only twice *Phyſically* uttered,

If you bind your Son Apprentice, or if you make any Indentures or Contract, and the Writings being loſt or faulty, you write and ſign, and ſeal them all again, this is not *morally another Contract*, but the *ſame done better*, or again recorded. And ſo it is plainly in this caſe.

4. But *Re-ordination morally* and properly ſo called, is unlawful: For, 1. It is (or implyeth) a lye, *viz.* that we are not truly dedicated and ſeparated to this office before.

2. It is a ſacrilegious renunciation of our former dedication to God: Whereas the Miniſterial dedication and Covenant is *for Life*, and not for a *Tryal*; which is the meaning of the *Indelible Character*, which is a perpetual *Relation* and *Obligation.*

3. It is a taking the Name of God in vain; thus to do and undo and do again: And to promiſe and renounce and promiſe again, and to pretend to receive a power which we had before.

4. It tendeth to great confuſions in the Church; as to make the People doubt of their Baptiſm, or all the Miniſterial Adminiſtrations of ſuch as are re-ordained, while they acted by the firſt Ordination.

5. It hath ever been condemned in the Churches of Chriſt, as the Canons called the Apoſtles, and the Churches conſtant practiſe, teſtifie.

5. Though the bare repetition of the outward Action and Words be not Re-ordination, yet he that on any of the forementioned occaſions is put to *repeat* the ſaid words and actions, is obliged ſo to do it, as that it may not *ſeem* to be a Re-ordination, and ſo be a ſcandal to the Church. Or if it *outwardly ſeem* ſo by the *action*, he is bound to *declare* that it is no ſuch thing, for the counterpoiſing that *appearance* of evil.

6. When the *Ordainers* or the common eſtimation of the Church, do take the Repetition of the *Words* and *Action* for a Re-ordination, though the Receiver ſo intend it not, yet it may become unlawful to him by this accident, becauſe he ſcandalizeth and hardneth the erroneous, by doing or receiving that which is interpretative Re-ordination.

7. Eſpecially when the Ordainers ſhall require this Repetition on notoriouſly wicked grounds, and ſo put that ſenſe on the action by their own doctrines and demands: As for inſtance.

1. If Hereticks ſhould (as the Arrians,) ſay that we are no Miniſters, becauſe we are not of their Hereſie, or ordained by ſuch as they.

2. If the Pope or any proud Papal Uſurpers ſhall ſay, *You are no Miniſters of Chriſt*, except *we ordain you*; and ſo do it to eſtabliſh a trayterous uſurped Regiment in the Church; it is not lawful to ſerve ſuch an Uſurpation. As if *Cardinals* or *Archbiſhops* ſhould ſay, none are true Miniſters but thoſe that *we* ordain: Or Councils or Synods of Biſhops or Presbyters ſhould ſay, none are true Miniſters but thoſe that *we* ordain. Or if one Presbyter or one Biſhop without Authority would thus make himſelf Maſter of the reſt, or of other Churches, and ſay, you are no Miniſters unleſs I ordain you; we may not promote ſuch Tyranny and Uſurpation.

3. If *Magiſtrates* would uſurp the power of the Keys, in Eccleſiaſtical Ordination, and ſay that none *but they* have power to ordain, we may not encourage ſuch pretences by repetition of the Words and Action.

4. If they would make ſome thing neceſſary to Ordination which is not, as if it were a *falſe Oath*, or *falſe ſubſcription* or *profeſſion*, or ſome unlawful Ceremony (as if it were Anointing, wearing Horns, or any the like) and ſay, you are no Miniſters without theſe, and therefore you muſt be Re-ordained to receive them.

5. Yea if they declare our former Miniſtry cauſeleſly to be null, and ſay, you are no Miniſters till you are ordained again, and ſo publickly put this ſenſe upon our Action, that we take it as Re-ordination; all theſe accidents make the repetition of the Words and Actions to be unlawful, unleſs when greater Accidents notoriouſly preponderate.

Queſt. *But if ſuch Church Tyrants ſhould have ſo great power, as that without their Repetition of Ordination on thoſe terms, the Miniſtry might not be exerciſed, is it lawful ſo to take it in a caſe of ſuch neceſſity.*

Anſw. 1. Every *ſeeming neceſſity* to *you*, is not a neceſſity to the Church: 2. Either you may publickly declare a contrary ſenſe in your receiving their new orders or not.

1. If you may not as publickly declare that you renounce not your former Miniſtry and Dedication to God in that office, as the Ordainers declare their ſenſe of the Nullity of it, ſo that your open Declaration may free you from the guilt of *ſeeming conſent*, I conceive it is a ſinful complyance with their Sin. 2. Yea if you *may* ſo declare it, yet if there be no neceſſity of your Miniſterial Liberty in that place, I think you may not take it on ſuch terms. As, 1. If there be worthy Men enough to ſupply the Churches wants there without you. 2. And if you may ſerve God ſucceſsfully in a perſecuted ſtate, though to the ſuffering of your Fleſh; 3. Or if your impriſonment for Preaching be like to be as ſerviceable to the Church and Goſpel as your continued Preaching on thoſe ſcandalous terms. 4. Or if you may remove and preach in another Country.

9. When any ſuch caſe doth fall out, in which the Repe-

Repetition of the outward Action and Words is lawful, it is not lawful to mix any *falſe* and ſcandalous expreſſions: As if we were required to ſay falſly, *I accept this Ordination as confeſſing my ſelf no Miniſter of Chriſt till now:* Or any ſuch like.

10. In a word, a peaceable Chriſtian may do much as to the meer outward Action and Submiſſion, for Obedience, Peace, Order, or Satisfaction to his own or other Mens Conſciences. But, 1. He may do nothing for *good ends* which is *falſe* and *injurious* to the Church. 2. And he may not do that which otherwiſe were lawful, when it is for *evil ends*, or tendeth to more *hurt* than *good*; as to promote Hereſie, or Church-Tyranny and Uſurpation; whether in Pope, Prelates, Presbyters or People.

1 Theſ. 5. 22. Gal. 2. 4, 5 Gal. 2. 14.

Queſt. 22. *How many Ordainers are neceſſary to the validity of Ordination by God's inſtitution? Whether one or more?*

MY Queſtion is not of the ancient Canons, or any humane Laws, or Cuſtoms: For thoſe are eaſily known: But of *Divine Right*. Now either God hath determined the caſe as to the *number* of Ordainers neceſſary, or not: If not, either he hath given the Church ſome General *Rule* to determine it by, or not. If not, then the *number* is not any part of the Divine Order or Law, and then, if we ſuppoſe that he hath determined the caſe as to the *Ordaining Office* and not to the *Number*, then it will follow that one may ſerve. The truth I think may be thus explained.

1. There is *Ordo officialis primarius*, and *ordo ordinis, vel exercitii, vel ſecundarius*; an *Order* of *Office* primary, and an Order of *Exerciſe* ſecundary in the Church. As to the firſt, the *Order* of *Office*, God hath determined, that the *Ordaining Officers*, and no others, ſhall *ordain Officers*, or give Orders. And having not determined whether *one* or *more*, it followeth that the *Ordination* of *one* ſole lawful *Ordainer* is no *nullity* on that account becauſe it is but *one*, unleſs ſomewhat elſe nullifie it.

2. God hath given *General Rules* to the *Ordainers* for the due *exerciſe* of their office, though he have not determined of any ſet number. Such as are theſe: That all things be done in Judgment, Truth, Love, Concord, to the Churches Edification, Unity and Peace, *&c.*

3. According to theſe General Laws, ſometimes the ordination of *one ſole Ordainer*, may not only be *valid* but *regular*: As when there are no other to concur, or none whoſe concurrence is needful to any of the aforeſaid ends. And ſometimes the concurrence of *Many* is needful, 1. To the Receivers ſatisfaction: 2. To the Churches or Peoples ſatisfaction. 3. To the Concord of Paſtors, and of Neighbour Churches, *&c.* And in ſuch caſes ſuch *Conſent* or *Concourſe* is the *Regular way*.

4. Where there are many Neighbour Paſtors and Churches ſo near, as that he that is ordained in *one* of them, is like oft to paſs and preach and officiate *obiter* in others, and ſo other Churches muſt have ſome *Communion* with him, it is meeteſt that there be a concurrence in the Ordination.

5. The *Ordainer* is certainly a *Superiour* to the Perſon that cometh to be *ordained* while he is a private Man; and therefore ſo far his Ordination is (as is ſaid) an Act of *Juriſdiction* in the large ſenſe, that is, of Government: But whether he be neceſſarily his *Superiour after* he is ordained, hath too long been a Controverſie. It is certain that the Papiſts confeſs, that the Pope is ordained ſuch by no Superior: And it is not neceſſary that a Biſhop be ordained by one or more of any ſuperior Order (or Juriſdiction either.) And though the Italian Papiſts hold that a ſuperior Papal Juriſdiction muſt needs be the ſecondary Fountain of the ordaining Power, though the Ordainer himſelf be but of the ſame Order; yet Proteſtants hold no ſuch thing. And all acknowledge that as Impoſition of hands on a Layman to make him a Miniſter of Chriſt or an Officer, is a kind of *official Generation*; * ſo the Ordained as a *Junior* in Office, is as it were a Son to the Ordainer, as the Convert is ſaid to be peculiarly to his Converter: And that a proportionable honour is ſtill to be given him. But whether he that ordaineth a Presbyter, and not he that ordaineth or conſecrateth a Biſhop, muſt needs be of a ſuperior Order or Office is a queſtion which the Reader muſt not expect me here to meddle with.

* *Ejuſdem ſpeciei vel inferioris*: How then is the Pope Ordained or made?

Queſt. 23. *What if one Biſhop ordain a Miniſter, and three or many or all the reſt proteſt againſt it, and declare him no Miniſter, or degrade him? Is he to be received as a true Miniſter or not?*

SUppoſing that the Perſon want no neceſſary perſonal Qualification for the office, there are two things more in queſtion; 1. His *Office* whether he be a Miniſter. 2. His *Regularity*, whether he came regularly to it; and alſo his *Comparative* relation, whether this Man or *another* is to be preferred. I anſwer therefore,

1. If the Perſon be utterly incapable, the *one* Biſhop or the *many* whoſoever taketh him for uncapable, is for the *Truth ſake* to be believed and obeyed.

2. If the Man be excellently qualified, and his Miniſtry *greatly neceſſary* to the Church, whoever would deprive the Church of him be it the *One* or the *Many*, is to be diſobeyed, and the Ordainers preferred.

Obj. *But who ſhall judge? Anſw.* The *Eſſe* is before the *Scire*: The thing is firſt *True* or *Falſe* before I *judge* it to be ſo: An therefore *whoever judgeth falſly* in a caſe ſo notorious and weighty, as that the welfare of the Church and Souls is (*conſideratis conſiderandis*) injured and hazarded by his error, is not to be believed nor obeyed on pretence of *order*. Becauſe all Chriſtians have *judicium diſcretionis*, a *diſcerning* judgment.

3. But if the caſe be not thus to be determined by the Perſons notorious qualifications, then either it is, 1. The Man ordained, 2. Or the People that the caſe is debated by, whether they ſhould take him for a Miniſter; 3. Or the Neighbour Miniſters.

1. The Perſon himſelf is *ceteris paribus* more to regard the judgment of *many concordant* Biſhops, than of one ſingular Biſhop; and therefore is not to *take orders* from a *ſingular Biſhop*, when the *generality* of the wiſe and faithful are againſt it; unleſs he be ſure that it is ſome notorious faction or error that perverteth them, and that there be notorious neceſſity of his labour.

2. The *Auditors* are either *Infidels* to be converted, (and theſe will take no Man upon any of their Authorities,) or elſe *Chriſtians* converted. Theſe are either of the particular *charge* of the *ſingular Biſhop* who ordaineth, or *not*: If they be, then *pro tempore* for *orders* ſake, they owe *him* a *peculiar obedience*, till ſome further proceſs or diſcovery diſoblige them, (though the moſt be on the other ſide.) But yet they may be ſtill bound in *Reaſon* moſt to *ſuſpect* the Judgment of their *ſingular* Biſhop, while for orders ſake they ſubmit to it. But if they are not of *his flock*, then, I ſuppoſe the Judgment and Act of many is to prevail ſo much againſt the Act of a ſingle and ſingular Perſon, as that both Neighbour Miniſters and People are to diſown ſuch an ordained Perſon as unfit for *their Communion* under the notion of a *Miniſter*, (Becauſe *Communion of Churches* is maintained by the *Concord of Paſtors.*) But whether the ordained Man's Miniſtry, be by their contradictor declarationy or degradation, made an *abſo-*

Eph. 4. 3. 1 Cor. 12. Rom. 14. 17, 19. 1 Cor. 14. 33. 1 Theſ. 5. 12, 13, Phil. 2. 1. 2, 3. Epheſ. 4. 15, 16. 1 Cor. 1. 10.

lute nuillity, to *himſelf* and thoſe that ſubmit to him, neither I will determine, nor ſhould any other Strangers to the particular caſe: For if he be rejected or degraded without ſuch cauſe and proof as may ſatisfie other ſober Perſons, he hath wrong; but if he be ſo degraded, on proved ſufficient cauſe, to them that it is known to, he giveth the degraders the advantage.

And as 1. All particuler members are to be *obedient* to their proper Paſtor.

2. And all particular Churches are to hold Correſpondency and Communion according to their capacity: So muſt Men act in this and ſuch like caſes reſpectively according to the Laws of *Obedience* to *their Paſtor*, and of *Concord* of the *Churches*.

Queſt. 24. *Hath one Biſhop Power by Divine Right to ordain, degrade, or govern, or excommunicate, or abſolve in anothers Dioceſe or Church, either by his conſent or againſt it? And doth a Miniſter that officiateth in another's Church, act as a Paſtor, and* their *Paſtor, or as a private Man? And doth the Miniſterial Office ceaſe when a Man removeth from his flock?*

I Thruſt theſe queſtions altogether for their *affinity*, and for *brevity*.

1. Every true Miniſter of Chriſt, Biſhop or Paſtor is related to the *univerſal* Church by ſtronger obligations than to his particular charge; as the whole is *better* than the *parts*, and its welfare to be preferred.

2. He that is no Paſtor of a particular Church, may be a *Paſtor* in the univerſal, obliged as a conſecrated Perſon to endeavour its good, by the works of his office, as he hath a particular opportunity and call.

3. Yet he that hath a particular charge is ſpecially and nearlier related and obliged to that Charge or Church, than to any other *part* of the univerſal (though not than to the *whole*:) And conſequently hath a *peculiar Authority*, where he hath a *peculiar Obligation* and work.

4. He that is (without *degrading*) removed from a particular Church doth not ceaſe to be a General Miniſter and Paſtor related to the Univerſal Church; as a Phyſician put out of a Hoſpital charge, is a *Phyſician* ſtill. And therefore he needeth no new *Ordination*, but only a ſpecial *Deſignation*, to his next particular charge.

5. No Man is the Biſhop of a *Dioceſs* as to the *meaſure of ground*, or the *place*, by *divine right*, that is, by any particular Law or Determination of God: But only a Biſhop of the *Church* or People: For your office eſſentially containeth a Relation to the *People*, but *accidentally* only to the *Place*.

6. Yet natural Convenience, and God's General Laws of *Order* and *Edification*, do make it uſually (but not always) *beſt*, and therefore a *duty*, to diſtinguiſh Churches by the Peoples *habitation*: Not taking a Man for a Member *eo nomine*, becauſe he liveth on that ground; but for order ſake taking none for Members that *live* not on that ground; and not intruding cauſeleſly into each others bounds.

7. He that by the *Call* or *Conſent* of a Neighbour Paſtor or People doth officiate (by Preaching, Sacraments, Excommunication or Abſolution) in anothers ſpecial charge for a Day, or Week, or Month, or more, without a *fixed relation* to that flock, doth neither officiate as a *Lay-man*, nor yet *unlawfully* or *irregularly*; But, 1. As a Miniſter of Chriſt in the Church Univerſal. 2. And as the *Paſtor of that Church for the preſent time* only, though not *ſtatedly*: Even as a Phyſician called to help another in his Hoſpital, or to ſupply his place for the time, doth perform his work, 1. As a Licenſed Phyſician, 2. And as the Phyſician of that Patient or Hoſpital *for that time*, though not *ſtatedly*.

8. No Man is to intrude into anothers Charge without a Call; much leſs to claim a particular ſtated Overſight and Authority. For though he be not an *Uſurper* as to the *Office* in general, he is an Uſurper as to that particular Flock. It is no error in Ordination to ſay [*Take thou authority to preach the Word of God, and adminiſter the holy Sacraments when thou ſhalt be thereto lawfully called,*] that is, when thou haſt a particular call to the *Exerciſe*, and to a *fixed Charge*, as thou haſt now a Call to the *Office* in *general*.

9. Yet every Biſhop or Paſtor by his Relation to the Church Univerſal, and to Mankind, and the intereſt of Chriſt, is bound not only as a Chriſtian, but as a Paſtor, to do his beſt for the common good, and not to caſt wholly out of his care, a particular Church, becauſe another hath the overſight of it. Therefore if an *Heretick* get in, or the Church fall to Hereſie, or any pernicious Error or Sin, the Neighbour Paſtors are bound both by the Law of Nature and their Office, to interpoſe their Counſel as Miniſters of Chriſt, and to prefer the ſubſtance before pretended order, and to ſeek to recover the Peoples Souls, though it be againſt their proper Paſtors will. And in ſuch a caſe of neceſſity, they may ordain, degrade, excommunicate and abſolve in anothers charge, as if it were a vacuity.

10. Moreover it is one thing to excommunicate a Man out of a particular Church, and another thing for many aſſociated Churches or Neighbours to renounce Communion with him. The *ſpecial Paſtors* of particular Churches, having the Government of *thoſe Churches*, are the ſpecial governing Judges, who ſhall or ſhall not have Communion as a Member *in their Churches*: But the *Neighbour-Paſtors* of *other Churches* have the power of judging with whom *they* and *their own flocks* will or will not hold Communion. As *e. g. Athanaſius* may as Governour of his flock declare any Arrian-member excommunicate: And require his flock to have no Communion with him. And all the Neighbour Paſtors (though they excommunicate the ſame Men as his *ſpecial Governours*, yet) may declare to all their flocks, that if that Man come among them, they will have no Communion with him, and that at diſtance they renounce that diſtant Communion which is proper to Chriſtians one with another, and take him for none of the Church of Chriſt.

1 Cor. 5. Tit. 3. 10. 2 Theſ. 3. 6, 14. 2 Joh. 10. Rev. 2. 14, 15, 20.

Queſt. 25. *Whether Canons be Laws? And Paſtors have a Legiſlative Power?*

ALL Men are not agreed what a *Law* is, that is, what is to be taken for the proper ſenſe of that *Word*. Some will have the name confined to ſuch *Common Laws* as are *ſtated durable Rules* for the *ſubjects actions*: And ſome will extend it alſo to *perſonal temporary verbal Precepts* and *Mandates*, ſuch as Parents and Maſters uſe daily to the Children and Servants of their Families. And of the firſt ſort, ſome will confine the name [*Laws*] to thoſe acts of Soveraignty which are about the *common matters* of the Kingdom, or which no inferior Officer may make: And others will extend it to thoſe *Orders* which the Sovereigns Charter, a Corporation, or Colledge, or School may make for the ſubregulation of their particular Societies and Affairs.

I have declared my own opinion *de nomine* fully elſewhere, 1. That the definition of a *Law* in the *proper general* ſenſe, is, to be *a ſign or ſignification of the Reaſon and Will of the Rector as ſuch, to his ſubjects as ſuch, inſtituting or antecedently determining what ſhall be due from them, and to them*; Jus efficiendo, *Regularly making Right*.

2. That thoſe *Laws* are many more ways diverſified

fied and distinguished (from the efficient, sign, subjects, matter, end, &c.) than is meet for us here to enumerate. It is sufficient now to say, 1. That *stated regular Laws* as distinct from *temporary* Mandates and Proclamations: 2. And *Laws* for *Kingdoms* and other *Common-wealths*, in regard of Laws for *Persons*, *Schools*, *Families*, &c. 3. And Laws made by the *Supream Power*, as distinct from those made by the *derived Authority* of Colledges, Corporations, &c. called *By-Laws* or *Orders*, (for I will here say nothing of *Parents* and *Pastors*, whose Authority is directly or immediately from the efficiency of *Nature* in one, and *Divine Institution* in the other, and not derived efficiently from the Magistrate, or any Man.) 4. That Laws about *great substantial* Matters, distinct from those about little and mutable Circumstances, &c. I say the *first sort* as distinct from the second, are *Laws* so called by *Excellency* above other Laws. But that the rest are *univocally* to be called Laws, according to the best definition of the Law *in Genere*. But if any Man will speak otherwise, let him remember that it is yet but *lis de nomine*, and that he may use *his Liberty*, and I will use *mine*. Now to the Question.

1. *Canons* made by *Virtue* of the *Pastoral* Office and *Gods General Laws* (in Nature or Scripture) for regulating it, are a *sort* of *Laws* to the *Subjects* or *Flocks* of *those Pastors*.

2. Canons made by the Votes of the Laity of the Church, or private Part of that Society as private, are no *Laws* at all, but *Agreements*; because they are not Acts of any governing Power.

3. Canons made by Civil Rulers about the circumstantials of the Church, *belonging to their Office*, as orderers of such things, are Laws, and may be urged by *moderate and meet* civil or corporal Penalties, and no otherwise.

4. Canons made by Princes or inferiour Magistrates, are no Laws *purely* and *formally* Ecclesiastical, which are essentially Acts of Pastoral Power: But only *materially Ecclesiastical*, and *formally Magistratical*.

5. No *Church Officers* as such (much less the *People*) can make Laws with a Co-active or Co-ercive Sanction; that is, to be enforced by their *Authority* with the *Sword* or any corporal Penalty, *mulct* or *force*: This being the sole Priviledge of Secular Powers, Civil or Oeconomical, or Scholastick.

6. There is no Obligation ariseth to the subject for *particular Obedience* of any Law, which is evidently against the Laws of God (in Nature or Holy Scripture.)

7. They are no Laws which Pastors make to People out of their Power: As the Popes, &c.

8. There is no Power on Earth under Christ, that hath Authority to make *Universal Laws*; to bind the whole Church on all the Earth, or all Mankind. Because there is no *Universal Soveraign*, Civil or Spiritual, Personal or Collective.

9. Therefore it is no *Schism* but *Loyalty* to Christ, to renounce or separate from such a Society of Usurpation; nor no disobedience or rebellion, to deny them Obedience.

10. Pastors may and must be obeyed in things lawful as Magistrates, if the King make them Magistrates: Though I think it unmeet for them to accept a Magistracy with the Sword, except in Case of some rare necessity.

11. If Pope, Patriarchs or Pastors shall usurp any of the Kings Authority, Loyalty to Christ and him, and the Love of the Church and State, oblige us to take part with Christ and the King against such Usurpation, but only by lawful means, in the compass of our proper Place and Calling.

12. The Canons made by the Councils of many Churches, have a double Nature; as they are made for the *People* and the *Subjects* of the Pastors, they are a sort of Laws: That is, they oblige by the derived Authority of the Pastors: Because the Pastors of *several Churches* do not lose any of their Power by their Assembling, but exercise it with the greater advantage of Concord. But as they are made only to oblige the *present or absent Pastors* who separatedly are of *equal Office-power*, so they are no Laws, except in an equivocal Sense, but only *Agreements* or *Contracts*. So Bishop *Usher* profest his Judgment to be: And before him the Council of *Carthage* in *Cyprians* time: But it needs no Proof, no more than that a Convention of Kings may make no Laws to bind the Kings of *England*, but Contracts only. *Grotius de Imperio sum. pot. circ. sacr.* most solidly resolveth this Question.

13. But yet we are *aliunde* obliged even by God, to keep these *Agreements* in things lawful, for the Churches Peace and Concord, when greater contrary Reasons, *à fine*, do not disoblige us. For when God saith, *You shall keep Peace and Concord, and keep Lawful Covenants*; the Canons afford us the Minor; [but *these are lawful Contracts or Agreements, and means of the Churches Peace and Concord:*] *Therefore* (*saith Gods Law*) *you shall observe them.* So though the Contracts (as of Husband and Wife, Buyer and Seller, &c.) be not Laws, yet that is a Law of God which bindeth us to keep them. 1 Pet. 5. 2, 3. 2 Cor. 1. 24.

14. Seeing that even the *obliging Commands* of Pastors may not by them be *enforced* by the Sword, but work by the Power of Divine Authority or Commission manifested, and by Holy Reason, and Love, therefore it is most modest and fit for Pastors (who must not Lord it over Gods Heritage, but be examples to all) to take the lower Name of *Authoritative Directions*, and *Perswasions*, rather than of *Laws*: Especially in a Time when Papal Usurpation maketh such ruinating use of that Name, and Civil Magistrates use to take it in the nobler and narrower Sense.

THE Questions, 1. [If one *Pastor* make *Orders* for his Church, and the Multitudes or *Synods be against them: Which must be obeyed*] you may gather from what is said before of Ordination. And 2. [*What are the particulars proper Materially to the Magistrates Decision*, and what to the *Pastors*,] I here pass by.

Quest. 26. *Whether Church-Canons, or Pastors Directive Determinations of Matters pertinent to their Office, do bind the* Conscience? *And what Accidents will disoblige the People; you may gather before in the same Case about Magistrates Laws, in the Political Directions: As also by an impartial transferring the Case to the Precepts of Parents and Schoolmasters to Children; without respect to their Power of the Rod (or supposing that they had none such.)*

Quest. 27. *What are Christs appointed means of the Unity and Concord of the Universal Church, and consequently of its Preservation, if there be no Humane Universal Head and Governour of it upon Earth? And if Christ have instituted none such, Whether Prudence and the Law of Nature oblige not the Church to set up and maintain an Universal Ecclesiastical Monarchy or Aristocracy? Seeing that which is every Mans work, is as no Mans, and omitted by all?*

I. TO the first question I must refer you in part to two small popular yet satisfactory Tractates written long ago, that I do not one thing too oft. Briefly now, *Catholick Unity* and *The True Catholick and Church described.*

1. The *Unity* of the Universal Church, is founded in, and maintained by their common Relation to Christ the Head, (as the Kingdom in its Relation to the King).

2. A Concord in *Degrees* of Goodness, and in Integrals and Accidentals of Christianity, will never be ob-

obtained on Earth, where the Church is still imperfect: And *perfect Holiness* and *Wisdom*, are necessary to *perfect Harmony* and *Concord*, *Phil.* 3.12, 13, 14.

3. Experience hath long taught the Church, if it will learn, that the claim of a Papal Head-ship and Government over the Church Universal, hath been the famous incendiary, and hinderer of Concord in the Christian World.

4. The means to attain such a measure of Concord and Harmony which is to be hoped for, or endeavoured upon Earth, I have so distinctly, fully, and yet briefly described (with the contrary Impediments) in my Treatise of the *Reasons of Christian Religion Part* 7. *Chap.* 14. Page 470, 471. in about two Leaves, that I will not recite them. If you say, You are not bound to read the Books which I refer you to; I answer, *Nor this.*

II. To the latter Question I answer, 1. To set up such an Universal Head on the Supposition of natural Reasons and Humane Policy is, 1. To cross Christs Institution, and the Laws of the Holy Ghost, as hath been long proved by *Protestants* from the Scripture.

2. It is Treason against Christ Soveraign Office to usurp such a Vicegerency without his Commission.

3. It is against the notorious light of Nature, which telleth us of the *Natural Incapacity* of Mortal Man, to be such an Universal Governour through the World.

4. It is to Sin against long, and dreadful common experience, and to keep in that fire that hath destroyed Emperours, Kings and Kingdoms, and set the Churches Pastors and Christian World in those divisions, which are the great and serviceable work of Satan, and the impediment of the Churches Increase, Purity and Peace, and the notorious shame of the Christian Profession in the eyes of the Infidel World.

And if so many hundred Years sad experience, will not answer them that say [If the Pope were a good Man, he might unite us all,] I conclude that such deserve to be deceived, 2 *Thes.* 2. 10, 11, 12.

Quest. 28. *Who is the Judge of Controversies in the Church?* 1. *About the Exposition of the Scripture, and Doctrinal Points in themselves:* 2. *About either* Heresies, *or wicked* Practices, *as they are charged on the Persons who are accused of them: That is,* 1. Antecedently *to our* Practice, *by way of Regulation,* 2. *Or* Consequently, *by Judicial Sentence* (*and Execution*) *on Offenders.*

I Have answered this Question so oft, that I can perswade my self to no more than this *short*, yet *clear Solution.*

The *Papists* use to cheat poor unlearned Persons that cannot justly *discern Things that differ*, by puzzling them with this confused ambiguous Question. Some things they cunningly and falsly take for *granted*, As that there *is such a thing* on Earth, as a *Political Universal Church*, headed by any *Mortal Governour*. Some things they shuffle together in equivocal Words. They confound, 1. *Publick Judgment* of *Decision*, and *private Judgment* of *discerning*. 2. The *Magistrates Judgment* of Church-controversies, and the *Pastors*, and the several *Cases*, and *Ends*, and *Effects* of their several Judgments. 3. Church-judgment as *Directive* to a particular Church, and as a means of the *Concord* of *several Churches*. Which being but distinguished, a few Words will serve to clear the difficulty.

1. As there is no *Universal Humane Church* (Constituted or Governed by a *Mortal Head*) so there is *no Power* set up by Christ to be an *Universal Judge* of either sort of Controversies, by *decisive Judicial Sentence:* Nor any Universal Civil Monarch of the World.

2. The *publick Governing Decisive Judgment*, *obliging others*, belongeth *to publick Persons*, or Officers of God, and not to any *private* Man. Eph. 4. 7, 13, 14, 15, 16. 1 Cor. 12. 28, 29. Act. 15. 17.

3. The publick Decision of *Doubts* or *Controversies* about *Faith* it self, or the true sense of Gods Word and Laws, as obliging the *whole Church on Earth* to believe that Decision, or not gain-say it, because of the *Infallibility* or *Governing Authority* of the Deciders, belongeth to none but Jesus Christ; because as is said, he hath made no Universal Governour, nor Infallible Expositor. It belongeth to the *Law-giver* only to make such an *Universally* obliging Exposition of his own Laws. See my *Key for Catholicks.*

4. True Bishops or Pastors in their own particular Churches are Authorized *Teachers* and *Guides*, in Expounding the Laws and Word of Christ: And the People are bound as *Learners* to reverence their Teaching, and not contradict it without true cause: Yea, and to believe them *fide humanâ*, in things pertinent to their Office: For *oportet discentem credere.*

5. No such Pastors are to be *absolutely believed*, nor in any case of *notorious Errors* or *Heresies*, where the Word of God is discerned to be against them.

6. For all the People as reasonable Creatures, have a *Judgment of private discerning* to judge what they must receive as Truth, and to discern their own Duty, by the help of the Word of God, and of their Teachers.

7. The same *Power of Governing-Judgment* lawful Synods have over their several Flocks, as a Pastor over his own, but with greater Advantage.

8. The Power of Judging in many Consociate Churches, *who is to be taken into Communion as Orthodox, and who to be refused by those Churches as Hereticks, in specie*, that is, what *Doctrine* they will judge *sound* or *unsound*, as it is *Judicium discernendi*; belongeth to every one of the Council singly: As it is a *Judgment obliging* themselves by Contract, (and not of Governing each other) it is in the *Contracters* and *Consenters:* And for peace and order usually in the *Major Vote.* But with the Limitations before expressed.

9. Every true Christian believeth all the *Essentials* of Christianity, with a Divine Faith, and not by a meer humane belief of his Teachers, though by their *Help* and *Teaching*, his Faith is generated and confirmed, and preserved. Therefore no essential Article of Christianity is left to any obliging decision of any Church, but only to a subservient *obliging Teaching:* As whether there be a God, a Christ, a Heaven, a Hell, an Immortality of Souls; whether God be to be believed, loved, feared, obeyed before Man? Whether the Scripture be Gods Word, and true? Whether those that contradict it are to be believed therein? Whether Pastors, Assemblies, publick Worship, Baptism, Sacrament of the Lords Supper, be Divine Institutions? And the same I may say of any known Word of God; no Mortals may judge *in partem utramlibet*, but the Pastors are only Authorized Teachers and Helpers of the Peoples Faith. (And so they be partly to one another.)

10. If the Pope or his Council, were the *Infallible*, or the *Governing Expositors* of all Gods Laws, and Scriptures, 1. God would have *enabled* them to do it by an *Universal Commentary* which all Men should be obliged to *believe*, or at least not to contradict. For there is no *Authority* and *Obligation* given to Men (yea, to so many successively) to do that (for the needful decision of Controversies) which they never have Ability given them to do. For that were to oblige them to things impossible. 2. And the Pope and his Council would be the most treacherous miscreants on earth, that in so many hundred Years, would never write such an infallible, nor governing Commentary, to end the differences of the Christian World. Indeed they have judged (with other) against *Arius*, that Christ is true God, and one with the Father in substance, *&c.* But if they

they ſaid the contrary, muſt we have taken it for God's truth, or have believed them?

11. To judge who for *Hereſie* or *Scandal*, ſhall be puniſhed by the *Sword*, belongeth to none but the Magiſtrate in his own Dominions: As to judge who ſhall have *Communion* or be excommunicated from the Church, belongeth, as aforeſaid, to the Paſtors. And the ſaid Magiſtrate hath firſt as *a Man* his own *Judgment* of *diſcerning* what is Hereſie, and who of his ſubjects are *guilty* of it, in order to his publick governing Judgment.

12. The Civil Supream *Ruler* may *Antecedently* exerciſe this Judgment of diſcerning (by the teaching of their proper Teachers) in order to his conſequent ſentences on Offenders: And ſo in his *Laws* may tell the Subjects, what Doctrines and Practices he will either tolerate or puniſh. And thus may the Church Paſtors do in their Canons to their ſeveral Flock, in relation to Communion or Non-communion.

13. He that will condemn *particular Perſons* as Hereticks or Offenders, muſt allow them to ſpeak for themſelves, and hear the proofs, and give them that which Juſtice requireth, *&c.* And if the Pope can do ſo at the Antipodes, and in all the World either *per ſe*, or *per alium* without giving that other his eſſential claimed Power, let him prove it by better experience than we have had.

14. As the prime and ſole-univerſal Legiſlation belongeth to Jeſus Chriſt, ſo the final Judgment univerſal and particular, belongeth to him, which only will end all Controverſies, and from which there is no appeal.

Queſt. 29. *Whether a Parents power over his Children, or a Paſtor or many Paſtors or Biſhops over the ſame Children, as parts of their Flock, be greater, or more obliging in matters of Religion and publick Worſhip.*

THis being touch'd on ſomewhere elſe, I only now ſay, 1. That if the caſe were my own, I would, 1. Labour to know their different Powers, as to the matter commanded, and obey each in that which is proper to his place,

2. If I were young and ignorant, *natural neceſſity*, and natural obligation together, would give my Parents with whom I lived ſuch an advantage above the Miniſter (whom I ſeldom ſee or underſtand) as would determine the caſe *de eventu*, and much *de jure*.

3. If my Parents command me to hear a Teacher who is againſt Ceremonies or certain Forms, and to hear none that are for them, natural neceſſity here alſo (ordinarily) would make it my duty firſt to hear and obey my Parents: And in many other caſes, till I came to underſtand the greater power of the Paſtors, in their own place and work.

4. But when I come to Church, or know that the judgment of all Concordant Godly Paſtors, condemneth ſuch a thing as damnable *Hereſie* or *Sin*, which my Father commandeth me to receive and profeſs, I would more believe and follow the Judgment of the Paſtors and Churches.

Queſt. 30. *May an Office Teacher or Paſtor be at once, in a ſtated Relation of a Paſtor and a Diſciple to ſome other Paſtor?*

1. THat *Timothy* was ſtill *Paul*'s Son in point of Learning and his Diſciple, and ſo that under *Apoſtles* the ſame Perſons might be ſtated in both relations at once, ſeemeth evident in Scripture.

2. But the ſame that is a Paſtor is not at once a meer Lay-man.

3. That Men in the ſame *Office* may ſo differ in *Age*, *Experience*, and *degrees* of knowledge, as that *young Paſtors* may and often ought, many Years to continue, not only in *occaſional* reception of their help, but alſo in an *ordinary ſtated way* of receiving it, and ſo be related to them as their *ordinary Teachers*, by ſuch gradual advantages, is paſt all doubt. And that all Juniors and Novices owe a certain reverence and audience, and ſome obedience to the elder and wiſer.

4. But this is not to be a Diſciple to him as in lower Order or Office, but as of lower Gifts and Grace.

5. It is lawful and very good for the Church, that ſome *ordained Perſons* continue long as *Pupils* to their *Tutors* in *Schools* or *Academies*, (*e.g.* to learn the holy Langaages, if they have them not, *&c.*) But this is a relation left to voluntary Contractors.

6. In the ancient Churches the prrticular Churches had one Biſhop and ſome Presbyters and Deacons, uſually of much lower parts, who lived all together (ſingle or chaſte) in the Biſhops or Church-houſe, which was as a Colledge, where he daily edified them by Doctrine and Example.

7. The Controverſie about different Orders by Divine Inſtiturion, belongeth not to me here to meddle with: But as to the *natural* and *acquired Imparity* of age and gifts, and the unſpeakable benefit to the Juniors and the Churches, that it is deſirable that there were ſuch a way of their education and edification, I take to be diſcernable to any that is impartial and judicious.

Ambroſe was at once a Teacher and a Learner; *Beda Eccl. Hiſt.* mentioneth one in *England*, that was at once a Paſtor and a Diſciple. And in *Scotland* ſome that became Biſhops were ſtill to be under the Government of the Abbot of their Monaſteries according to their firſt devotion, though the Abbot was but a Presbyter.

8. Whether a *ſettled private Church-member*, may not at once continue his very *formal* Relation, to the Paſtor of that Church, and yet be of the ſame *Order* with him in another Church, as their Paſtor, at the ſame time (as he may in caſe of neceſſity continue his Apprenticeſhip, or civil ſervice, is a caſe that I will not determine. But he that denyeth it, muſt prove his opinion, (or affirmation of its unlawfulneſs) by ſufficient evidence from Scripture or Nature; which is hard.

Queſt. 31. *Who hath the power of making Church-Canons.*

THis is ſufficiently reſolved before. 1. The *Magiſtrate* only hath the power of making ſuch Canons or Laws for Church matters as ſhall be inforced by the Sword.

2. Every *Paſtor* hath power to make Canons for his own Congregation; that is, to determine what hour or at what place they ſhall meet; what Tranſlation of Scripture, or Verſion of Pſalms ſhall be uſed in his Church: What Chapter ſhall be read: What Pſalm ſhall be ſung, *&c.* Except the Magiſtrate contradict him, and determine it otherwiſe, in ſuch points as are not proper to the Miniſterial Office.

3. Councils or Aſſemblies of Paſtors have the power of making ſuch Canons, for *many Churches*, as ſhall be Laws to the People, and *Agreements* to themſelves.

4. None have power to make Church Laws or Canons, about any thing, ſave 1. To put Gods own Laws in execution, 2. To determine to that end, of ſuch Circumſtances as God hath left undetermined in his Word.

5. Canon-making under pretence of Order and Concord, hath done a great deal of miſchief to the Churches: Whilſt Clergymen have grown up from

Agree-

Agreements, to Tyrannical Uſurpations and Impoſitions, and from Concord about needful *Accidents* of *Worſhip*, to frame new Worſhip Ordinances, and to force them on all others; but eſpecially 1. By encroaching on the power of Kings, and telling them that they are bound in Conſcience to put all their Canons into execution by force: 2. And by laying the Union of the Churches, and the Communion of Chriſtians upon things needful and doubtful, yea, and at laſt on many *ſinful* things; whereby the Churches have been moſt effectually divided, and the Chriſtian World ſet together by the Ears; and Schiſms, yea, and Wars have been raiſed: And theſe maladies cannot poſſibly be healed, till the tormenting tearing Engines be broken and caſt away, and the voluminous Canons of numerous Councils, (which themſelves alſo are matter of undeterminable Controverſie) be turned into the primitive ſimplicity; and a *few neceſſary things* made the terms of Concord. Doubtleſs if every Paſtor were left wholly to himſelf for the ordering of Worſhip Circumſtances and Accidents in his own Church, without any common Canons, ſave the Scriptures, and the Laws of the Land, there would have been much leſs diviſion, than that is, which theſe numerous Canons of all the Councils, obtruded on the Church, have made.

Queſt. 32. *Doth Baptiſm as ſuch enter the Baptized into the* Univerſal *Church, or into a particular Church, or both? And is Baptiſm the Particular Church-Covenant as ſuch?*

Anſw. 1. *Baptiſm as ſuch doth enter us into the Univerſal Church, and into it alone*; and is no particular Church-Covenant, but the ſolemnizing of the great Chriſtian Covenant of Grace, between God and a Believer and his ſeed.

For, 1. There is not eſſentially any mention of a particular Church in it.

2. A Man may be baptized by a general unfixed Miniſter, who is not the Paſtor of any particular Church: And he may be baptized in ſolitude, where there is no particular Church. The Eunuch *Act.* 8. was not baptized into any particular Church.

Mat. 28. 19, 20.

3. Baptiſm doth but make us *Chriſtians*: But a Man may be a Chriſtian who is no Member of any particular Church.

4. Otherwiſe Baptiſm ſhould oblige us neceſſarily *to a Man*, and be a Covenant between the *Baptized* and the *Paſtor* and Church into which he is baptized: But it is only our Covenant with Chriſt.

5. We may frequently change our *particular Church* relation: Without being baptized again. But we never change our relation to the Church which we are baptized into, unleſs by Apoſtaſie.

2. *Yet the ſame perſon at the ſame time that he is baptized may be entred into the univerſal Church, and into a particular*; and ordinarily it ought to be ſo where it can be had.

3. *And the Covenant which we make in baptiſm with Chriſt, doth oblige us to obey him*, and conſequently to uſe his inſtituted means, and ſo to hear his Miniſters, and hold due Communion with his Churches.

4. But this doth no more enter us into a *particular Church*, than into a *particular Family*. For we as well oblige our ſelves to obey him in *Family-relations* as in *Church-relations*.

5. When the baptized therefore is at once entered into the *univerſal* and *particular* Church, it is done by a *double conſent*, to the *double relation*. By *Baptiſm* he profeſſeth his conſent to be a Member of *Chriſt* and his *univerſal* Church; and *additionally* he conſenteth to be guided by that particular Paſtor in that particular Church; which is *another Covenant* or Conſent.

Queſt. 33. *Whether Infants ſhould be Baptized? I have anſwered long agoe in a Treatiſe on that Subject.*

Alſo what Infants ſhould be Baptized? And who have Right to Sacraments? And whether Hypocrites are univocally or equivocally Chriſtians and Church-members, I have reſolved in my Diſput. of Right to Sacraments.

Queſt. 34. *Whether an unbaptized Perſon who yet maketh a publick profeſſion of Chriſtianity, be a member of the Viſible Church? And ſo of the Infants of Believers unbaptized.*

Anſw. 1. Such Perſons have a certain imperfect irregular kind of profeſſion, and ſo of Membership; their Viſibility or viſible Chriſtianity is not ſuch as Chriſt hath appointed. As thoſe that are married, but not by Legal Celebration, and as thoſe that in caſes of neceſſity are Miniſters without Ordination; ſo are ſuch Chriſtians as *Conſtantine* and many of old without Baptiſm.

2. Such Perſons ordinarily are not to be admitted to the Rights and Communion of the Viſible Church, becauſe we muſt know Chriſt's Sheep by his own mark: But yet they are ſo far viſible Chriſtians, as that we may be perſwaded nevertheleſs of their *Salvation*. As to viſible Communion, they have but a remote and incompleat *jus ad rem*, and no *jus in re*, or legal inveſtiture and poſſeſſion.

3. The ſame is the caſe of unbaptized Infants of Believers, becauſe they are not of the Church meerly as they are their natural ſeed; but becauſe it is ſuppoſed that a Perſon himſelf devoted to God, doth alſo devote his Children to God: Therefore not *nature* only, but this ſuppoſition ariſing from the true nature of his own *dedication* to God, is the reaſon why believers Children have their right to Baptiſm: Therefare till he hath actually devoted them to God in Baptiſm, they are not legally Members of the Viſible Church, but only in *fieri* and imperfectly as is ſaid. Of which more anon.

Queſt. 35. *Is it certain by the Word of God that all Infants Baptized, and dying before actual Sin are undoubtedly ſaved? Or what Infants may we ſay ſo of?*

Anſw. I. 1. We muſt diſtinguiſh between certainty *objective* and *ſubjective*, or plainlier, the *Reality* or Truth of the *Thing*, and the certain *apprehenſion* of it.

2. And this *certainty* of *apprehenſion*, ſometime ſignifieth only the *Truth* of that apprehenſion, when a Man indeed is not deceived, or more uſually that *clearneſs* of apprehenſion joined *with Truth*, which fully quieteth the Mind and excludeth doubting.

3. We muſt diſtinguiſh of Infants as baptized *lawfully* upon *juſt title*, or *unlawfully without title*.

4. And alſo of *Title before God*, which maketh a lawful *Claim* and *Reception* at *his Bar*: And *Title before the Church*, which maketh only the *Adminiſtration lawful before God*, and the *Reception lawful only in foro eccleſiæ* or *externo*.

Since the writing of this, there is come forth an excellent Book for Infant Baptiſm by Mr. *Joſeph Whiſton*, in which the Grounds of my preſent Solutions are notably cleared.

5. The word *Baptiſm* ſignifieth either the *external part* only, conſiſting in the *words* and outward *action*, or the *Internal Covenanting* of the Heart alſo.

6. And that internal Covenant is either *ſincere* which giveth right to the benefits of God's Covenant, or only *partial*, *reſerved*, and *unſound*, ſuch as is common to Hypocrites.

Concluſ. 1. God hath been pleaſed to ſpeak ſo little in Scripture of the caſe of Infants, that modeſt Men will uſe the words [*Certainly* and *Undoubtedly*] about their caſe, with very great caution: And many great Divines have maintained that their very *Baptiſm* it ſelf, cannot be [*Certainly* and *Undoubtedly*] proved

proved by the Word of God but by Tradition: Tho' I have endeavoured to prove the contrary in a special Treatise on that point.

2. No Man can tell what is *objectively certain* or revealed in Gods Word, who hath not *subjective certainty* or *knowledge* of it.

3. A Man's apprehension may be true, when it is but a wavering opinion, with the greatest doubtfulness. Therefore we do not usually by a *certain* apprehension, mean only a *true* apprehension, but a *clear* and quieting one.

4. It is *possible* to baptize Infants *unlawfully*, or without *any Right*, so that their *Reception* and *Baptizing* shall be a *great Sin*, as is the misapplying of other Ordinances. For instance; one in *America* where there is neither *Church* to receive them, nor Christian Parents nor Sponsors, may take up the Indians Children and baptize them against the Parents wills; or if the Parents consent to have their Children outwardly baptized, and not *themselves*, as not knowing what baptizing meaneth, or desire it only for outward advantages to their Children: Or if they offer them to be baptized only in open derision and scorn of Christ; such Children have no Right to be received. And many other instances nearer may be given.

5. It's possible the Person may have no authority at all from Christ who doth baptize them. And *Christ's part* in *Reception* of the Person, and *Collation* and *Investiture* in his benefits, must be done by his *Commission*, or else how can we say that *Christ* doth it? But open Infidels, Women, Children, Madmen, Scorners, may do it that have none of his Commission.

6. That *all Infants baptized without title or right* by mis-application, and so *dying*, are not *undoubtedly saved*, nor any *word of God doth certainly say so*, we have reason to believe on these following grounds.

1. Because we can find no such Text, nor could ever prevail with them that say so, to shew us such an ascertaining Word of God.

2. Because else *gross Sin* would certainly be the *way to Salvation*. For such mis-application of Baptism, by the *demanders* at least, would certainly be gross Sin, as well as misapplying the Lord's Supper.

3. Because it is clean contrary to the tenour of the new Covenant which promiseth Salvation to none but *penitent Believers* and *their Seed*: What God may do for others unknown to us, we have nothing to do with: But his *Covenant* hath made no other *promise* that I can find; and we are certain of no Man's Salvation by Baptism, to whom God never made a *promise* of it. If by the Children of the faithful, be meant not only their Natural Seed, but the *adopted* or *bought* also of which they are true Proprietors, yet that is nothing to all others.

4. To add to God's words, especially to his very Promise or Covenant, is so terrible a Presumption, as we dare not be guilty of.

5. Because this tyeth Grace or Salvation so to the outward washing of the Body or *opus operatum* as is contrary to the nature of God's Ordinances, and to the tenour of Scripture, and the judgment of the Protestant Divines.

6. Because this would make a strange disparity between the two Sacraments of the same Covenant of Grace: When a Man receiveth the Lord's Supper (unworthily in Scorn, in Drunkenness, or Impenitency) much more without any right (as Infidels,) he doth eat and drink Damnation or Judgment to himself: and maketh his Sin greater: Therefore he that gets a Child baptized unworthily and without right, doth not therefore infallibly procure his Salvation.

7. Because the Apostle saith, 1 Cor. 7. 14. *Else were your Children unclean, but now are they holy*; and the Scripture giveth this privilege to the Children of the faithful above others: Whereas the contrary opinion levelleth them with the seed of Infidels and Heathens, as if these had right to Salvation by meer Baptism, as well as the others.

8. Because else it would be the greatest act of Charity in the World, to send Soldiers to catch up all Heathens and Infidels Children and baptize them; which no Christians ever yet thought their duty. Yea it would be too strong a temptation to them to kill them when they had done, that they might be all undoubtedly saved.

Obj. *But that were to do evil that good might come by it.* *Answ.* But God is not to be so dishonoured as to be supposed to make such Laws, as shall forbid me the *greatest good* in the World, and then to tempt them by the greatness of the benefit to take it to be no evil: As if he said [If *Soldiers* would go take up a Million of Heathens Children and baptize them, it will put them into an undoubted state of Salvation: But yet I forbid them doing it: And if they presently kill them, lest they sin after, they shall undoubtedly be saved; but yet I forbid them doing it.] I need not aggravate this temptation to them that know the power of the Law of Nature, which is the Law of Love and good Works, and how God that is *most good* is pleased in our *doing good*: Though he tryed *Abraham*'s obedience once, as if he should have killed his Son, yet he stopt him before the execution: And doth he ordinarily exercise Mens obedience, by forbidding them to *save the Souls* of others, when it is easily in their power? Especially when with the adult the greatest labour and powerfullest preaching, is frequently so frustrate, that not one of many is converted by it.

9. Because else God should deal with unaccountable disparity with *Infants* and the *Adult* in the same ordinance of Baptism. It is certain that all *Adult Persons* baptized, if they dyed immediately, should not be saved. Even none that had *no right* to the Covenant and to Baptism; such as Infidels, Heathens, Impenitent Persons, Hypocrites, that have not true *Repentance* and Faith: And why should Baptism save an *Infant without title*, any more than the *Adult without title?* I still suppose that *some Infants* have no title, and that now I speak of them alone.

Obj. *But the Church giveth them all right by receiving them.*

Answ. This is to be farther examined anon. If you mean a *particular Church*, perhaps they are baptized into none such: Baptism as such is a Reception only into the *Universal Church*, as in the *Eunuch's* case, *Act.* 8. appeareth. If you mean the *Universal Church*, it may be but *one single ignorant* Man in an Infidel Country that baptizeth; and he is not the Universal Church? Yea perhaps is not a *lawfully called Minister* of that Church? Hower this is but to say, that *Baptism giveth right to Baptism.* For this *Receiving* is nothing but *Baptizing*. But there must be a *Right* to this *Reception*, if Baptism be a distinguishing Ordinance, and all the World have not right to it. Christ saith, Matth. 28. 19. *Disciple me all Nations, baptizing them*: They must be *initially* made *Disciples first*, by *Consent*, and then be invested in the *visible* state of Christianity by Baptism.

10. If the Children of Heathens have right to Baptism and Salvation thereby, it is either, 1. As they are *Men*, and all have right, or 2. Because the *Parents* give them right, 3. Or because *remote Ancestors* give them right, 4. Or because the *universal Church* gives them right, 5. Or because a *particular Church* giveth them right, 6. Or because the *Sponsors* giveth them right, 7. Or the *Magistrate*, 8. Or the *Baptizer*. But it is none of all these, as shall anon be proved.

II. But as to the second question, I answer: 1. It will help us to understand the case the better if we prepare the way by opening the case of the Adult, because in Scripture times they were the most famous

mous Subjects of Baptism. And it is certain of such, 1. That every one outwardly baptized is not in a state of Salvation. That no *Hypocrite* that is not a true penitent Believer is in such a state. 2. That every true penitent Believer is *before God* in a State of a Salvation, as soon as he is *such*; and *before the Church*, as soon as he is *baptized*. 3. That we are not to use the word *Baptism* as a Physical term only, but as a *moral Theological term*. Because words (as in Law, Physick, *&c.*) are to be understood according to the Art or Science in which they are treated of. And *Baptism* taken Theologically doth as essentially include the Wills consent or Heart-covenanting with God, as Matrimony includeth Marriage consent, and as a *Man* containeth the Soul as well as the Body. And thus it is certain that all *truly baptized Persons* are in a state of Salvation; that is, *All that sincerely consent to the Baptismal Covenant* when they profess consent by Baptism, (but not Hypocrites.) 4. And in this sense all the ancient Pastors of the Churches, did concur that Baptism did wash away all Sin, and put the baptized into a present right to Life Eternal; as he that examineth their Writings will perceive: Not the *outward washing* and *words* alone, but when the inward and outward parts concur, or when by true *Faith and Repentance*, the Receiver hath *right* to the Covenant of God. 5. In this sense it is no unfit language to imitate the Fathers, and to say that the truly baptized are in a state of Justification, Adoption and Salvation, unless when Mens misunderstanding maketh it unsafe. 6. The sober Papists themselves say the same thing, and when they have said that even *ex opere operato* Baptism saveth, they add that it is only the meet Receiver; that is, the penitent Believer, and no other of the adult. So that hitherto there is no difference.

2. Now let us by this try the case of Infants; concerning which there are all these several opinions among Divines.

1. Some think that all Infants (baptized or not) are saved from Hell and positive Punishment, but are not brought to Heaven as being not capable of such Joys.

2. Some think that all Infants (dying such) are saved as others are, by actual felicity in Heaven, though in a lower degree. Both these sorts suppose that Christ's death saveth all that reject it not, and that Infants reject it not.

3. Some think that all unbaptized Infants do suffer the *pœnam damni* and are shut out of Heaven and Happiness, but not sensibly punished or cast into Hell. For this *Jansenius* hath wrote a Treatise; and many other Papists think so.

4. Some think that all the Children of sincere Believers dying in Infancy are saved (that is glorified) whether baptized or not; and no others.

5. Some think that God hath not at all revealed what he will do with any Infants.

6. Some think that he hath promised Salvation as aforesaid to Believers and their Seed, but hath not at all revealed to us what he will do with all the rest.

7. Some think that only the Baptized Children of true Believers are certainly (by promise) saved.

8. Some think that all the *adopted* and *bought* Children of true Christians, as well as the *natural*, are saved (if baptized, say some, or if not, say others.)

9. Some think that Elect Infants are saved, and no other, but no Man can know who they are. And of these, 1. Some deny Infant Baptism; 2. Most say that they are to be baptized, and that thereby the Non-elect are only received into the visible Church, and its Priviledges, but not to any promise or certainty of Justification, or a state of Salvation.

10. Some think that all that are baptized by the Dedication of Christian Sponsors are saved.

11. Some think that all that the Pastor dedicateth to God are saved, (because so dedicated by him say some; or because baptized *ex opere operato* say others.) And so all baptized Infants are in a state of Salvation.

12. Some think that this is to be limited to all that have right to Baptism *coram Deo*; which some think that the Churches reception giveth them, of which anon.

13. And some think it is to be limited to those that have right *coram Ecclesia*, or are rightfully baptized *ex parte Ministrantis*, where some make the Magistrates command sufficient, and some the Bishops and some the Baptizers will.

Of the title to Baptism I shall speak anon. Of the *Salvation* of Infants, it is too tedious to confute all that I dissent from: Not presuming in such darkness and diversity of opinions to be peremptory, nor to say. *I am certain by the Word of God who are undoubtedly saved*, nor yet to deny the *undoubted certainty* of wiser Men, who may know that which such as I do doubt of, but submitting what I say to the judgment of the Church of God and my Superiours, I humbly lay down my own thoughts as followeth.

1. I think that there can no promise or proof be produced that all unbaptized Infants are saved, either from the *pœna damni* or *sensus* or *both*.

2. I think that no Man can prove that all unbaptized Infants are damned, or denyed Heaven. Nay I think I can prove a promise of the contrary.

3. All that are rightfully baptized *in foro externo* are visible Church Members, and have Ecclesiastical Right to the priviledges of the visible Church.

4. I think Christ never instituted Baptism for collation of these outward Privileges alone, unless as on supposition that Persons culpably fail of the better ends.

5. I think Baptism is a solemn mutual contract or Covenant between Christ and the baptized Person. And that it is but one Covenant, even the Covenant of Grace which is the sum of the Gospel, which is sealed and received in Baptism; and that this Covenant essentially containeth our saving relation to God the Father, Son and Holy Ghost, and our Pardon, Justification and Adoption or Right to Life everlasting: And that God never made any distinct Covenant of outward Priviledges alone, to be sealed by Baptism: But that outward Mercies are the second and lesser gift of the same Covenant which giveth first the great and saving Blessings.

6. And therefore that whoever have right before God, to claim and receive Baptism, hath right also to the benefits of the Covenant of God, and that is, to Salvation: Though I say not so of every one that hath such right before the Church, as that God doth not require the Minister to baptize him. For by *Right before God*, or *in foro cœli* I mean such a Right as will justifie the *claim* before God immediately, the Person being one whom he commandeth in that present state to claim and receive Baptism. For many a one hath no such right before God to claim or receive it, when yet the Minister hath right to give it them if they do claim it.

The case stands thus. God saith in his Covenant, [*He that believeth shall be saved, and ought to be baptized to profess that belief and be invested in the benefits of the Covenant; and he that professeth to believe (whether he do or not) is by the Church to be taken for a visible believer, and by Baptism to be received into the Visible Church.*] Here God calleth none but true Believers (and their Seed) to be baptized, nor maketh an actual Promise or Covenant with any other; and so I say that no other have right *in foro cœli*. But yet the *Church* knoweth not Mens Hearts, and must take a *serious Profession* for a *credible sign* of the *faith professed*, and for that *outward title* upon which

Mark 16. 66. Act. 2. 37, 38. Act. 22. 16. 1 Cor. 6. 11. Tit. 3. 3, 5, 6. Heb. 10. 22. Eph. 5. 26. Rom. 6. 1, 4. Col. 2. 12.

1 Pet. 3. 21, 22. Eph. 4. 5. Act. 8. 12. 13, 16, 36, 38. Act. 9. 18. & 16. 15, 33. & 19. 5 Gal. 3. 27.

which it is a duty of the Paſtor to baptize the claimer. So that the moſt malignant ſcornful Hypocrite that maketh a ſeemingly ſerious Profeſſion, hath right *coram Eccleſia*, but not *coram Deo*, ſave in this ſenſe, that God would have the Miniſter baptize him. But this I have largelier opened in my *Diſputations of Right to Sacraments.*

7. I think therefore that *all the Children of true Chriſtians*, do *by Baptiſm* receive a *publick Inveſtiture* by God's appointment into a *ſtate of Remiſſion*, *Adoption* and right to *Salvation* at the preſent: Though I dare not ſay that I am *undoubtedly certain* of it, as knowing how much is ſaid againſt it. But I ſay as the Synod of *Dort*, *Art.* 1. that *Believing Parents have no cauſe to doubt of the Salvation of their Children that die in Infancy, before they commit actual Sin*; that is, not to trouble themſelves with fears about it.

The Reaſons that move me to be of this judgment (though not without doubting and heſitancy) are theſe, 1. Becauſe whoever hath right to the preſent Inveſtiture, delivery and poſſeſſion of the firſt and great benefits of God's Covenant made with Man in Baptiſm, hath right to Pardon and Adoption and everlaſting Life: But the Infants of true Chriſtians have right to the preſent inveſtiture, delivery and poſſeſſion of the firſt and great benefits of God's Covenant made with Man in Baptiſm. Therefore they have right to Pardon and everlaſting Life.

Either Infants are in the *ſame Covenant* (that is, are ſubjects of the *ſame promiſe* of God) with their believing Parents, or in *ſome other Covenant*, or in *no Covenant*: If they be under *no Covenant* (or promiſe) or under *ſome other Promiſe* or Covenant only, and not the *ſame*; they are not to be baptized. For Baptiſm is a *mutual Covenanting*; where the Miniſter by Chriſt's Commiſſion in *his name* acteth *his* part, and the believer his *own* and his *Infants part*: And God hath but *one Covenant*, which is to be made, ſealed and delivered in Baptiſm. Baptiſm is not an equivocal word, ſo as to ſignifie divers Covenants of God.

Obj. *But the ſame Covenant of God hath divers ſorts of benefits, the ſpecial God giveth to the ſincere, and the common to the common and hypocritical Receiver.*

Anſw. 1. God indeed requireth the Miniſter to take *Profeſſion* for the *Viſible Church title*; and ſo it being the Miniſter's duty ſo far to believe a Lyar, and to receive diſſemblers who had no right to lay that claim, you may ſay that God indirectly and improperly, giveth them Church-priviledges: But properly, that is, by his Promiſe or Covenant-deed of gift, he giveth them nothing at all; for his Covenant is one, and undivided in its *action*, though it give *ſeveral benefits*, and though *Providence* may give one and not another, yet the *Covenant giveth all or none.* God ſaith that Godlineſs hath the promiſe of this Life and of that to come: But he never ſaid (that I know of) *to the Hypocrite or unſound Believer I promiſe or give right to common Mercies.*]

Act. 2. 39. Gal. 3. 22, 29. 1 Tim. 4. 8. Eph. 2. 12. 2 Tim. 1. 1. Heb. 4. 1. & 6. 17. & 9. 15. & 10. 36. & 8. 6. 2 Pet. 1. 4. 5. Act. 2. 38. Act. 26. 18 Lnke 24. 47.

2. But ſuppoſe it were otherwiſe, yet either the Children of true Believers have the *true Condition* of Right to the *ſpecial Bleſſings* of the Covenant, or they *have* not the condition of any at all. For there can no more be required of an Infant as to any ſpecial Bleſſings of the Covenant, than that he be the Child of believing Parents and by them dedicated to God. Either this condition entitleth them to *all the Covenant Promiſes* which the adult believer is entitled to (as far as their natures are capable) or it entitleth them to *none at all*: Nor are they to be baptized: For God hath in Scripture inſtituted but *one Baptiſm* (to profeſs *one Faith*) and that one is ever *for the remiſſion of Sins*: *He that believeth* and is baptized *ſhall be ſaved*, Mark 16. 16.

3. Or if all the reſt were granted you, yet it would follow that *all Infants* in the World, even of *true believers*, are left out of *God's Covenant of Grace*, that is, the *Covenant or Promiſe* of *Pardon and Life*; and are only taken in to the Covenant of *Church-priviledges.* And ſo 1. You will make *two Covenants* (which you denyed) and not only two ſorts of benefits of one Covenant. 2. And two ſpecies of Baptiſm: While all Infants in the World are only under a Covenant of outward Priviledges, and have no Baptiſm, but the ſeal of that Covenant, while Believers have the Covenant, Promiſe and Seal of Pardon and Life.

2. And this is my ſecond Reaſon, becauſe then we have no promiſe or certainty, or ground of Faith, for the Pardon and Salvation of any individual Infants in the World. And ſo Parents are left to little comfort for their Children. And if there be no *Promiſe* there is no *Faith* of it, nor no Baptiſm to ſeal it; and ſo we ſtill make Antipædobaptiſm unavoidable. For who dare ſet God's Seal to ſuch as have no *Promiſe?* Or pretend to inveſt any in a near and ſaving Relation to God the Father, Son and Holy Ghoſt (which is the very nature of Baptiſm) when God hath given no ſuch commiſſion?

Obj. *Yes: Baptiſm and the Covenant of ſpecial promiſes are for all the Elect, though we know not who they are,*

Anſw. 1. I deny not God's eternal antecedent Election; but I deny that the Scripture ever mentioneth his *pardoning* or *glorifying* any, upon the account of *Election* only, without certain ſpiritual conditions, which may be given as the reaſon of the difference in judgment. God may freely give the *Goſpel* to whom he will, and alſo *Faith* or the firſt *Grace* by the Goſpel, without any previous condition in Man, but according to his free Election only; But he giveth *Pardon* and *Heaven* as a Rector by his equal Laws and Judgment; and always rendereth a reaſon of the difference, from the qualifications of Man.

2. And if this were as you ſay, it would ſtill overthrow Infant-Baptiſm. For either we muſt baptize *all* indifferently, or *none*, or elſe *know how to make* a difference. *All* muſt not be baptized indifferently: And *Election* is a ſecret thing to us, and by it no Miniſter in the World can tell whom to baptize; therefore he muſt baptize *none*, if there be no other differencing note to know them by.

Obj. *God hath more elect ones among the Infants of true Believers than among others: And therefore they are all to be baptized.*

Anſw. 1. It will be hard to prove that much (that he hath more) if there be no promiſe to them all as ſuch. 2. If he have *more*, yet no Man knoweth how *many*, and whether the Elect be one of Ten, Twenty, Forty or an Hundred in compariſon of the Non-elect: For Scripture tells it not. So that no Miniſter of a Church is ſure that any one Infant that he ever baptized is elect. 3. And God hath given no ſuch rule for ſealing and delivering his Covenant with the benefits, as to caſt it hap hazard among all, becauſe it is poſſible or probable it may belong to ſome.

Obj. *You have no certainty what adult profeſſor is ſincere, nor to which of them the ſpecial benefits belong; no not of any one in a Church. And yet becauſe there is a probability that among many there are ſome ſincere, you baptize them all. Take then the birth priviledge but as equal to the profeſſion of the adult.*

Anſw. This partly ſatisfied me ſometimes: But I cannot forget that a viſible, falſe or hypocritical profeſſion is not the condition of God's own Covenant of Grace, nor that which he requireth in us, to make us partakers of his Covenant-benefits, nay, he never at all commandeth it; but only commandeth that profeſſion of Conſent, which followeth the real conſent of the Heart; he that *condemneth lying*, maketh it neither the condition of our Church-membership, as his gift by promiſe, nor yet our duty.

Rom. 10. 9. Acts 8. 37.

And mark well, that it is a *Profeſſed Conſent* to the *whole Covenant* that God requireth, as the condition of our true right to *any part* or *benefit* of it. He that ſhall only ſay, *I conſent to be a viſible Church-member*, doth thereby acquire no right to *that membership*; no not in *foro Eccleſiæ*: But he muſt alſo profeſs that he conſenteth *to have God for his God, and Chriſt for his Lord and Saviour, and the Holy Spirit for his Sanctifier.* So that he muſt be a *Lyar* or a *ſound Believer* that maketh this profeſſion.

But for an Infant to be born of true Believers, and ſincerely by them dedicated in Covenant to God, is all the Condition that ever God required to an Infant-title to his Covenant; and it is not the *failure* of the *true Condition* as a *falſe profeſſion* is.

Indeed if the proportion were thus laid, it would hold good; [as we know not who ſincerely covenanteth for himſelf, and yet we muſt baptize all that ſoberly profeſs it; ſo we know not who doth ſincerely Covenant for his Infant, and yet we muſt baptize all whom the Parents bring with ſuch a profeſſion, for themſelves and them.]

But if the *ſincere dedication* of a ſound believer, ſhall be accounted but equal to the *lying profeſſion* of the adult, which is neither *commanded*, nor hath *any promiſe*, then Infants are not in the Covenant of Grace, nor is the ſincereſt dedication to God either commanded or hath any promiſe.

If I were but ſure that the profeſſion of the Adult for himſelf were ſincere, I were ſure that he were in a ſtate of Grace. And if I am not ſure of the ſame concerning the Parents dedication of his Infant, I muſt conclude that this is not a condition of the ſame Covenant, and therefore that he is not in the ſame Covenant (or conditional Promiſe of God) unleſs there be ſome other Condition required in him or for him: But there is no other that can be deviſed.

Object. *Election is the Condition.*

Anſw. Election is God's act and not Man's; and therefore may be an Antecedent, but no Condition required of us. And Man is not called to make Profeſſion that he is *Elected*, as he is to make profeſſion of his Faith and conſent to the Covenant. And God only knoweth who are his by Election, and therefore God only can baptize on this account.

And what is the *probability* which the objectors mean, that many of the Infants of the faithful are elected? Either it is a promiſe, or but a prediction: If no promiſe it is not to be ſealed by Baptiſm. If a promiſe, it is abſolute or conditional. If any abſolute promiſe [As, I will ſave many Children of Believers] 1. This terminateth not on any ſingular Perſon, as Baptiſm doth, and 2. It is not the *abſolute promiſe* that Baptiſm is appointed by Chriſt to ſeal. This is apparent in *Mark* 16. 16. and in the caſe of the adult. And it is not one Covenant which is ſealed to the adult by Baptiſm, and another to Infants. Elſe Baptiſm alſo ſhould not be the ſame. But if it be any conditional Covenant, what is it, and what is the condition?

And what is it that Baptiſm giveth to the ſeed of Believers, if they be not juſtified by it from original Sin? You will not ſay, that it conveyeth inherent ſanctifying Grace, no not into all the *Elect* themſelves, which many are many Years after without. And you cannot ſay, that it ſealeth to them any *promiſe*, ſo much as of *viſible Church-priviledges*. For God may ſuffer them preſently to be made *Janizaries*, and violently taken from their Parents, and become ſtrangers and deſpiſers of Church-priviledges, as is ordinary with the Greeks Children among the Turks. Now God either promiſed ſuch Church-priviledges *abſolutely*, or *conditionally*, or not at all? Not *abſolutely*, for then they would poſſeſs them. If *conditionally*, what is the Condition? If not at all, what promiſe then doth Baptiſm ſeal to ſuch, and what benefit doth it ſecure? God hath inſtituted no Baptiſm, which is a meer preſent delivery of poſſeſſion of a Church-ſtate, without *ſealing* any *Promiſe* at all. True Baptiſm *firſt ſealeth* the *Promiſe*, and then delivereth poſſeſſion of ſome benefits.

Yea, indeed outward Church-priviledges are ſuch uncertain bleſſings of the promiſe, that as they are but ſecondary, ſo they are but ſecondarily given and ſealed, ſo that no Man ſhould ever be baptized, if theſe were all that were in the promiſe. The holieſt Perſon may be caſt into a Wilderneſs, and deprived of all viſible Church-communion: And doth God then break his promiſe with him? Certainly no: It is therefore our ſaving Relations to God the Father, Son and Holy Ghoſt, which the Promiſe giveth, and Baptiſm ſealeth; and other things but ſubordinately and uncertainly as they are means to theſe. So then it's plain, that believers Infants have a promiſe of Salvation, or no promiſe at all which Baptiſm was inſtituted to ſeal. Mat. 6. 33. Rom. 8. 28, 32. &c.

I have ſaid ſo much more of this in my Appendix to the Treatiſe of *Infant Baptiſm*, to Mr. *Bedford*, in defence of Dr. *Davenant*'s judgment, as that I muſt refer the Reader thither.

8. I think it very probable that this aſcertaining promiſe belongeth not only to the *natural* ſeed of believers, but to all whom they have a true *power* and *right to dedicate in Covenant to God:* Which ſeemeth to be all that are properly *their own*, whether *adopted* or *bought*; but there is more darkneſs and doubt about this than the former, becauſe the Scripture hath ſaid leſs of it.

9. I am not able to prove, nor ſee any probable reaſon for it, that any but ſound believers have ſuch a promiſe for their Children: Nor that any Hypocrite ſhall certainly ſave his Child, if he do but dedicate him to God in Baptiſm. For, 1. I find no promiſe in Scripture made to ſuch. 2. He that doth not ſincerely believe *himſelf*, nor conſent to God's Covenant, cannot ſincerely believe for his *Child*, nor conſent for *him*. 3. And that Faith which will not ſave the *owner*, as being not the condition of the promiſe, cannot ſave another. Much more might be ſaid of this. I confeſs, that the Church is to receive the Children of Hypocrites as well as themſelves: And their Baptiſm is valid *in foro externo Eccleſiæ*; and is not to be reiterated. But it goeth no further for his Child, than for himſelf.

10. Therefore I think that all that are rightfully baptized by the Miniſter, that is, baptized ſo as that it's well done of him, are not *certainly ſaved* by Baptiſm, unleſs they be alſo rightfully baptized, in regard of *their right to claim* and *receive* it. Let them that are able to prove more do it, for I am not able.

11. Whereas ſome miſ-interpret the words of the old Rubrick of Confirmation in the Engliſh Liturgie, as if it ſpake of all that are baptized, whether they had Right or not, the words themſelves may ſerve to rectifie that miſtake, [*And that no Man ſhall think any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for truth, that it is certain by God's Word, that Children being baptized have all things neceſſary for their Salvation, and be undoubtedly ſaved,*] Where it is plain that they mean, they have all things neceſſary *ex parte Eccleſiæ*, or all God's applying Ordinances neceſſary, though they ſhould die unconfirmed, ſuppoſing that they have all things neceſſary to juſt Baptiſm on their *own part*. Which is but what the ancients were wont to ſay of the *Baptized Adult*; but they never meant that the Infidel and Hypocrite and Impenitent Perſon was in a ſtate of Life, becauſe he was baptized; but that all that truly conſent to the Covenant, and ſignifie this by being baptized are ſaved. So the Church of *England* ſaith, that they receive no detriment by delaying Confirmation, but it never ſaid, that

that they receive no detriment by their Parents or Sponſors Infidelity and Hypocriſie, or by their want of true Right *coram Deo* to be baptized.

12. But yet before theſe Queſtions (either of them) be taken as reſolved by me, I muſt firſt take in ſome other queſtions which are concerned in the ſame Cauſe; as

Queſt. 36. *What is meant by this Speech, that Believers and their Seed are in the Covenant of God; which giveth them right to Baptiſm?*

Anſw. THough this was opened on the by before, I add, 1. The meaning is not that they are in that abſolute Promiſe of the all firſt and all following Grace, ſuppoſed ordinarily to be made of the Elect (as ſuch unknown) viz. [*I will give them Faith, Repentance, Converſion, Juſtification and Salvation and all the Conditions of the Conditional Promiſe, without any Condition on their part*] which many take to be the meaning of [*I will take the hard Heart out of them*, &c.] For 1. This Promiſe is not now to be firſt performed to the adult who repent and believe already: And no other are to be baptized at Age: If that abſolute Promiſe be ſealed by Baptiſm, either it muſt be ſo ſealed as a Promiſe *before* it be performed, or *after:* If before, either to *all*, becauſe ſome are elect, or only to *ſome* that are elect. Not to *all*: For it is not common to Infidels: Not to *ſome* as elect; for 1. They are unknown, 2. If they were known, they are yet ſuppoſed to be Infidels. Not *after Performance*, for then it is too late.

2. The meaning is not only that the *Conditional Covenant* of Grace is made and *offered to them:* For ſo it may be ſaid of *Heathens* and *Infidels* and all the World that hear the Goſpel.

But 1. The Covenant meant is indeed this *Conditional Covenant only*, Mark 16. 16. *He that believeth and is baptized, ſhall be ſaved.*

2. To be in *this Covenant* is, to be a *conſenting Believer*, and ſo to be one that hath by *inward Heart Conſent*, the true Conditions of right to the Benefits of the Covenant, and is thereby prepared ſolemnly by Baptiſm to profeſs this Conſent, and to receive an Inveſtiture and ſeal of Gods Part, by his Miniſter given in his Name.

3. Infants are thus in Covenant with their Parents, becauſe reputatively their Parents Wills are theirs, to diſpoſe of them for their good. And therefore they Conſent by their Parents, who Conſent for them.

Queſt. 37. *Are Believers Children certainly in Covenant before their Baptiſm, and thereby in a ſtate of Salvation? Or not till they are baptized?*

Anſw. DIſtinguiſh between 1. Heart-Covenanting, and Mouth-Covenanting: 2. Between being in Covenant before God, and Viſibly before the Church.

1. No Perſon is to be baptized at Age, whoſe *inward Heart Conſent before profeſſed*, giveth him not right to Baptiſm. Therefore all the adult muſt be in *Covenant*, that is, *Conſent* on their part to the Covenant, before they are baptized.

2. Therefore it is ſo with the Seed of the faithful, who muſt Conſent by their Parents, before they have right: Otherwiſe *all* ſhould have right, and their Baptiſm be eſſentially another Baptiſm, as ſealing ſome other Covenant, or none.

3. If there be no Promiſe made to the Seed of the faithful more than to others, they have no right more than others to Baptiſm or Salvation. But if there be a Promiſe made to them as the Seed of Believers, then are they as ſuch within that Promiſe, that is, performers of its Conditions by their Parents, and have right to the Benefit.

4. If the Heart Conſent or Faith of the Adult, do put themſelves into a ſtate of Salvation, before their Baptiſm, then it doth ſo by their Children: But *&c.* —

5. But this right to Salvation in Parents and Children upon Heart Conſent before Baptiſm, is only before God. For the Church taketh no Cognizance of ſecret heart-tranſactions: But a Man then only conſenteth in the Judgment of the Church, when he openly *profeſſeth* it, and deſireth to ſignifie it by being baptized.

6. And even before God, there is a *neceſſitas præcepti* obliging us to open Baptiſm after Heart conſent: And he that heartily conſenteth, cannot refuſe Gods way of uttering it, unleſs either through ignorance he know it not to be his duty, (for himſelf and his child,) or through want of ability or opportunity cannot have it. So that while a Man is unbaptized, ſomewhat is wanting to the compleatneſs of his right to the Benefits of the Covenant, *viz.* A Reception of Inveſtiture and Poſſeſſion in Gods appointed way; though it be not ſuch a want, as ſhall fruſtrate the Salvation of thoſe that did truly conſent in Heart.

7. I take it therefore for certain, that the children of true Believers, Conſent to the Covenant by their Parents, and are as certainly ſaved if they die before Baptiſm, as after; though thoſe that deſpiſe Baptiſm, when they know it to be a duty, cannot be thought indeed to believe or conſent for their children or themſelves.

Queſt. 38. *Is Infants title to Baptiſm and the Covenant-benefits given them by God in his Promiſe, upon any proper* Moral Condition, *or only upon the Condition of their* Natural Relation, *that they be the* Seed of the Faithful?

Anſw. THat which is called a meer *Natural Condition* is properly in Law ſenſe no Condition at all; nor doth make a Contract or Promiſe to be called *Conditional* in a Moral ſenſe. But it is matters of *Morality*, and not of Phyſicks only that we are treating of; and therefore we muſt take the Terms in a Moral ſenſe. For a *Phyſical Condition* is either *paſt*, or *preſent*, or *future*, or *not-future:* If it be *paſt* or *preſent*, the Propoſition may indeed be hypothetical, but it is no ſuch *conditional Promiſe* as we are ſpeaking of: For inſtance, if you ſay, [If thou waſt born in ſuch a City, or if thy Name be *John*, I will give thee ſo much] Theſe are the Words of an uncertain Promiſer; but the Promiſe is already either equivalent to an *Abſolute Gift*, or *Null*. So if the Phyſical Condition be *de futuro*, *e. g.* [If thou be alive to morrow, I will give thee this or that; or if the Sun-ſhine to morrow, *&c.*] This indeed ſuſpendeth the gift or event; but not upon any Moral being which is in the Power of the Receiver, but upon a Natural Contingency or Uncertainty. And God hath no ſuch Conditional Covenants or Promiſes to be ſealed by Baptiſm. He ſaith not, *If thou be the child of ſuch or ſuch a Man, thou ſhalt be ſaved, as his natural off-ſpring only.* If the *Papiſts* that accuſe us for holding that the *meer natural Progeny of Believers are ſaved as ſuch*, did well underſtand our Doctrine, they would perceive that in this we differ not from the underſtanding ſort among them, or at leaſt, that their Accuſations run upon a miſtake.

I told you before that there are three things diſtinctly to be conſidered in the Title of Infants to baptiſm and Salvation. 1. By what right the Parent covenanteth for his child? 2. What right the Child hath to baptiſm? 3. What right he hath to the benefits of the Covenant ſealed and delivered in Baptiſm?

To the firſt, two things concur to the Title of the *Parent* to Covenant in the name of his Child: One is his *Natural Intereſt* in him, the Child being *his own* is at his diſpoſe. The other is *Gods Gracious Will* and *Conſent* that it ſhall be ſo; that the Parents Will ſhall

shall be as the Childs for his good, till he come at Age to have a Will of his own.

To the second, the Childs right to Baptism is not meerly his *Natural* or his *Birth* relation from such Parents, but it is in two degrees as followeth, 1. He hath a *Virtual Right*, on Condition of his *Parents Faith:* The Reason is, because that a *Believers Consent and Self-dedication to God* doth *Virtually* contain in it a Dedication with himself of *all that is his:* And it a Contradiction to say, that a Man truly dedicateth himself to God, and not *all that he hath*, and that he truly consenteth to the Covenant for himself, and not for his Child, if he understand that God will accept it. 2. His Actual Title-condition is his Parents (or Owners) Actual Consent to enter him into Gods Covenant, and his Actual mental Dedication of his Child to God, which is his Title before God, and the Profession of it is his Title before the Church. So that it is not a meer *Physical* but a *Moral* Title condition, which an Infant hath to baptism, that is, *His Parents Consent to dedicate him to God.*

3. And to the third, His Title-condition to the *Benefits* of Baptism, hath two degrees, 1. That he be really dedicated to God by the *Heart consent* of his Parent as aforesaid: And 2. That his Parent expres this by the solemn engaging him to God in *Baptism*; the first being necessary as a *Means sine quo non*, and the second being necessary as a *Duty* without which he sinneth, (when it's possible,) and as a *Means coram Ecclesia* to the Priviledges of the visible Church.

The sum of all is, that our *meer natural* Interest in our Children is not their Title-condition to Baptism or to Salvation, but only that presupposed state which enableth us by Gods Consent to Covenant for them: But their Title-condition to Baptism and Salvation, is *our Covenanting for them*, or voluntary *dedicating* them to God; which we do 1. *Virtually*, when we dedicate *our selves, and all that we have* or shall have, 2. *Actually*, when our Hearts consent particularly *for them*, and *Actually devote* them to God, before Baptism: 3. *Sacramentally*, when we express this in our solemn baptismal covenanting and dedication.

Consider exactly of this again; and if you loath distinguishing, confess ingeniously that you loath the truth, or the necessary means of knowing it.

Quest. 39. *What is the true meaning of Sponsors,* Patrimi *or God-fathers as we call them? And is it lawful to make use of them?*

Answ. 1. TO the first question; all Men have not the same thoughts either of their *Original*, or of their present *Use*.

1. Some think that they were *Sponsors* or *Sureties* for the *Parents* rather than the *Child* at first: And that when many in Times of Persecution, Heresie and Apostasie, did baptize their Children this month or year, and the next month or year apostatize and deny Christ themselves, that the Sponsors were only credible Christians witnessing that they believed that the Parents were credible firm Believers, and not like to apostatize. 2. Others think that they were undertakers, that if the Parents did apostatize or die, *they* would see to the Christian Education of the Child themselves. 3. Others think that they did both these together: (which is *my Opinion*;) *viz.* That they witnessed the *probability* of the *Parents fidelity*; but *promised* that if they should either apostatize or die, they would see that the Children were piously educated. 4. Others think that they were absolute *Undertakers* that the Children should be piously educated, whether the Parents died or apostatized or not: So that they went joint-undertakers with the Parents in their Life-time. 5. And I have lately met with some that maintain that the God-fathers and God-mothers, become *Proprietors*, and *Adopt* the Child, and take him for *their own*, and that this is the *sense of the Church of* England. But I believe them not for these Reasons.

1. There is no such word in the Liturgy, Doctrine or Canons of the Church of *England:* And that is not to be feigned and fathered on them, which they never said.

2. It would be against the Law of Nature to force all Parents to give the *sole propriety*, or *joynt-propriety* in their Children to others. *Nature* hath given the propriety to themselves, and we cannot rob them of it.

3. It would be heinously injurious to the Children of Noble and Learned Persons, if they must be forced to give them up to the Propriety and Education of others, even of such as perhaps are lower and more unfit for it than themselves.

4. It would be *more* heinously injurious to all *God-fathers* and *God-mothers*, who must all make other Mens Children *their own*, and therefore must use them as their own.

5. It would keep most Children unbaptized; because if it were once understood that they must take them as their own, few would be Sponsors to the Children of the *Poor*, for fear of keeping them; and few but the Ignorant that know not what they do, would be Sponsors *for any*, because of the greatness of the Charge, and their averseness to adopt the Children of others.

6. It would make great Confusion in the State, while all Men were bound to exchange Children with another.

7. I never knew one Man or Woman that was a God-father or God-mother on such Terms, nor that took the Child to be *their own:* And if such a one should be found among ten thousand, that is no rule to discern the Judgment of the Church by.

8. And in *Confirmation* the *God-father* and *God-mother* is expresly said to be for this use, to be *Witnesses that the Party is confirmed.*

9. And in the Priests speech to the *Adult* that come for Baptism, in the Office of Baptism of those of riper Years, it is the Persons themselves that are to Promise and Covenant for themselves, and the God-fathers and God-mothers are only called [*these your Witnesses.*] And if they be but *Witnesses* to the *adult*, it's like they are not *Adopters of Infants.*

II. Those that doubt of the Lawfulness of using Sponsors for their Children, do it on these two accounts: 1. As supposing it unlawful to make so promiscuous an Adoption of Children, or of choosing another to be a Covenanter for the Child instead of the Parent, to whom it belongeth; or to commit their Children to anothers either *propriety*, or *education*, or formal Promise of that which belongeth to education, when they never mean to perform it, nor can do. 2. Because they take it for an Adding to the Ordinance of God, a thing which Scripture never mentioneth. To which I answer.

1. I grant it unlawful to suppose another to be the Parent or Proprietor that is not: Or to suppose him to have that Power and Interest in your Child which he hath not: Or to desire him to undertake what he cannot perform, and which neither he nor you intend he shall perform: I grant that you are not bound to alienate the Propriety of your Children, nor to take in another to be joint-proprietors; nor to put out your Children to the God-fathers education. So that if you will misunderstand the Use of Sponsors, then indeed you will make them unlawful to be so used.

But if you take them but as the ancient Churches did, for such as do attest the *Parents* fidelity (in their perswasion,) and do *Promise* first to mind you of your Duty, and next to take care of the Childrens pious Education if you die, I know no Reason you have to scruple this much.

Yea more, it is in your own Power to agree with the

the God-fathers, that they ſhall *repreſent your own Perſons*, and ſpeak and promiſe what they do, as your *deputies only*, in *your names?* And what have you againſt this? Suppoſe you were ſick, lame, impriſoned or baniſhed, would you not have your Child baptized? And how ſhould that be done, but by your deputing another to repreſent you in entring him into Covenant with God?

Object. *But when the Church-men mean another thing, this is but to juggle with the World.*

Anſw. How can you prove that the Authority that made or impoſed the Liturgy, meant any other thing? And other individuals are not the Maſters of your Senſe. 2. Yea, and if the Impoſers had meant ill, in a thing that may be done well, you may diſcharge your Conſcience by doing it well, and making a ſufficient Profeſſion of your better Senſe.

2. And then it will be no ſinful Addition to Gods Ordinance, to determine of a lawful Circumſtance, which he hath left to humane Prudence: As to chooſe a meet Deputy, Witneſs or Sponſor, who promiſeth nothing but what is meet.

Queſt. 40. *On whoſe account or right is it that the Infant hath Title to Baptiſm and its Benefits? Is it on the Parents, Anceſtors, Sponſors, the Churches, the Miniſters, the Magiſtrates, or his own?*

Anſw. THE Titles are very various that are pretended: Let us examine them all.

I. I cannot think that a Magiſtrates Command to baptize an Infant, giveth him right, 1. Becauſe there is no proof of the validity of ſuch a Title: 2. Becauſe the Magiſtrate can command no ſuch thing if it be againſt Gods Word, as this is, which would level the caſe of the Seed of Heathens and Believers. And I know but few of that Opinion.

II. I do not think that the Miniſter as ſuch giveth Title to the Infant: For 1. He is no Proprietor, 2. He can ſhew no ſuch power or grant from God: 3. He muſt baptize none but thoſe that antecedently have right. 4. Elſe he alſo might level all, and take in Heathens Children with Believers: 5. Nor is this pretended to by many, that I know of.

III. I cannot think that it is *a particular Church* that muſt give this Right, or perform the Condition of it. For 1. Baptiſm (as is aforeſaid) as ſuch, doth only make a *Chriſtian*, and a member of the *Univerſal Church*, and not of any *particular* Church. And 2. The Church is not the proprietor of the Child. 3. No Scripture Commiſſion can be ſhewed for ſuch a Power. Where hath God ſaid, All that any particular Church will receive, ſhall have right to Baptiſm? 4. By what act muſt the Church give this right? If by baptizing him, the queſtion is of his antecedent right? If by *willing* that he be baptized, 1. If they will that one be baptized that hath no right to it, their will is ſinful, and therefore unfit to give him right. 2. And the baptizing Miniſter hath more Power than a thouſand or ten thouſand private Men, to judge who is to be baptized. 5. Elſe a Church might ſave all Heathens Children that they can but baptize, and ſo level Infidels and Chriſtians Seed. 6. It is not the Church in general, but ſome one Perſon, that muſt educate the Child: Therefore the Church cannot ſo much as Promiſe for its Education: The Church hath nothing to do with thoſe that are without: But only with her own; and Heathens Children are not her own, nor expoſed to her Occupation.

IV. I believe not that it is the *Univerſal Church* that giveth the Infant-title to Baptiſm: For, 1. He that giveth Title to the Covenant and Baptiſm, doth it as a performer of the *Moral Condition* of that Title. But God hath no where made the Churches Faith, to be the condition of Baptiſm or Salvation, either to Infidels or their Seed. 2. Becauſe the Univerſal Church is a body that cannot be conſulted with to give their Vote and Conſent: Nor have they any Deputies to do it by. For there is no Univerſal Viſible Governour: And if you will pretend every Prieſt to be commiſſioned to act and judge in the Name of the Univerſal Church, you will want proof, and that's before confuted. 3. If all have right that the Univerſal Church offereth up to God, or any Miniſter or Biſhop be counted its Deputy or Agent to that end, it is in the Power of that Miniſter (as is ſaid) to level all, and to baptize and ſave all; which is contrary to the Word of God.

V. I believe that God-fathers as ſuch, being no *Adopters* or *Proprietors*, are not the performers of the Condition of Salvation for the Infant, nor give him right to be baptized. 1. Becauſe he is not their Own, and therefore their will or act cannot go for his: Becauſe there is no Word of God for it that all ſhall be baptized or ſaved that any Chriſtians will be Sponſors for. Gods Church bleſſings be not tyed to ſuch inventions, that were not in being when Gods Laws were made. Where there is no *Promiſe* or *Word*, there is no *Faith*. 3. No Sponſors are ſo much as *lawful* (as is ſhewed before) who are not *Owners*, or their *Deputies*, or meer *ſecondary ſubſervient Parties*, who ſuppoſe the principal Covenanting Party. 4. And as to the Infants Salvation, the Sponſors may (too oft) be ignorant Infidels and Hypocrites themſelves, that have no true Faith for themſelves; and therefore not enough to ſave another. 5. And it were ſtrange if God ſhould make no Promiſe to a wicked Parent for his *own Child*, and yet ſhould promiſe to ſave by Baptiſm all that ſome wicked and hypocrite *God-fathers* will offer him. And that thus the Seed of *Heathens* and *Chriſtians* ſhould be levelled, and yet an ignorant bold undertaker to carry away the Priviledge of ſaving Perſons from them both. All this is but Mens unproved Imaginations. He that never commandeth God-fathers; but *forbiddeth the Uſurping* ſort, and only *alloweth* humane Prudence to uſe the *lawful ſort*, did never put the Souls of all Children, Chriſtians and Heathens into their Hands, (no more than into the Hands of the Prieſt that baptizeth them.)

VI. I do not find that *remote Anceſtors* that are *dead*, or that are not *Proprietors* of the Children, are the *Performers* of the *Condition* by which they have right to Baptiſm or Salvation. 1. Becauſe God hath put that Power and Work in the Hands of others, even the *Parents*, which they cannot nullifie. 2. Becauſe the Promiſe of Mercy to Thouſands is on Suppoſition that the Succeſſors make no Interceſſion. 3. Elſe the threatnings to the Seed of the Wicked would ſignifie nothing, nor would any in the World be excluded from right, but all be levelled; becauſe *Noah* was the common Father of Mankind: And if you lay it on dead Anceſtors, you have no Rule where to ſtop till you come to *Noah*.

VII. I conclude therefore that it is, *clearly* the *immediate Parents*, (both or one) and probably any true domeſtick *Owner* of the Child, who hath the Power to *chooſe* or *refuſe* for him; and ſo to enter him into Covenant with God, and ſo by Conſent to perform the Condition of his Right. For 1. Abundance of Promiſes are made to the faithful and their Seed, of which I have ſpoke at large in my Book of *Infant Baptiſm*. And beſides the Puniſhment of *Adams* Sin, there is ſcarce a Parent infamous for Sin in Scripture, but his Poſterity falleth under the Puniſhment, as for a *ſecondary Original Sin* or guilt. As the caſe of *Cain*, *Cham*, the Sodomites, the Amalekites, the Jews, *Achan*, *Gehazi*, &c. ſhew. And 1 *Cor.* 7. 14. it is expreſly ſaid, *Elſe were your Children unclean, but now are they holy* (of the ſenſe of which I have ſpoke as afore-cited.)

Object. *But if Owners may ſerve, one may buy multitudes, and a King or Lord of ſlaves, whoſe Own the People are, may cauſe them all to be baptized and ſaved.*

Anſw.

Answ. 1. Remember that I say, that the Christian Parents Right is *clear*, but I take the other as more dark: For it is principally grounded on *Abraham* and the Israelites circumcising their Children born to them in the House or bought with Money: And how far the parity of Reason here will reach is hard to know. All that I say is, that I will not *deny it*, because *favores sunt ampliandi*. 2. If such a Prince be an Hypocrite, and not a sincere Christian himself, his faith or consent cannot save others, that cannot save himself. 3. It is such a propriety as is conjunct with a *Divine Concession* only that giveth this power of consenting for an Infant: Now we find *clear proof* of God's Concession to Natural Parents, and *probable* proof of his Concession of it to *Domestick* Deut. 29. 10, 11, 12, 13. *Owners*, but no further that I know of. For, 1. It is an Act of God's Love to the *Child* for the *Parents* sake; and therefore to such Children as we are supposed to have a special *nearness* to, and *Love* for. 2. And it is a consent and covenanting which he calls for, which obligeth the promiser to consequent pious education, which is a domestick act. 3. They are comprized in the Name of *Parents*, which those that adopt them and educate them may be called. 4. And the Infants are their *Children*, not their *Slaves*. But now if the Emperor of *Moscovy*, *Indostan*, &c. had the propriety in all his People as Slaves, this would not imitate *paternal interest and love*, but *tyranny*, nor could he be their *domestical educater*. Therefore I must limit it to a *pro-parent*, or *domestical educating proprietor*.

Quest. 41. *Are they really baptized who are baptized according to the English Liturgie and Canons, where the Parent seemeth excluded, and those to consent for the Infant who have no power to do it?*

Answ. I Find some puzzled with this doubt, whether all our Infants Baptism be not a meer Nullity: For, say they, the outward washing without covenanting with God, is no more Baptism than the Body or Corpse is a Man. The Covenant is the chief essential part of Baptism. And he that was never entered into Covenant with God was never baptized. But Infants according to the Liturgie, are not entered into Covenant with God; which they would prove thus: *They that neither ever covenanted by themselves, or by any authorized Person for them, were never entered into Covenant with God* (For that's no act of theirs which is done by a stranger that hath no power to do it) *But*, &c.——That they did it not *themselves* is undenyable: That they did it not by any *Person empowred* by God to do it for them they prove, 1. Because God-fathers are the Persons [*by whom*] the Infant is said *to promise*: But God-fathers have no power from God, 1. Not by Nature, 2. Not by Scripture. 2. Because the Parents are not only *not included* as *Covenanters*, but *positively excluded*, 1. In that the whole Office of covenanting for the Child from first to last is laid on others: 2. In that the twenty ninth Canon saith, [*No Parent shall be urged to be present; nor admitted to answer as God-father for his own Child*:] By which the Parent that hath the power is excluded. Therefore our Children are all unbaptized.

To all this I answer, 1. That the Parents consent is *supposed*, though he be absent: 2. That the Parent is not *required* to be *absent* but only not to *be urged to be present*; but he may if he will: 3. That the reason of that Canon seems to be their jealousie, lest any would exclude God-fathers. 4. While the Church hath no where declared *what Person* the Sponsors bear, nor any further what they *are to do*, than to speak the covenanting words, and promise to see to the pious education of the Child, the Parents may agree that the God-fathers shall do all this as *their Deputies*, *primarily*, and in *their steads*, and *secondarily* as *friends that promise their assistance*. 5. While Parents really consent, it is not their *silence* that nullifieth the Covenant. 6. All Parents are supposed and required to be themselves the *choosers of the Sponsors* or Sureties, and also to give *notice* to the Minister before hand; by which it appeareth that their *Consent* is *presupposed*. And though my own judgment be, that they should be the *principal Covenanters for the Child expresly*, yet the want of that *expressness* will not make us *unbaptized* Persons.

Quest. 42. *But the great Question is, How the Holy Ghost is given to Infants in Baptism? And whether all the Children of true Christians have inward sanctifying Grace? Or whether they can be said to be justified, and to be in a state of Salvation, that are not inherently sanctified? And whether any fall from this Infant state of Salvation?*

Answ. OF all these great difficulties I have said what I know, in my Appendix to *Infant Baptism* to Mr. *Bedford* and Dr. *Ward*, and of Bishop *Davenant*'s judgment. And I confess that my judgment agreeth more in this with *Davenant*'s than any others, saving that he doth not so much appropriate the benefits of Baptism to the Children of sincere believers as I do. And though by a Letter in pleading *Davenant*'s cause, I was the occasion of good Mr. *Gatakers* printing of his answer to him, yet I am still most inclined to his judgment; not that *all the baptized*, but that all the *baptized seed of true Christians* are *pardoned*, *justified*, *adopted*, *and have a title to the Spirit and Salvation*.

But the difficulties in this case are so great, as drive away most who do not equally perceive the greater inconveniencies which we must choose, if this opinion be forsaken: That is, that all Infants must be taken to be out of the Covenant of God, and to have no promise of Salvation. Whereas surely the Law of Grace as well as the Covenant of Works included *all the seed* in their capacity.

1 To the first of these Questions, I answer, 1. As all true Believers, so all their Infants do receive *initially* by the *promise*, and by way of *obsignation* and Sacramental *Investiture* in *Baptism*, a *Jus Relationis*, a right of *peculiar Relation* to all the *Three Persons* in the blessed Trinity: As to God, as their reconciled adopting Father, and to Jesus Christ as their Redeemer and Actual Head and Justifier, so also to the Holy Ghost as their Regenerater and Sanctifier. This Right and Relation adhereth to them, and is given them in order to future actual operation and communion. As a Marriage Covenant giveth the *Relation* and *Right* to one another, in order to the subsequent *Communion* and *Duties* of a married Life: And as he that sweareth allegiance to a King, or is listed into an Army, or is entred into a School, receiveth the *Right* and *Relation*, and is so correlated, as obligeth to the mutual subsequent Office of each, and giveth right to many particular benefits. By this *Right* and *Relation*, God is his own God and Father; Christ is his own Head and Saviour; and the Holy Spirit is his own Sanctifier, without asserting what operations are already wrought on his Soul, but only to what future ends and uses these Relations are. Now as these Rights and Relations are given immediately, so these Benefits which are relative, and the Infant immediately capable of them, are presently given by way of Communion: He hath presently the pardon of original Sin, by virtue of the Sacrifice, Merit and Intercession of Christ. He hath a state of Adoption, and Right to Divine Protection, Provision and Church communion according to his natural Capacity, and Right to everlasting Life. Matth. 28 19, 20. 1 Cor. 12, 12, 13. Eph. 4. 4, 5.

2. It must be carefully noted, that the relative Union

Union between Chriſt the Mediator and the baptized Perſons, is that which in Baptiſm is firſt given in order of nature, and that the reſt do flow from this. The Covenant and Baptiſm deliver the Covenanter, 1. From Divine Diſplicency by Reconciliation with the Father, 2. From Legal Penalties by Juſtification by the Son; 3. From Sin it ſelf by the operations of the Holy Ghoſt. But it is *Chriſt* as our *Mediator-Head*, that is *firſt given us* in *Relative Union*: And then, 1. The *Father loveth* us with *Complacency* as *in the Son*, and for the ſake of his first beloved. 2. And the *Spirit* which is given us in *Relation* is firſt the *Spirit of Chriſt our Head*; and not firſt inherent in us: So that by *Union* with our *Head*, that *Spirit* is next united to us, both *relatively*, and as *radically inherent* in the humane Nature of our Lord, to whom we are united. As the Nerves and Animal Spirits which are to operate in all the Body, are *radically* only in the *Head*, from whence they flow into, and operate on the Members as there is need (though there may be obſtructions); ſo the Spirit dwelleth in the humane Nature of our Head, and there it can never be loſt; and it is not neceſſary that it dwell in us by way of *Radication*, but by way of *Influence* and *Operation*.

The Spirit is not given *radically* or *immediately* to any Chriſtian, but to Chriſt our Head alone, and from Him to us.

Theſe things are diſtinctly and clearly underſtood but by very few; and we are all much in the dark about them. But I think (however doctrinally we may *ſpeak* better) that moſt Chriſtians are habituated to this perilous miſapprehenſion (which is partly againſt Chriſtianity it ſelf,) that the Spirit floweth *immediately* from the Divine Nature of the Father and the Son (as to the Authoritative or Poteſtative conveyance) unto our Souls. And we forget that it is firſt given to *Chriſt* in his *Glorified Humanity* as *our Head*, and *radicated in him*, and that it is the *Office* of this *Glorified Head*, to *ſend* or *communicate* to all his members *from himſelf*, that Spirit which muſt operate in *them* as they have need.

This is plain in many Texts of Scripture, Rom. 8. 32. *He that ſpared not his own Son, but gave him up for us all, how ſhall he not alſo with him freely give us all things?* (when he giveth him particularly to us)

1 John 5. 11, 12. *And this is the record that God hath given us eternal life, and this life is in his Son: He that hath the Son hath the life, and he that hath not the Son hath not the life.*

Rom. 8. 9. *If any man have not the Spirit of Chriſt, the ſame is none of his.*

Eph. 1. 22, 23. *And gave him to be the Head over all things to the Church, which is his body, the fulneſs of him that filleth all in all.*

John 15. 26. *The Advocate or Comforter whom I will ſend unto you from the Father*, &c.

John 16, 7. *If I depart, I will ſend him unto you.*

John 14. 26. *The Comforter whom the Father will ſend in my Name.*

Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying Abba, Father.*

Gal. 2. 20. *I live: yet not I, but Chriſt liveth in me* (I know that is true of his living in us *Objectively* and *Finally*, but that ſeemeth not to be *all.*)

Col. 3. 3, 4. *For ye are dead, and your life is hid with Chriſt in God; when Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.* I know that in *verſ.* 3. by *Life* is meant Felicity or Glory; but not only; as appeareth by *verſ.* 4. where Chriſt is called *Our Life.*

Matth. 28. 19. *All power is given unto me in Heaven and Earth*——ver. 20. *I am with you always*——Joh. 13. 3. *The Father hath given all things into his hands.*

Joh. 17. 2, 3. *Thou haſt given him power over all fleſh, that he ſhould give eternal Life to as many as thou haſt given him, and this is Life eternal to know thee*, &c.

Joh. 5. 21. *The Son quickneth whom he will:* v. 26. *For as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf.*

Joh. 6. 27. *Labour for that meat which endureth to everlaſting life, which the ſon of man ſhall give unto you, for him hath God the Father ſealed.*

V. 32, 33. *He giveth Life unto the World*, V. 53, 54, 55, 56. *Whoſo eateth my fleſh and drinketh my blood hath eternal Life*——*dwelleth in me and I in him*——*my fleſh is meat indeed*——*As the Living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me.* V. 63. *It is the ſpirit that quickneth: the fleſh profiteth nothing.*

Joh. 7. 39. *This ſpake he of the ſpirit which they that believe in him ſhould receive.* Joh. 3. 34. *God giveth not the ſpirit to him by meaſure.*

1 Cor. 6. 17. *He that is joined to the Lord is one ſpirit.*

2 Cor. 3. 17. *The Lord is the ſpirit, and where the ſpirit of the Lord is, there is liberty.*

Phil. 1. 19. *Through the ſupply of the ſpirit of Jeſus Chriſt.*

Joh. 15. 4. *Abide in me and I in you: As the branch cannot bear fruit of it ſelf, except it abide in the Vine, no more can ye except ye abide in me.* V. 5. *I am the Vine, ye are the Branches: He that abideth in me and I in him, the ſame bringeth forth much fruit: For without me* (or, *out of me*, or, *ſevered from me*) *ye can do nothing.*

I will add no more: All this is proof enough that the Spirit is not given *radically* or *immediately* from God to any believer, but to *Chriſt*, and ſo *derivatively* from him to us. Not that the *Divine Nature* in the *third Perſon* is *ſubject* to the *humane nature* in Chriſt; but that God hath made it the *office* of our *Mediators Glorified Humanity*, to be the *Ciſtern* that ſhall firſt receive the *Waters of Life*, and convey them by the Pipes of his appointed means to all the Offices of his Houſe: Or to be the Head of the Animal Spirits, and by Nerves to convey them to all the Members.

3. We are much in the dark concerning the degree of Infants Glory: And therefore we can as little know, what degree of Grace is neceſſary to prepare them for their Glory.

4. It is certain that Infants before they are glorified, ſhall have all that Grace that is prerequiſite to their *preparation* and *fruition.*

5. No ſanctified Perſon on earth is in an *immediate capacity* for *Glory*: Becauſe their ſin and imperfection muſt be done away, which is done at the diſſolution of Soul and Body. The very acceſſion of the Soul to God doth perfect it.

6. Infants have no actual Faith or Hope or Love to God to *exerciſe*, and therefore need not the influence of the Spirit of Chriſt to *exerciſe* them.

7. We are all ſo very much in the dark, as to the clear and diſtinct apprehenſion of the true nature of original inherent Pravity or Sin, that we muſt needs be as much ignorant of the true nature of that inherent Sanctity or Righteouſneſs which is its contrary, or cure. Learned *Illiricus* thought it was a *Subſtance*, which he hath in his *Clavis* pleaded for at large. Others call it a *Habit*, others a *Nature*, or natural Inclination, and a privation of a natural Inclination to God: Others call it an *Indiſpoſition* of the mind and will, to holy Truth and Goodneſs, and an *ill Diſpoſition* of them to error and evil. Others call it only the inordinate Luſt of the ſenſitive faculties, with a debility of Reaſon and Will to reſiſt it. And whilſt the nature of the Soul it ſelf and its faculties, are ſo much unknown to it ſelf, the nature of *Original Pravity* and *Righteouſneſs* muſt needs be very much unknown.

8. Though an Infant be a diſtinct *natural Perſon* from his Parents, yet is he not actually a diſtinct Perſon morally, as being not a *moral Agent*, and ſo not capable of moral Actions good or evil. Therefore his Parents *Will* goeth for his.

9. His firſt acceptance into the *Complacential Love of God* (as diſtinct from his *Love of Benevolence*) is not for any *inherent Holineſs* in himſelf; but 1. As the *Child of a believing Parent* who hath dedicated him to Chriſt, and 2. As a *Member of Chriſt*, in whom he is *well pleaſed*.

10. Therefore God can *complacentially* as well as *benevolently* love an Infant in *Chriſt*, who only *believeth and repenteth* by the *Parents*, and not by himſelf, nor is not yet ſuppoſed to have the ſpirit of *ſanctification*.

11. For the ſpirit of *ſanctification* is not the preſuppoſed *Condition* of his acceptance into Covenant with God, but a gift of the Covenant of God it ſelf, following both the Condition on our part, and our right to be Covenanters or to God's promiſe upon that condition.

12. So the adult themſelves have the operation of the Spirit by which they *believe and repent*, by which they come to have their *Right* to *God's part* in the *Covenant* of Baptiſm; (for this is antecedent to their Baptiſm!) But they have not that gift of the Spirit, which is called in Scripture, the *Spirit of Sanctification*, and of *Power*, *Love* and a *ſound Mind*, and is the *benefit given by the Covenant of Baptiſm*, till afterward; becauſe they muſt be *in that Covenant* before it can be made good to them. And their *Faith* or *Conſent* is their *Infants right alſo*, antecedent to the Covenant Gift.

Act. 26. 8. 2 Tim. 4. 7. Rom. 8. 30. Gal. 4. 6.

13. There is therefore ſome notable difference between that work of the Spirit by which we firſt *repent and believe* and ſo have our title to the *promiſe of the ſpirit*, and that *gift of the ſpirit* which is *promiſed to believers*: Which is not only the Spirit of *Miracles* given in the firſt times, but ſome notable *degree* of *Love* to our *reconciled Father*, ſuitable to the Grace and Goſpel of Redemption and Reconciliation, and is called the *Spirit of Chriſt*, and the *Spirit of Adoption*, which the Apoſtles themſelves ſeem not to have received till Chriſt's aſcenſion: And this ſeemeth to be not only different from the Gifts of the Spirit *common to Hypocrites* and the Unbelievers, but alſo from the *ſpecial gift of the Spirit* which *maketh Men believers*: So that Mr. *Tho. Hooker* ſaith trulier than once I underſtood, that *Vocation* is a ſpecial Grace of the Spirit, diſtinct from common Grace on the one ſide, and from *Sanctification* on the other ſide. Whether it be the *ſame degree* of the Spirit which the faithful had *before Chriſt's Incarnation*, which cauſeth Men *firſt to believe*, diſtinct from the higher following degree I leave to enquiry: But the certaineſt diſtinction is from the *different effects*.

Rom. 8. 9, 16, 26.

14. Though an Infant cannot be either diſpoſed to a holy Life, or fit for Glory immediately, without an *inward Holineſs of his own*, yet by what is ſaid it ſeemeth plain, that meerly on the account of the *Condition* performed by the Parent, and of his *Union relatively with Chriſt* thereupon, and his title to *God's promiſe on theſe Grounds*, he may be ſaid to be in a *ſtate of Salvation*; that is, to have the *pardon of his Original Sin*, *deliverance from Hell* (in right) *Adoption*, and a *right* to the *needful operations* of the *Holy Ghoſt*, as given to him in *Chriſt*, who is the firſt receiver of the Spirit.

15. But when and in what ſort and degree Chriſt giveth the *actual operations* of the Spirit to all covenanted Infants, it is wonderful hard for us to know. But this much ſeemeth clear, 1. That Chriſt may when he pleaſe work on the Soul of an Infant to change its diſpoſition, before he come to the uſe of Reaſon. 2. That Chriſt and his Spirit as in Covenant with Infants, are ready to give all neceſſary aſſiſtance to Infants for their inherent Sanctification, in the uſe of thoſe means, and on thoſe further conditions, on which we muſt wait for it and expect it. For the Holy Ghoſt is not ſo engaged to us in our Covenant of Baptiſm, as to be obliged preſently to give us all the Grace that we want; but only to give it us on certain further conditions, and in the uſe of certain means. But becauſe this leadeth me up to another queſtion, I will ſuſpend the reſt of the anſwer to this, till that be handled. Only I muſt anſwer this objection.

Mr. *Whiſton p.* 60. ſheweth [That even the promiſes of a new Heart, &c. *Ezek.* 36. 37, &c. Though they may run in the external tenour of them abſolutely, yet are not abſolutely abſolute, but have a ſubordinate condition, and that is, That the Parties concerned in them do faithfully uſe the means appointed of God in a ſubſerviency to his working in or beſtowing them the Good promiſed.]

Obj. *It is contrary to the holy nature of God, complacentially to love an unſanctified Infant, that is yet in his Original Corruption unchanged, and he juſtifieth none relatively from the guilt of Sin, whom he doth not at once inherently ſanctifie.*

Anſw. 1. God's complacential Love reſpecteth every one as he is; for it is *Goodneſs* only that he *ſo* loveth. Therefore he ſo loveth not thoſe that either *actually* or *habitually* love *not him*, under any falſe ſuppoſition that they *do* love him when they do not. His Love therefore to the Adult and Infants differeth as the objects differ. But there is this lovely in ſuch Infants, 1. That they are the Children of believing ſanctified Parents, 2. That they are by his Covenant *relatively united to Chriſt*, and ſo are lovely as *his Members*; 3. That they are *pardoned* all their original Sin; 4. That they are ſet in the way to actual Love and Holineſs; being thus dedicated to God.

2. All *imperfect Saints* are *Sinners*; and all Sinners are as ſuch abhorred of God, whoſe pure Eyes cannot behold iniquity. As then it will ſtand with his purity to accept and love the *Adult* upon their *firſt believing*, before their further Sanctification, and notwithſtanding the remnant of their Sins, ſo may it do alſo to accept their Infants through Chriſt upon their Dedication.

3. As the actual Sin imputed to Infants was *Adams*, and their Parents only by *Act*, and not their own, it is no wonder if upon their Parents Faith and Repentance, Chriſt waſh and juſtifie them from that guilt which aroſe only from anothers act.

4. And then the inherent pravity was the effect of that Act of their Anceſtors, which is forgiven them. And this pravity or inherent original Sin may two ways be ſaid to be mortified radically or virtually or inceptively before any inherent change in them, 1. In that it is mortified in their *Parents* from whom they derived it, who have the power of chooſing for them, and 2. In that they are by Covenant engrafted into Chriſt, and ſo related to the cauſe of their future ſanctification; yea, 3. In that alſo they are by Covenant and their Parents promiſe, engaged to uſe thoſe means which Chriſt hath appointed for ſanctification.

[God's being a God to any individual Perſon doth require and preſuppoſe that they do for the preſent, ſuppoſing them capable, or for the future as ſoon as capable, take God in Chriſt a their God.] *Ibid. p.* 61.

5. And it muſt be remembred that as this is but an inceptive preparatory change, ſo the very pardon of the *inherent vitioſity* is not perfect (as I have elſewhere largely proved) (hower ſome Papiſts and Proteſtants deny it.) While ſin remaineth, ſin and corruption is ſtill indwelling, beſides all the unremoved Penalties of it, the very *being* of it, proveth it to be ſo far unpardoned, in that it is not yet aboliſhed, and the continuance of it being not its ſmalleſt Puniſhment, as permitted, and the Spirit not given ſo far as to cure it. Imperfect pardon may conſiſt with a *preſent right* both to further ſanctification by the Spirit, and ſo to Heaven.

Obj. *Chriſt's Body hath no unholy Members.*

Anſw. 1. 1 Cor. 7. 14. *Now are your Children holy*: They are not wholly unholy who have all the foredeſcribed holineſs. 2. As Infants in Nature want memory and actual reaſon, and yet initially are Men; ſo,

ſo, as Chriſts members, they may want actual and habitual Faith and Love, and yet initially be ſanctified, by their Union with him and his Spirit, and their Parents Dedication, and be in the way for more, as they grow fit; and be Chriſtians and Saints *in fieri*, or initially only, as they are Men.

Queſt. 43. *Is the right of the Baptized (Infants or Adult) to the ſanctifying operations of the Holy Ghoſt, now Abſolute, or ſuſpended on further Conditions? And are the Parents further duty for their Children ſuch conditions of their Childrens reception of the actual Aſſiſtances of the Spirit? Or are Childrens own actions ſuch Conditions? And may Apoſtate Parents forfeit the Covenant Benefits to their Baptized Infants? Or not?*

Anſw. THE queſtion is great and difficult, and few dare meddle with it. And almoſt all Infant-caſes are to us obſcure.

1. 1. It is certain that it is the Parents great *duty* to bring up their Children in the nurture and admonition of the Lord.

Eph. 6. 4, 5. Col. 3. 21. Gen. 18. 19. Deut. 6. 6, 7, 8. & 11. 18. 19, 20.

2. It is certain that God hath appointed this to be the *means* of their actual knowledge, faith and holineſs.

3. And God doth not appoint ſuch means *unneceſſarily* or in *vain*: Nor may we ordinarily expect his grace but in the uſe of the *means* of Grace, which he hath appointed us to uſe.

4. It is certain that God's receiving the Children of the faithful is an act of God's *Love to the Parents* as well as the Children, and promiſed as a part of his bleſſing on themſelves.

5. It is certain that theſe Parents hold *their own* mercies upon the condition of *their own* continued fidelity: And (let their Apoſtaſie be on other reaſons never ſo impoſſible, or *not future*, yet) the promiſe of continuance and conſummation of the perſonal felicity of the greateſt Saint on earth, is ſtill conditional, upon the condition of his perſevering fidelity.

Second Commandment. Prov. 20. 7

6. Even *before* Children are capable of *Inſtruction*, there are certain duties impoſed by God on the Parents for their ſanctification; *viz.* 1. That the Parents *pray earneſtly and believingly* for them. 2. That they themſelves *ſo live* towards God as may invite him ſtill to bleſs their Children for their ſakes, as he did *Abraham*'s, and uſually did to the faithful's ſeed.

7. It is certain that the Church ever required Parents; not only to enter their Children into the Covenant, and ſo to leave them, but to do their after duty for their good, and to pray for them, and educate them according to their Covenant.

8. It is plain that if there were none to promiſe ſo to educate them, the Church would not baptize them. And God himſelf who allowed the Iſraelites, and ſtill alloweth us to bring our Children into his Covenant, doth it on *this ſuppoſition*, that we promiſe alſo to go on to do our duty for them, and that we actually do it.

9. All this ſet together maketh it plain, 1. That God never promiſeth the *adult* in Baptiſm, though true believers, that he will work in them all graces further by his ſanctifying Spirit, let them never ſo much neglect or reſiſt him: Or that he will abſolutely ſee that they never ſhall reſiſt him: Nor that the Spirit ſhall ſtill help them, though they neglect all his means; or that he will keep them from neglecting the means (*Election* may ſecure this to the *Elect as ſuch*; but the *Baptiſmal Covenant as ſuch*, ſecureth it not to the *baptized*, nor to *believers as ſuch*) 2. And conſequently that *Infants are in Covenant with the Holy Ghoſt ſtill conditionally* as their Parents are: And that the meaning of it is, that the Holy Ghoſt as your Sanctifier will afford you all neceſſary help, in the uſe of thoſe means which he hath appointed you to receive his help in.

The Holy Ghoſt is promiſed in Baptiſm to give the Child grace in his Parents and his own faithful uſe of the appointed means.

Obj. *Infants have no means to uſe.*

Anſw. While Infants ſtand on their Parents account, or *Wills*, the Parents have means to uſe for the continuance of their grace, as well as for the beginning of it.

10. Therefore I cannot ſee but that if a believer ſhould apoſtatize (whether any do ſo is not the queſtion) and his Infant not to be made anothers Child, he forfeiteth the benefits of the Covenant to his Infant. But if the propriety in the Infant be tranſferred to another, it may alter the caſe.

11. And how dangerouſly Parents may make *partial* forfeitures of the Spirits aſſiſtance to their Children, and operations on them, by their own ſinful Lives, and neglect of Prayer, and of prudent and holy education, even in particular acts, I fear many believing Parents never well conſidered.

12. Yet is not this forfeiture ſuch as obligeth God to deny his Spirit: For he may do with his own, as a free Benefactor, as he liſt; and may have mercy freely, beyond his promiſe (though not againſt his word) on whom he will have mercy. But I ſay that he that conſidereth the woful unfaithfulneſs and neglect of moſt Parents, even the religious, in the great work of holy educating their Children, may take the blame of their ungodlineſs on themſelves, and not lay it on Chriſt or the Spirit who was in Covenant with them as their Sanctifier, ſeeing he promiſed but conditionally to give them the ſanctifying heavenly Influences of his *Life*, *Light*, and *Love*, in their juſt uſe of his appointed means, according to their abilities.

M. *Whiſton* p. 53. [As *Abraham* as a ſingle Perſon in Covenant was to accept of and perform the condition of the Covenant---- ſo as a Parent he had ſomething of duty incumbent on him with reference to his (immediate) ſeed: And as his faithful performance of that duty incumbent on him in his ſingle capacity, ſo his performing that duty incumbent on him as a Parent in reference to his ſeed was abſolutely neceſſary in order to his enjoying the good promiſed, with reference to himſelf and his ſeed: Proved *Gen.* 17. 1. and 18. 19.] He proveth that the promiſe is conditional, and that as to the continuance of the Covenant ſtate the conditions are 1. The Parents upright Life. 2. His duty to his Children well done: 3. The Childrens own duty as they are capable.

13. Alſo as ſoon as Children come to a little uſe of *Reaſon*, they ſtand conjunctly on their Parents *Wills* and on their *own*. As their Parents are bound to teach and rule them, ſo they are bound to learn of them and be ruled by them for their good. And though every Sin of a Parent or a Child be not a total forfeiture of Grace, yet both their notable actual Sins may juſtly be puniſhed, with a denial of ſome further help of the ſpirit which they grieve and quench.

II. And now I may ſeaſonably anſwer the former queſtion, whether Infants Baptiſmal ſaving Grace may be loſt, of which I muſt for the moſt that is to be ſaid refer the Reader to *Davenant* (in Mr. *Bedford*'s Book) on this ſubject, and to Dr. *Sam. Ward* joined with it, (though Mr. *Gataker*'s anſwers are very learned and conſiderable:) And to my ſmall Book called, *My Judgment of Perſeverance.*

Auguſtine who firſt roſe up for the doctrine of perſeverance, againſt its Adverſaries, carried it no higher than to all the *Elect* as ſuch, and not at all to all the ſanctified; but oft affirmeth that ſome that were juſtified, ſanctified and love God, and are in a ſtate of Salvation, are not elect, and fall away: But ſince the Reformation, great reaſons have been brought to carry it further to all the truly ſanctified; of which cauſe *Zanchius* was one of the firſt learned and zealous Patrons, that with great diligence in long diſputations maintained it. All that I have now to ſay is, that I had rather with *Davenant* believe that the fore-deſcribed Infant ſtate of Salvation, which came by the Parents, may be loſt by the Parents and the Children, though ſuch a ſanctified renewed nature in holy Habits of Love as the adult

have be never lost) than believe that no Infants are in the Covenant of Grace and to be baptized.

Obj. *But the Child once in Possession shall not be punished for the Parents Sin.*

Answ. 1. This point is not commonly well understood. I have by me a large Disputation proving from the current of Scripture, a *secondary original Sin*, besides that from *Adam*, and a *secondary Punishment* ordinarily inflicted on Children for their Parents Sins, besides the common Punishment of the World for the first Sin. 2. But the thing in question is but a loss of that Benefit which they received and hold only by another. It is not so properly called a Punishment for anothers Sin, as a *non-deliverance*, or a *non-continuance* of their Deliverance, which they were to receive on the Condition of anothers Duty.

Obj. *But the Church retaineth them as her members*, and *so their right is not lost by the fault or apostasie of the Parents.*

Answ. 1. Lost it is one way or other, with multitudes of true Christians Children, who never shew any signs of Grace, and prove sometimes the worst of Men. And God breaketh not his Covenant.

2. How doth the Church keep the Greeks Children that are made Janizaries?

3. No Man stayeth in the Church without Title. If the Church or any Christians take them as their own, that's another matter: I will not now stay to discuss the question, whether Apostates baptized Infants be still Church-members? But what I have said of their right *before God*, seemeth plain.

4. And mark, that on whomsoever you build an Infants Right, you may as well say, that he may suffer for other Mens default: For, if you build it on the Magistrate, the Minister, the Church, the God-fathers, any of them may fail: They may deny him Baptism it self: They may fail in his Education: Shall he suffer then for want of Baptism, or good Education when it is their faults? Whoever a Child or Man is to receive a Benefit by, the failing of that Person may deprive him of that Benefit. More Objections I must pretermit, to avoid prolixity.

Quest. 44. *Doth Baptism always oblige us at the present, and give Grace at the present? And is the Grace which is not given till long after, given by Baptism? Or an effect of Baptism?*

Answ. I Add this Case for two Reasons, 1. To open their pernicious Error who think that a Covenant or Promise made by us to God, *only for a future distant Duty* (as to *repent and believe before we die*,) is all that is essential to our Baptismal Covenanting. 2. To open the ordinary saying of many Divines, who say, that Baptism *worketh not always at the present*, but sometimes only long afterward. The Truth I think may be thus expressed.

1. It is not *Baptism*, if there be not the Profession of a *present Belief*, a *present Consent*, and a *present Dedition*, or Resignation, or Dedication of the Person to God, by the adult for themselves, and by Parents for their Infants. He that only saith, [*I promise to believe, repent and obey only at twenty or thirty Years of Age*,] is not *morally baptized*; for it is *another Covenant* of his own which he would make, which God accepteth not.

2. It is not only a *future*, but a *present Relation* to God, as his *Own*, his *Subjects*, his *Children* by Redemption, to which the baptized Person doth Consent.

3. It is a *present Correlation* and not a *future* only, to which God consenteth on his part, to be their Father, Saviour and Sanctifier, their *Owner peculiarly*, their *Ruler graciously*, and their chief *Benefactor*, and *Felicity*, and *End*.

4. It is not only a *future* but a *present Remission of Sin*, and *Adoption* and *Right* to temporal and eternal Mercies, which God giveth to true *Consenters* by his Covenant and Baptism.

5. But those Mercies which we are not at that present *capable* of, are not to be *given* at the present, but *afterward* when we are capable: As the particular Assistances of the Spirit, necessary upon all future particular Occasions, *&c.* The pardon of future Sins; Rom. 6.1, actual Glorification, *&c.* 4,6 7, &c.

6. And the *Duties* which are to be performed only for the *future*, we must *Promise at present* to perform only for the future, in their season, to our lives end. Therefore we cannot Promise that Infants shall believe, obey or love God, till they are naturally capable of doing it.

7. If any Hypocrite do not indeed *Repent*, *Believe*, or *Consent* when he is baptized, or baptizeth his Child, he so far faileth in the Covenant professed: And so much of Baptism is undone; and God doth Acts 8.37, not enter into the present Covenant-Relations to him, 38. 13. 20,21, as being uncapable thereof. 22, 23.

8. If this Person afterwards *Repent and Believe*, it is a doing of the same Thing which was omitted in Baptism, and a making of the *same* Covenant; but not as a *part* of his *Baptism it self*, which is long past.

9. Nor is he hereupon to be Re-baptized; because the external Part was done before, and is not to be twice done. But the internal Part which was omitted, is now to be done, not as a part of Baptism (old or new); but as a *Part* of *Penitence*, for his Omission.

Object. *If Covenanting be a part of Baptism, then this Person, whose Covenant is never a part of his Baptism, doth live and die unbaptized.*

Answ. As *baptism* signifieth only the *external Ordinance*, heart-covenanting is no part of it, but the *Profession of it* is: And if there was *no Profession of Faith made*, by word or sign, the Person is *unbaptized*. But as *Baptism* signifieth the *internal Part* with the *external*, so he *will be no baptized Person* while he liveth; that is, One that in Baptism did truly *Consent*, and receive the spiritual Relations to God: But he will have the same thing in another way of Gods Appointment.

10. When this Person is after sanctified, it is by Gods Performance of the *same Covenant in specie*, which Baptism is made to seal, that God doth pardon, justifie and adopt him: But this is not by his *past Baptism* as a *Cause*, but by *after Grace* and *Absolution*. The *same Covenant* doth it, but not *Baptism*. Because indeed the Covenant or Promise saith, [*When ever thou believest and repentest, I will forgive thee*: But *Baptism* saith, *Because thou now believest, I do forgive thee, and wash away thy Sin*;] and maketh present Application.

11. So if an Infant or Adult Person live without Grace, and at Age be Ungodly, his Baptismal Covenant is violated; and his after Conversion (or Faith and Repentance) is neither the fulfilling of Gods Covenant, nor of his Baptism neither. The Reason is, because though *Pardon and Adoption be given by that Conditional Covenant of Grace* which *Baptism* sealeth, yet so is not that first Grace of Faith and Repentance which is the Condition of *Pardon* and *Adoption*, and the Title to Baptism it self. Else Infidels should have right to Baptism, and thereby to *Faith and Repentance*. But these are only the free Gifts of God to the *Elect*, and the fulfilling of some absolute Predictions concerning the Calling of the Elect, and the fulfilling of Gods Will or Covenant to Christ the Mediator, that *He shall see the travail of his Soul and be satisfied*, and possess those that are given him by the Father.

12. But when the Condition of the Covenant is at *first performed* by the Parent for the Infant, and this Covenant *never broken* on this Childs behalf, (notwithstanding Sins of Infirmity,) in this case the *first actual Faith and Repentance* of Children as they grow up, is from Gods *fulfilling* of his Baptismal Covenant with them. The Reason is, because that God in

in that Covenant did give them a Right of *Relation* to the *Holy Spirit* in Christ their Head, as their Sanctifier, to operate on them as they are capable. But if they *first* prove *Apostates* and be *after converted*, God is *disobliged* (yea, to hypocrites never was obliged) as to the Engagement made by him in Baptism: And doth now 1. *Freely* give them *Faith* and *Repentance* as a *Benefactor* to his Elect, and then 2. As a *Covenanter* give them *Pardon* and *Adoption*, &c.

13. So to the adult, that truly made the Baptismal Covenant and never apostatized from it, all the Grace that God giveth them through their Lives, is his *fulfilling of his Promises* made to them, and sealed by *Baptism*, and a fruit of their *Baptism*. But to *Hypocrites* and *Apostates* it is otherwise, as is before explained.

Quest. 45. *What is a proper Violation of our Baptismal Covenant.*

Joh. 3.16, 17, 18, 36. Joh. 1.11, 12, 13. *Answ.* NOte well, that there is a wide difference between these Question, 1. *When doth a Man miss of, or lose his present Part in the Covenant or Promise of God in the Gospel?* (This is as long as he is *Impenitent*, an *Unbeliever* and *Refuser*.) 2. *When doth a Man totally lose his Part and hope in that Promise or Covenant of God, so as to be liable to all the Penalty of it?* (That is only by *final Impenitence*, *Unbelief* and *Refusal*, when Life is ended.) 3. *And when doth a Man violate his own Covenant or Promise made to God in Baptism?* Which is our present Question. To which I answer,

1. This Promise hath parts *Essential* and parts *Integral*: We Promise not both these Parts alike, nor on the same Terms: Though both be promised. The 2 Pet. 2. 20 21, 22, 23. Heb. 6. 2, 4 5, 6, 7, 8. Heb. 10. 26, 27, 28. 1 Joh. 1. 9, 10. James 3. 2, 3. *essential Parts*, are our *essential Duties* of *Christianity*, (Faith, Love, Repentance in the essential Parts,) *&c.* The Integrals are the Integral Duties of Christianity.

2. He that performeth not the *essential Duties* is an *Apostate*, or *Hypocrite*.

3. He that performeth not the *Integral* Duties is a *Sinner*, not only against the Law of Nature, and Christs Precepts, but his own Promise; (and in this sense we all confess our breach of Covenant with Christ) But he is no *Apostate*, *Hypocrite*, or out of *Covenant*.

Quest. 46. *May not Baptism in some Cases be repeated? And when?*

Answ. 1. YOu must distinguish between Baptism, taken *Morally*, or only *Physically*. 2. Between Baptism Morally, as it is a Church or *Visible Covenant*, and as a *Heart-Covenant*. 3. Between *real Baptism* and *seeming Baptism*, which is a Nullity. 4. Between *certain* Reception of Baptism, and that which is *uncertain* or justly doubted of. And so I answer,

1. *Real* and *Certain Baptism* as a *visible* Church-Ordinance may not be repeated. Though the *Heart Covenant* was wanting. And though it wanted not only *decent modes*, but *integral* Parts.

2. But in these Cases *Baptism* may be used where it *seemed* to have been received before.

1. When the Person made *no Profession* of the Christian Faith (nor his Parents for him, if an Infant). 2. If that Profession notoriously wanted an *Essential* Part; as if he only professed to believe in God the Father, and not in the Son, or the Holy Ghost. 3. If the *Minister* only baptized him into the *Name of the Father*, or *Son*, or left out any *essential* Part. 4. If the Person or Minister only contracted for a *distant futurity*, (as I will be a Christian when I am old, *&c.*) and not for the *present*: Which is not to be *Christned*, but only to *Promise* to be christened hereafter. 5. If all Application of *Water* (or any *watery Element*) was omitted, which is the external Sin. 6. Of the Baptizers Power I shall speak anon. 7. If the *Church* or the Person *himself* have *just cause* of *doubting*, whether he was *truly baptized* or *not*, to do it again, with hypothetical Expressions, [If thou art not baptized, I baptize thee] yea, or simply while that is understood, is lawful, and fit. And it is not to be twice baptized *Morally*, but only *Physically*, as I have fully opened in the Question of Re-ordination, to which I must refer the Reader.

3. And I confess I make little doubt but that those in *Acts* 19. were Re-baptized, notwithstanding the witty Evasion invented by *Phil. Marnixius Aldegondus* and *Beza*'s Improvement of it, and the now common Reception of that Interpretation; for 1. A new and forced Exposition which no Reader dreameth of till it be put into his Head, is usually to be suspected, lest art deceive us. Of Acts 19. 1, 2, 3, 4, 5.

2. The omission of the *Holy Ghost* is an *essential defect*, and maketh Baptism *specifically another thing*: And he were *now* to be re-baptized who should be so baptized. Whether it were re-baptizing.

3. Whatever some say in heat against the *Papists*, *Johns* Baptism and our Christian Baptism are so *specifically distinct* also, that he that had now but *Johns* were to be yet baptized: The Person of the Messiah himself being not *determinately* put into *Johns* Baptism as such: Nor can it be supposed that all the *Jews* that *John* baptized, were baptized into the Profession of Faith *in this numerical Person Jesus*, but only to an *unknown Saviour undetermined*: However he pointed to Christ in the hearing of some of his Disciples. We must not run from plain Truth in peevishness of Opposition to *Papists* or any other Men.

4. The *fifth Verse* would not be true of *Johns* Baptism as the History sheweth, that [*When* Johns *hearers heard this, they were baptized into the Name of the Lord Jesus*]. This is contrary to the Text that recordeth it.

5. In the fourth Verse the words, [*that is, on Christ Jesus*] are plainly *Pauls* expository words of *Johns*, and not *Johns* words: *John* baptized them [*into the Name of the Messiah that should come after him,*] which indeed saith *Paul* was *Christ Jesus*, though not then personally determined by *John*.

6. The Connexion of the fourth, fifth and sixth Verses puts all out of doubt: 1. In the fourth Verse the last Words are *Pauls* [*that is, on Christ Jesus*]. 2. In the next Words, *ver.* 4. [*When they heard this, they were baptized*, &c.] must refer to the last Words, or to his that was speaking to them. 3. *Ver.* 6. The Pronoun [*Them*] (*when* Paul *had laid his hands on them*) plainly referreth to them last spoken of, *ver.* 5. which therefore was not *Johns* hearers as such. 4. And the words [*They were baptized into the Name of the Lord Jesus*] are plainly distinctive from *Johns* Baptism. Saith *Grotius*, *Sic accepere Latinus, Syrus, Arabs, & Veteres omnes ante Marnixium* (*ut verba Lucæ*). Yet I say not so hardly of *Johns* Baptism, as *Tertullian* on this Text (*de Baptis.*)] *Adeo postea in Actis Apostolorum invenimus, quoniam qui Johannis baptismum habebant, non accepissent Spiritum Sanctum, quem ne auditu quidem noverant: Ergo non erat cœleste, quod cœlestia non exhibebat.*] See Dr. *Hammond in loc.*

Quest. 47. *Is Baptism by Lay-men or Women lawful in Cases of Necessity? Or are they nullities, and the Person to be re-baptized?*

Answ. 1. I Know some of the Ancients allowed it in necessity. But I know no such necessity that can be: For 1. God hath expressly made it a part of the Ministerial Office by Commission, *Mat.* 28. 19, 20. 2. He hath no where given to any other either Command to oblige them to do it, or Commission to authorize them, or Promise to bless and accept them in it, or Threatning if they omit it.

3. He

3. He oft ſeverely puniſheth ſuch as invade the ſacred Function, or uſurp any part of it. 4. Therefore it is a Sin in the doer, and then there can be no neceſſity of it in ſuch a caſe in the receiver. 5. He that is in Covenant by open profeſſed Covenant, wants nothing neceſſary to his Salvation, either *neceſſitate medii vel præcepti*, when it cannot be had in a lawful way.

II. As to the nullity I will not determine ſo controverted a point any further than to ſay, 1. That if the Lay man had the counterfeit Orders of a Miniſter, and had poſſeſſion of the place, and were taken for one, his deceit deprived not the Receiver of his right, nor made it his Sin, and I ſhould not re-baptize him, if after diſcovered.

2. But if he were in no poſſeſſion or pretence of the Office, I would be baptized again, if it were my caſe: Becauſe I ſhould fear that what is done in Chriſt's Name by one that notoriouſly had no authority from him to do it, is not owned by Chriſt as his deed, and ſo is a nullity. As if a deceiver go in my Name to make bargains for me.

3. And if any that had after diſcovered a Miniſter to be indeed no Miniſter that baptized him, ſhould doubt of the validity, and for certainty have it done again by an authorized Miniſter, I would not diſcommend him: Nor would I account it *morally twice baptizing*, but a *Phyſical* repeating of that act which *morally* is but one: (As I explained before of Re-ordination.)

Therefore if one that was a *groſs Heretick* in the very *Eſſentials*, or an *Infidel*, or one that had not *knowledge* and *parts eſſentially neceſſary to the Miniſtry* baptize one (in right words) I would not blame him that for certainty would have an authorized Perſon to do it: Eſpecially if he was *notoriouſly* ſuch a one when he did it. Let thoſe that are angry with this reſolution be as fair to me as they will be to venerable *Beda*, and that great Miracle-working Biſhop *John*, whom in his Eccleſiaſtical Hiſtory he reporteth to baptize a Man again in *England*, meerly becauſe the Prieſt that did it was ſo *dull*, *ignorant* and *inſufficient* as in *John*'s judgment to be uncapable of the Office, and therefore had been by him forbidden to uſe it, though the Perſon baptized (at age) knew not this: *viz. Herebaldus, ut Bed. l. 5. c. 6,* (Of which before.)

Queſt. 48. *May* Anabaptiſts, *that have no other error, be permitted in Church-communion?*

Anſw. YES: And tolerated in their own practice alſo: For, 1. They agree with us in all points abſolutely neceſſary to Communion.

2. The ancient Chriſtians had liberty either to baptize, or to let them ſtay till age, as they thought beſt: And therefore *Tertullian* and *Nazianzen* ſpeak againſt haſte: And *Auguſtine* and many Children of Chriſtian Parents were baptized at age.

3. The Controverſie is of ſo great difficulty, that if in all ſuch caſes none that differ be tolerated, we may not live together in the World or Church, but endleſly excommunicate or perſecute one another.

4. Such ſober *Antipædobaptiſts* will conſent, to profeſs openly, that they do devote their Children to God according to all the Power or Duty which they can find communicated or laid upon them in the Word of God; and that if they believed that God would accept them into his Covenant upon their dedication, they would willingly do it. And that actually they do offer them to God according to their power, and promiſe to bring them up in his way. And who can force Mens *Wills* to *chooſe* aright for themſelves or others?

Queſt. 49. *May one offer his Child to be baptized, with the Sign of the Croſs, or the uſe of Chriſm, the White Garment, Milk and Hony, or Exorciſm; as among the* Lutherans, *who taketh theſe to be unlawful things?*

Anſw. I Am not now to meddle with the queſtion, Whether they be lawful: But to this queſtion I anſwer,

1. He that judgeth them unlawful, muſt firſt do his beſt to be *certain* whether they be ſo or not.

2. If ſo, he muſt never *approve* of them, or conſent to them.

3. He muſt not offer his Child to be ſo baptized, when *cæteris paribus*, he may have it done in a better manner on lawful terms.

4. But when he cannot *lawfully have better*, he may and muſt offer his Child, to them that will ſo baptize him, rather than to *worſe, or none at all:* Becauſe Baptiſm is God's Ordinance and his Priviledge, and the Sin is the *Miniſters* and not *his*. Another Man's ſinful Mode will not juſtifie the neglect of our duty: Elſe we might not join in any Prayer or Sacrament in which the Miniſter modally ſinneth: That is, with none.

5. The *Milk and Hony, White Garment and Chriſme*, are ſo ancient (called by *Epiphanius* and others the *Traditions and Cuſtoms of the Univerſal Church*) that the original of them is not known. And he that then would not be ſo baptized, muſt not have been baptized at all.

6. But in this caſe he that bringeth his Child to Baptiſm, ſhould make known, that it is *Baptiſm only* that he deſireth; and that he diſowneth and diſalloweth the manner which he accounteth ſinful: And then he is *no conſenter* to it.

7. But where Law, ſcandal, or great inconvenicies forbid him, he is not to make this profeſſion openly in the Congregation, but in that prudent manner which beſeemeth a ſober peaceable Perſon; whether to the Miniſter in private, or to his Neighbours in converſe; It being eaſie among Neighbours to make known a Man's diſſent, without a diſorderly troubling of the Church, or violating the Laws of Obedience, Civility and Peace.

8. But he muſt not, 1. Either offer his Child to Baptiſm, where the Ordinance is *eſſentially corrupted*, or *worſe than none*. 2. Or where he cannot be admitted without an *actual Sin of his own*; as by falſe profeſſions, ſubſcriptions, *&c.* For we muſt not do evil for good ends.

Queſt. 50. *Whence came the ancient univerſal cuſtom of anointing at Baptiſm, and putting on a White Garment, and taſting Milk and Hony? And whether they are lawful to us?*

Anſw. WE muſt remember that the ſignification of theſe was not by a new inſtitution of theirs, but by former cuſtom of the Countries where they lived. As 1. *Anointing* in *Judæa* was like *Bathing* at *Rome:* It was taken in thoſe ſcorching Countries for a wholſome, eaſing, and comforting thing; and therefore uſed to refreſh the weary limbs of travellers, and to comfort the ſick. Pſal. 23.5. & 92. 10. Luk. 7.46. Mat. 6.17. Amos 6.6. Pſa. 89. 20 Lev. 16. 32. Luke 16.

2. And it was the long accuſtomed Ceremony alſo uſed on *Officers* accounted ſacred, Kings and Prieſts, who were anointed at their entrance and inveſtiture.

3. *White Cloathing* and *Purple* were then and there taken for the *nobleſt* attire; not appropriated to ſacred Things and Perſons; but as *Scarlet* lately in *England*, the garb only of great Men: On which account, not as a *Sacred Veſtment*, but as an *honourable cloathing*, when the Biſhops began to be advanced, they were allowed to wear *White Cloathing*, not only when they *officiated*, but at other times. Rev. 3.4,5 *They ſhall walk with me in whites.*

4. The *Milk* and *Hony* were there highly eſteemed for food, and accounted the character of the Land of Promiſe. Jam. 5.14. Mar. 6.13.

2. Here;

2. Hereupon by *application* the Churches uſed theſe ſigns in the ſacred Ordinance of Baptiſm: Not by new inſtitution of the ſignification, I ſay, but by *application* of the old well known ſignification.

3. As *Natural Signs* are commonly allowed to be applyed to holy things, ſo *ſigns* whoſe ſignification is of old and commonly ſtated and well known by *Agreement* or *Cuſtom*, do ſeem in this not to be different from *Natural Signs*. Such are all *Words*, as ſigns of our Minds; no word ſignifying any thing *Naturally*, but by *Agreement* or *Cuſtom* only. And ſuch is *kneeling* in Prayer; and being *uncovered*; 1 Cor. 11. 16. and many the like: About ſome of which *Paul* appealeth to the cuſtom of the Churches of God.

4. It is moſt probable that theſe two things together brought in Anointing; 1. The common uſe of anointing then, in both the foreſaid Caſes, (common *Refreſhment* and ſacred *Inveſtiture*.) 2. And the miſtake of all thoſe Scripture Texts, which command or mention Anointing Metaphorical; as 1 John 2. 27. *The anointing which you have received——teacheth you all things.* Ezek. 16. 9. *I waſhed thee, I anointed thee with Oyl*, &c. Pſal. 105. 15. 1 Chron. 16. 22. *Touchnot mine anointed.* Rev. 3. 18. Rev. 1. 6. & 5. 10. & 20. 6. 1 Pet. 2. 5, 9.

And withal reading that we are made *Kings* and *Prieſts* to God, and a *Royal Prieſthood*, they thought this might be ſignified by the uſual honorary ſigns of ſuch, as well as by *words* to be called ſuch. So that they took it as if in our age, the baptized ſhould be ſet in a Chair of State, and ſumptuouſly apparelled, and a feaſt made to ſolemnize it, as they do at Weddings, and the baptized Perſon ſet at the upper end, *&c.* which are ſignificant Actions and Ceremonies; but they intended them not as new Sacraments, or any part of the Sacrament, but as a pompous celebration of the Sacrament by ſuch additionial ceremonial accidents.

5. And you muſt remember that they lived among Infidels, where their profeſſion was made the common ſcorn, which tempted them by ſuch oſtentation and pomp to ſeek to make it honourable, and to ſhew that they ſo accounted it, and to encourage thoſe who were diſcouragable by the ſcorn. On which account alſo they uſed the Croſs, and the memorials of the Martyrs.

6. Yet ſome, yea, many afterwards did ſeem to take the *Anointing* for a Sacramental Action. When they read that the laying *on of hands* was the ſign of giving the *Holy Ghoſt*, as diſtinct from Baptiſm, and that the Spirit is called in Scripture the *Anointing*, they joined both together, and made that which they now called the Sacrament of Confirmation.

7. Whether the Anointing, Milk and Hony, and the White Garment, were then ſinful in themſelves to the uſers, I determine not. But certainly they proved very ill by accident, whilſt at this door thoſe numerous and unlawful Ceremonies have entered, which have ſo troubled the Churches, and corrupted Religion; and among the Papiſts, Greeks, Armenians, Abaſſines, and many others, have made the *ſauce* to become the *meat*, and the *lace* to go for *cloathing*, and turned too much of God's Worſhip into Imagery, ſhadows and pompous ſhews.

Queſt. 51. *Whether it be neceſſary that they that are baptized in Infancy, do ſolemnly at age renew and own their Baptiſmal Covenant, before they have right to the ſtate and priviledges of Adult Members? And if they do not, Whether they are to be numbered with Chriſtians or Apoſtates?*

Anſw. 1. CHurch-membership is the ſame thing in Infants and in the Adult.

2. Infants are naturally uncapable of doing all that in Baptiſm which the Adult muſt do: As to underſtand, profeſs, *&c.* themſelves.

3. The Baptiſm of the Adult, being the moſt compleat, becauſe of the maturity of the receivers, is made the ſtanding pattern in Scripture: For God formeth his Ordinances to the moſt perfect ordinary receivers.

4. Though an Infant be devoted acceptably to God by his Parents will, yet when he is at age, it muſt be done by his own will.

5. Therefore a bare Infant title ceaſeth when we come to age, and the Perſons title ceaſeth, unleſs it be renewed by himſelf, or his own conſent. The reaſon is, becauſe the *Conditions* of his Infant Title then ceaſe. For his Parents will, ſhall go for his no longer.

6. Regularly and *ad bene eſſe* the tranſition out of the ſtate of Infant-membership into the ſtate of Adult-membership ſhould be very ſolemn; and by an underſtanding, perſonal owning of the Baptiſmal Covenant. *See the proofs of all in my Treatiſe of Confirmation.*

7. There needeth no other proof of this, than 1. That God in Scripture never gave adult Perſons title to his Covenant, but by their own perſonal conſent: And at the firſt inſtitution of Baptiſm, both went together, (Perſonal Profeſſion and Baptiſm) becauſe the receivers were adult. 2. And that Infants are capable of Baptiſm, but not of perſonal profeſſion. 3. Therefore though they are not to repeat *Baptiſm*, which was done before, yet they are bound to make that *profeſſion* at age which they *never made before.*

8. Where this ſolemn owning of their Covenant cannot be had (by reaſon of Church corruptions, and Magiſtrates prohibition) there the Perſons *ordinary joining with the Church*, in the publick *profeſſion* and *worſhip*, is to be taken for an *owning* it.

9. He that being baptized in Infancy, doth *no way* at full age own his Baptiſmal Covenant, is to be taken for an *Apoſtate*: 1. Becauſe his Infant title ceaſeth: 2. And he notoriouſly violateth his Covenant: 3. Becauſe he can be no adult Chriſtian that no way owneth Chriſt.

10. But this is to be underſtood of thoſe that have opportunity: For one in a Wilderneſs among Heathens only, cannot join in publick Worſhip, nor give teſtimony of his Chriſtianity to the Church.

11. Though the Sacrament of the Lord's Supper be appointed for the renewing of our Covenant at age, yet is it not the *firſt owning* of the Covenant, by the aged: For that Sacrament belongeth neither to Infants nor Infidels: And he that claimeth it, muſt be an adult Church-member or Chriſtian; which thoſe are not, who at full age no way ever owned their Baptiſmal Covenant, nor made any perſonal profeſſion of Chriſtianity.

But of this I have written purpoſely in a Treatiſe of *Confirmation* long ago.

Queſt. 52. *Whether the Univerſal Church conſiſt only of particular Churches and their Members?*

Anſw. NO: Particular Churches are the moſt regular and noble parts of the Univerſal Church; but not the whole: No more than Cities and Corporations be all the Kingdom. 1. Some may be as the Eunuch baptized before they can come to any particular Church; or as *Paul*, before they can be received. Acts 8. 37. & Acts 9. 17, 18, 19, 26, 27, &c.

2. Some may live where Church-tyranny hindereth them, by ſinful impoſitions; as all that live among the Papiſts.

3. Some may live in times of doubting, diſtraction and confuſion, and not know what Church ordinarily to join with, and may providently go promiſcuouſly to many, and keep in an unfixed ſtate for a time.

4. Some may be Wives, Children or Servants, who may be violently hindered.

5. Some may live where no particular Churches are;

are: As Merchants and Embaſſadors among Mahometans and Heathens.

Queſt. 53. *Muſt the Paſtor firſt call the Church, and aggregate them to himſelf, or the Church firſt congregate themſelves, and then chooſe the Paſtor?*

Anſw. THE Paſtors are in order of Nature, if not in time, firſt Miniſters of Chriſt in general, before they are related to a particular Charge.

2. As ſuch Miniſters they firſt make Men fit to be congregate, and tell them their duty therein.

3. But it is a matter variable and indifferent, Whether the Miniſter firſt ſay, (All that will join with me, and ſubmit to me as their Paſtor, ſhall be my particular Charge:] Or the People before congregated do call a Man to be their Paſtor.

Queſt. 54. *Wherein doth a particular Church of Chriſt's inſtitution differ from a Conſociation of* many *Churches?*

Acts 2. 1, 24, 44, 46. & 4. 32. & 5. 12. 1 Theſſ. 5. 12, 13. 1 Cor. 14. 19, 23, 24, 28, 35. Act. 14. 23 Titus 1. 5. Acts 11. 26. James 2. 2.

Anſw. 1. IN that ſuch particular Church is *a company of Chriſtians aſſociated for perſonal immediate Communion in God's worſhip and in holy living*; Whereas *Conſociations* of *Churches*, are combined for *mediate diſtinct Communion*, or by *Delegates* or *Repreſentatives* (as in Synods.)

2. Such a particular Church is conſtituted of one or more *Paſtors with the People*, officiating in the ſacred Miniſtry *among them*, in *Doctrine*, *Worſhip and Diſcipline*, in order to the ſaid *perſonal Communion*. But a Conſociation of Churches hath no *particular Head* as ſuch, of Divine Inſtitution, to conſtitute and govern them as one. In *Ignatius*'s time every *particular Church* was characterized or known by two marks of Unity, 1. *One Altar*, (that is, one place of aſſembling for holy Communion:) 2. *One Biſhop with the Presbyters and Deacons*: And *two Altars* and *two Biſhops* proved *two Churches*.

3. A *particular* Church under *one Biſhop* or the *ſame Paſtors*, is a *Political holy Society*; but a combition of many Churches conſociate, is *not ſo*, but only, 1. Either a *Community* agreeing to live in Concord, as Neighbour Kingdoms may: 2. Or elſe a *humane Policy* or *Society*, and not of *Divine immediate inſtitution*. So that if this Conſociation of Churches be called a *Church*, it muſt be either *equivocally* or in a *humane ſenſe*.

Queſt. 55. *Whether a particular Church may conſiſt of more Aſſemblies than one? Or muſt needs meet all in one place?*

Anſw. 1. THE true diſtinguiſhing note of a particular Church is, that *They be aſſociated for holy Communion in Worſhip and holy living*, not by *Delegates*, nor *diſtantly* only, by owning the *ſame Faith*, and *loving one another*, as we may do with thoſe at the Antipodes; but *perſonally in preſence*.

1 Cor. 14. 19, 23. 2. Therefore they muſt neceſſarily be ſo near, as to be capable of *perſonal preſent* Communion.

Act. 11, 26 &c. as before cited. 3. And it is *moſt convenient* that they be no more than can ordinarily meet in the ſame Aſſembly, at leaſt for *Sacramental* Communion.

4. But yet they *may meet* in *many places* or Aſſemblies, as Chappels, or Oratories, or other *ſubordinate meetings* which are appointed to ſupply the neceſſity of the weak and aged, and them that cannot travel far: And in times of perſecution when the Church dare not at all meet in one place, they may make up ſeveral ſmaller meetings, under ſeveral Paſtors of the ſame Church. But they ſhould come all together as oft as they can.

5. And it is to be conſidered that all the Perſons of a Family can ſeldom go to the Aſſembly as *one time*, eſpecially when they live far off. Therefore if a Church-place would receive but Ten Thouſand, yet Twenty Thouſand might be Members, while half meet one day and half another, (or another part of the day.)

6. *Two Congregations diſtinctly aſſociated for perſonal Worſhip*, under *diſtinct Paſtors*, or having *ſtatedly* (as *Ignatius* ſpeaketh) *two Biſhops* and *two Altars*, are *two particular Churches*, and can no otherwiſe be *one Church*, than as that may be called *One* which is a *Conſociation of divers*.

Queſt. 56. *Is any Form of Church-Government of Divine Inſtitution.*

Eph. 1, 22, 23. & 5. 25. 26, &c. & 4. 4, 5. 6, 16. Heb. 10. 25. 1 Cor. 14. Act. 14. 23 Titus 1. 5. 1 Tim. 5. 17. 1 Theſſ. 5. 12, 13. 1 Tim. 3. 3, 4, 6. 1 Pet. 5. 1, 2, 3. Act. 20. 28. Phil. 1. 1, 2.

Anſw. YEA: There are two eſſentially different *Policies* or *Forms* of Church-Government of *Chriſt's own Inſtitution*, never to be altered by Man. 1. The form of the *Univerſal Church*, as headed by Chriſt himſelf; which all Chriſtians own as they are Chriſtians in their Baptiſm.

2. *Particular Churches* which are headed by their particular Biſhops or Paſtors, and are parts of the Univerſal, as a Troop is of an Army, or a City of a Kingdom.

Here it is of Divine Inſtitution, 1. That there be *holy Aſſemblies* for the publick Worſhip of God.

2. That theſe Aſſemblies be Societies, conſtituted of the People with their *Paſtors*, who are to them as Captains to their Troops, under the General, or as Mayors to Cities under the King.

3. That theſe Paſtors have the *power of the Keys*, or the *ſpecial Guidance and Governance* (by the *Word*, not by the *Sword*) of their own particular charge, in the matters of Faith, Worſhip and holy *Living*; and that the flocks obey them. And when all this is *Jure divino*, why ſhould any ſay, that *No form of Government is* Jure divino?

3. Moreover it is of Divine appointment, that theſe Churches hold the neareſt Concord, and help each other as much as they can; whether by Synods, or other meet ways of Correſpondency. And though this be not a *diſtinct Government*, it is a diſtinct *mode* of Governing.

Object. *But that there be Paſtors with fixed Churches or Aſſemblies is not of the Law of Nature.*

Anſw. 1. Hath Chriſt no Law but the *Law of Nature?* Wherein then differ the Chriſtian Religion and the Heatheniſh? 2. Suppoſe but *Chriſt to be Chriſt*, and *Man* to be what he is, and *Nature* it ſelf will tell us that this is the fitteſt way for ordering the Worſhip of God: For Nature ſaith, *God muſt be ſolemnly and ordinarily worſhipped*, and that *qualified Perſons* ſhould be the *official Guides* in the performance: And that People who need ſuch *conduct* and *private overſight* beſides, ſhould where they live have their *own ſtated Overſeers*.

Object. *But particular Congregations are not* de primaria intentione divina: *For if the whole World could join together in the publick Worſhip of God, no doubt that would be properly a Church: But particular Congregations are only accidental, in reference to God's intention of having a Church, becauſe of the impoſſibility of all Mens joining together for Ordinances*, &c.

Anſw. 1. The queſtion with me is not whether they be of *primary intention*, but whether ſtated Churches headed with their proper Biſhops or Paſtors be not of God's inſtitution in the Scripture?

2. This Objection confirmeth it, and not denieth it. For 1. It confeſſeth that there is a *neceſſity* of *joining* for God's Worſhip: 2. And an *Impoſſibility* that *all the World* ſhould ſo join: 3. But if the *whole World could ſo join*, it would be properly a *Church*: So that it confeſſeth that [*to be a Society joined for God's publick Worſhip*,] is [*to be properly a Church.*] And we confeſs all this: If all the World could be one *Family*, they might have one Maſter, or one King-

Kingdom, they might have one King. But when it is confessed, that 1. A *Natural Impossibility* of an *Universal Assembly* necessitateth more *particular* assemblies. 2. And that Christ hath *instituted* such actually in his Word, what more can a considerate Man require?

3. I do not understand this distinction *de primaria intentione divina*, and *accidental*, &c. The Primary intention is properly of the *Ultimate End only*: And no Man thinketh that a Law *de mediis*, of the *means*, is no Law, or that God hath made no Laws *de mediis*: For Christ as a *Mediator* is a *Means*. But suppose it be limited to the *Matter of Church Laws*: If this be the meaning of it, that it is not the *principal means*, but a *subordinate means*, or that it is not instituted only *propter finem ultimum*, no more than *propter se*, but also in order to a *higher thing as its immediate end*, we make no question of that. *Assemblies* are not only that *there may be Assemblies*; but for the *Worship* and *Offices* there performed: And those for *Man*; and all for *God*. But what of all this? Hath God made no Laws for *subordinate means?* No Christian denyeth it.

Therefore the learned and judicious Disputer of this point declareth himself for what I say, when he saith, [I engage not in the Controversie, *Whether a particular Congregation be the first political Church or no: It sufficeth for my purpose, that there are other Churches besides——The thing in question is, Whether there be no other Church, but such particular Congregations.*] Where it seemeth granted that such *particular Churches* are of *Divine Institution*: And for *other Churches* I shall say more anon. In the mean time note, that the question is but *de nomine* here, whether the Name [Church] be fit for other Societies, and not *de re*.

Dr. *Stillingfleet's Iren. p.* 154 so *p.* 173. By Church here I mean not a particular Congregation &c. So he granteth that 1. The Universal Church, 2. Particular Congregations are of Divine Institution, one *ex intentione primaria*, and the other as he calls it accidentally, but yet of natural necessity.

But lest any should grow to the boldness to deny that [*Christ hath instituted Christian stated Societies consisting of Pastors and Flocks, associate for personal Communion in publick Worship and holy Living*] (which is my definition of a particular Church, as not so confined to one assembly, but that it may be in divers, and yet not consisting of divers, *such* distinct stated Assemblies with their distinct Pastors, nor of such as can have no personal Communion, but only by Delegates) I prove it thus from the Word of God.

1. The Apostles were commissioned by Christ to deliver his commands to all the Churches, and settle them according to his will, *John* 20. 21.——*Matth.* 28. 19, 20, *&c.*

2. These commissioned Persons had the promise of an infallible Spirit for the due performance of their work, *John* 16. 13, 14, 15. *and* 15. 26. *and* 14. 26. *Matth.* 28. 20.

3. These Apostles where ever the success of the Gospel prepared the materials, did settle *Christian stated Societies, consisting of Pastors or Elders with their Flocks, associated for personal Communion in publick Worship, and holy Living.* These settled Churches they gave *Orders* to for their direction, and preservation, and reformation: These they took the chief care of themselves, and exhorted their Elders to fidelity in their work. They gave command that none should forsake such Assemblies, and they so fully describe them, as that they cannot easily be misunderstood. All this is proved, *Acts* 14. 23. *Titus* 1. 5. *Rom.* 16. 1. 1 *Cor.* 11. 18, 20, 22, 26. 1 *Cor.* 14. 4, 5, 12, 19, 23, 28, 33, 34. *Col.* 4. 16. *Acts* 11. 26. *and* 13. 1. 1 *Cor.* 16. 1, 2. *Acts* 14. 27. & 15. 3. to omit many more. Here are Proofs enough that such particular Churches were *de facto* setled by the Apostles, Heb. 10. 25. *Forsake not the assembling of your selves together.* So *James* 2. 2. they are called Synagogues.

2. It is confessed that there is a *natural necessity* of such stated Churches or Assemblies, supposing but the Institution of the *Worship* it self which is there performed: And if so, then we may say that the Law of Nature it self doth partly require them.

1. It is of the Law of Nature, that God be publickly worshipped as most Expositors of the fourth Commandment do confess.

2. It is of the Law of Nature that the People be taught to know God and their Duty, by such as are able and fit to teach them.

3. The Law of Nature requireth, that Man being a sociable Creature, and conjunction working strongest affections, we should use our sociableness in the greatest matters, and by conjunction help the zeal of our Prayers and Praises of God.

4. God's Institution of publick Preaching, Prayer and Praise, are scarce denyed by any Christians.

5. None of these can be *publickly* done but by *assembling*.

6. No *Assembly* can suffice for these without a *Minister* of Christ; because it is only *his Office* to be the ordinary Teacher, and to go before the People in Prayer and Praise, and to administer the Lord's Supper, which without a Minister may not be celebrated, because *Christ's part* cannot be otherwise performed, than by some one in *his name*, and by his warrant, to deliver his sealed Covenant to the receivers, and to invest them visibly in the benefits of it, and receive them that offer themselves in Covenant to him.

7. It is also a Ministerial Duty to instruct the People personally, and to watch over them, at other time, *Acts* 20. 20, 28. And to be examples of the flock, 1 *Pet.* 5. 1, 2, 3. To have the Rule over the People, and labour among them, and admonish them, 1 *Thess.* 5. 12. *Heb.* 13. 7, 17. 1 *Tim.* 5 17. To exercise holy Discipline among them, *Titus* 3. 10. *Matth.* 18. 17, 18. 1 *Cor.* 5. To visit the sick and pray over them, *James* 5. 14. Yea, to take care of the poor. See Dr. *Hammond* on 1 *Cor.* 12. 28. And all this cannot possibly be well done by uncertain transient Ministers, but only by a resident *stated Pastor*, no more than transient strangers can rule all our Families, or all the Christian Kingdoms of the World.

8. And as this cannot be done but by stated Pastors, so neither on transient Persons, ordinarily: For who can teach them that are here to day and gone to morrow: When the Pastor should proceed from day to day in adding one instruction to another, the hearers will be gone, and new ones in their place? And how can vigilancy and discipline be exercised upon such transient Persons, whose faults and cases will be unknown? Or how can they mutually help each other? And seeing most in the World have *fixed Habitations*, if they have not also *fixed Church-relations*, they must leave their habitations and wander, or else have no Church-Communion at all.

9. And as this *Necessity* of fixed Pastors and Flocks is confessed, so that such *de facto* were ordinarily settled by the Apostles is before proved, if any Scriptures may pass for proof.

The Institution and settlement then of *particular worshipping* Churches is out of doubt: And so that *two Forms* of Church Government are *Jure Divino*, the *Universal Church* Form, and the *particular*.

4. Besides this, in the Apostles Days there were under Christ in the Church Universal, many *General Officers* that had the care of gathering and overseeing Churches up and down, and were fixed by stated relation unto none. Such were the *Apostles, Evangelists*, and many of their helpers in their days. And most Christian Churches think that though the Apostolical extraordinary Gifts, Privileges and Offices cease, yet Government being an *ordinary* part of their work, the same *form of Government*

which *Christ* and the *Holy Ghost* did settle, in the first age, were settled for all following ages, though not with the same extraordinary *Gifts* and *Adjuncts*. Because 1. We read of the *settling* of that form, (*viz. General Officers* as well as *particular*) but we never read of any abolition, discharge or cessation of the institution. 2. Because if we affirm a *cessation* without proof, we seem to accuse God of mutability, as settling one form of Government for one age only, and no longer. 3. And we leave room for audacious Wits accordingly to question other Gospel Institutions, as Pastors, Sacraments, *&c.* and to say that they were but for an age. 4. It was General Officers that Christ promised to be with to the end of the World, *Matth.* 28. 20.

Reasons for a larger Episcopacy.

Now either this will hold true or not. If not, then this General Ministry is to be numbred with the humane additions to be next treated of. If it do, then here is another part of the *form* of Government proved to be of Divine Institution. I say not, *another Church*, (for I find nothing called a Church in the New Testament, but the *Universal Church* and the *particular*:) But another part of the *Government* of *both Churches Universal* and *particular*: Because such *General Officers* are so in the *Universal*, as to have a *General Oversight* of the *particular*: As an Army is *Headed* only by the *General* himself, and a Regiment by the *Colonel*, and a Troop by the Captain: But the General Officers of the Army (the Lieutenants General, the Majors General, *&c.*) are under the Lord General in and over the Army, and have a general oversight of the particular Bodies (Regiments and Troops.) Now if this be the instituted Form of Christ's Church Government, that he himself rule absolutely as General, and that he have some general Officers under him (not any one having a charge *of the whole*, but *in the whole* unfixedly, or as they voluntarily part their Provinces,) and that each particular Church have its own proper Pastor (one or more,) then who can say, that *No form of Church Government* is of Divine Appointment or Command?

Object. *But the question is only whether any sole form be of God's commanding? And whether another may not have as much said for it as this?*

Answ. Either you mean [*Another instead of this*, as a *Competitor*,] or [*Another part conjunct with these parts.*]

1. If the first be your sense, then you have two works to do: 1. To prove that these before mentioned were mutable Institutions, or that they were settled but disjunctively with some other, and that the choice was left indifferent to Men. 2. To prove the Institution of your other *Form* (which you suppose left with this to Mens free choice.)

But I have already proved, that both the general and particular Church Form are settled for continuance as unchangeable Ordinances of God. I suppose you doubt not of the continuance of *Christs Supremacy*, and so of the *Universal Form*: And if you will prove that Church Assemblies with their *Pastors may cease*, and some other way supply the room, you must be strange and singular undertakers. The other two parts of the Government (by *General Officers*, and by *Consociation of Churches*) are more disputed; but it is the *Circumstances* of the last only that is controverted and not the thing; And for the other I shall now add nothing to what I have said elsewhere.

Disput. of Church Gov. Disp.

2. But if you only mean that *another part of the form may be* jure divino as well as this, that will but prove still that *some form* is *jure divino*.

But 3. If you mean, that God having instituted the forms now proved, hath left Men at liberty to *add* more of his own, I shall now come to examine that Case also.

Quest. 57. *Whether any* Forms *of Churches, and Church Government, or any new Church Officers, may lawfully be invented and made by Man?*

Answ. TO remove ambiguities, 1. By the word [*Forms*] may be meant either that *Relative form of such aggregate Bodies which is their essence, and denominateth them essentially*; or only some *Accidental mode which denominateth them but accidentally*.

2. By *Churches* is meant either *Holy Societies* related by the *Foundation of a Divine Institution*; or else *Societies* related by *accident*, or by *humane contract* only.

3. By [*Church Government*] is meant, either that Government *formally Ecclesiastical*, which *constituteth* a Church, of Christ's making; or else some Government about the Matters of the Church, which is formally either *Magistratical* or humane, by contract) *&c.*

4. So by *Church Officers* are meant, either such as are accounted *essential* to a Church in the pure Christian Sense; or *Integral* at least (as Deacons:) Or else such as are accounted but *Accidental* to it, and *Essential* only to the *humane form*. And so I answer,

1. As there are some *things circa sacra*, or *Accidents* of God's *special Church Worship*, which are left to humane Prudence to determine of, so the same humane prudence may determine *who shall* do them. As *e.g.* Who shall repair the Buildings of the Church; the Windows, the Bells, the Pulpits, the Tables, *&c.* Who shall keep the Clock; who shall keep the Cups, Cloaths, and other Utensils; who shall be the Porter, the keeper of the Books, *&c.* Who shall call the People to Church, or ring the Bells, or give them notice of Church Assemblies: Who shall make the Bread for the Sacrament, or provide Wine, or bring Water for Baptism: Who shall make the Graves, and bury the Dead, or attend Marriages, or Baptizings, *&c.* Who shall set the Tune of the Psalm, or use the Church-Musick (if there be any:) Who shall summon any of the People on any just occasion to come to their Pastors; or who shall summon the Pastors to any Synod, or lawful Assembly, and give them notice of the time and place: When they are to meet, who shall be called first, and who second? Who shall sit highest, and who lowest? Who shall take the Votes, or moderate or guide the Disputations of the Assembly? Who shall be the Scribe, and record what is done? Who shall send abroad their Agreements; and who shall be the Church-messenger to carry them? The *Agents* of such Circumstantials may be chosen by the Magistrate: Or by the Churches or Pastors, as is most convenient. Though I doubt not but in the beginning the *Deacons* were meer *Servants* to the Pastors, to do as much of such circumstantial work, as they were able; of which *serving at Tables*, and looking to the Poor, and carrying Bread and Wine to the absent, *&c.* Were but parts: And all went under the Name of *Ministring* to the *Pastors* or Churches. And therefore they seem to be such an Accidental Office, appointed by the Apostles, on such common reasons, as Magistrates or Churches might have appointed them, if they had not.

2. If one will call all or many of these, [*Church Officers*] and another *will not*; it is but a strife about *Names*, which one will use more largely and the other more narrowly or strictly.

3. If Magistrates by Authority, or the Churches by Agreement, shall distribute the Country for conveniency into Parishes (not making all to be Church Members that dwell in those Precincts, but determining that all Persons that *are fit* in those proximities, and they only, shall be Members of that particular Church) and then shall denominate the Church from this accident of place, it is but what is left to their discretion.

4. And

4. And if the ſaid Magiſtrates or Churches ſhall divide a Kingdom into Provinces, and ſay, that whereas God commandeth us the uſe of Correſpondencies, mutual Advice and Synods, for the due help, concord and communion of Churches, and all things muſt be done in order and to edification; therefore we determine that ſo many Churches ſhall make up ſuch a Synod, and the Churches of ſuch a diſtrict ſhall make up another Synod, and ſo ſhall be ſpecially related to each other for Concord as Adviſers, all this is but the prudent determining of Church Circumſtances or Accidents left to Man.

5. And if they ſhall appoint that either a Magiſtrate or one Paſtor ſhall be for Order ſake the Appointer of the Times and Places of Meeting, or the Preſident of the Synod, to regulate and order proceedings, and keep Peace, as is aforeſaid, it is but an *Accident* of the Sacred Work which Man may determine of. Therefore a Lay-man may be ſuch a Preſident or Regulater.

6 And if they will call this Man by the Name of a *Church-Governour*, who doth but a *common part* therein, and from thence will call this Aſſociation or Province by the name of a *Church*, which is but a *company of Churches aſſociated for Concord and Counſel*, the *Name* maketh it not another *thing* than it is without that name: And the name may be lawful or unlawful as times and probable conſequents make it fit or unfit as to uſe.

7. So much of Church matters as is left to the Magiſtrates Government, may be under Monarchy, Ariſtocracy or Democracy, and under ſuch ſubordinate Officers as the Supream Ruler ſhall appoint.

8. And if the Magiſtrate will make Aſſemblies or Councils of *Paſtors*, to be *his Councils*, and require them frequently to meet to *adviſe him* in the performance of his *own truſt* and *work* about Religion and the Church, he may accordingly diſtribute them into Provinces for that uſe, or order ſuch circumſtances as he pleaſe.

9. And if a Province of Churches be called *one Church*, becauſe it is under one Magiſtrate, or a *Nation of Churches* called a *National Church*, becauſe it is under one King, or many Kingdoms or an Empire called one *Catholick Church*, becauſe they are all under one Emperour; it muſt be confeſſed that this queſtion is but *de nomine*, and not *de re*.

And further, 1. That in ſacred things that which is of Divine and primary Inſtitution is the *famoſius analogatum*, and not that which is but formed by Man. 2. That when ſuch an ambiguous word is uſed without explication or explicating circumſtances, it is to be taken for the *famoſius analogatum*. 3. That in this caſe the word *Church* or *Church-form* is certainly ambiguous and not univocal. 4. That a National, Imperial, or Provincial Church as *Headed* by a King, Emperour, Magiſtrate, or any head of Mans appointment, is *another thing*, from a Church of Chriſts Inſtitution: And is but an *Accident* or adjunct *of it*; and the Head of the Humane form, if called the Head of the Church of Chriſt, is but an *Accidental* Head, and not *Conſtitutive*. And if Chriſts Churches be denominated from ſuch a Head, they are denominated but from an *accident*, as a Man may be denominated *cloathed* or *uncloathed*, *cloathed gorgeouſly* or *ſordidly*, *a Neighbour to this Man or that*, &c. It is no formal denomination of a Church in the *firſt Acception*, as it ſignifieth the *famoſius analogatum*; though otherwiſe many kind of Societies may be called *Eccleſiæ* or *Cœtus*: But Divines ſhould not love Confuſion.

10. It ſeemeth to me that the firſt diſtribution of Churches in the *Roman* Empire, into Patriarchal, Primates, Metropolitical, Provincial, Dioceſan, were only the determination of ſuch *adjuncts* or *extrinſick* things, partly by the Emperours, and partly by Churches Conſent upon the Emperours Permiſſion: And ſo that theſe new Church Governments were partly Magiſtratical, or by Power derived from the Emperours, and partly meer *Agreements or Contracts* by degrees degenerating into *Governments*: And ſo the new *forms* and *names* are all but *accidental*, of *adjuncts* of the true *Chriſtian Churches*. And though I cannot prove it unlawful to make ſuch *adjunctive* or *extrinſick* Conſtitutions, Forms and Names, conſidering the *Matter ſimply* it ſelf, yet by *accident* theſe *accidents* have proved ſuch to the true Churches, as the *accident* of *ſickneſs* is to the Body, and have been the cauſes of the Diviſions, Wars, Rebellions, Ruines and Confuſions of the Chriſtian World: 1. As they have ſerved the *covetouſneſs* and *ambition* of carnal Men: 2. And have enabled them to *oppreſs ſimplicity* and *ſincerity*: 3. And becauſe Princes have not exerciſed their *own Power themſelves*, nor committed it to *Lay-Officers*, but to *Church-men*: 4. Whereby the *extrinſick Government* hath ſo degenerated, and obſcured the *Intrinſick* and been confounded with it, that both going under the equivocal Name of *Eccleſiaſtical Government*, few Churches have had the Happineſs to ſee them practically diſtinct: Nay, few Divines do clearly in their Controverſies diſtinguiſh them: (Though *Marſilius Patavinus* and ſome few more have formerly given them very fair light, yet hath it been but ſlenderly improved.)

Which tempteth the *Eraſtians* to deny and pull down both together; becauſe they find one in the Paſtors hands which belongeth to the Magiſtrate, and we do not teach them to untwiſt and ſeparate them.

11. There ſeemeth to me no readier and directer way, to reduce the Churches to holy Concord, and true Reformation, than for the Princes and Magiſtrates who are the *extrinſick Rulers*, to re-aſſume their own, and to diſtinguiſh openly and practically between the *properly Prieſtly* or *Paſtoral intrinſick Office*, and their *extrinſick* part, and to ſtrip the Paſtors of all that is not *Intrinſecally their own* (it being *enough* for them, and things ſo heterogeneous not well conſiſting in one Perſon:) And then when the People know what is claimed as from the Magiſtrate only, it will take off moſt of their ſcruples as to Subjection and Conſent.

12. No mortal Man may abrogate or take down the Paſtoral Office, and the Intrinſick real Power thereof, and the Church-form which is conſtituted thereby; ſeeing God hath inſtituted them for perpetuity on Earth.

13. But whether one Church ſhall have *one Paſtor* or *many* is not at all of the *Form* of a *particular Church*: But it is of the *Integrity* or gradual Perfection of ſuch Churches as *need many*, to *have many*, and to others not ſo: Not that it is left meerly to the will of Man, but it is to be varied as natural neceſſity and cauſe requireth.

14. The Nature of the *Intrinſick* Office or Power (anon to be deſcribed) is moſt neceſſary to be underſtood as *diſtinct* from the *Power of Magiſtrates*, by them that would truly underſtand this. The *number* of Governours in a *Civil State* make that which is called a variety of *Forms* of Common-wealths, Monarchy, Ariſtocracy or Democracy: Becauſe *commanding Power* is the thing which is there moſt notably exerciſed, and primarily magnified. And a *wiſer* and *better* Man, yea, a thouſand, muſt ſtand by as Subjects, for want of *Authority* or true *Power*; which can be but in *One Supream*, either *Natural* or *Political* Perſon: Becauſe it cannot conſiſt in the exerciſe with Self-contradiction. If one be for War and another for Peace, &c. there is no Rule. Therefore the *Many*, muſt be *one Collective* or *Political Perſon*, and muſt Conſent, or go by the *major Vote*, or they cannot govern. But that which is called *Government* in *Prieſts* or *Miniſters*, is of another Nature: It is but a ſecondary ſubſervient branch of their Office: The firſt parts are *Teaching*, and *Guiding* the People as their Prieſts to God in publick Worſhip: And they *Govern* them by *Teaching*, and in order to further Teaching and Worſhipping God; and that not by *Might*, but by *Reaſon* and *Love*. Of which more anon. Therefore if a Sacred Congregation be *taught* and *conducted* in publick Worſhip, and *ſo governed* as conduceth hereunto, whether by *one*, *two*, or *many*,

it no more altereth the *Form* of the Church, than it doth the Form of a *School*, when a ſmall one hath one Schoolmaſter, and a great one four: Or of a *Hoſpital*, when a ſmall one hath *one Phyſician*, and a great one *many*; ſeeing that *Teaching* in the one, and *Healing* in the other is the *main* denominating Work, to which *Government* is but ſubſervient in the moſt notable Acts of it.

15. No mortal Man may take on him to make *another Church*, or *another Office* for the Church, as a *Divine Thing*, on the ſame grounds, and of the ſame Nature pretendedly as Chriſt hath made thoſe already made. The caſe of adding new Church *Officers* or *Forms* of Churches, is the ſame with that of making *new Worſhip Ordinances* for God, and accordingly to be determined (which I have largely opened in its Place.) *Accidents* may be added. *Subſtantials* of like pretended Nature may not be added: Becauſe it is an uſurping of *Chriſts Power*, without derivation by any proved Commiſſion; and an accuſing of him, as having done his own work imperfectly.

16. Indeed no Man can here make a new *Church Officer* of this *Intrinſick* ſort, without making him *new work*, which is to make *new Doctrine*, or *new Worſhip* (which are forbidden:) For to do *Gods work already made* belongs to the *Office already inſtituted.* If every *King* will make his *own Officers*, or authorize the *greater* to make the *leſs*, none muſt preſume to make Chriſt Officers and Churches without his Commiſſion.

17. No Man muſt make any Office, Church or Ordinance, which is *corruptive* or *deſtructive*, or *contrary*, or *injurious* to the Offices, Churches and Ordinances which Chriſt himſelf hath made. This *Bellarmin* confeſſeth, and therefore I ſuppoſe *Proteſtants* will not deny it. Thoſe humane Officers which uſurp the work of Chriſts own Officrs, and take it out of their hands, do malignantly fight againſt Chriſts Inſtitutions: And while they pretend that it is but *preſerving* and not *corrupting* or *oppoſing Additions* which they make, and yet with theſe words in their mouths, do either give Chriſts Officers work to others, or hinder and oppreſs his Officers themſelves, and by their new Church-forms undermine or openly deſtroy the old, by this expreſſion of their enmity they confute themſelves.

18. This hath been the unhappy caſe of the *Roman* frame of Church Innovations, as you may obſerve in the particulars of its degeneracy.

1. Councils were called *General* or *Oecumenical* in reſpect to *one Empire only:* And they thence grew to extend the Name to the *whole World:* When they may as well ſay, that *Conſtantine*, *Martian*, &c. were Emperours of the whole World, ſeeing by their authority they were called.

2. Theſe Councils at firſt were the *Emperours Councils* called to direct him what to ſettle in Church Orders by his own Power: But they were turned to claim an impoſing Authority of their own to command the Churches as by Commiſſion from God.

3. Theſe Councils at firſt, were only for *Counſel*, or for *Agreement* by way of contract or mutual Conſent to the particular Biſhops: But they degenerated into a *form of Government*, and claimed a ruling and commanding Power.

4. The Patriarchs, Primates and Metropolitans, at firſt claimed but a Power about *circumſtantials extrinſecal* to the Paſtoral Office, ſuch as is the *Timing* and *Placing* of Councils, the ſitting above others, *&c.* And the exerciſe of ſome part of the Magiſtrates Power committed to them, that is, the depoſing of other Biſhops or Paſtors from their ſtation of ſuch Liberty and Countenance as the Magiſtrate may grant or deny as there is cauſe. But in time they degenerated to claim the *ſpiritual Power of the Keys*, over the other Biſhops; in Point of Ordination, Excommunication, Abſolution.

5. Theſe Patriarchs, Primates and Metropolitans at firſt claimed their extrinſick Power but from Man, that is, either the Conſent and Agreement of the Churches, or the grant of the Emperours: But in time they grew to claim it as of *Divine* or *Apoſtolical* appointment, and as unalterable.

6. At firſt they were taken only for *Adjuncts*, *Ornaments*, *Supports* or *Conveniences* to the Churches. But afterwards they pretended to be *integral Parts* of the Church *univerſal*, and at laſt the Pope would needs be an *Eſſential* Part. And his *Cardinals* muſt claim the Power of the Church Univerſal in being the chooſers of an Univerſal Head, or a *King-Prieſt* and *Teacher* for all the Chriſtians of the World.

7. At firſt Lay-men (now called Chancellors, *&c.*) were only the Biſhops *Counſellors*, or Officers to the Magiſtrate or them, in performing the *extrinſecal* work about Church *adjuncts*, which a Lay-man might do. But at laſt they came to exerciſe the Intrinſick Power of the Keys, in Excommunications and Abſolutions, *&c.*

8. At firſt a number of particular Churches conſociated with their ſeveral Biſhops, were taken to be a *Community* or company of true Churches prudentially cantonized or diſtributed and conſociated for Concord. But after they grew to be eſteemed *proper political Societies*, or *Churches* of *Divine Appointment*, *if not the Eccleſiæ minimæ*, having turned the particular Churches into Oratories or Chappels, deſtroying *Ignatius* his Character of *one* Church, [*To every Church there is one Altar, and one Biſhop with his Preſbyters and Deacons.*] Abundance more ſuch inſtances may be given.

Obj. *Wherever we find the Notion of a Church Particular, there muſt be Government in that Church: And why a national Society incorporated into one civil Government, joyning into the Profeſſion of Chriſtianity, and having a right thereby to participate of Goſpel Ordinances, in the convenient Diſtributions of them in the particular Congregations, ſhould not be called a Church, I confeſs I can ſee no reaſon.*

Anſw. 1. Here obſerve, that the queſtion is only of the *Name* (whether it may be *called* a Church) and not of the thing (whether all the Churches in a Kingdom may be under one King, which no ſober Man denieth.)

2. Names are at Mens diſpoſal much. But I confeſs I had rather the Name had been uſed no otherwiſe, or for no other Societies than Scripture uſeth it. My Reaſons are, 1. Becauſe when Chriſt hath appropriated or ſpecially applied one Name to the ſacred Societies of his Inſtitution, it ſeemeth ſomewhat bold to make that Name common to other Societies. 2. Becauſe it tendeth to confuſion, miſunderſtanding, and to cheriſh errours and coutroverſies in the Churches, when all names ſhall be made common or ambiguous, and holy things ſhall not be allowed any Name proper to themſelves, nor any thing can be known by a bare name without a Deſcription. If the name of Chriſt himſelf ſhould be uſed of every anointed King, it would ſeem not a little thus injurious to him. If the Name, Bible, Scripture, Preachers, *&c.* be made common to all that the Notation of the Names may extend to, it will introduce the aforeſaid inconveniences: So how ſhall we in common talk diſtinguiſh, between ſacred Societies of Divine Inſtitution and of humane, if you will allow us no peculiar Name, but make that common which Chriſt hath choſen?

3. And that the name is here uſed equivocally is manifeſt. For the Body political is informed and denominated from the *pars imperans*, the *Governing* Part or Head: Therefore as a *Head* of Divine Inſtitution, authorized for the ſpiritual or Paſtoral work, denominateth the Society accordingly; ſo a *civil Head* can make but a *civil Society*, and a Head of Mans making, but a humane Society. It is certain that Chriſt hath appointed the Epiſcopal or Paſtoral Office, and their work; and conſequently Epiſcopal or Paſtoral Churches: And it is certain that a King is no conſtitutive Part of one of theſe Churches, but Accidental; and therefore that he is an *Accidental Head*

to

to a Paſtoral Church as ſuch, to which the Paſtor is eſſential.

Therefore if you will needs call both theſe Societies [*Churches*] you muſt diſtinguiſh them into *Paſtoral Churches*, and *Regal Churches*, or *Magiſtratical Churches*; for the word [*National*] notifieth not the Government which is the conſtitutive part; and may be uſed of *Conſociated Churches*, though under many Civil Governours (as in the Saxon Heptarchy.)

So that our queſtion is much like this, *Whether all the Grammar Schools in* England *as under one King may be called one National School? Anſw.* Not without unfitneſs, and inconveniencies: But rather than breed any quarrel, they may call them ſo that pleaſe: But, 1. They muſt confeſs that a particular School is the *famoſius ſignificatum.* 2. That the King is King of Schools, but not a Schoolmaſter, nor a conſtitutive part of a School; 3. That if you will needs *denominate* them from the *Regent* part, as one, you muſt call them all one Royal School, if you will leave the well known ſenſe of words for ſuch uncouth Phraſes. But give us leave to call the Body which is eſſentiated by a King, by the name of a *Kingdom* only, though it have in it many *Schools*, *Academies*, *Colleges*, *Cities*, *Churches*, which they that pleaſe may call all one Royal School, Academy, Colledge, City and Church, if they love confuſion.

4. Chriſtianity giveth Men right to Communion in particular Churches, when they alſo make known their Chriſtianity to the Biſhops of thoſe Churches, and are received (as ſtated or tranſient) Members by mutual Conſent; but not otherwiſe: Nor doth meer Regal Government, give any ſubject right to Church Communion, except by a *Church* you mean a Kingdom.

Obj. *A particular Church then I would deſcribe thus* [*It is a Society of Men joined together in the viſible profeſſion of the true Faith, having a right to, and enjoying among them, the Ordinances of the Goſpel.*)

Anſw. 1. When you tell us by your deſcription what you will mean by [*a particular Church*) we may underſtand your denomination: But yet while it is unuſual, you muſt not expect that other Men ſo uſe the Word. Had you called your *deſcription* a *definition*, I would have asked you, 1. Whether by [*a Society*] you mean not ſtrictly [a *Political Society*) conſtituted by a *Pars gubernans, & gubernata?* If not, it's no Church ſave equivocally. If ſo, ſhould not the *Pars regens* which is conſtitutive have been put in? If private Men *join togeher*, &c. it makes but a community. 2. A *right* to Goſpel Ordinances is ſuppoſed, but need not be in the definition. 3. The *enjoying* of them, is not eſſential to a Church. The Relation may continue, when the *enjoyment* is a long time hindered. 4. [*Among them*] is a very ambiguous word: Is it *among them in the ſame place?* Or in the ſame Country or Kingdom? Or in the *ſame World?* If you difference and define them not, by Relation to the *ſame Biſhops* or *Paſtors*, and by *intended Perſonal Holy Communion*, your deſcription confoundeth the *Univerſal* Church, as well as the *National*, with a *Particular Church:* For the whole Chriſtian World, is [*a Society of Men joining together in the viſible profeſſion of the true Faith, having a right to, and enjoying among them the Ordinances of the Goſpel*]

Obj. *A Nation joining in the profeſſion of Chriſtianity is a true Church of God: Whence it evidently followeth, that there muſt be a form of Eccleſiaſtical Government over a Nation as a Church, as well as of Civil Government over it, as a Society governed by the ſame Laws——For every Society muſt have its Government belonging to it as ſuch a Society: And the ſame reaſon that makes the Government neceſſary in any particular Congregation will make it neceſſary for all the particular Congregations, joining together in one viſible Society, as a particular national Church. For the Unity and Peace of that Church ought much more to be looked after than of any one particular Congregation*, &c.

Anſw. 1. From one abſurdity many follow: Our Controverſie before was but of the *Name:* If an Accidental Royal or Civil Head may equivocally denominate an Eccleſiaſtical Society, and we grant you the uſe of an equivocal Name (or rather the abuſe) you will grow too hard upon us, if thence you will gather a neceſſity of [a *real Eccleſiaſtical Policy*, beſides the Civil. Names abuſed infer not the *things* ſignified by an univocal term.

2. You muſt *firſt* prove the *form* of Government, and thence infer the *denomination*, and not contrarily, firſt beg the Name, and then infer the Government.

3. If yet by [*a form of Eccleſiaſtical Government*] you meant nothing but the *King's extrinſick Government)* which you may as well call alſo a *form* of *School Government*, of *College Government*, &c.) we would grant you all. But if I can underſtand you, you now ſpeak of *Eccleſiaſtical Government* as diſtinct from that. And then,

4. You are now grown up from a *may be*, to a *muſt be*, and *neceſſity:* And a greater neceſſity of one *National Eccleſiaſtical Government*, than of a *Particular Church Government*; which being undeniably of Chriſt's Inſtitution (by the Holy Ghoſt in the Apoſtles) you do not make all forms to be *indifferent* or deny this to be *jure divino.* What! *neceſſary* and more *neceſſary* than that which is *jure divino*, and yet *indifferent* and *not jure divino?* If you ſay, *It is neceſſary only on ſuppoſition that there be a national Church:* I anſwer; but your reaſons evidently infer that it is alſo neceſſary that *there be* ſuch a National Church, where it may be had: Though you deny the neceſſity of Monarchical Government by one High Prieſt in it. But I know you call not *this a form* of *Government*, unleſs as determinately managed by *one*, *many* or *moſt.* But why a *national ſpiritual Policy* as diſtinct from *Congregational*, may not be called [a *form of Government*] as well as *one Man's* diſtinct from *two*, over the ſame People, I ſee not. But this is at your liberty. But your *Neceſſity* of ſuch a National Regiment is a matter of greater moment.

In theſe three ſenſes I confeſs a *National* Church. 1. As all the Chriſtians in a Nation are under one *Civil Church Governour*; 2. As they are *conſociated* for *Concord*, and meet in Synods or hold Correſpondencies. 3. As they are all a part of the *univerſal* Church, cohabiting in *one Nation.* But all theſe are *equivocal* uſes of the word *Church*; the denomination being taken in the firſt from an *Accident*; in the ſecond the Name of a Policy being given to a *Community* agreeing for Concord; in the third the Name of the *whole* is given to a ſmall *integral part.*

But the *neceſſity* of any other Church, headed by your *Eccleſiaſtical National Governour*, *perſonal* or *collective*, Monarchical, Ariſtocratical or Democratical, I utterly deny, and find not a word of proof which I think I have any need to furniſh the Reader with an anſwer to.

5. And your judgment in this is down right againſt the Conſtitution, Canons and Judgment of the National Church of *England:* For that they uſe the Word in the ſenſes allowed by me, and not in *yours* is proved, 1. From the *viſible conſtitution* in which there is (beſides the King) no diſtinct *Eccleſiaſtical Head.* For the Archbiſhop of *Canterbury* is not the *proper Governor* of the Archbiſhop of *York* and his Province.

2. From the Canons. Can. 139. [*A National Synod the Church Repreſentative; Whoſoever ſhall affirm that the' ſacred Synod of this Nation, in the name of Chriſt and by the King's authority aſſembled, is not the true Church of* England *by repreſentation, let him be excommunicated*, &c.] So that the Synod is but the

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Repreſentative Church. And therefore not the *Political Head* of the Church: Whether it be the Laity, or the whole Clergy or both, which they repreſent, Repreſentation of thoſe that are no National Head, maketh them not a National Head.

3. From the ordinary judgment of Epiſcopal Divines, (maintained by Biſhop *Bilſon* and many others at large againſt the Papiſts) that all Biſhops *jure divino* are equal and independant, further than humane Laws, or Agreements or Difference of Gifts may difference them, or as they are bound to conſociation for Concord.

6. How ſhall I deny not only the *lawfulneſs*, but the *neceſſity* of ſuch a *Papacy* as really was in the Roman Empire, on your grounds? I have proved againſt *W. Johnſon* that the Pope was then actually but the Head of the Imperial Churches, and not of all the World. And if there muſt be one National Eccleſiaſtical Head under one King, why not one alſo in one Empire? Or whether it be one Monarch, or a collective Perſon, it is ſtill one *Political Perſon* which is now in queſtion. (Either a Ruling Pope, or a Ruling Ariſtocracy or Democracy, which is not the great matter in Controverſie.)

7. And why will not the ſame Argument carry it alſo, for one Univerſal viſible Head of all the Churches in the World? At leaſt as lawful? At leaſt as far as humane capacity and converſe will allow? And who ſhall chooſe this Univerſal Head? And who can lay ſo far a claim to it as the Pope? And if the *form* be indifferent, why may not the Churches by conſent at leaſt, ſet up one Man as well as many? Whether you carry it to an *Imperial Church*, or a *Papal*, to a *Patriarchal*, or *Provincial*, or *National*, till you have proved it to be of Divine Inſtitution, (and *Particular Churches* to be *unneceſſary*, *alterable* and of *humane inſtitution*,) I ſhall never grant you that it is to be preferred before that which is unqueſtionably of God. For though I eaſily grant that all the Churches of a Nation, Empire or the World, are to be more eſteemed and carefully preſerved, than one Biſhop's or Paſtor's particular Church; yet I will not grant you that *your humane Policy* is more neceſſary to the *ſafety* of all theſe Churches than the *Divine*. For the ſafety of theſe Churches may be better preſerved by *God's three great means* (1. The Polity of particular Churches with the conduct of their preſent faithful Biſhops or Paſtors; 2. The loving Conſociation of Neighbour Churches for Concord; 3. The protection and countenance of Magiſtrates) without any new Church-form, or National or Imperial or Univerſal Paſtor) than with it.

Nay when that ſort of Uſurpation hath been the very Engine of dividing, corrupting and undoing the Chriſtian Churches above a Thouſand Years, we are not eaſily perſwaded now, that it is yet either neceſſary or deſirable.

8. But the beſt and eaſieſt way to diſcern how far the making new Churches or Church Offices is lawful or unlawful, is by trying it by the quality of their *Office work*. For it is the *work* which giveth us the deſcription of the *Office*; and the *office* of the ruling part, which giveth us the definition of the *Church*, which that office conſtituteth.

The work which the new *humane Officer* is to do, is either, 1. The ſame which God hath already appointed Biſhops or Paſtors to do, or at leaſt the *unfixed Miniſters* in the Univerſal Church; 2. Or it is ſuch as he hath appointed *Magiſtrates* to do; 3. Or it is ſuch as belongeth to *private* and *lay-men*; 4. Or it is ſomewhat different from all theſe.

1. If it be of the *firſt ſort*, it is a contradiction. For Men that are by Office appointed to do the *ſame work* which Miniſters are already appointed to do, are not a *new office*, but *Miniſters* indeed, ſuch as Chriſt hath inſtituted: For the *office* is nothing but an *Obligation* and *Authority* to do the work.

2. If it be the *ſame work* which belongeth to the *Magiſtrate*, then it is no *new Office*, for they are *Magiſtrates*.

3. If it be that which belongeth to *private Men*, by God's appointment, they cannot diſoblige themſelves by transferring it to a *new Officer*.

4. If it be none of all theſe, what is it? I doubt it may prove ſome needleſs or rather ſinful work, which God committed to none of theſe three ſorts, and therefore unfit to make a *Church office* of. Unleſs it be ſuch as I before deſcribed and granted, 1. I confeſs that the Magiſtrate may make new inferior Officers, to do his *own part* (as Church-Juſtices, Church wardens, *&c.*) 2. I grant that the People may make an office for the better doing of ſome parts of their own work: They may make *Collectors*, *Doorkeepers*, *Artiſts* by office, to keep the Clock, and Bells, and Church-buildings, *&c.* if the Magiſtrates leave it to them.

3. I grant that the Biſhops or Paſtors may do ſome *circumſtances* of their work by humane Officers: As to facilitate their Concord in Synods, by chooſing one to preſide, to chooſe time and place, to ſend Meſſengers to take votes, to moderate diſputes, to record agreements, *&c.* as aforeſaid: And theſe circumſtantials are the things that Officers may be made for.

But the very *modes and circumſtances which are part of the work* to which every Biſhop or Paſtor is *obliged*, he cannot commit to another; as to chooſe his *Text*, *Subject*, *Method*, *Words*, &c. Theſe are parts of his own work: Though *Concord* in theſe is the work of many.

Now what is the work beſides all theſe that we muſt have new *Churches* and *Offices* made for? Is it to *govern* all theſe Biſhops and Churches? How? By the *Word* or by the *Sword*? If by the *Sword*, the *Magiſtrate* is to do it? If by the *Word* (or *ſpiritual Authority*) either God hath made ſuch an *Office* as Archbiſhops or General Biſhops over many, or he hath not: If he have, we need no new humane Office for it, God having provided for it already: If not, but God hath left all Biſhops independent, and to learn of one another, as equal in Office, and unequal only in *Gifts*, then either ſuch an Office is fit and neceſſary, or not. If it be, you accuſe God of omiſſion in not appointing a Biſhop over Biſhops as well as a Biſhop of the loweſt Order. If not, then by what reaſon or power will you make new needleſs Officers in the Church? When *Cyprian* and his *Carthage* Council ſo vehemently diſclaimed being *Epiſcopi Epiſcoporum*.

19. I would fain know whether thoſe *new made Churches* of *humane* and not of *divine* Fabrication, (whether Univerſal (or Papal) Patriarchal, Provincial, *&c.*) were made by *former Churches*, or by *no Churches*. If by *no Churches*, then either by other *Societies* or by *ſingle Perſons*: If by other Societies, by what power do they make new Churches to Chriſt, who are themſelves no Churches? If by *ſingle Perſons*, either they are before *Church members*, or *not*. If not, how can thoſe make new Churches that be not ſo much as Members of Churches, without a Commiſſion from Chriſt? But if either *former Churches* or *their Members* made theſe *new Churches*, then 1. It followeth that there were another ſort of Churches before theſe new or humane Churches. And if ſo, either thoſe other that made theſe were themſelves made of God or not? And ſo the queſtion will run up till you bring it either to ſome *Church* of God's making which made theſe other, or ſome Perſon commiſſioned to do it. If you ſay the firſt, then he that will confeſs that there is a *ſpecies* of Churches of Chriſt's Inſtitution, and a *ſpecies* not of his inſtitution, muſt prefer the former, and muſt well prove the power of making the later. And ſo they muſt do, if they ſay that it was done by particular Perſons that were no particular Church-members. For if Chriſt commiſſioned them to ſettle any one

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ſpecies of Churches, thoſe are to be eſteemed ſettled by Chriſt. But if you ſay that Chriſt left them to vary the *ſpecies* of Churches as they ſaw cauſe, and ſo on to the end of the World, 1. You muſt well prove it, 2. It is before diſproved: (unleſs you take the word *Church* equivocally.)

20. Laſtly, all Chriſtians are ſatisfied of Chriſt's Authority; and therefore in that they can agree: But ſo they are not, of any humane *Church-makers* authority; and therefore in that there will never be an agreement: Therefore ſuch new Churches, and Eccleſiaſtical Governments will be but (as they ever have been) the Engines of diviſion and ruin in the Churches: And the *ſpecies* of God's making, with the mutability of mutable Adjuncts and Circumſtances, will beſt preſerve the Churches Peace.

But if the true nature of Paſtoral or Eccleſiaſtical Government were well underſtood, it would put an end to all theſe Controverſies. Which may be moſtly gathered from what is ſaid before; to which I will add this little following.

Queſt. *Whetein conſiſteth the true noture of Paſtoral Church Government.*

Anſw. 1. NOT in any uſe of the *Sword* or corporal force.

2. Not in a power to contradict God's word.

3. Not in a power *co-ordinate* with Chriſt's, to do *his proper work*, or that which hath the ſame grounds, reaſons, and nature.

4. Not in an *unqueſtionable Empire*, to command things which none muſt preſume to examine, or judge of by a diſcerning judgment, whether they be forbidden by God or not.

5. Not now in making a *new word of God*, or *new Articles* of *Faith*, or new *univerſal Laws*, for the whole Church.

6. Not in any thing which derogates from the true power of *Magiſtrates*, or *Parents*, or *Maſters*.

But 1. It is a *Miniſterial* Power, of a *Meſſenger* or *Servant*, who hath a commiſſion to deliver his Maſters commands and exhortations. 1 Cor. 4. 1, 2.

2. As it is over the *Laity* or *Flocks*, it is a power in the ſacred Aſſemblies to teach the People by Office, and to be their Prieſts or Guides in holy Worſhip. 3. And to rule the Worſhip-actions for the time, length, method, and orderly performance of them. 1 Pet. 5. 1, 2, 3. Matth. 28. 19, 20. 1 Theſ. 5. 12, 23.

3. As to particular Perſons, it is the power of the Church Keys, which is, 1. To judge who is meet to be by Baptiſm taken in to the Church. 2. To reprove, exhort and inſtruct thoſe that by vice or ignorance, in order to Repentance, or *Knowledge*, or Confirmation do need the Paſtoral help. 3. To judge who is to be forbidden Church-communion as impenitent; or at leaſt, with whom that Church muſt be forbidden to communicate. 4. To judge who is meet for Abſolution as a Penitent. 5. To deliver Men perſonally a ſealed Pardon from Chriſt in his two Sacraments. 6. To viſit the ſick, and comfort the ſad, and reſolve the doubting, and help the poor. This is the true Church Government, which is like a Philoſopher's or Schoolmaſters in his School among volunteers, ſuppoſing them to have no power of the Rod or Violence, but only to take in or put out of their Schools: And what need is there of an Univerſal, Patriarchal or National Head, to do any of this work, which is but the Government of a perſonal Teacher and Conductor; and which worketh only on the Conſcience? 2 Tim. 4. 1, 2, 3, 5.

4. But beſides this there is a neceſſity of *agreeing* in the right management of this work: Which needeth no new *Head*, but only the Conſultations of the ſeveral Biſhops or Paſtors, and the Magiſtrates civil Rule, or *extrinſick Epiſcopacy* (as *Conſtantine* called it.)

5. And beſides this there is need to *ordain Paſtors* and *Biſhops* in the Church. And this is not done by any force neither; but 1. By judging what Men are fit, 2. By perſwading the People to conſent and receive them, and 3. By inveſting them by a delivery of poſſeſſion by the Impoſition of hands. Now for all this, there needs no humane *ſpecies* of Biſhops or Churches to be made.

6. Beſides this there is need of ſome *overſight* of theſe Paſtors and Miniſters and fixed Biſhops when they are made; and of ſome general care of Paſtors and People, if they decline to Hereſies, Errors, Vices, or Lukewarmneſs: But for this, 1. When Magiſtrates have done their part, 2. And Neighbour Miniſters to one another, 3. And the conſociated Biſhops to the particular ones: 4. And unfixed Miniſters have done their part in the places where occaſionally they come, if moreover any general Paſtors or Archbiſhops are neceſſary, to rebuke, direct, and perſwade the Biſhops or their Flocks, by Meſſengers, Epiſtles or in Preſence, no doubt but God hath appointed ſuch as the Succeſſors of the Apoſtles, Evangeliſts and other General Miniſters of thoſe firſt times. But if no ſuch thing be appointed by Chriſt, we may be ſure it is not neceſſary nor beſt.

If it were but conſidered that the *Ruling Power* in the Church is ſo inſeparable from the *Teaching Power*, that it is exerciſed by teaching and only by God's Word, (either *generally*, or *perſonally* applyed) and that upon none but thoſe that willingly and by conſent receive it, it would quiet the World about theſe matters. And O that once Magiſtrates would take the Sword wholly to themſelves, and leave Church Power to work only by its proper ſtrength and virtue, and then all things would fall into joynt again; though the Ithacians would be diſpleaſed.

Queſt. 58. *Whether any part of the proper Paſtoral or Epiſcopal Power may be given or deputed to a Lay-man, or to one of any other Office, or the proper work may be performed by ſuch?*

Anſw. 1. SUch extrinſecal, or circumſtantial, or accidental Actions as are afore-mentioned may be done by Deputies or others (as calling the Church together, ſummoning Offenders, recording actions, *&c.*)

2. The proper Epiſcopal or Paſtoral Work or Office cannot be deputed, in whole or part, any other way than by *Communication*, which is, by *Ordination*, or making another to be of the ſame Office. For if it may be done by a *Lay-man*, or one that is not of the *ſame order and office*, then it is not to be called any proper part of the Paſtoral or Epiſcopal Office: If a *Lay-man* may baptize, or adminiſter the Sacrament of Chriſt's Body and Blood, or may *ordain*, or *excommunicate* (Eccleſiaſtically) or *abſolve*, meerly becauſe a Biſhop authorizeth or biddeth him, Then 1. What need Chriſt have made an Office-work of it, and Perſons be devoted and conſecrated to it?

2. And why may not the Peoples election and the *King's Commiſſion* ſerve to enable a Lay-man to do it? For if *commanding* only be proper to the Biſhop or Paſtor, and *executing* be common to *Lay-men*, it's certain that the King may *command* all Biſhops and *Paſtors* to do their Office-work; and therefore he may command a *Lay-man* to do that which *a Biſhop* may *command* him to do.

3. And is it not a contradiction to ſay that a Man is a *Lay-man*, or of *another Order*, who is Authorized by a Biſhop, to do a *Biſhops Work* or *Office?* When as the *Office* it ſelf is nothing (as is oft ſaid) but an *Obligation and Authority to do the Work.* If therefore a Biſhop *authorize* and *oblige* any other Man to do the proper Work of a Biſhop or Paſtor (to Ordain, to Baptize, to give the Sacrament of the Euchariſt, to Excommunicate, to Abſolve, *&c.*) he thereby maketh that Man a Biſhop or a Paſtor, whatever he call him.

Obj. *But*

Obj. *But doth not a Biſhop preach* per alios *to all his Dioceſs? And give them the Sacraments* per alios, *&c?*

Anſw. Let not the *Phraſe* be made the Controverſie inſtead of the *Matter*. Thoſe other Perſons are either *Miniſters* of Chriſt, or *Lay-men*. If *Lay-men*, their Actions are *unlawful*. If *Miniſters*, they are Commiſſioned Officers of *Chriſts* themſelves, and it is the work of *their own Office* which they do, and it is *they* that ſhall have the *Reward* or *Puniſhment*. But if preaching to all theſe Churches or giving to all theſe Perſons in a thouſand Pariſhes the *Sacraments*, &c. were the Biſhops or Archbiſhops work, that is, *which they are obliged to do*, then they would Sin in not doing it. But if they are the *Governours only* of thoſe that are *obliged to do it*, and are not *obliged to do it themſelves*, then *governing the doers of it*, is only their work; and therefore it is but equivocally ſaid that the *work is theirs*, which *others* and *not they* are obliged to do; and that they *do their work per alios*, when they do but *govern* thoſe others in doing *their own work*.

Of this read the Lord *Bacons* Conſiderations, and *Grotius de Imper. ſumm. Poteſt. circa Sacra*, who ſoundly reſolve the Caſe, againſt doing the *Paſtoral Work per alium*.

Queſt. 59. *May a Lay-man preach or expound the Scriptures? Or what of this is proper to the Paſtors Office?*

Anſw. 1. NO doubt but there is *ſome Preaching* or *Teaching* and *Expounding* which a *Lay-man* may uſe. So did *Origen*; ſo did *Conſtantine*; ſo may a *King* or *Judge* on the Bench: So may a *Parent* to his Children, and a *Maſter* to his Family, and a *Schoolmaſter* or Tutor to his Scholars.

2. It is not any *one Method* or *Sermon faſhion* which is proper to a Miniſter, and forbidden to a Lay-man: That Method which is moſt meet to the *Matter* and *Hearers*, may be uſed by one as well as by the other.

3. It is not the meer *publickneſs* of the Teaching, which muſt tell us what is unlawful for a Lay man. For Writing and Printing are the moſt publick ways of Teaching; and theſe no Man taketh to be forbidden the Laity. *Scaliger*, *Caſaubon*, *Grotius*, *Eraſmus*, *Conſtantine*, King *James*, the Lord *Bacon*, and abundance more Lay-men have done the Church great ſervice by their Writings. And Judges on the Bench ſpeak oft Theologically to many.

But that which is proper to the Miniſters or Paſtors of the Church is, 1. To make a *ſtated Office of it*, and to be *ſeparated*, *ſet a-part*, *devoted*, or *conſecrated* and *appropriated* to this ſacred Work; and not to do it *occaſionally* only, or *ſometimes*, or *on the by*; but as *their Calling* and the Employment of their Lives.

2. To do it as *Called and Commiſſioned Miniſters of Chriſt*, who have a ſpecial *nunciative and Teaching Authority* committed to them; and therefore are in a ſpecial manner to be *heard*, according to their ſpecial Authority.

3. To be the *ſtated Teachers of particular Churches*, as *their Paſtors and Guides*; (though they may ſometime permit a Lay-man when there is cauſe to Teach them *pro tempore*) Theſe three are proper to the Miniſterial and Paſtoral Office.

But for the *regulating* of Lay-mens Teaching, 1. They muſt ſtatedly keep in their *Families* or within their *proper bounds*.

2. They muſt not preſume to go beyond their *abilities* eſpecially in matters dark and difficult.

3. They muſt not thruſt themſelves without a juſt call and need into *publick* or *numerous Meetings* as *Teachers*, nor do that which favoureth of *Pride* or *Oſtentation*, or which tendeth to cheriſh thoſe vices in others.

4. They muſt not live, or Preach, as *from under the Government of the Church Paſtors*: But being members of their flocks, muſt do all as *under their* lawful overſight and guidance: Much leſs muſt they proudly and ſchiſmatically ſet up themſelves againſt their lawful Paſtors, and bring them into contempt to get themſelves Reputation, and to draw away Diſciples after them. Act. 20. 30 Heb. 13 7, 17, 24. 1 Theſ. 5. 12, 13. 1 Tim. 5. 17.

5. Times and Places muſt be greatly diſtinguiſhed. In *Infidel* or *groſly ignorant* Countreys, where through the want of Preachers there is a true *neceſſity*, Men may go much further than in Countreys where Teachers and Knowledge do abound.

Queſt. 60. *What is the true ſenſe of the diſtinction of Paſtoral Power*, in foro interiore & exteriore, *rightly uſed?*

Anſw. 1. NOt as if the Paſtors had any Power of the *Sword* or *outward force*, or of Mens *Bodies* or *Eſtates* immediately: For all the Paſtoral Power is *immediately* on the *Soul*, and but ſecondarily on the Body, ſo far as the perſwaded Soul will move it. *Reaſon* and *Love* and the *Authority of a Meſſenger of Chriſt*, are all the Power by which Biſhops or Paſtors as ſuch can work, *in foro interiore vel exteriore*; they Rule the Body but by Ruling the Soul.

2. But the true uſe of the diſtinction is only to ſerve inſtead of the uſual diſtinction of *Publick*, and *Perſonal* Obligation. It is one thing to ſatisfie a Mans private Conſcience about his own perſonal Caſe or Matters: And another thing to oblige the whole Church, or a particular Perſon, of his Duty as a member of the Society to the reſt. When the Paſtor abſolveth a penitent Perſon, *in foro interiore*, that is, in his own Conſcience, he delivereth him a diſcharge in the Name of Chriſt on Condition he be truly Penitent: Elſe not. But *in foro exteriore* he actually and abſolutely reſtoreth him to his viſible State of Church Communion. The reſt of the members perhaps may juſtly think this Man unlike to prove a true Penitent: And then *in foro interiore* they are not bound to believe him certainly penitent or pardoned by God: But *in foro exteriore* that he is reſtored to Church Communion, and that for order ſake they are bound to hold Communion with him, they are bound (internally) to believe. So that it comes near the ſenſe of the diſtinction of the *ſecret Judgment* (of God and Conſcience) and *Church Judgment*.

Queſt. 61. *In what ſenſe is it true that ſome ſay, that the Magiſtrate only hath the External Government of the Church, and the Paſtors the Internal?*

Anſw. 1. NOt as *External* and *Internal* are oppoſed in the *Nature of the Action*. For the *Voice* of the Paſtor in Preaching is *External*, as well as the *Kings*.

2. Not as they are oppoſed in the *manner of Reception*. For the *Ears* of the Auditors are *external Recipients* from the Preacher as well as from the King.

3. Not as diſtinguiſhing the *parts* that are to obey, the *Duties* commanded, and the Sins forbidden, as if the King ruled the *Body* only and the Paſtor the *Soul*. For the *Soul* is bound to obey the King, or elſe the Body could not be bound to obey him; unleſs by Cords. And the *Body* muſt obey the Preacher as well as the Soul. Murder, Drunkenneſs, Swearing, Lying, and ſuch other external Vices, are under the Paſtors Power to forbid in Chriſts name, as well as the Kings.

4. Not as if all the *external Parts* or *Actions* of Religion were exempted from the Paſtors Power. For Preaching, Praying, Reading, Sacraments, Church-aſſemblies, are external Parts of Religion, and under the Paſtors care.

But in two reſpects the *External Power* is only the *Kings* or Civil Magiſtrates. 1. As it is denominated from the *Sword* or *mulcts* or *corporal Penalties* which

which is the *external means* of *Execution*: Though in this respect the distinction were far more intelligibly expresst by [*The Government by the Sword, and by the Sacred Word.*]

As Bishop *Bilson* of *Obed.* useth still to distinguish them; with many others: See B. *Carlton* of Jurisdiction. ☞

2. But the principal Sense of their Distinction is the same with *Constantines*, who distinguished of a *Bishop without* and *within*; or of our common Distinction of *Intrinsick* and *Extrinsick* Government: And though *Internal* and *External* have the same Signification, use maketh *Intrinsick* and *Extrinsick* more intelligible. And by *Internal* is meant that Power which *Intrinsecally* belongeth to the *Pastors Office* as *Instituted by Christ*, and so is *Intrinsecal to the Pastorship* and the *Church* (as Preaching, Praying, Sacraments, the Keys of Admission and Exclusion, Ordination, *&c.*) And by *External* is meant, that which is *Extrinsecal* to the *Pastorship* and the *Church*; which Princes have sometimes granted them, but Christ hath made no part of their Office. In this Sense the assertion is good and clear and necessary; that the disposal of all things *Circa Sacra* all *Accidents* and *Circumstances* whatsoever, which by Christs Institution are not *Intrinsecal* to the Pastorship and Church, but *extrinsecal*, do belong to the Power of Kings and Magistrates.

Quest. 62. *Is the tryal, judgment, or consent of the Laity necessary to the admittance of a member into the Universal or Particular Church?*

Answ. 1. IT is the Pastors *Office* to *bear* and *exercise* the *Keys* of Christs Church: Therefore by *Office* he is to *receive* those that come in; and consequently to be the *Tryer* and *Judge* of their fitness.

2. It belongeth to the same Office which is to *Baptize*, to *Judge who is to be baptized*: Otherwise Ministers should not be rational Judges of their *own Actions*, but the *Executioners* of other Mens Judgment It is more the *Judging* who is to be baptized, which the Ministers Office consisteth in, than in the bare doing of the outward act of Baptizing.

3. He that must be the ordinary Judge in Church-admissions, is supposed to have both *Ability* and *Leisure* to make him fit; and *Authority* and *Obligation* to do the work.

4. The ordinary Body of the Laity have none of all these four Qualifications; much less all. 1. They are not ordinarily able; so to examine a Mans Faith and Resolution with Judgment and Skill, as may neither tend to the wrong of *himself* nor of the Church. For it is great skill that is required thereunto. 2. They have not ordinarily *Leisure* from their proper *Callings* and *Labours*, to wait on such a work as it must be waited on; especially in populous Places. 3. They are not therefore *obliged* to do that which they cannot be supposed to have *Ability* or *Leisure* for. 4. And where they have not the other three, they can have no *Authority* to do it.

5. It is therefore as great a crime for the Laity to usurp the Pastors Office in this matter, as in Preaching, Baptizing or other Parts of it.

6. And though Pride often blind Men (both *People* and *Pastors*) so as to make them overlook the *burden* and look only at the Authority and *Honour*; yet is it indeed an intolerable injury to the *Laity*, if any would lay such a burden on them which they cannot bear, and consequently would make them responsible for the omissions or misdoing of it, to Christ their Judge.

7. There is not so much as any fair pretence for the Laity having Power to judge who shall be received into the *Universal Church*: For *who* of the Laity should have this Power? Not *All*, nor the *Major* Vote of the Church: For who ever sought the Votes of all the Christians in the World, before he baptized a Man? Not any *one particular Church* or Persons above the rest: For they have no Right to shew for it, more than the rest.

John 20. 21, 22, 23. & 21. 15, 16, 17. Mat. 28. 12, 20.

8. It is not in the Power of the Laity to keep a Man out of their own *particular Church Communion*, whom the *Pastor* receiveth; because, as is said, it is his Office to judge and bear the Keys. 1 Cor. 4. 1, 2. 1 Tim. 5. 17. Heb. 13. 7, 17.

9. Therefore if it be ill done, and an unworthy Person be admitted, the Consciences of the People need not accuse themselves of it, or be disturbed, because it is none of their Employment. 1 Cor. 5. 3, 4, 5, 6, 11. 2 Thes. 3. 6, 10, 14. Tit. 3. 10.

10. Yet the *Liberty* of the Church or People must be distinguished from their *Governing Power*, and their *Executing* Duty from the *Power* of *Judging*. And so, 1. The People are to be guided by the Pastors as *Volunteers*, and not by *Violence*: And therefore it is the Pastors Duty, in all doubtful Cases, to give the People all necessary Satisfaction, by giving them the Reasons of his doings, that they may understandingly and quietly obey and submit. 2. And in case the People discern any notable appearance of danger, by introducing Hereticks and grosly impious Men to corrupt the Church, and by subverting the order of Christ, they may go to their Pastors to desire Satisfaction in the case. 3. And if by open proof or notoriety it be certain, that by Ignorance, fraud or negligence the Pastors thus corrupt the Church, the People may seek their due Remedy from other Pastors and Magistrates; 4. And they may protest their own dissent from such proceedings; 5. And in case of extremity may cast off Heretical and impious and intolerable Pastors, and commit their Souls to the conduct of fitter Men; As the Churches did against the *Arrian* Bishops, and as *Cyprian* declareth it his Peoples duty to do; as is aforesaid. 2 John. Mar. 13. 9, 23, 33. Mar. 4. 24. Mat. 7. 15, 16. Mat. 16. 6, 11, 12. Mar. 12. 38. & 8. 15. Phil. 2. 2, 3. Col. 2. 8. 1 Pet. 3. 17. Mat. 24. 4.

Quest. 63. *What Power have the People in Church Censures and Excommunication?*

Answ. THis is here adjoined, because it requireth but little more than the foregoing answer. 1. As it is the Pastors Office to judge who is to be received, so also to judge who is to be *excluded*.

2. But the *Execution* of his Sentence belongeth to the People as well as to himself. It is they that either *hold Communion* with the Person, or *avoid* him. 1 Cor. 5. 3, 6, 11. 2 John. Tit. 3. 10.

3. Therefore though ordinarily they must acquiesce in the Pastors Judgment, yet if he grosly offend against the Law of God, and would bring them, *e. g.* to Communion with *Hereticks* and openly *impious*, and excommunicate the Orthodox and Godly, they may seek their remedy as before.

Quest. 64. *What is the Peoples Remedy in Case of the Pastors Male-administration?*

Answ. THis also is here annexed for dispatch, as being almost sufficiently answered already.

1. It must be supposed that all Church disorders and male-administrations cannot be expected to be remedied; but many while we are sinners and imperfect must be born.

2. The first Remedy is to speak submissively to the Pastor of his faults, and to say to *Archippus*, *Take heed to the Ministry which thou hast received*: And if he hear not more *privately*, for the People more openly to warn and intreat him; not as his *Governours*, but as Christians that have Reason to regard Christs Interest and their own, and have Charity to desire his Reformation. Col. 4. 17.

2. The next remedy is, to consult with the neighbour Pastors of other Churches, that they may admonish him; not as his Governours, but as neighbour Pastors. Acts 15.

3. The next remedy is to seek redress from those Governours that have Power to correct or cast out the intolerable.

4. The last remedy is that of *Cyprian*, to *desert* such intolerable Pastors.

But in all this, the People must be sure that they

proceed not proudly, ignorantly, erroneously, passionately, factiously, disorderly or rashly.

Quest. 65. *May one be a Pastor or a Member of a particular Church who liveth so far from it, as to be uncapable of personal Communion with them?*

Answ. THE *Name* is taken from the *Relation*; and the Relation is founded in *Capacity*, *Right*, and *Obligation* to actual Communion, Duties and Priviledges; 1. He that is so *statedly distant* is *uncapable statedly* of Communion, and therefore *uncapable* of the *Relation* and *Name*.

2. He that is but for a *Time accidentally so distant*, is but for *that time* uncapable of Communion with them: And therefore retaineth *Capacity*, *Right* and *Obligation statedly* for the *future*, but not for the *present exercise*. Therefore he retaineth the *Relation* and *Name*, in respect to his future intended exercise; but not in so plenary a sense, as he that is *capable* of present Communion.

3. It is not the *length* or *shortness* of the time of absence that wholly cutteth off or *continueth* the *Relation* and *Name*, but the *probability* or *improbability* of a seasonable accession. For if a Man be removed but a day, with a purpose to return no more, his relation ceaseth. And if a Man be long purposing and probably like to return, and by sickness or otherwise be hindered, it doth not wholly end his relation.

4. If the delay be so long as either maketh the return *improbable*, or as necessitateth the Church to have another statedly in the Pastor's place, where they can have but one, and so the People by taking another, consent (though with grief) to quit their relation and title to the former, there the Relation is at an end.

5. It is a delusory formality of some, that call themselves Members of a separated (or other) Church, from which they most ordinarily and statedly live at an utter distance, and yet take themselves to be no Members of the Church where they live, and usually join with: And all because they *covenanted* with one and not with the other.

Quest. 66. *If a Man be injuriously suspended or excommunicated by the Pastor or People, which way shall he have remedy?*

Answ. AS is aforesaid in case of Male-administration; 1. By admonishing the Pastor or those that wrong him. 2. By consulting Neighbour Pastors, that *they* may admonish him; 3. By the help of *Rulers*, where such are, and the Churches good forbids it not. 4. In case of extremity by removing to a Church that will not so injure you. And what needs there any more, save patience?

Quest. 67. *Doth presence always make us guilty of the errors or faults of the Pastor in God's Worship, or of the Church? Or in what cases are we guilty?*

Answ. 1. IF it *always* made us guilty no Man could join with any Pastor or Church in the World, without being a wilful Sinner. Because no Man worshippethGod without Sin in matter or manner, omission or commission.

2. If it *never* made us guilty, it would be lawful to join with Mahometans and Bread-worshippers, *&c.*

3. Therefore the following decision of the question, *in what cases it is a Duty or a Sin to separate*, doth decide this case also. For when *separation* is no *Duty*, but a *Sin*, there our presence in the Worship is no Sin: But when separation is a Duty, there our presence is a Sin.

4. Especially in these two cases our presence is a Sin; 1. When the very *Assembly and Worship* is so bad as God will not accept, but judgeth the *substance* of it for a Sin. 2. In case we our selves be put upon any Sin in *Communion*, or as a previous condition of our Communion (as to make some false profession, or to declare our consent to other Mens Sin, or to commit corporal visible reputative Idolatry, or the like.) But the Pastor and Church shall answer for their own faults, and not we, when we have cause to be present, and make them not ours by any sinful action of our own.

Quest. 68. *Is it lawful to communicate in the Sacrament with wicked Men?*

Answ. THE answer may be gathered from what is said before.

1. If they be so wicked for *number*, and *flagitiousness*, and *notoriety*, as that it is our duty to forsake the Church, then to communicate with them is a Sin. Therefore the after resolution of the just causes of separation must be perused. As if a Church were so far defiled with Heresie, or open Impiety, that it were justified by the Major Vote, and bore down *Faith* and *Godliness*, and the Society were become uncapable of the *Ends* of Church Association and Communion: In this and other cases it must be deserted.

2. If we do not perform our *own Duty* to remove unlawful Communions, whether it be by admonition of the Offender or Pastor; or what ever is proved really our *Duty*,) the omission of that *Duty* is our Sin.

3. But if we sin not by omitting our own Duty, it will be no Sin of ours to communicate with the Church, where scandalous Sinners or Hereticks are permitted. The Pastors and Delinquents Sins are not ours.

4. Yea, if we do not omit our own duty in order to the remedy, that will not justifie us in denying Communion with the Church while wicked Men are there: But it will rather aggravate our Sin, to omit one Duty first, and thence fetch occasion to omit another.

Quest. 69. *Have all the Members of the Church right to the Lord's Table? And is Suspension lawful?*

OF this see the Defence of the Synods Propositions in *New England*. I answer,

1. You must distinguish between a fundamental Right of State, and an immediate right of present possession; or if you will, between a *Right duly to receive the Sacrament*, and a Right to *immediate reception* simply considered.

2. You must distinguish between a *questioned controverted Right*, and an *unquestioned* Right; and so you must conclude as followeth.

1. Every Church-member (at least adult) as such, hath the Fundamental Right of stated Relation, or a *Right duly to receive the Sacrament*; that is, to receive it understandingly and seriously at those seasons when by the Pastors it is administred.

2. But if upon faults or accusations, this Right be duly questioned in the Church, it is become a controverted right; and the *possession* or *admission* may by the Bishops or Pastors of the Church, be suspended, if they see cause, while it is under tryal, till a just decision.

3. Though Infants are true Members, yet the want of natural capacity, *duly* to *receive*, maketh it unlawful to give them the Sacrament, because it is to be given only to *Receivers*, and *receiving* is more than eating and drinking; it is consenting to the Covenant, which is the real *Receiving* in a moral sense, or at least *Consent professed*. So that they want

not

not a *state* of *right*, as to their Relation, but a *natural capacity* to receive.

4. Persons at age who want not the Right of a stated Relation, may have such actual *Natural* and *Moral Indispositions*, as may also make them for that time unmeet to *Receive*. As Sickness, Infection, a Journey, Persecution, scattering the Church, a Prison: And (morally) 1. Want of necessary knowledge of the nature of the Sacrament (which by the negligence of Pastors or Parents may be the case of some that are but newly past their Childhood;] 2. Some heinous Sin, of which the Sinner hath not so far repented, as to be yet ready to receive a sealed Pardon, or which is so scandalous in the Church, as that in publick respects the Person is yet unfit for its priviledges. 3. Such Sins or accusation of Sin, as make the Persons Church-title justly controverted, and his Communion suspended, till the case be decided. 4. Such fears of unworthy receiving, as were like to hurt and distract the Person, if he should receive till he were better satisfied. These make a Man uncapable of present Reception, and so are a bar to his plenary right: They have still right to receive in a *due manner*: But being yet uncapable of that *due receiving*, they have not a plenary right to the *thing*.

5. The same may be said of other parts of our Duty and Priviledges. A Man may have a relative, habitual or stated right, to *praise God*, and give him thanks for his Justification, Sanctification, and Adoption, and to godly Conference, to exercises of Humiliation, *&c.* Who yet for want of present actual Preparation, may be uncapable, and so want a plenary right.

6. The understanding of the double preparation necessary, doth most clearly help us to understand this case. A Man that is in an unregenerate state, must be visibly cured of that *state* (of utter ignorance, unbelief, ungodliness,) before he can be a Member of the Church, and lay a claim to its priviledges. But when that is done, besides this *general preparation*, a *particular preparation* also to each duty is necessary to the right doing of it. A Man must understand what he goeth about, and must consider of it, and come with some suitable affections. A Man may have right to go a Journey that wants a Horse; or may have a Horse, that is not sadled: He that hath Clothes must put them on, before he is fit to come into Company: He that hath right to write, may want a Pen, or have a bad one: Having of gracious habits, may need the addition, of bringing them into such acts, as are suitable to the work in hand.

Quest. 70. *Is there any such thing in the Church, as a Rank or* Classis, *or* Species *of Church-Members at age, who are not to be admitted to the Lord's Table, but only to hearing the Word and Prayer, between Infant-members, and adult confirmed ones?*

Answ. SOme have excogitated such a *Classis* or *Species* or Order, for convenience, as a prudent necessary thing: Because to *admit all* to the Lord's Table they think dangerous on one side; and to cast all that are *unfit* for it out of the Church, they think dangerous on the other side, and that which the People would not bear. Therefore to preserve the reverence of the Sacrament, and to preserve their own and the Churches Peace, they have contrived this middle way or rank. And indeed the Controversie seemeth to be more about the *title* (whether it may be called a *middle order* of meer Learners) and Worshippers, than about the Matter. I have occasionally written more of it than I can here stay to recite: And the accurate handling of it requireth more words, than I will here use. This breviate therefore shall be all.

1. It is certain that such Catechumens as are in *meer preparation* to Faith, Repentance and Baptism, are *no Church-members* or *Christians* at all; and so in none of these ranks.

2. *Baptism* is the only ordinary regular door of entrance into the visible Church; and no Man (unless in extraordinary cases)is to be taken for aChurch-member or visible Christian till baptized.

Two Objections are brought against this. 1. *The Infants of Christians are Church-members as such, before Baptism, and so are believers: They are baptized because Members, and not Members, by Baptism.*

Answ. This case hath no difficulty: 1. A Believer as such, is a Member of Christ and the *Church invisible*, but not of the *visible Church*, till he be an *orderly Professor* of that belief. And this *Profession* is not left to every Man's will how it shall be made, but Christ hath prescribed and instituted a certain *way and manner of profession*, which shall be the only ordinary *Symbol* or *Badge*, by which the Church shall know *visible Members*; and that is *Baptism*. Indeed when Baptism *cannot be had*, and open profession without it may serve: For Sacraments are made for *Man*, and not *Man* for *Sacraments*. But when it may be had, it is Christ's appointed Symbol, *Tessera* and Church-door. And till a Person be baptized, he is but irregularly and initially a *Professor*; as an Embryo in the Womb is a Man; or as a Covenant before the writing, sealing and delivering is initially a Covenant; or as Persons privately contracted without solemn Matrimony are married; or as a Man is a Minister upon Election and Tryal before Ordination: He hath only in all these cases, the beginning of a Title, which is not compleat; nor at all sufficient *in foro Ecclesiæ*,to make a Man visibly and legally, a married Man, a Minister, and so here a Christian. For Christ hath chosen his own visible Badge,by which his Church-members must be known. What makes a visible member?

2. And the same is to be said of the Infant-title of the Children of Believers: They have but an *initial right before* Baptism, and not the Badge of visible Christians. For there are three distinct gradations to make up their visible Christianity. 1. Because they are *their own*, (and as it were parts of themselves) therefore Believers have *power* and *obligation* to dedicate their Children in Covenant with God. 2. Because every Believer is himself dedicated to God, with all that is his own, (according to its capacity) therefore a Believers Child is supposed to be *virtually* (not actually] dedicated to God in his *own* Dedication or Covenant, as soon as his Child hath a being. 3. Being thus virtually and implicitely first dedicated, he is after *actually and regularly* dedicated in Baptism, and Sacramentally receiveth the Badge of the Church; and this maketh him a visible Member or Christian, to which the two first were but introductory, as *Conception* is to humane *Nativity*.

Object. *But the seed of Believers as such are in the Covenant; and therefore Church-members.*

Ans. The word *Covenant* here is ambiguous: Either it signifieth God's Law of Grace, or prescribed terms for Salvation, with his immediate offer of the benefits to accepters, called the *single Covenant of God*; or it signifieth this with *Man's consent*, called the *Mutual Covenant* where both Parties covenant. In the former sense, the Covenant only offereth *Church-membership*, but maketh no Man a Church-member, till consent. It is but God's conditional promise, If thou believe thou shalt be saved, *&c.* If thou give up thy self and Children to me, I will be your God, and you shall be my People. But it is only the *Mutual Covenant* that maketh a Christian or Church-member.

Object. *The promise is to us and our Children as ours.*

Answ. That is, that you and your Children dedicated to God, shall be received into Covenant; but not otherwise. Believing is not only bare *assenting*,

but *conſenting* to the Covenant, and delivering up your ſelves to Chriſt: And if you do *not conſent* that your Child ſhall be in the Covenant, and deliver him to God alſo, you cannot expect acceptance of him, againſt your wills; nor indeed are you to be taken for true Believers your ſelves, if you dedicate not your ſelves to him and all that are in your power.

Object. *This offer or conditional Covenant belongeth alſo to Infidels.*

Anſw. The offer is to them, but they *accept* it not. But every *believer accepteth* it for *himſelf*, and *his*, or devoteth to God himſelf and his Children when he ſhall have them: And by that virtual dedication or conſent, his Children are *virtually* in the Mutual Covenant; and *actually* upon actual Conſent and Dedication.

Object. *But it is Profeſſion and not Baptiſm, that makes a viſible Member.*

Anſw. That's anſwered before; it is *Profeſſion by Baptiſm:* For *Baptiſm* is that peculiar *act of profeſſion*, which God hath choſen to this uſe, when a Perſon is abſolutely devoted, reſigned and engaged to God in a ſolemn Sacrament, this is our regular *initiating profeſſion:* And it is but an irregular Embryo of a profeſſion, which goeth before Baptiſm ordinarily.

Prop. 3. The time of Infant memberſhip, in which we ſtand in Covenant by our Parents Conſent, cannot be determined by duration, but by the inſufficiency of Reaſon through immaturity of age, (or continuing ideots) to chooſe for ones ſelf.

Prop. 4. It is not neceſſary that the Doctrine of the Lord's Supper be taught Catechumens before Baptiſm; nor was it uſeful with the ancients ſo to do (though it may very well be done.)

Prop. 5. It is needful that the nature of the Lord's Supper be taught all the baptized before they receive it (as was opened before,) elſe they muſt do they know not what.

Prop. 6. Though the Sacrament of the Lord's Supper ſeal not another, but the ſame Covenant that Baptiſm ſealeth; yet are there ſome further truths therein expreſſed, and ſome more particular exerciſes of *Faith* in Chriſt's Sacrifice and coming, *&c.* and of Hope, and Love, and Gratitude, *&c.* requiſite. Therefore the ſame qualifications which will ſerve for Baptiſm, Juſtification, and Adoption, and Salvation, are not enough for the right uſe of Church Communion in the Lord's Supper, the one being the Sacrament of initiation and our new birth; the other of our Confirmation, Exerciſe and Growth in Grace.

7. Whether Perſons be baptized in Infancy or at age, if they do not before underſtand theſe higher Myſteries, they muſt ſtay from the exerciſe of them till they underſtand them: And ſo with moſt there muſt be a ſpace of time between their Baptiſm and fuller Communion.

8. But the ſame that we ſay of the *Lord's Supper* muſt be ſaid of other parts of Worſhip; *Singing Pſalms, Praiſe, Thankſgivings*, &c. Men *muſt learn* them, before they can *practiſe* them: And uſually theſe as Euchariſtical Acts concur with the Lord's Supper.

9. Whether you will call Men in this ſtate, Church-members of a middle *rank* and *order*, *between* the *Baptized*, and the *Communicants*, is but a *lis de nomine*, a verbal Controverſie. It is granted that ſuch a middle ſort of Men there are in the Church.

10. It is to be maintained that theſe are in a ſtate of Salvation, even before they thus communicate. And that they are not kept away for want of a *ſtated Relation-title*, but of an *immediate capacity*, as is aforeſaid.

11. There is no neceſſity, but upon ſuch unfitneſs, that there ſhould be one Days time between Baptiſm and the Sacrament of the Lord's Supper: Nor is it deſirable: For if the baptized underſtand thoſe Myſteries the firſt day, they may communicate in them.

12. Therefore as Men are prepared, ſome may ſuddenly communicate and ſome ſtay longer.

13. When Perſons are at age, if Paſtors, Parents and themſelves be not groſly negligent, they may and ought to learn theſe things in a very little time; ſo that they need not to be ſettled in a lower Learning ſtate, for any conſiderable time, unleſs their own negligence be the cauſe.

14. And in order to their Learning, they have right to be Spectators and Auditors at the Euchariſt, and not to be driven away with the Catechumens, as if they had no right to be there. For it is a thing beſt taught by the practice to beholders.

15. But if any ſhall by *ſcandal* or *groſs* neglect of Piety, and not only by Ignorance give cauſe of queſtioning their Title, and ſuſpending their Poſſeſſion of thoſe ſacred Priviledges, theſe are to be reckoned in another rank, even among thoſe whoſe title to Church-memberſhip it ſelf becometh controverted, and muſt undergo a tryal in the Church.

And this much I think may ſerve to reſolve this conſiderable queſtion.

Queſt. 71. *Whether a Form of Prayer be lawful.*

Anſw. I Have ſaid ſo much of this and ſome following queſtions in many Books already, that to avoid repetition, I ſhall ſay very little here.

The queſtion muſt be out of queſtion with all Chriſtians:

I. Becauſe the *Scripture* it ſelf hath many forms of Prayer; which therefore cannot be unlawful.

Object. *They were lawful then, but not now.*

Anſw. He that ſaith ſo, muſt prove where God hath ſince forbidden them. Which can never be.

Object. *They may lawfully be read in Scripture for inſtruction, but not uſed as Prayers.*

Anſw. They were uſed as Prayers then and are never ſince forbidden: Yea, *John* and Chriſt did teach their Diſciples to pray, and Chriſt thus prefaceth his form, *When ye pray, ſay* ——

II. All things muſt be done to Edification: But to uſe a form of Prayer is for the Edification of many Perſons, (at leaſt thoſe that cannot otherwiſe do ſo well) therefore thoſe Perſons *muſt* uſe a form. Full experience doth prove the Minor, and nothing but ſtrangeneſs to Men can contradict it.

Queſt. 72. *Are Forms of Prayer or Preaching in the Church lawful?*

Anſw. YES: Moſt Miniſters ſtudy the methodical form of their Sermons before they preach them: And many write the very words, or ſtudy them: And ſo moſt Sermons are a form. And ſure it is as lawful to think before-hand what to ſay in praying as in preaching.

God gave forms of preaching to *Moſes* and the Prophets: See a large form of prayer for all the people, *Deut.* 26. 13,14,15. And ſo elſewhere there are many.

1. That which God hath not forbidden is lawful: But God hath *not forbidden* Miniſters to ſtudy their Sermons or Prayers, either for *matter*, *method* or *words*, and ſo to make them many ways a form.

2. That which God *preſcribed* is lawful (if he reverſe it not:) But God *preſcribed publick forms of prayer*; as the titles and matter of many of the *Pſalms* prove, which were daily uſed in the Jewiſh Synagogues.

Object. *Pſalms being to be ſung, are more than Prayers.*

Anſw. They were *Prayers*, though *more.* They are *called Prayers*, and for the *Matter* many of them were no more than Prayers; but only for the meaſures of words: Nor was their ſinging like ours now, but liker to our ſaying. And there are many other Prayers recorded in the Scripture.

3. And all the Churches of Chriſt at leaſt theſe Thir-

Thirteen or Fourteen Hundred Years have taken publick forms for lawful: Which is not to be gainſayed without proof.

Queſt. 73. *Are publick Forms of Man's deviſing or compoſing lawful?*

Anſw. YES: 1. The Miniſters afore-mentioned throughout the Chriſtian World, do deviſe and compoſe the form of their own *Sermons and Prayers:* And that maketh them not unlawful. 2. And whoever ſpeaketh *ex tempore*, his words are a form when he ſpeaketh them, though not a premeditated form. 3. And when Scripture ſo vehemently commandeth us to ſearch, meditate, ſtudy the Scriptures, and take heed to our ſelves and unto Doctrine, *&c.* What a Perſon is that who will condemn Prayer or Preaching, only becauſe we before hand ſtudied or conſidered what to ſay? As if God abhorred diligence and the uſe of reaſon. Men are not tyed (now) from thinking before hand what to ſay to the Judge at the Bar for Eſtate or Life, or what to ſay on an Embaſſage, or to a King, or any Man that we converſe with? And where are we forbidden to forethink what to ſay to God? Muſt the People *take heed how they hear*, and *look to their foot when they go into the houſe of God?* And muſt not we take heed what we *ſpeak*, and look to our *words* that they be fit and decent?

Object. *Forms are Images of prayer and preaching, forbidden in the ſecond Commandment.*

Anſw. Prove it, and add not to the Word of God. 1. The Scripture and God's Servants, even Chriſt himſelf, had broken the ſecond Commandment, when they uſed or preſcribed forms. 2. Forms are no more Images than *extemporate* words are, as they ſignifie our Minds. Are all the Catechiſms, printed and written Sermons and Prayers, Images or Idols? All forms that Parents teach their Children? O charge not ſuch untruths on God; and invent not falſhoods of his Word, while you cry down Man's inventions.

Queſt. 74. *Is it lawful to impoſe Forms on the Congregation or the People in publick Worſhip?*

YES, and more than lawful: It is the Paſtor's duty ſo to do. For whether he fore-think what to pray or not, his Prayer is to them a *form* of words: And they are bound in all the lawful parts, to concur with him in Spirit or Deſire, and to ſay *Amen.* So that every Miniſter by Office is daily to impoſe a form of Prayer on all the People in the Congregation. Only ſome Men impoſe the ſame form many times over, or every day, and others impoſe every day a new one.

Queſt. 75. *Is it lawful to uſe Forms compoſed by Man, and impoſed not only on the People, but on the Paſtors of the Churches?*

Anſw. THE queſtion concerneth not the lawfulneſs of impoſing, but of *uſing forms impoſed.* And 1. It is not lawful to uſe them meerly on that account *becauſe they are impoſed* or *commanded*, without ſome greater reaſons of the unlawfulneſs. For elſe it would be unlawful for any other to uſe impoſed Forms; as for a Scholar or Child, if the Maſter or Parent impoſe them, or for the Congregation when the Paſtor impoſeth them, which is not true.

2. The uſing of impoſed Forms may by other accidents be ſometimes good and ſometimes evil, as the Accidents are that make it ſo.

1. Theſe accidents may make it evil. 1. When the form is bad for matter or manner, and we voluntarily prefer it before that which is better, being willing of the impoſiton. 2. When we do it to gratifie our ſlothfulneſs, or to cover our wilful ignorance and diſability. 3. When we voluntarily obey and ſtrengthen any unlawful uſurping Paſtors or Powers that impoſe it without authority, and ſo encourage Church-tyranny. 4. When we chooſe a ſingular form impoſed by ſome ſingular Paſtor, and avoid that which the reſt of the Churches agree in, at a time when it may tend to diviſion and offence. 5. When the weakneſs and offence of the Congregation is ſuch, that they will not joyn with us in the impoſed form, and ſo by uſing it, we drive them from all publick Worſhip or divide them.

2. And in the following circumſtances the uſing of an impoſed form is lawful and a duty: 1. When the Miniſter is ſo weak that he cannot pray well without one, nor compoſe ſo good a one himſelf: 2. Or when the errors or great weakneſs of the generality of Miniſters is ſuch, as that they uſually corrupt or ſpoil God's Worſhip by their own manner of praying, and no better are to be had; and thereupon the wiſe and faithful Paſtors and Magiſtrates ſhall impoſe one ſound and apt Liturgy to avoid error and diviſion in ſuch a diſtempered time; and the ableſt cannot be left at liberty without the relaxing of the reſt. 3. When it is a means of the Concord of the Churches, and no hinderance to our other Prayers. 4. When our hearers will not join with us if we uſe them not: (For error and weakneſs muſt be born with on one ſide, as well as on the other.) 5. When obedience to juſt Authority requireth it, and no command of Chriſt is croſt by it. 6. When the impoſition is ſo ſevere that we muſt ſo worſhip God publickly, or not at all; and ſo all God's publick Worſhip will be ſhut out of that Congregation, Country or Nation, unleſs we will uſe impoſed Prayers. 7. In a word, when the good conſequents of *Obedience*, *Union*, *avoiding Offence*, *Liberty for God's publick Worſhip* and *preaching the Goſpel*, &c. are greater than the bad conſequents which are like to follow the uſing of ſuch forms: The preponderating accidents muſt prevail. 8. And if a Man's own Judgment and Conſcience cannot be ſatisfied, to do God's work comfortably and quietly any other way, it may go far in the determination. And the common good of many Churches muſt ſtill be preferred before a leſs.

Queſt. 76. *Doth not the Calling of a Miniſter ſo conſiſt in the exerciſe of his own Miniſterial Gifts, that he may not officiate without them, nor make uſe of other Mens Gifts inſtead of them?*

Anſw. 1. THE Office of the Miniſtry is an *Obligation* and *Authority* to do the Miniſterial work, by thoſe *perſonal competent abilities* which God hath given us.

2. This *obligation* to uſe our *own abilities*, forbiddeth us not to make uſe of the *helps*, *gifts and abilities of others*; either to *promote* our *own abilities* and *habits*, or to further us in the *act* or the exerciſe of them. For, 1. There is no ſuch *prohibition* in Scripture. 2. All Men are *inſufficient* for themſelves; and Nature and Scripture require them to uſe the beſt help they can get from others. 2. God's Service muſt be done in the *beſt manner* we can. But many Miniſters cannot do it ſo well (*conſideratis conſiderandis*) without other Mens help as with it.

3. We may uſe other Mens gifts to help us, 1. For *Matter*, 2. *Method*, 3. *Words*, and ſo for a *threefold form* of preaching or prayer.

4. He that uſeth a *Scripture form of Matter*, *Method or Words*, uſeth his *own abilities* no more, than if he uſed a form out of another Book. But it is lawful to uſe a *Scripture form:* Therefore it is lawful ſo far to take in aſſiſtance in the uſe of our own abilities.

5. He that uſeth a *form* uſeth his *own abilities* alſo

alſo (not only perhaps at other times, but) in the uſe of it. He uſeth his *underſtanding* to diſcern the true ſenſe and aptitude of the words which he uſeth: He uſeth his *holy Deſires* in putting up thoſe Prayers to God: And his other *Graces*, as he doth in other Prayers. He uſeth his *Utterance* in the apt and decent ſpeaking of them.

6. A Miniſter is not always bound to uſe his *own* gifts to the *utmoſt* that he can, and other Mens as *little* as he can. For, 1. There is no ſuch Command from God. 2. All things muſt be done to the Churches edification: But ſometimes the greater uſe of another Man's gifts, and the leſs uſe of his own may be to the Churches greater edification.

Inſtances of the lawful uſe of other Mens gifts are ſuch as theſe.

1. For *Matter*, an abler Miniſter may tell a young Man what ſubjects are fitteſt for him in preaching and prayer; and what is the ſenſe of the Scriptures which he is to open; and what is the true ſolution of ſeveral doubts and caſes. A Miniſter that is young, raw or ignorant, (yea, the beſt) may be a Learner while he is a Teacher: But he that is a Learner maketh uſe ſo far of the gifts of others. And indeed all Teachers in the World make uſe of the gifts of others: For all teach what they learn from others.

2. For *Method*; it is lawful to learn that as well as *Matter* from another. Chriſt taught his Diſciples a *Method of Prayer*: And other Men may open that method to us. All Tutors teach their Pupils *Method* as well as Matter: For *Method* is needful to the due underſtanding and uſing of the *Matter*. A *Method* of *Divinity*, a *Method* of *Preaching*, and a *Method* of *Praying* may be taught a Preacher by word, and may be written or printed for his uſe.

3. For *Words*, 1. There is no more prohibition in God's Word, againſt learning or uſing another Man's *Words*, than his *Method* or *Matter*. Therefore it is not unlawful. 2. A Tutor or Senior Miniſter may teach the Scripture words to a Pupil or Junior Miniſter; yea, and may ſet them together and compoſe him a Sermon or Prayer out of Scripture in its words. (For he that may uſe an ill-compoſed Scripture form of his own gathering, may uſe a well-compoſed form of anothers.) 3. All the Books in our Libraries are forms of words; and it is lawful ſure to uſe ſome of all thoſe words which we read; or elſe our Books would be a ſnare and limitation to our Language. 4. All Preachers ordinarily uſe Citations, Teſtimonies, *&c.* in other Mens words. 5. All Miniſters uſe *Pſalms* in the Metre of other Mens compoſing (and uſually *impoſing* too.) And there is no more prohibition againſt uſing other Mens words in a Prayer, than in a Pſalm. 6. Almoſt all Miniſters uſe other Mens gifts and form of words, in reading the Scriptures, in their *Vulgar Tongues*: For God did not write them by his Apoſtles and Prophets in *Engliſh*, *French*, *Dutch*, &c. but in Hebrew, Chaldee and Greek: Therefore the wording them in Engliſh, *&c.* is a *humane form* of *words*: And few Miniſters think they are bound to tranſlate all the Bible themſelves, leſt they uſe other Mens words or abilities. 7. If a young Miniſter that can pray but weakly, hear more apt expreſſions and ſentences in another Miniſters Prayers, than his own are, he may afterward make uſe of thoſe ſentences and expreſſions. And if of *one ſentence*, why not of *two* or *ten*. when God hath not forbidden it? So alſo in preaching. 8. It is lawful to read another Man's Epiſtles or Sermons in the Church, as the primitive Churches did by *Clements* and ſome others. 9. An impoſition may be ſo ſevere, that we ſhall not uſe our *own words*, unleſs we will uſe ſome of *other Mens*. 10. All Churches almoſt in the World, have conſented in the uſe of Creeds, Confeſſions, and Prayers, and Pſalms in the words of others.

But yet 1. No Miniſter muſt on theſe pretences ſtifle his own gifts, and grow negligent; 2. Nor conſent to Church-tyranny or Papal Uſurpations; 3. Nor do that which tendeth to eat our ſerioufneſs in the Worſhip of God, and turn all into dead Imagery or Formality.

Queſt. *Is it lawful to read a Prayer in the Church?*

Anſw. 1. THat which is not forbidden is lawful: But to *read a Prayer* is not forbidden (as ſuch, though by accident it may.)

2. The Prayers in the Scripture Pſalms, were uſually read in the Jewiſh Synagogues lawfully: For they were written to that end; and were indeed the Jewiſh Liturgy. Therefore to read a Prayer is not unlawful.

3. He that hath a weak Memory may read his own Sermon Notes: Therefore he may read his Prayers.

4. I add as to this caſe and the former together, that 1. Chriſt did uſually frequent the Jewiſh Synagogues.

2. That in thoſe Synagogues there were *forms* of *Prayer*, and that ordinarily read: At leaſt Scripture *forms*: And if either the Jewiſh Rabbins (cited by *Scaliger*, *Selden in Eutych. Alexandr.* &c.) or the ſtrongeſt probability may be credited, there were alſo *humane forms*. For who can imagine that thoſe Phariſees ſhould have no humane forms, 1. Who are ſo much accuſed of formality, and following Traditions: 2. And uſed *long* and *frequent Prayers*: But if indeed they had no ſuch forms, then *long* and *frequent extemporate Prayers* are not ſo great a ſign of the Spirits gifts as is imagined, when ſuch Phariſees abounded in them. But there is little probability, but that they uſed both ways.

3. That Chriſt did not ſeparate from the Synagogues for ſuch Prayers ſake.

4. Yea, that we never read that Chriſt medled in the Controverſie, it being then no Controverſie; nor that he once reproved ſuch *forms* or *reading* them, or ever called the Jews to repent of them.

If you ſay, His general reproof of Traditions was not *as ſuch*, but as *ſet before*, or *againſt the Commands of God*. 2. He *named* many of their *particular Traditions* and *Corruptions*, Mat. 15. & 23, *&c.* and yet never named *this*. 3. His being uſually preſent at their Aſſemblies, and ſo joining with them in their Worſhip, would be ſuch an appearance of his approbation, as would make it needful to expreſs his diſallowance of it, if indeed he thought it ſinful. So that whoever impartially conſidereth all this, that he joined with them, that he particularly reproved other Corruptions, and that he never ſaid any thing at all againſt *Forms* or *reading* Prayers, that is recorded, will ſure be moderate in his judgment of ſuch indifferent things, if he know what moderation is.

Queſt. 77. *Is it lawful to pray in the Church without a preſcribed or premeditated form of Words?*

Anſw. THere are ſo few ſober and ſerious Chriſtians that ever made a doubt of this, that I will not beſtow many words to prove it.

1. That which is not forbidden is lawful. But Church-prayer without a premeditated or preſcribed form of words is not forbidden (by God) therefore (as to God's Laws) it is not unlawful.

2. To expreſs holy deſires underſtandingly, orderly, ſeriouſly and in apt expreſſions, is lawful praying. But all this may be done without a ſet form of words; therefore to pray without a ſet form of words may be lawful.

3. The conſent of the Univerſal Church, and the experience of godly Men, are arguments ſo ſtrong, as are not to be made light of.

4. To which Scripture inſtances may be added.

Queſt.

Queſt. 78 *Whether are ſet Forms of* Words, *or* free Praying *without them the better way? And what are the Commodities and Incommodities of each way?*

Anſw. I Will firſt Anſwer the later Queſtion, becauſe the former dependeth on it.

I. The Commodities of a ſet form of Words, and the diſcommodities of *free-praying* are theſe following.

1. In a time of dangerous Hereſie which hath infected the Paſtors, a ſet form of preſcribed Words tendeth to keep the Church, and the Conſciences of the joyners from ſuch Infection, offence and guilt.

2. When Miniſters are ſo weak as to diſhonour Gods Worſhip by their unapt, and ſlovenly, and unſound Expreſſions, preſcribed or ſet Forms which are well compoſed, are ſome preſervative and cure. When free praying leaveth the Church under this inconvenience.

3. When Miniſters by faction, paſſion or corrupt intereſts, are apt to put theſe Vices into their Prayers, to the injury of others, and of the Cauſe and Church of God, *free praying* cheriſheth this, or giveth it opportunity, which ſet forms do reſtrain.

4. Concordant ſet forms do ſerve for the exacteſt Concord in the Churches, that all at once may ſpeak the ſame things.

5. They are needful to ſome weak Miniſters that cannot do ſo well without them.

6. They ſomewhat prevent the laying of the reputation of Religious Worſhip upon the Miniſters abilities: When in *free praying*, the *honour and comfort* varieth with the various degrees of Paſtoral abilities: In one Place it is excellently well done, in another but drily, and coldly, and meanly: In another erroneouſly, unedifyingly, if not diſhonourably, tending to the contempt of holy Things: Whereas in the way of *ſet Liturgies*, though the *ableſt* (at that time) doth *no better*, yet the *weakeſt* doth, (for words) *as well*, and *all alike*.

7. And, if proud weak Men have not the *compoſing and impoſing of it*, all know that *Words drawn up by Study*, upon ſober *Premeditation* and *Conſultation*, have a greater Advantage, to be *exact and apt*, than thoſe that were never thought on till we are ſpeaking them.

8. The very fear of doing amiſs, diſturbeth ſome unready Men, and maketh them do all the reſt the worſe.

9. The *Auditors* know before hand, whether that which they are to join in be ſound or unſound having time to try it.

10. And they can more readily put in their Conſent to what is ſpoken, and make the Prayers their own, when they know before hand what it is, than they can do, when they know not before they hear it; it being hard to the duller ſort of hearers, to concur with an *Underſtanding* and *Conſent* as quick, as the ſpeakers *words* are. Not but that this may be done, but not without great difficulty in the duller ſort.

11. And it tendeth to avoid the Pride and Self-deceit of many, who think they are good Chriſtians, and have the Spirit of Grace and Supplication, becauſe by Learning and Uſe they can ſpeak many hours in variety of Expreſſions in Prayer; which is a dangerous miſtake.

II. The Commodities of *Free extemporate Prayers*, and the diſcommodity of preſcribed or ſet forms are theſe following.

1. It becometh an advantage to ſome *Proud* Men who think themſelves wiſer than all the reſt, to obtrude *their Compoſitions*, that none may be thought wiſe enough, or fit to ſpeak to God but in *their Words*: And ſo introduce Church-tyranny.

2. It may become a *hindrance* to able worthy Miniſters that can do better.

3. It may become a *dividing ſnare* to the Churches, that cannot *all Agree* and *Conſent* in ſuch humane Impoſitions.

4. It may become an advantage to Hereticks when they can but get into Power (as the Arrians of old) to corrupt all the Churches and publick Worſhip: And thus the Papiſts have corrupted the Churches by the Maſs.

5. It may become an engine or occaſion of *Perſecution*, and *ſilencing* all thoſe Miniſters that cannot Conſent in ſuch Impoſitions.

6. It may become a means of *depraving* the *Miniſtry*, and bringing them to a *common idleneſs and ignorance*, (if other things alike concur.) For when Men perceive that no greater Abilities are *uſed* and *required*, they will commonly labour for and get no greater, and ſo will be unable to pray without their forms of Words.

7. And by this means Chriſtian Religion may decay and grow into contempt: For though it be deſirable that its *own worth* ſhould keep up its reputation and ſucceſs, yet it never hitherto was ſo kept up without the Aſſiſtance of Gods eminent Gifts and Graces in his Miniſters: But where ever there hath been a learned, able, holy, zealous, diligent Miniſtry, Religion uſually hath flouriſhed: And where ever there hath been an ignorant, vicious, cold, idle, negligent and reproached Miniſtry, Religion uſually hath died and been reproached. And we have now no reaſon to look for that which never was, and that God ſhould take a new courſe in the World.

8. And the opinion of impoſing Forms of Prayer, may draw on the opinion of impoſing forms of *Preaching* as much, and of reſtraining *free Preaching* as much as *free Praying*, as we ſee in *Moſcovy*. And then when nothing but bare *Reading* is required, nothing more will be ordinarily ſought; and ſo the Miniſtry will be the ſcorn of the People.

9. And it will be a ſhameful and uncomfortable failing, when a Miniſter is not able on variety of occaſions, to vary his Prayers accordingly; and when he cannot go any further than his Book or Leſſon; it being as impoſſible to make Prayers juſt fitted to all occaſions which will fall out, as to make *Sermons* fit for all, or as they ſay, to make a Coat for the Moon: And the People will contemn the Miniſters when they perceive this great deficiency.

10. And it is a great difficulty to many Miniſters to learn and ſay a form without Book; ſo that they that can all Day ſpeak what they know, can ſcarce recite a form of words one quarter of an hour, the memory more depending upon the *Body* and its temper, than the exerciſe of the underſtanding doth. He that is tied *juſt to theſe words and no other*, is put upon double Difficulties (like him that on height muſt walk on a narrow plank, where the fear of falling will make him fall.) But he that may expreſs the juſt deſires of his Soul in what words occur that are apt and decent, is like one that hath a field to walk in: For my own part, it is eaſier to me to *Pray or Preach* ſix hours in *Freedom*, about things which I underſtand, than to pray or preach the tenth part of an hour in the fetters of a form of words which I muſt not vary. And ſo the neceſſity of a *Book* coming in, doth bring down the reputation of the Miniſters abilities, in the Peoples eyes.

11. But the grand incommodity greater than all the reſt is, that it uſually occaſioneth *careleſneſs*, *deadneſs*, *formality* and *heartleſs* Lip labour in our Prayers to God; whileſt the free way of preſent Prayer tendeth to excite our Cogitations to conſider what we ſay. And it is not only the multitude of dead-hearted Hypocrites in the Church, that are thus tempted to perſevere in their Lip-labour and Hypocriſie, and to draw near to God with their Lips when their Hearts are far from him, and are gratified in their ſelf-deceit, whileſt Parrot-like they ſpeak the words which they regard not, and their Tongues do overgo their Hearts; But even *better Men* are greatly

ly tempted to dead remiſsneſs: I mean both the *ſpeakers* and the *hearers*: For, 1. It is *natural* to *Mans mind* to have a *ſlothful wearineſs* as well as his *Body*; and to do no more than he findeth a *neceſſity* of doing: And though *Gods Preſence alone* ſhould ſuffice to engage all the Powers of our Souls, yet ſad Experience telleth us, that *Gods eye and Mans together* will do more with almoſt all Men, than one alone. And therefore no Mens *Thoughts* are ſo accurately governed as their *Words*. Therefore when a Miniſter knoweth before-hand that, as to *Mans* approbation, he hath no more to do, but to read that which he ſeeth before him, he is apt to let his Thoughts fly abroad, and his affections lye down, becauſe no Man taketh account of theſe. But in *extemporate* diverſified Prayer, a *Man cannot do it* without an Excitation of his Underſtanding to think (to the utmoſt) what to ſay; and an Excitation of his Affections, to ſpeak with Life, or elſe the hearers will perceive his coldneſs. And though all this may be *Counterfeit* and hypocritically *Affected*, yet it is a great help to ſerioufneſs and ſincerity, to have the faculties all *awake*: And it is a great help to awaken them, to be under ſuch a *conſtant neceſſity* even from *Man*. As thoſe that are apt to *ſleep* at Prayer, will do it leſs when they know Men obſerve them, than at another Time.

2. And both to ſpeaker and hearers, humane frailty maketh it hard to be equally affected with the ſame thing ſpoken a hundred times, as we are at firſt when it is new, and when it is cloathed in comely variety of Expreſſions. As the ſame Book affecteth us not at the twentieth reading as it did at the firſt. Say not, it is a diſhonourable weakneſs to be thus carried by the novelty of things or words: For though that be true, it is a diſhonour common to all Mankind, and a diſeaſe which is your own, and which God alloweth us all lawful means to cure, and to correct the unhappy Effects while it is uncured.

12. Laſtly, Set forms ſerve unworthy Men to hide their unworthineſs by, and to be the matter of a Controverſie in which they may vent their envy againſt them that are abler and holier than themſelves.

II. Having now truly ſhewed you the Commodities and Incommodities of both the ways, for the other Queſtion, *Which of them is the beſt*, I muſt give you but ſome Rules to anſwer it your ſelves.

1. That is beſt which hath moſt and greateſt Commodities, and feweſt and leaſt diſcommodities.

2. For neither of them is forbidden, in it ſelf conſidered, nor evil, but by accident.

3. One may have more Commodities and the other more diſcommodities in one Countrey, and age than in another; and with ſome Perſons than with others.

4. Sober Chriſtians ſhould be very backward in ſuch Caſes to quarrel with the Churches where they live or come, but humbly ſubmit to them in lawful things, though they think them inconvenient; becauſe it is not they that are the Governours and Judges.

5. The Commands of Authority and the Concord of the Churches may weigh down many lighter accidents.

6. I crave leave to profeſs that my own Judgment is, that ſomewhat of both ways joined together will beſt obviate the incommodities of both. To have ſo much wholeſome, methodical, unqueſtionable forms as near as may be in Scripture Phraſe, as is neceſſary to avoid the inconvenience of a total Excluſion of Forms, and to the attainment of their deſireable Ends; and to have ſo much withal of *Freedom* in *Prayer*, as is neceſſary to its ends, and to avoid the deadneſs, formality, and other incommodities of Forms alone. Though by this Opinion I croſs the Conceits of prejudiced Men on both extreams, I think I croſs not the Judgment of the Church of *England*, which alloweth *free Prayers* in the Pulpit, and at the Viſitation of the ſick: And I croſs not the opinion of any ancient Church that ever I read of, nor of the Fathers and Paſtors whoſe works are come to our Hands; nor yet of *Luther*, *Melanctkon*, *Bucer*, *Zuinglius*, *Calvin*, *Beza*, *Zanchius* and the reſt of our famous Reformers; nor yet of the famous Nonconformiſts of *England*, *Cartwright*, *Hilderſham*, *Greenham*, *Perkins*, *Baine*, *Ameſius*, &c. And I leſs fear erring in all this Company, than with thoſe on either of the extreams.

I have a Manuſcript of Mr. *Cartwrights* in which, having fully proved the falſhood of *Sutliffs* Suſpicion that he was acquainted with *Hackets* Project, he anſwereth his Charge, as if he were againſt Forms of Prayer, that all the Years that he lived at *Middleburg* and *Antwerpt*, he conſtantly uſed the ſame Form before Sermon, and moſtly after Sermon, and alſo did read Prayers in the Church; and that ſince he ſeldom concluded but with the Lords Prayer.

Queſt. 79. *Is it lawful to forbear the Preaching of ſome Truths, upon Mans Prohibition, that I may have liberty to preach the reſt: Yea, and to Promiſe before-hand to forbear them? Or to do it for the Churches Peace?*

Anſw. 1. SOme Truths are of ſo great moment and neceſſity, that without them you cannot preach the Goſpel in a ſaving ſort. Theſe you may not forbear nor Promiſe to forbear.

2. Some Truths are ſuch as God *at that time* doth call Men eminently to publiſh and receive (as againſt ſome Hereſie when it is in the very height, or the Church in greateſt danger of it: Or concerning ſome *Duty* which God then ſpecially calleth Men to perform (as the Duty of Loyalty juſt in the time of a perillous Rebellion, *&c.*) Such preaching being a Duty, muſt not be forborn, when it cannot be performed upon lawful Terms.

3. But ſome Truths are controverted among good Men; and ſome are of a lower nature and uſefulneſs: And concerning theſe I further ſay,

1. That you may not *renounce* them or *deny* them, nor *ſubſcribe* to the *ſmalleſt untruth* for liberty to preach the greateſt Truth.

2. But you may for the Time that the Churches benefit requireth it, both *forbear* to preach them, and *promiſe* to forbear, both for the Churches Peace, and for that Liberty to preach the Goſpel, which you cannot otherwiſe obtain. The Reaſons are:

1. Becauſe it is not a duty to preach them at that Time: For no duty is a duty at all times: Affirmative Precepts bind not *ad ſemper*, becauſe Man cannot always do them.

2. It is a Sin to prefer a leſſer *Truth* or *Good* before a *Greater*. You cannot ſpeak all things at once. When you have all done, ſome, yea, a thouſand muſt be by you omitted. Therefore the leſs ſhould be omitted rather than the greater.

3. You have your Office to the Churches Edification. Preaching is made for Man, and not Man for Preaching. But the Churches Edification requireth you rather to preach the Goſpel, than that Opinion or Point which you are required to forbear. Without this the hearers may be ſaved, but not without the Goſpel.

And what a Man may do and *muſt* do, he may on good occaſion *promiſe* to do.

He that thinketh Dioceſans, or Liturgies, or Ceremonies unlawful, and yet cannot have leave to preach the Goſpel (in time of need) unleſs he will *forbear*, and *promiſe* to *forbear* to preach againſt them, may and ought ſo to *do and promiſe*, rather than not to preach the Goſpel.

Obj. *But if Men impriſon or hinder me from preaching, that is their fault: But if I voluntarily forbear any Duty, it is my own fault.*

Anſw. 1. It is to forbear a *Sin*, and not a *Duty* at that time: It is no more a duty than reading or ſinging or praying at Sermon time. 2. When you are in Priſon, or know in all probability you ſhall be there,

there, though by other Mens fault, it is your own fault if you will deny a lawful means to avoid it: For your *not preaching* the Gospel is then your *own Sin*, as well as other Mens: And theirs excuseth not yours.

Quest. 80. *May or must a Minister silenced, or forbid to Preach the Gospel, go on still to preach it, against the Law?*

Answ. Distinguish between, 1. *Just silencing* and *Unjust*; 2. *Necessary preaching*, and *unnecessary*.

1. Some Men are *justly* forbidden, to preach the Gospel, as 1. Those that are *utterly unable*, and do worse than nothing when they do it. 2. Those that are *Hereticks* and subvert the *Essentials* of Christianity or Godliness. 3. Those that are so *Impious* and *Malignant*, that they turn all against the Practice of that Religion which they profess; In a word, *All that do* (directly) *more hurt than good.*

2. In some places there are so many able Preachers, that some *tolerable* Men may be spared, if not accounted supernumeraries; and the Church will not suffer by their silence. But in other Countreys either the Preachers are so *few*, or so *bad*, or the People so very *ignorant*, and *hardned* and *ungodly*, or so great a number that are in deep necessity, that the need of preaching is undeniable. And so I conclude,

1. That he that is *justly silenced*, and is *unfit to Preach*, is bound to forbear.

2. He that is silenced by *just Power though unjustly* in a Countrey that *needeth not* his Preaching, must *forbear there*, and if he can must go into another Countrey where he may be more serviceable.

3. Magistrates may not Ecclesiastically *Ordain* Ministers or *degrade* them, but only either *give them Liberty*, or deny it them as there is cause.

4. Magistrates are not the *Fountain* of the *Ministerial Office*, as the Soveraign is of all the Civil Power of inferiour Magistrates; but *both Offices* are immediately from God.

5. Magistrates have not Power from God to forbid Men to Preach in *all Cases*, nor *as they please*, but *justly only* and according to *Gods Laws*.

6. Men be not made Ministers of Christ only *pro tempore* or on tryal, to go off again if they dislike it; but are absolutely dedicated to God, and take their Lot for better and for worse; which maketh the Romanists say, that *Ordination* is a *Sacrament* (and so it may be aptly called;) and that we receive an *indelible Character*, that is, an *obligation during Life*, unless God himself disable us.

7. As *we* are *nearlier devoted* and *related* to God, than Church *Lands*, *Goods*, and *Temples* are, so the *sacriledge* of alienating a *consecrated Person unjustly*, is greater and more unquestionable than the sacriledge of alienating consecrated Houses, Lands or Things. And therefore no Minister may Sacrilegiously alienate himself from God and his undertaken office and work.

8. We must do *any lawful Thing* to procure the *Magistrates Licence* to Preach in his Dominions.

9. *All Men* silenced or forbidden by Magistrates to Preach, are not thereby obliged or warranted to forbear. For, 1. The Apostles expresly determine it, *Acts* 4. 19. *Whether it be better to hearken to God rather than to you, judge ye.* 2. Christ oft foretold his Servants, that they must Preach against the Will of Rulers, and suffer by them. 3. The Apostles and ordinary Ministers also for 300 Years after Christ did generally preach against the Magistrates, will, throughout the Roman Empire and the World. 4. The Orthodox Bishops commonly took themselves bound to Preach when *Arrian* or other Heretical Emperours forbad them. 5. A moral Duty of stated necessity to the Church and Mens Salvation is not subjected to the Will of Men for *Order* sake: For *Order* is for the *thing ordered* and for the *End*. Magistrates cannot dispense with us, for not *Loving our Neighbours*, or not *shewing Mercy to the Poor*, or *saving the Lives of the Needy in Famine* and Distress. Else they that at last shall hear, *I was hungry and ye fed me not, I was naked and ye cloathed me not, I was in Prison and ye visited me not*, might oft say, our *Parents, Masters or Magistrates forbad us.* Yet a *lesser Moral Duty* may be forbidden by the Magistrate for the sake of a *greater*, because *then it is no Duty* indeed, and may be forborn if he forbid it not; as to save one Mans Life, if it would prove the Death of a Multitude; or to save one Mans House on Fire, if so doing would Fire many. Therefore,

10. It is lawful and a duty to forbear some *certain Time* or *Number* of Sermons, Prayers, or Sacraments, *&c.* when either the *present use* of them would apparently procure more *hurt than good*, or when the *forbearance* were like to procure more *good* than the *doing* of them: For they are all for our *Edification*, and are *made for Man* and *not Man* for them (though for God.) As if forbearing this Day would procure me Liberty for many Days service afterward, *&c.*

11. It is not lawful at the Command of Man to forsake or forbear our Calling and Duty, when it is to be judged *Necessary* to the Honour of God, to the good of the Church, and of Mens Souls: That is, when as in *Daniels* Case, *Dan.* 6. our Religion it self and our owning the true God, doth seem suspended by the suspence of our Duty: Or when the *multitude* of *ignorant*, *hardned ungodly* Souls, and the want of fit Men for *number* and *quality*, doth put it *past Controversie*, that our work is *greatly necessary.*

12. Those that are not immediately called by Christ as were the Apostles, but by *Men*, being yet statedly obliged to the Death when they *are called*, may truly say as *Paul*, *Necessity is laid upon me, and woe be to me if I preach not the Gospel.* Mat. 28. 20. Rom. 10. 14. 1 Cor. 9. 16.

13. Papists and Protestants concur in this Judgement. Papists will preach when the Law forbids them: And the Judgment of Protestants is, among others, by Bishop *Bilson* of Subjection, and Bishops *Andrews Tortur. Tort.* plainly so asserted. Acts 5. 42. & 10. 42. 2 Tim. 4. 1, 2. Acts 8. 4, 12.

14. But all that are bound to preach, are not bound to do it to the same number, nor in the same manner; as they have not the same opportunity and call. Whether it shall be in this place or that, to more or fewer, at this hour or that, are not determined in Scripture, nor alike to all. & 15. 35.

15. The Temples, Tithes, and such adjuncts of Worship and Ministry, are at the Magistrates dispose, and must not be invaded against his Laws.

16. Where any are obliged to Preach in a forbidden discountenanced state, they must study to do it with such prudence, caution, peaceableness, and obedience in all the lawful Circumstantials, as may tend to maintain Peace and the honour of Magistracy, and to avoid temptations to sedition, and unruly passions.

Quest. 81. *May we lawfully keep the Lords Day as a Fast.*

Answ. NOT ordinarily: Because God hath made it a day of Thanksgiving; and we must not pervert it from the use to which it was appointed by God. But in Case of *extraordinary necessity*, it may be done; As, 1. In Case that some great Judgment call us so suddenly to Humiliation and Fasting, as that it cannot be deferred to the next Day (as some sudden invasion, fire, sickness, *&c.*) 2. In Case by Persecution, the Church be denied Liberty to meet on any other Day, in a time when publick Fasting and Prayer is a Duty. 3. In Case the People be so poor, or Servants, Children and Wives be so hardly restrained, that they *cannot* meet at any other Time. It is lawful in such Cases, because Positives give way to Moral or Natural Duties, *cæteris paribus*, and lesser duties unto greater: The Sabbath is made for Man, and not man for the Sabbath. Luke 6. 5. & 13. 15. Mat. 12. 7.

Queſt. 82. *How ſhould the Lords Day be ſpent, in the main?*

Anſw. I Have ſo far opened that in the Family-directions, that I will now only ſay, 1. That
Pſal.92.1, 2,3,4,5. *Euchariſtical Worſhip* is the *great* Work of the Day:
Pſal. 118. 1,2,3,15, 19,23,24, 27,28,29. And that it ſhould be kept as a Day of *publick Thankſgiving* for the *whole Work of Redemption*, eſpecially for the *Reſurrection* of our Lord.

Act. 20.7, 9. 2. And therefore the Celebration of the Sacrament of the Lords Supper was always a chief part of its Obſervation in the primitive Churches: Not meerly for
Rev.1.10. Act.24.14 25,26,&c. the *Sacrament* ſake; but becauſe with it was ſtill joyned all the *Laudatory* and *Thankſgiving* worſhip;
Pſal.1ſt. 7, 8, 9, 10. and it was the Paſtors work ſo to pray, and praiſe God, and preach to the People, as tendeth moſt to
1 Cor. 16. 1, 2. poſſeſs their Souls, with the livelieſt Senſe of the *Love* of the Father, the *Grace* of the Son, and the *Communion* of the Holy Spirit, on the account of our *Redemption.*

3. Though Confeſſion of Sin and Humiliation muſt not be the *chief* work of the Day, yet it may and muſt *come* in, as in due *Subordination* to the chief. 1. Becauſe there are uſually many Perſons preſent who are members only of the *viſible* Church, and are not fit for the *Laudatory* and *Rejoycing* Part. 2. Becauſe while we are in the Fleſh, our *Salvation* is imperfect, and ſo *are we*; and much Sin ſtill remaineth, which muſt be a grief and burden to Believers: And therefore while Sin is mixt with Grace, Repentance
Pſal. 2.9, 10, 11. and Sorrow muſt be mixed with our Thankſgivings,
Heb. 12. 28, 29. and we muſt *rejoice with trembling:* And though *we receive a Kingdom which cannot be moved*, yet muſt our *acceptable ſervice of God* be *with reverence and godly Fear, becauſe our God is a conſuming Fire.* 3. Our Sin and Miſery being that which we are *ſaved from*, doth enter the definition of our Salvation. And without the ſenſe of *them*, we can never know aright what Mercy is, nor ever be truly glad and thankful. But yet take heed that this ſubordinate Duty be not pretended for the neglecting of that Thankſgiving which is the work of the Day.

Queſt. 83. *May the People bear a Vocal Part in Worſhip, or do any more than ſay,* Amen?

1 Cor. 14. Pſal. 150. & 81.2,3. & 98. 5. & 94. 1,2, 3, &c. & 105. 7, 2, &c. & 145. throughout. Col. 3.16. *Anſw.* YES: The People ſhould ſay *Amen*; that is, openly ſignifie their Conſent: But the meaning is not that they muſt *do no more*, nor *otherwiſe* expreſs their conſent ſaying by that ſingle Word. For, 1. There is no Scripture which *forbiddeth more.* 2. The People bear an equal part in *ſinging the Pſalms*; which are *Prayer and Praiſe and Inſtruction.* 3. If they may do ſo in the *Pſalms* in *Metre*, there can no Reaſon be given but they may lawfully do ſo, in the *Pſalms in Proſe*; for *ſaying* them and *ſinging* them are but *modes of Utterance*; both are the ſpeaking of Prayer and Praiſe to God: And the ancient ſinging was liker our *ſaying*, than to our Tunes, as moſt judge. 4. The Primitive Chriſtians were ſo full of the Zeal and Love of Chriſt, that they would have taken it for an injury and a quenching of the Spirit to have been *wholly reſtrained* from bearing their part in the Praiſes of the Church. 5. The uſe of the Tongue keepeth awake the Mind, and ſtirreth up Gods Graces in his Servants. 6. It was the decay of Zeal in the People that firſt ſhut out Reſponſes; while they kept up the ancient Zeal, they were inclined to take their part vocally in their Worſhip: And this was ſeconded by the pride and Uſurpation of ſome Prieſts thereupon, who thought the People of God too prophane to ſpeak in the Aſſemblies, and meddle ſo much with Holy Things.

Yet the very remembrance of former Zeal, cauſed moſt Churches to retain many of the *words* of their Predeceſſours, even when they loſt the *Life* and *Spirit* which ſhould animate them: And ſo the *ſame Words* came into the Liturgies, and were uſed by too many *cuſtomarily*, and in *formality*, which their Anceſtors had uſed in the *fervour* of their Souls.

6. And if it were not that a *dead hearted formal* People by ſpeaking the Reſponſes careleſly and hypocritically do bring them into diſgrace with many that ſee the neceſſity of *ſerioufneſs*, I think few good People would be againſt them now. If all the *ſerious zealous* Chriſtians in the aſſembly ſpeak the ſame words in a ſerious manner, there will appear nothing in them that ſhould give offence. If in the *fulneſs of their Hearts*, the People ſhould break out into ſuch words of Prayer or Confeſſion or Praiſe, it would be taken for an extraordinary pang of Zeal; and were it *unuſual*, it would take exceedingly. But the *better* any thing is, the more *loathſome* it appeareth when it is mortified by hypocriſie and dead formality, and turned into a mockery, or an affected ſcenical act. But it is here the Duty of every Chriſtian to labour to reſtore the *Life and Spirit* to the *Words*, that they may again be uſed in a ſerious and holy manner as heretofore.

7. Thoſe that would have private Men pray and propheſie in Publick, as warranted by 1 *Cor.* 14. [*Ye may all ſpeak*, &c.] do much contradict themſelves, if they ſay alſo that a Lay-man may ſay nothing but *Amen.*

8. The People were all to ſay *Amen* in *Deut.* 27. 15, 16, 18, 19, 20, *&c.* And yet they oftentimes ſaid more. As *Exod.* 19. 8. in as ſolemn an Aſſembly as any of ours, when God himſelf gave *Moſes* a Sermon (in a form of words) to Preach to the People, and *Moſes* had repeated it as from the Lord (it being the Narrative of his Mercies, the command of obedience, and the Promiſes of his great Bleſſings upon that Condition,) *All the People anſwered together and ſaid, All that the Lord hath ſpoken we will do.* The like was done again, *Exod.* 24. 3. And *Deut.* 5. 27. And leſt you ſhould think either that the Aſſembly was not as ſolemn as ours, or that it was not well done of the People to ſay more than *Amen*, God himſelf who was preſent declared his Approbation, even of the *Words* when the ſpeakers Hearts were not ſo ſincere in ſpeaking them as they ought: *ver.* 28,29. [*And the Lord heard the voice of your Words when you ſpake unto me, and the Lord ſaid unto me, I have heard the voice of the words of this People —— They have well ſaid all that they have ſpoken. O that there were ſuch a heart in them ——*

Obj. *But this is but a ſpeech to* Moſes *and not to God.*

Anſw. I will recite to you a form of Prayer which the People themſelves were to make publickly to God; *Deut.* 26. 13, 14, 15. [*Then ſhalt thou ſay before the Lord thy God; I have brought away the hallowed things out of my Houſe, and alſo have given them to the Levite and to the ſtranger, to the fatherleſs and the Widow, according to all thy Commandments which thou haſt commanded me: I have not tranſgreſſed thy Commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean uſe, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou haſt commanded me: Look down from thy holy Habitation, from Heaven, and bleſs thy People Iſrael, and the Land which thou haſt given us, as thou ſwareſt unto our Fathers, a Land that floweth with milk and honey.*] Is not here a full form of Prayer to be uſed by all the People? And remember that *Joſeph* and *Mary* and Chriſt himſelf were under this Law, and that you never read that Chriſt found fault with the *Peoples ſpeech*, nor ſpake a word to reſtrain it in his Churches.

In *Lev.* 9. 24. *When all the People ſaw the Glory of the Lord, and the fire that came out from it and conſumed the burnt Offering, they ſhouted and fell on their Faces:* Which was an Acclamation more than bare *Amen.*

2 *King.* 23. 2, 3. King *Josiah went up into the house of the Lord, and all the men of* Judah, &c. *And the Priests and the Prophets, and all the People both small and great; and he read in their ears all the words of the book of the Covenant. And the King stood by a pillar and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments,* &c. *with all their heart, and all their soul,* &c. *and all the people stood to the Covenant?* Where as a King is the Speaker, it's like that the People used some words to express their consent.

1 *Chron.* 16. 35, 36. When *David* delivered a Psalm for a form of Praise: In which it is said to the People, v. 33. [*And say ye, save us O God of our salvation and gather us together, and deliver us from the Heathen that we may give thanks to thy holy name, and glory in thy praise: blessed be the Lord God of Israel for ever and ever*] *All the people said Amen, and praised the Lord.* Where it is like that their praising the Lord was more than their Amen.

And it is a command Psal. 67. 3, 5. *Let all the people praise thee O God, let all the people praise thee:* And he that will limit this to *single Persons*, or say that it must not be *Vocally* in the Church, or it must be only in *metre* and never in *prose*, or only in *tunes* and not *without*, must prove it, lest he be proved an adder to God's word.

But it would be tedious to recite all the repeated Sentences in the Psalms, which are commonly supposed to be the Responses of the People, or repeated by them. And in *Rev.* 14. 2, 3. the voice as *of many waters and as of a great thunder*, and the *voice of Harpers harping with their harps*, who *sung a new song before the Throne*, and *before the four beasts* and *the elders*, a *song which none could learn but the hundred forty* and *four thousand which were redeemed from the Earth, which were not defiled with women, who were Virgins and followed the Lamb*, &c. doth seem very plainly to be spoken of the Praises of all the Saints. *Chap.* 17. 15. by *waters* is meant *people, multitudes*, &c. And *Chap.* 19. 5, 6, 7, 8. there is expressly recited a form of Praise for all the People, [*A voice came out of the Throne saying, Praise our God all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings saying, Alleluja: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come, and his wife hath made her self ready; and to her was granted*, &c.

And indeed he that hath stiled all his People *Priests to God* and a *holy* and *royal Priesthood, to offer up spiritual Sacrifices acceptable to God by Jesus Christ, and to shew forth the Praises* (τὰς ἀρετὰς) the *virtues, of him that hath called us out of darkness into his marvellous Light*,] doth seem not to make them for so prophane a Generation, as to be prohibited from speaking to God in publick any otherwise than by the Mouth of a Priest.

Numb. 1. 54. & 3. 10, 31 Exod. 20. Heb. 4. 16, 17. Eph. 2. 13, Heb. 12. 18, 21, 22, 23.

And it seemeth to be *more* allowed (and not less) under the *Gospel*, than under the *Law*; because then the People as *under guilt* were kept at a *greater distance* from God, and must speak to him more by a Priest that was a Type of Christ our intercessor. But now we are *brought nigh*, and *reconciled to God*, and have the *Spirit of Sons*, and may go by Christ alone unto the Father. And therefore though it be true that Ministers yet are *Sub-intercessors* under Christ our High Priest, yet they are really called *Priests*, but described more in the New Testament by other parts of their office.

Obj. *But the Peoples responses make a confused noise in the Assemblies, not intelligible.*

Answ. All things are ill done, that are done by ill Men that carnally and formally slubber it over: But if the best and holiest People would unanimously set themselves to do it, as they do in *singing Psalms*, so that they did not only stand by to be the hearers of others, it would be done more orderly and spiritually as well as singing is.

Quest. 84. *Is it not a Sin for our Clerks to make themselves the mouth of the People, who are no ordained Ministers of Christ?*

Answ. 1. IN those places where *ordained Deacons* do it, this objection hath no place. 2. The Clerks are not appointed to be the *Mouth of the People*, but only each Clerk is *one of the People* commanded to do that which *all should do*, lest it should be wholly left undone. If all the Congregation will speak all that the Clerk doth, it will answer the primary desire of the Church-Governours, who bid the People do it: But if they that will not do it themselves, shall pretend that the Clerk doth usurp the Ministry, because *he ceaseth* not as well as *they*; they might as well say so by a few that should *sing Psalms* in the Church, when the rest are against it and forbear. May not a Man do his duty in singing or saying, when *you* refuse *yours*, without pretending to be *your mouth*, or usurping the Ministry?

Quest. 85. *Are repetitions of the same words in Church Prayers, lawful?*

Answ. 1. IT is not lawful to affect them as the Heathens, who think they shall be heard for their *Battologie*, or saying over the same words, as if God were moved by them as by a charm. 2. Nor is it lawful to do that which hath a strong *appearance* of such a conceit, and thereby to make God's worship ridiculous and contemptible: As the Papists in their Psalters, and Prayer Books, repeating over the Name of *Jesus* and *Mary* so oft together as maketh it seem a ludicrous canting. Mat. 6. 7.

But, 1. It is lawful to speak the same words from fulness and fervency of zeal; 2. And when we are afraid to give over lest we have not yet prevailed with God. 3. And in God's *solemn praises* (*sung* or *said*,) a word or sentence oft repeated sometime hath an elegancy, and affecting decency; and therefore it is so often used in the Psalms; yea and in many Scripture Prayers. 4. In such cases, to bring a serious *urgency of spirit* to the repeated words, and not to quarrel with the *repetitions*, is the duty of one that joineth with true Christian Assemblies, as a Son of Piety and Peace. Psal. 136. & 107. 8, 13, 21, &c.

Quest. 86. *Is it lawful to bow at the naming of Jesus?*

Answ. THE question either respecteth the Person of Jesus, named by any of his names, or else this *name Jesus* only. And that either *simply* in it self *considered*; or else *comparatively* as *excluding*, and not *including other names*. Mic. 6. 6. Jer. 23. 27 Isa. 52. 5, 6 Isa. 29. 24. Isa. 42. 8, 9 Psal. 2. 10, 11.

1. That the Person of *Jesus* is to be bowed to, I never knew a Christian deny. Phil. 2. 9, 10, 11, 12.

2. That we may lawfully express our reverence by bowing, when the *Names* [God, Jehovah, Jesus, Christ, *&c.*] are uttered, I have met with few Christians who deny, nor know I any reason to deny it. Psal. 34. 3. & 66. 2. & 68. 4. & 72. 19. & 76. 1, 2. & 96. 2. & 100. 4. & 111. 9. & 148. 13. & 149, 3. Isa. 9. 6, 7. & 12. 4. Psal. 138. 2, 3.

3. Had I been fit to have prescribed directions to other Ministers or Churches, I would not have perswaded, much less commanded them, to bow at the Name of *Jesus*, any more than at the *Name* of *God, Jehovah, Christ*, &c. for many Reasons which the Reader may *imagine*, though I will not now mention them.

4. But if I live and join in a Church where it is commanded and peremptorily urged to bow at the Name of *Jesus*, and where my not doing it would be divisive, scandalous or offensive, I will bow at the Name of *God, Jehovah, Jesus, Christ, Lord*, &c. one as well as the other: Seeing it is not bowing at Christ's Name that I scruple, but the consequents of Rev. 15. 4. 1 Chron. 29. 20. 2 Chron. 29, 30.

[illegible] before all the rest.

Quest. 87. *Is it lawful to stand up at the Gospel more are appointed?*

Answ. 1. HAD I been a [illegible] to others myself, I should not have required the Church to stand up at the reading of *one part* of a Chapter by the Name of the Gospel, and not at the *same words* when the *whole* Chapter is read.

2. But if I live where Rulers *peremptorily command* it (I suppose not forbidding us to stand up at the *Gospel read in Chapters*, but selecting this as an instance of their signified Consent to the Gospel, who will do no more) I would obey them rather than give offence, by *standing up at the reading of the Chapters and all*; which I suppose will be no violation of their Laws.

Quest. 88. *Is it lawful to kneel, when the Decalogue is read?*

Answ. 1. IF I lived in a *Church* that mistook the Commandments for Prayers, as many ignorant People do, I would not so harden them in that error. [illegible] But in my mind, I had rather do nothing that might scandalize or harden them in it.

But 1. That the thing in it self is lawful, is past doubt: As we may kneel to the King when we hear him or speak to him; so it is lawful to kneel to God, when we read a Chapter or hear it read, and specially the Decalogue so terribly delivered, and written by his own finger in stone. 2. And if it be peremptorily commanded, and the omission would be offensive, I would use it though mistaking Persons are present. 3. Because I esteem Unity, and the Peace of the whole Assembly, without a greater hurt and scandal, than seeming to harden that mistaking Person. [illegible] And because I would not yield to remove that Person's danger, as from me, by making him know that it is no Prayer. 3. And the rather in our times, because we can get the Minister in the Pulpit publickly to tell the People the contrary. 4. And in Chatechizing it is his appointed Duty so to do. 5. And we find that the [illegible] People who took the Commandments for a Prayer, took the Creed to be so too: [illegible] [illegible] [illegible]

tolerable Wickedneſs or Hereſie (as Arrianiſm, Socinianiſm, &c.) and the People own the *Error* or *Sin* as well as the Perſon; the Paſtor is then to admoniſh them alſo, and by all means to endeavour to bring them to Repentance; and if they remain impenitent to renounce Communion with them and deſert them. 4. But if they own not the *Crime*, but only think the Perſon injured, the Paſtor muſt give them the proof for their ſatisfaction; and if they remain unſatisfied, he may proceed in his office as before.

Queſt. 92. *May a whole Church, or the greater part be excommunicated?*

Anſw. 1. TO excommunicate is by Miniſterial Authority to pronounce the Perſon unmeet for Chriſtian Communion, as being under the guilt of impenitence in heinous Sin; and to charge the Church to forbear Communion with him, and avoid him, and to bind him over to the Bar of God.

2. The Paſtor of a particular Church may pronounce all the Church uncapable of Church Communion and Salvation till they repent, e.g. If they ſhould all be impenitent Arrians, Socinians, Blaſphemers, &c. For he hath authority and they deſerve it. But he hath no Church that he is Paſtor of, whom he can command to avoid them. 3. The Neighbour Paſtors of the Churches about them, may upon full proof, declare to their own Churches, that ſuch a Neighbour Church that is falſe to Arrianiſm, &c. is unmeet for Chriſtian Communion and to be owned as a Church of Chriſt, and therefore charge their flocks not to own them, nor to have occaſional Communion with their Members when they come among them. For there is *Authority*, and a *meet object*, and *neceſſity* for ſo doing; and therefore it may be done. 4. But a ſingle Paſtor of another Church may not uſurp authority over any Neighbour Church, to judge them and excommunicate them, where he hath neither *call* nor full *proof*, as not having had opportunity to admoniſh them all, and try their Reaſons. Therefore the Pope's Excommunications are rather to be contemned, than regarded. 5. Yet if many Churches turn *Hereticks* notoriouſly, one ſingle Neighbour Paſtor may renounce their Communion, and require his flock for to avoid them all. 6. And a Paſtor may as lawfully excommunicate the Major part of his Church, by charging the Minor part to avoid them, as he may do the Minor part; except that accidentally the inconveniences of a diviſion may be ſo great, as to make it better to forbear: And ſo it may oft fall out alſo, if it were the Minor part.

2 Joh. 10. 3 Joh. 9. Rev. 2. 5, 16. & 3. 5, 15, 6.

Queſt. 93. *What if a Church have two Paſtors, and one excommunicate a Man, and the other abſolve him, what ſhall the Church and the Diſſenter do?*

Anſw. IT was ſuch caſes that made the Churches of old chooſe Biſhops, and ever have but one Biſhop in one Church. But 1. He that is in the wrong is firſt bound to repent and yield to the other 2. If he will not, the other in a tolerable ordinary caſe may for Peace give way to him, though not conſent to his injurious dealing. 3. In a dubious caſe they ſhould both forbear proceeding till the caſe be cleared. 4. In moſt caſes, each party ſhould act according to his own judgment, if the Counſel of Neighbour Paſtors be not able to reconcile them. And the People may follow *their* own judgments, and forbear obeying either of them formally till they agree.

Queſt. 94. *For what Sins may a Man be denied Communion or excommunicated? Whether for impenitence in every little Sin? Or for great Sin without impenitence?*

Anſw. 1. I Have ſhewed before that there is a ſuſpenſion which is but a forbearance of giving a Man the Sacrament, which is only upon an *Accuſation* till his cauſe be tryed: And an innocent Perſon may be falſly accuſed, and ſo tryed.

2. Some Sins may be of ſo heinous a ſcandal, that if the Perſon repent of them this day, his abſolution and reception may be delayed till the ſcandal be removed. 1. Becauſe the publick good is to be preferred before any Man's perſonal good. 2. And the Churches, or Enemies about, cannot ſo ſuddenly know of a Man's Repentance. If they hear of a Man's Murder, Perjury or Adultery to day, and hear that he is abſolved to morrow, they will think that the Church conſiſteth of ſuch, or that it maketh very light of Sin. Therefore the ancient Churches delayed and impoſed Penances, partly to avoid ſuch ſcandal. 3. And partly becauſe that ſome Sins are ſo heinous, that a ſudden profeſſion is not a ſufficient evidence of Repentance, unleſs there be alſo ſome evidence of Contrition.

3. But ordinarily no Man ought to be excommunicate for any Sin whatſoever, unleſs *Impenitence* be added to the Sin. Becauſe he is firſt to be admoniſhed to repent, *Matth.* 18. 15, 16. *Tit.* 3. 10. And *Repentance* is the Goſpel condition of pardon to believers.

4. A Man is not to be excommunicated for *every Sin* which he *repenteth not of*. Becauſe, 1. Elſe all Men ſhould be excommunicated. For there are in all Men ſome errors about Sin and Duty, and ſo ſome Sins which Men cannot yet perceive to be Sin. 2. And *Miniſters* are not *infallible*, and may take that for a Sin which is no Sin, and ſo ſhould excommunicate the innocent. 3. And daily unavoidable Infirmities, though repented of, yet awaken not the Soul ſufficiently to a neceſſible contrition; nor are they fit matter for the Churches admonition. A Man is not to be called openly to Repentance before the Church for every idle word, or thought.

Gal. 5. 17. Jam. 3. 2. 1 Joh. 1. 8, 9. 2, 1. 2, 3.

5. Therefore to Excommunication theſe two muſt concur, 1. A *heinouſneſs* in the *Sin*, 2. *Impenitence* after due admonition and patience.

Queſt. 95. *Muſt the Paſtors examine the People before the Sacrament?*

Anſw. 1. REgularly they ſhould have ſufficient notice after they come to age that they own their Baptiſmal Covenant, and that they have that due *underſtanding* of the Sacrament and the Sacramental work, and ſuch a *Chriſtian Profeſſion* as is neceſſary to a due participation.

2. But this is fitlieſt done at their ſolemn tranſition out of the Infant-Church-ſtate into their adult: And it is not neceſſarily to be done every time they come to the Lord's Table (unleſs the Perſon deſire help for his own benefit;) but *only once*, before their firſt communicating: If it be the ſatisfaction of the *Paſtor* or *Church* that is intended by it.

Queſt. 96. *Is the Sacrament of the Lord's Supper a Converting Ordinance?*

Anſw. YOU muſt diſtinguiſh 1. Between the Converſion of *Infidels* without the Church, and of *Apoſtates* within it: 2. Between the *primary* and *ſecondary* intention of the Inſtitutor. 3. Between the *primary* duty of the receiver, and the *event*. And ſo I conclude.

Luke 22. 19. 1 Cor. 11. 24.

1. That God did not command Miniſters to give Infidels the Lord's Supper to convert them to Chriſtianity.

Act. 2. 37.

2. He requireth us to give it to none but thoſe that profeſs themſelves converted from Infidelity and

1 Cor. 10. 16. and a state of wickedness, and to none that profess not true saving Faith and Repentance.

2 Cor. 6. 14. Acts 8. 13. 37, 38. 1 Cor. 11. 27, 28, 29, 30.

3. God never commanded or allowed any *Infidel* to demand or receive it to his conversion.

4. God commandeth the Pastors of the Church, to deliver it to Hypocrites, (who at the Heart are Infidels or impenitent and ungodly) if they *profess Faith* and *Repentance*, and desire or require it,

5. There is much in the nature of the Sacrament, which tendeth to the conversion of an Hypocrite.

6. And God often blesseth it to the conversion of Hypocrites; so that it may thence be said to be his *secondary* intention.

7. But yet he that knoweth himself to be a meer Hypocrite, or void of saving Faith and Repentance, should not come first and immediately to the Sacrament, to be converted by it: But should first so long hear, read, meditate and pray, till he repent and believe, and his Heart consent to the Covenant of God: And then he should come with penitent Contrition, and solemnly renew his Covenant in this Sacrament, and there receive a sealed Pardon.

Quest. 97. *Must no Man come to the Sacrament, that is uncertain or doubtful of the sincerity of his Faith and Repentance?*

1 Cor. 11. 28, 29, 31. *Answ.* 1. HE that is sure of his Unsoundness and Hypocrisie should not come.

2. He that upon tryal is *not sure*, but yet as far as *he can understand* his *own Heart and Life*, doth judge himself an impenitent Hypocrite, should use other means to know himself certainly, and fullier to repent before he cometh. And though some melancholy and timerous Persons be falsly perswaded that they are impenitent, yet it is better that such forbear the Sacrament, while they use other means for the better acquaintance with themselves, than that all the Hypocrites and wicked impenitent People be told that it is *their duty* to come, if they can but make themselves uncertain whether they be impenitent or not.

3. But he that after the best endeavours he can use to know himself, can say, *I am not certain that I truly repent, but as far as I can know my Heart I do*; is not to be hindred from the Sacrament by that uncertainty. 1. For few of the best attain to a full certainty of their own sincerity. 2. And all that can be expected from us is, that we proceed *according to the best of our understandings*, and the best acquaintance with our selves that we can get. 3. And otherwise it would keep us from all other Duties proper to true Christians; as from Thanksgiving for our Justification, Sanctification, Adoption, *&c.*

4. He that only erreth about the *Nature* of true Faith and *Repentance*, and not about the reality of it in himself, should not be kept away by that error: As if he can say, [*As far as I know my Heart, I am willing to part with every known Sin, and to know every Sin that I may part with it; but I am afraid this is not true Repentance*] or he that saith, [*I believe the Gospel to be true, and I am willing to have Christ upon his Covenant terms, and wholly to resign my self unto him; but I am afraid yet that I am not a true believer.*] This Person is truly penitent, and is a true Believer, and therefore ought to come.

5. The case *de esse*, whether a *Man be a true Christian* or not, is in order before the case *de scire*, whether he be certain of it, or not. He that is an Hypocrite is bound by God first to *know* that he is so, and then to *repent*, and then to *communicate*. He that is *sincere*, is bound by God, to *know* that he is sincere, and to be thankful, and to communicate: And Man's neglect of one duty will not make God change his Laws, which still bind them to all this at once.

Quest. 98. *Is it lawful or a Duty to join Oblations to the Sacrament, and how?*

Answ. 1. THere is no question but a Christian must give up himself Soul and Body, with all that he hath to God for his Service; and *this Oblation* is Christianity it self. Rom. 12. 1 1 Pet. 2, 5, 9.

2. It is undoubted that the Lord's Day is a fit time for our depositing what we have to spare, for charitable and pious uses, and this is partly of Divine appointment, 1 *Cor.* 16. 1, 2.

3. No doubt but what we give to the poor, should be for God's sake, and from our Love to God; and therefore must first be devoted or given up to God, and but secondarily to the poor. Matth. 10. ult. & 25. 40, &c.

4. It is certain that the Lord's Supper is as fit a Season as any part of that Day, for such Oblations and Collections. The ancient Christians did therefore call *it the Communion*, because in it they shewed their Love and Communion, and feasted in common to that end. There are two several sorts of *Oblations* which may *lawfully* be made (and *fitly*) at the Communion. 1. The Creatures of *Bread and Wine* should be offered or presented before God, as acknowledging him to be the *Creator* and *Giver* of all, and to desire his *acceptance* and *benediction* of them for that holy use. 2. Our *Alms* or *charitable* Contribution may be then fitly offered to God, that *he* may *first accept* it, and so it may be communicated to the Church and Poor. When we receive from God the most obliging benefits, when we return our greatest thanks, when we resign our selves and all to God, it's then sure a seasonable time, to express all by the oblation of our benevolence: That Hypocrites may not pretend that they are charitable in secret, but the Church may have due notice of it, and the Pastors be duly entrusted with it. 1 Cor. 16. 1, 2.

Quest. 99. *How many Sacraments are there appointed by Christ.*

Answ. THE word [*Sacrament*] hath so many significations, that it is not fit for the Question till it be explained. Passing all others now, we must take notice, 1. That our use of it is not so large as the Latin Interpreter who putteth it for [*Mystery*,] but for [*A solemn Dedication of Man to God by a Vow expressed by some sacred Ceremony, signifying mutually our Covenant to God, and God's reception of us and his Covenant with us.*] And it is brought into the Church from the *Roman Military Oath* called a *Sacrament*, in which as *Tertul. de Cor. Mil.* sheweth, the Soldier sware fidelity and obedience to *Cæsar*, renouncing *Father*, *Mother*, &c. for his Service, and swearing to prefer it and its safety before them all: See *Martinius* reciting the Oath out of divers Authors. This is our sense of the word: Let no Man now that taketh it in other Sense, pretend therefore that we differ in Doctrine. Of which see *Martinius* fully in *Onom. de Sacram.* *Bellarmine* himself reckoneth five.

2. Seeing it is no Scripture word, it is not of necessity to the Faith or Peace of the Church; but when Disputers agree not of the Sense of the word they had best lay it by, and use such terms whose Sense they can agree on.

3. The name [*Sacrament*] is either taken from the *Covenant sworn to*, or from the *Sign* or *Ceremony* of Consent by which we oblige our selves, or from both together.

4. The Covenant of Christianity is different from a particular Covenant of some *Office*; and accordingly the *Sacrament* is to be distinguished.

5. As Civil, Oeconomical and Ecclesiastical Offices are distinct, so are their several Sacraments.

6. The solemn renewing of the sacred Vow or Covenant, without any instituted obliging sign, is to be distinguished from the renewing it by such a sign of God's institution: And now I conclude,

1. As the word [*Sacrament*] is taken improperly

secun-

secundum quid, from the nobler part only, that is, *the Covenant*, (as a Man's Soul is called the *Man*) so there are as many *Sacraments* as *Covenants*; and there is *in specie* but one *Covenant* of *Christianity*, and so but one *Sacrament* of *Christianity*, variously expressed.

2. As the word [*Sacrament*] is taken properly and fully according to the foresaid description; so there are properly *two Sacraments* of *Christianity*, or of the *Covenant of Grace*: That is, *Baptism*, the Sacrament of *initiation* (most fully so called) and the *Lord's Supper*, or the *Sacrament of Confirmation, Exercise and Progress*.

3. As the word [*Sacrament*] is taken less properly, defectively, *secundum quid*, for the same *Covenant of Grace* or *Christianity* renewed by *any arbitrary sign* of our own, without a *solemn Ceremony of Divine Institution*, so there are *divers Sacraments of Christianity* or the *Covenant of Grace*, that is, *divers solemn renewals of our Covenant with God*. As 1. At our solemn transition from the state of *Infant-membership* unto that of the *Adult*, when we solemnly own our *Baptismal Covenant*, which *Calvin* and many Protestants (and the English Rubrick) call *Confirmation*. 2. The solemn *owning the Christian Faith and Covenaant*, in our constant *Church-assemblies*, when we *stand up* at the *Creed* or profession of our Faith, and all renew our Covenant with God, and Dedication to him: 3. At solemn Days of *Fasting* or Humiliation, and of *Thanksgiving* when this should be solemnly done. Specially upon some publick defection. 4. Upon the publick Repentance of a particular Sinner before his absolution. 5. When a Man is going out of the World, and recommending his Soul to God by Christ: All these are solemn renewings of our Covenant with God, in which we may use any lawful, natural or arbitrary Signs or Expressions, to signifie our own Minds by, as *speaking*, *subscribing*, *standing up*, *lifting up the hand*, *laying it upon a Book*, *kissing the Book*, &c. These *Sacraments* are improperly so called: And are Divine as to the *Covenant renewed*, but *humane* as to the *expressing signs*.

4. *Ordination* is not improperly or unfitly called [*a Sacrament*,] because it is the solemnizing of a *mutual Covenant between God and Man*, for our dedication to his special Service, and his reception of us and blessing on us, though Imposition of Hands be not so solemn a Ceremony by meer Institution, as Baptism and the Lord's Supper. But then it must be noted, that this is not *Sacramentum Christianitatis*, a Sacrament of the *Christian Covenant*; but *Sacramentum Ordinis vel officii particularis*; a *Sacrament* of *Orders*, or a particular Office, but yet of Divine Institution.

5. The solemn Celebration of Marriage, is an *Oeconomical Sacrament*; that is, a solemn obligation of Man and Woman by Vow to one another, and of both to God in that relation, which may be arbitrarily expressed by lawful Signs or Ceremonies.

6. The solemn Covenant of a Master with his Servant, is on the same account, an Oeconomical Sacrament.

7. The inauguration of a King, in which he is sworn to his Subjects, and dedicated to God in that Office, and his Subjects sworn or consent to him, is a Civil Sacrament; whether Unction be added or not. And so is a Judges entrance on his Office, when it is done so solemnly by an obliging Vow or Covenant.

8. Confirmation in the Papists sense, as conferred by Chrism on Infants for giving them the Holy Ghost, is but an unwarrantable imitation of the old miraculous operation by the Apostles, and neither a Christian Sacrament, nor a warrantable practice, but a presumption.

9. The same may be said of their Sacrament of *Extream Unction*.

10. Their Sacrament of Marriage is no otherwise a Sacrament, than the Inauguration of a King is; which is approved by God as well as Marriage, and signifieth also an honourable Collation of Power from the Universal King.

11. Their Sacrament of *Penance* is no otherwise a *Sacrament* than many other fore-mentioned renewings of our Covenant are.

12. Therefore the Papists seven Sacraments, or septenary distribution, is *confused*, partly *redundant*, partly *defective*, and unworthy to be made a part of their Faith or Religion, or the matter of their peevish and ignorant contendings. And they that peremptorily say without distinguishing that there are but *two Sacraments* in all, do but harden them by the unwarrantable narrowing of the word.

Quest. 100. *How far is it lawful, needful or unlawful for a Man to afflict himself by external Penances for Sin?*

Answ. Neg. 1. NOT to the destroying of his Body, Life or Health, or the disabling or unfitting Body or Mind, for the service of God. Isa.58.3,5 6,7,8, &c. Mar.9.13. & 12. 7. Mat.6.1,3, 5, 6. 17.

2. Not to be the expression of any sinful inordinate dejection, despondency, sorrow or despair. Zech. 8. 19.

3. Not so as may be an outward appearance of such inordinate Passions, or as may be a scandal to others, and deter them from Religion as a melancholy hurtful Thing. 2Cor.2 7. Col.2.22, 23, 24. Joel.1.14. & 2. 15.

4 Nor as if God would accept the meer external *self-afflicting* for *it self*, or as if he *loved our hurt*, or as if we *merited* of him by our unprofitable voluntary Troubles. Dan. 9.3. Act. 10. 13.

But 1. It is a Duty to express true godly sorrow by its proper exercise and signs, so far as either the *acting* of it, or the *increase* or continuance by the means of those expressions is profitable to our selves. 1Cor.7.5. Luk.2.37. Mat. 4. 2. 2 Sam.12. 22.

2. And also so far as is needful to the *profiting of others*, by shewing them the evil of Sin, and drawing them to repentance. Luke 18. 12. 2Cor.7.9, 10, 11.

3. And so far as is necessary to the satisfying of the Church of the Truth of our Repentance, in order to our *Absolution* and *Communion*. 1 Cor. 9. 27. Col. 1.5,6

4. Especially so far as is necessary to subdue our fleshly Lusts, and tame our Bodies, and bring them into a due Subjection to our Faith, and to avoid our Sin for the time to come. And also by the exercise of sober Mortification prudently, to keep under all our worldly Phantasies, and love of this present world, without unfitting our selves for Duty. Rom. 13. 13, 14.

5. And so far as is needful by such mortification, to fit us for fervent Prayer, especially by fasting on days of Humiliation; and to help us in our Meditations of Death and Judgment, and to further our heavenly Contemplations and Conversation.

6. The greatest difficulty is, *Whether any self-revenge be lawful or due*; which is answered by what is said already: None such as disableth us for Gods service is lawful. But true Repentance is an *anger* or great *displeasure* with our selves for Sin, and a hatred of Sin, and loathing of our selves for it: And to *judge*, *condemn* and *afflict* our own Souls by a voluntary *self-punishing* is but that exercise of Justice on our selves, which is fit for *pardoned Sinners* that are not to be condemned by the Lord, and indeed the just exercise of Repentance and Displeasure against our selves. On which accounts of sober *self-revenge* we may cherish such degrees of godly Sorrow, Fasting, course Cloathing (as Sackcloth) and denying our selves the Pleasures of this World, as shall not be hurtful but helpful to our Duty. And if great and heinous Sinners have of old on these Terms, *exceeded* other Men in their austerities, and self-afflictings, we cannot condemn them of Superstition, unless we more particularly knew more cause for it. But Popishly to think that *self afflicting* without respect to such causes or necessities is a meritorious Perfection, fit for others, Psal. 69. 10. Levit. 16. 29, 31. & 23. 27, 32. Numb. 29 7. & 30. 13. Ezra 8. 21 Isa. 58. 5.

others, is Superstition indeed. And to think as many of the Melancholy do, that *self-murder* is a lawful self-revenge, is a heinous Sin, and leadeth to that which is more heinous and dangerous.

Quest. 101. *Is it lawful to observe stated times of Fasting imposed by others, without extraordinary occasion? And particularly,* Lent?

2 Chron. 20. 3. Ezra 8.21. Jonah 3.5. Zech. 8.19 Joel 2.15. Read *Dallæus* Treatise *de Jejuniis.*

Answ. REmember that I here meddle not with the Question, How far is it lawful for Rulers to impose such Fasts on others; Save only to say, 1. That it is undoubtedly fit for Kings to do it by Precepts, and Churches by Consent, in extraordinary cases of defection, sin or judgments. 2. That it is undoubtedly sinful Usurpation, for either Pope or any pretended Ecclesiastical Universal Rulers, to impose such on the *Universal Church* (because there are no Universal Rulers.) Or for a *Neighbour Bishop* by Usurpation to impose it on a Neighbour Church. 3. And that it is sinful in all or *many Churches* to make by their *Agreements* such things to be *necessary* to their *Union* or *Communion* with their Neighbour Churches, so that they will take all those for Schismaticks that differ from them in such indifferent things. But as to the *Using* of such Fasts (omitting the imposing) I say,

Isa. 58. 3, 5, 6, 7, 8.

1. 1. That so great and extraordinary a Duty as holy *Fasting*, must not be turned into a meer Formality or Ceremony.

2. No particular Man must be so observant of a publick *commanded anniversary Fast*, as for it to neglect any Duty commanded him by God which is inconsistent with it. (As to rejoice or keep a Day of *Thanksgiving in Lent*, upon an *extraordinary obliging Cause*; to keep the *Lords Day in Lent*, as a Day of *Thanksgiving* and *Rejoycing*; to preserve our *own health*; &c.) It is not lawful in obedience to Man, to fast so much, or use such diet as is like to destroy our lives or health: These being not so far put into the Power of Man: Nor can Man dispence with us as to the duty of Self-preservation, If *God himself* require us not to offer him our lives and health needlessly, as an acceptable Sacrifice, nor ever maketh *self-destruction* our Duty, no nor any thing that is not for Mans *own good*; then we are not to believe without very clear proof that either *Prince* or *Prelates* have *more Power* than ever God doth use himself.

3. Such an *Anniversary* Fast as is meet for the *remembrance* of some great *Sin* or *Judgment*, if commanded, is to be kept, both for the *Reason* of it, and for the *Authority* of the Commander. For 1. It is not unlawful as *Anniversary*. (For 1. It is not forbidden, and 2. There may be just occasion: Some arbitrarily keep an anniversary *Fast* on the Day of their Nativity (as I have long done;) and some on the Day that they fell into some great Sin; and some on the Day of the Death of a Friend, or of some personal, domestick, or national Calamity: And none of this is forbidden.) 2. And that which is not unlawful in it self, is not therefore unlawful to be done because it is *commanded*; seeing *Obedience* to Superiours is our Duty and not our Sin, unless in sinful Things.

4. Whether it be lawful or meet to commemorate Christs Sufferings by anniversary Fasts, is next to be considered.

II. As for *Lent* in particular: We must distinguish, 1. Between the ancient *Lent*, and the later *Lent*; 2. Between keeping it on a Civil account, and on a Religious. 3. Between true fasting, and change of Dyet. 4. Between the *Imitation* of Christs forty days fasting, and the meer *Commemoration* of it. Which premised I conclude,

1. The keeping a true Fast or Abstinence from food, for forty days, on what account soever, being impossible, or self murder, is not to be attempted.

2. The *Imitation* of Christ in his forty days fasting is not to be attempted or pretended to: Because his *miraculous* works were not done for *our imitation*. And it is *presumption* for us to pretend to such a *power* as is necessary to *Miracles*; or yet to make any *Essayes* at such an imitation any more than at the *raising of the dead*.

3. The pretending of a fast when men do but change their dyet; Flesh for Fish, Fruit, Sweetmeats, &c. is but hypocritical and ridiculous: Most poor labourers, and temperate Ministers do live all the year on a more flesh-denying dyet, and in greater abstinence than many Papists do in *Lent*, or on their fasting days. And what a ridiculous dispute is it to hear, *e g*, a *Calvin* that never eateth but one small meal a day for many years, to plead against the keeping of the Popish fasts, and their Clergy call him voracious, and carnal, and an Epicure, and plead for fasting as holy mortification, who eat as many meals and as much meat on a *Lent* day or fasting day, as *Calvin* did in three feasting Days; and drink as much Wine in a *Lent*, as he in twenty Years? Sure I am I know many such on both sides: Some that eat but a small meal a Day, and never drink Wine at all, and others that drink Wine daily, and eat of many Dishes at a meal, and that to the full, and of the sweeteſt, as Fish, Fruits, &c. yet rail at the former for not fasting as they do. So delusory are the outward appearances, and so false the pretensions of the carnal sort!

4. The ancient *Lent* consisted first of one Day (*Good-friday*) alone; and after that of three Days, and then of six, and at last it came up to forty. (Of which read *Dallæus ubi supra* at large.)

5. None can question the lawfulness of an obedient keeping of such a *Civil Lent fast* as our *Statutes* command, for the vending of Fish, and for the breed of Cattle; so be it, no bodily necessity or greater Duty be against it.

6. It is not unlawful for those that cannot *totally* fast, yet to use *more abstinence* and a more *mortifying sort of diet* than *ordinary* for the *exercises of Repentance* and *Mortification*, in due time.

7. If Authority shall appoint such a *mortifying abstemious course* upon lawful or tolerable grounds and ends, I will obey them, if they peremptorily require it, when my health or some greater Duty forbiddeth it not.

8. As for the Commanding such an *Abstinence* as in *Lent*, not in *Imitation*, but bare *Commemoration* of Christ forty days Fast, I would not command it if it were in my Power: But being peremptorily commanded, I cannot prove it *unlawful to obey*; with the fore-mentioned Exceptions.

9. It was anciently held a crime to fast on the *Lords Days*, even in *Lent*; and I take that Day to be separated by Christ and the Holy Ghost for a Church Festival or day of Thanksgiving; therefore I will not keep it *as a fast*, though I were commanded, unless in such an extraordinary necessity, as aforesaid.

OF Pilgrimages, Saints, Relicts and Shrines, Temples, of their Miracles, of Praying to Angels, to Saints, for the Dead, of Purgatory, of the Popes Pardons, Indulgences, Dispensations; of the Power of true Pastors to forgive Sins, with a multitude of such Cases, which are commonly handled in our Controversal Writers against the *Papists*, I must thither refer the Reader for a Solution, because the handling of all such particular Cases would swell my Book to a magnitude beyond my intention, and make this part unsuitable to the rest.

Quest. 102. *May we continue in a Church, where some one Ordinance of Christ is wanting, as Discipline, Prayer, Preaching or Sacraments, though we have all the rest?*

Answ. DIstinguish 1. Of Ordinances: 2. Of a stated want, and a temporary want:

3. Of

3. Of one that may have better; and one that cannot.

1. *Teaching*, *Prayer* and *Praise*, are Ordinances of such necessity that Church Assemblies have not their proper use without them.

2. The *Lords Supper* is of a *secondary need*, and must be used when it may, but a Church-Assembly may attain its ends sometimes without it, in a good degree.

3. *Discipline* is implicitely exercised when none but the Baptized are Communicants, and when professed Christians voluntarily assemble, and the preaching of the Word doth distinguish the precious from the vile: Much more when notorious scandalous Sinners are by the Laws kept from the Sacrament. (As our Rubrick and Canons do require.)

4. But for the fuller explicite and exacter exercise of Discipline, it is very desirable for the *well being* of the Churches: But it is but a stronger fence or hedge, and preservative of Sacred Order; and both the *being* of a Church; and the *profitable use* of Holy Assemblies, may subsist without it: As in *Helvetia* and other Countreys it is found.

Acts 28. ult. & 11. 26. & 20. 7, 20, &c. I conclude then, 1. That he that *consideratis considerandis* is a *free Man* should choose that Place where he hath the fullest opportunities of worshipping God and edifying his Soul.

1 Cor. 14. Acts 2.42. 1 Tim. 4. 13, 14. 2 Tim. 4. 1, 2. 2. He is not to be accounted a *free man* that cannot remove, without a greater hurt, than the good, either to the *Church* or *Countrey*, or to his *Family*, his *Neighbour*, or *Himself*.

2 Tim. 3. 16. Heb. 10. 25, 26. 3. Without Teaching, Prayer and Divine Praises we are not to reckon that we have proper Church-Assemblies and Communion.

4. We must do all that is in our Power to procure the right use of *Sacraments* and *Discipline*.

Col. 4.16. Act. 13,27 & 15. 21. 1 Thes. 5. 27. 1 Cor. 5. 34, &c. 5. When we *cannot* procure it, it is lawful and a Duty to join in those Assemblies that are without it, and rather to enjoy the *rest* than *none*. Few Churches have the Lords Supper above once a Month, which in the Primitive Church was used every Lords day and ofter: And yet they meet on other Days.

6. It is possible that Preaching, Prayer and Praise may be so excellently performed in some Churches that want both *Discipline* and the *Lords Supper*, and all so *coldly* and *ignorantly* managed in another Church that *hath all the Ordinances*, that Mens Souls may much more flourish and prosper under the former than the later.

Mat. 26. 31. Acts 8. 1. 7. If forbearing or wanting some Ordinances for a time, be but in order to a probable procurement of them, we may the better forbear.

8. The Time is not to be judged of only by the *length*, but by the *Probability* of success. For sometime Gods Providence, and the Disturbances of the Times, or the craft of Men in Power may keep Men so long in the dark, that a long expectation or waiting may become our Duty.

Quest. 103. *Must the Pastors remove from one Church to another when ever the Magistrate commandeth us, though the Bishops contradict it, and the Church consent not to dismiss us; and so of other Cases of disagreement?*

Answ. 1. AS in Mans Soul, the *Intellectual Guidance*, the *Will*, and the *executive Power* do concur, so in Church Cases of this Nature, the *Potestative* Government of the Magistrate, the *Directive Guidance* of the Senior *Pastors*, and the Attractive Love of the People (who are the chief inferiour final Cause) should all concur: And when they do not, it is Confusion: And when Gods order is broken which commandeth their Concurrence, it is hard to know what to do, in such a Division which God alloweth not: As it is to know whether I should take part with the Heart against the Head, or with the Head against the Stomach and Liver, on Suppositions of cross Inclinations or Interests; when as Nature supposeth either a *Concord* of *Inclination and Interest*, or else the Ruine, Sickness or Death of the Person: And the Cure must be by *reconciling* them, rather than by knowing which to side with against the rest.

But seeing we must suppose such diseases frequently to happen, they that cannot cure them must know how to behave themselves, and to do their own Duty. For my own part in such Cases I would do thus.

Eph. 4. 12, 1... 2 Cor. 10. 8. & 13. 10 Rom. 14. 19. 1. I would look at my *ultimate End*, *Gods Glory*, and at the next End the *good of Souls* and *welfare* of the *Church*; and so at the *Peoples Interest* as it is the *End* of the *Order* of Magistracy and Ministry: And I would take my self to be so obliged to that *End*, as that no point of *meer Order* could disoblige me; the *End* being better than the *Means* as such: Therefore I would *do all things to Edification*, supposing that all Power of Man is as *Paul's* was for *Edification* and not for *Destruction*.

Rom. 15. 2 1 Cor. 10. 23. 1 Cor. 14. 5, 12, 26, 2 Cor. 12. 19.

2. But in judging of what is best for the Church, I must take in every accident and circumstance, and look to *many*, more than to a *few*, and to distant *parts* as well as to those *near me*, and to the *Time* and *Ages* to come, as well as to the *Present*, and not go upon mistaken Suppositions of the Churches good: He that doth not *see all things* that are to be weighed in such a Case, may err by leaving out *some one*.

3. I would obey the Magistrate *formally* for *Conscience sake* in all things which belong to his Office; and particularly in this Case, if it were but a Removal from place to place, in respect to the *Temple*, or *Tythes*, or for the *Civil Peace*, or for the *Preservation of Church order* in Cases where it is not *grosly injurious to the Church* and *Gospel*.

4. In Cases which by Gods appointment belong to the Conduct of Bishops, or Pastors, or the Concord of Consociate Churches, I would *formaliter* follow them. And in particular, if they satisfie me that the removal of me is an apparent injury to the Church, (as in the *Arrians* Times when the Emperours removed the Orthodox from all the great Churches to put in *Arrians*) I would not obedientially and voluntarily remove.

5. If Magistrates and Bishops should concur in commanding my remove in a Case notoriously injurious and pernicious to the Church (as in the aforesaid Case, to bring in an *Arrian*) I would not obey *formally for Conscience sake*; supposing that God never gave them such a Power against Mens Souls and the Gospel of Christ: And there is no Power but of God.

6. But I would prefer both the Command of the Magistrate, and the Direction of the Pastors, before the meer *will* and *humour* of the *People*, when their *safety* and *welfare* were not concerned in the Case.

7. And when the Magistrate is *peremptory*, usually I must obey him *Materially*, when I do it not *formally* (in Conscience to his meer Command.) Because though in some Cases he may do that which belongeth not to his Office, but to the Pastors, yet his violence may make it become the Churches Interest, that I yield and give place to his Wrath: For as I must not *Resist him by force*, so if I depart not at his Command, it may bring a greater Suffering on the Churches: And so for preventing a greater evil he is to be *submitted* to in many Cases, where he goeth against God and without authority; though not to be *formally obeyed*.

8. Particular Chtrches have no such Interest in their Ministers or Pastors, as to keep them against their wills and the Magistrates, and against the interest of the Universal Church, as shall be next asserted.

I have spoken to this Instance as it taketh in all other Cases of Difference between the Power of the *Magistrate*, the *Pastors* and the *Peoples Interest*, when they disagree, and not as to this Case alone.

Queſt. 104. *Is a Paſtor obliged to his Flock for Life? Or is it lawful ſo to oblige himſelf? And may he remove without their Conſent? And ſo alſo of a Church-member, the ſame Queſtions are put.*

THeſe four Queſtions I put together for brevity, and ſhall anſwer them diſtinctly.

I. 1. A Miniſter is obliged to *Chriſt* and the *Univerſal Church for Life*, (*durante vita*,) with this Exception, if God diſable him not. 2. But as a Paſtor he is not obliged to *this or that Flock* for Life. There is no ſuch command or example in Gods Word.

II. To the Second: 1. It is lawful to oblige our ſelves to a People for Life in ſome Caſes, *Conditionally*; that is, if God doth not apparently call us away. 2. But it is never lawful to do it *Abſolutely*: 1. Becauſe we ſhall engage our ſelves againſt God; againſt his power over us, and intereſt in us, and his wiſdom that muſt guide us. God may call us whither he pleaſe: And though now he ſpeak not by ſupernatural Revelation, yet he may do it by providential alterations. 2 And we ſhall elſe oblige our ſelves againſt the Univerſal Church, to which we are more ſtrictly bound, than to any particular Church, and whoſe good may oblige us to remove. 3. Yea, we may bind our ſelves to the hurt of that Church it ſelf; ſeeing it may become its intereſt to part with us. 4. And we ſhould ſo oblige our ſelves againſt our Duty to authority, which may remove us.

III. To the third Queſtion I anſwer, 1. A Paſtor may not cauſeleſly remove, nor for his own worldly commodity when it is to the hurt of the Church and hinderance of the Goſpel. 2. When he hath juſt cauſe, he muſt acquaint the People with it, and ſeek their Satisfaction and Conſent. 3. But if he cannot procure it, he may remove without it: As 1. When he is ſure that the intereſt of the Goſpel and Univerſal Church require it: 2. Or that juſt authority doth oblige him to it.

The reaſons are plain from what is ſaid; and alſo 3. He is no more bound to the *People*, than they are to him: But *they* are not ſo bound to *him*, but they may remove on juſt occaſion. 2. If he may not remove, it is either becauſe *God forbids* it, or becauſe his own *Contract* with them hath obliged him againſt it: But 1. God no where forbids it: 2. Such a contract is ſuppoſed not made, nor lawful to be made.

IV. As to the Peoples Caſe, it needs no other anſwer; 1. No member may remove without Cauſe: 2. Nor abruptly and uncharitably to the Churches Diſſatisfaction, when he may avoid it. But 3. He may remove upon many juſt Cauſes (private or publick) whether the Church and Paſtors Conſent or not, ſo the manner be as becometh a Chriſtian.

Queſt. 105. *When many Men pretend at once to be the true Paſtors of a particular Church againſt each others Title, through differences between the Magiſtrates, the Ordainers and the Flocks, what ſhould the People do, and whom ſhould they adhere to?*

What Paſtor to adhere to.

Anſw. THis Caſe is moſtly anſwered before in *Queſt.* 82. *&c.* I need only to add theſe Rules of Caution. 1. Do not upon any pretence accept of an *Heretick*, or one that is *utterly unfit* for the Office.

2. Do not eaſily take a *dividing Courſe* or *Perſon*, but keep as much as may be in a way of *Concord* with the united faithful Paſtors and Churches in your Proximity or Countrey.

3. Look to the *publick good* and *intereſt of Religion*, more than to your *particular Congregation*.

4. Neglect not the greateſt Advantages for your own Edification: But rather take them by a removal of your dwelling, though you ſuffer by it in your Eſtates, than by any Diviſion, Diſturbance of the Churches Peace, or common Detriment.

5. Do not eaſily go againſt the Magiſtrates Commands; unleſs they be apparently unlawful, and to the Churches detriment or ruine, in the reception of your Paſtors.

6. Do not eaſily forſake him that hath been juſtly received by the Church, and hath Poſſeſſion, that is, till neceſſity require it.

Queſt. 106. *To whom doth it belong to Reform a corrupted Church? To the Magiſtrates, Paſtors, or People.*

Anſw. A Church is reformed three ſeveral ways, 1. By the perſonal Reformation of every Member: 2. By doctrinal Direction; and 3. By publick forcible Execution, and conſtraint of others.

1. Every Member, whether Magiſtrates, Paſtors or People muſt reform themſelves; by forſaking all their own Sins, and doing their own Duties. If a Ruler command a private Perſon to go to Maſs, to own any Falſhood, or to do any Sin, he is not to be obeyed, becauſe God is to be firſt obeyed. 1 Cor. 11. 28,29 31. 33,34. 1 Cor. 5. 11. Dan. 3. & 6.

2. The Biſhops or Paſtors are to reform the Church by Doctrine, Reproof, and juſt Exhortations, and Nunciative Commands in the name of Chriſt to Rulers and People to do their ſeveral Duties; and by the actual doing of his own. 1 Cor. 5. 3, 4, 5. 1 Pet. 5. 2. 3. Luke 22. 24, 25, 26, 27.

3. The King and Magiſtrates under him, only, muſt Reform by the Sword, that is, by outward force, and Civil Laws and Corporal Penalties: As forcibly to break down Images, to caſt out Idolaters, or the Inſtruments of Idolatry from the Temples, to put true Miniſters in poſſeſſion of the Temples, or the Legal publick maintenance; to deſtroy, puniſh or hurt Idolaters, *&c.* Suppoſing ſtill the Power of Parents and Maſters in their ſeveral Families.

Queſt. 107. *Who is to Call Synods, Princes Paſtors or People?*

Anſw. 1. THere are ſeveral *ways* of *Calling* Synods: 1. By Force and Civil Mandates, 2. By Paſtoral Perſwaſion and Counſel; and 3. By humble Intreaty and Petition. The queſtion of the power of Synods is ſufficienly anſwered before.

1. Magiſtrates only (that is, the Supream by his own Power, and the Inferiour by Power derived from him) may call Synods by *Laws and Mandates*, enforced by the *Sword* or Corporal Penalties or Mulcts.

2. Biſhops or Paſtors in due Circumſtances may call Synods by Counſel and Perſwaſive Invitation.

3. The People in due Circumſtances and Neceſſity, may call Synods by way of *Petition* and *Intreaty*.

But what are the due Circumſtances?

Anſw. 1. The Magiſtrate may call them by Command at *his Diſcretion*, for his *own Counſel*, or for the *Civil Peace*, or the *Churches Good*.

2. The *Paſtors* and *People* may not call them, nor meet when the *Magiſtrate forbiddeth it*, except when the *neceſſity* of the Church requireth it: Synods may profitably be ſtated for order, when it may be lawfully obtained (both as to limits of Place, Numbers and Time:) But theſe prudential Orders are not of *ſtated Neceſſity*, but muſt give place to weightier reaſons on the contrary.

3. Synods themſelves are not ordinarily neceſſary, by *Nature* or *Inſtitution* (Let him that affirmeth it, prove it) But that which is ſtatedly neceſſary is, The *Concord of the Churches* as the *End*, and a *neceſſary correſpondency* of the Churches as the *Means*, and *Synods* when they may *well* be had, as a convenient ſort of means.

4. When Synods cannot be had, or are needleſs, Meſſengers and Letters from Church to Church may keep up the Correſpondency and *Concord*.

5. In caſes of real *neceſſity* (which are very rare, though

though *usefulness* be more frequent) the Bishops and People should first Petition the King for his Consent: And if that cannot be had, they may meet secretly and in small numbers for mutual consultation and advice about the work of God; and not by keeping up the *formality* of their set numbers, times, and places, and orders, provoke the King against them.

6. The contempt of Synods by the Separatists, and the placing more Power in Synods than ever God gave them by others, yea and the insisting on their circumstantial orders, making them like a Civil Senate or Court, have been the two extreams which have greatly injured and divided the Churches, throughout the World.

Quest. 108. *To whom doth it belong to appoint Days and Assemblies for publick Humiliation and Thanksgiving?*

Answ. THE answer of the last Question may serve for this. 1. The Magistrate only may do it by way of Laws, or civil Mandate enforced by the Sword.

2. The Pastors may do it in Case of *Necessity*, by Pastoral advice and exhortation, and nunciative command in the name of Christ.

3. The People may do it by Petition.

4. As ordinary Church Assemblies must be held if the Magistrate forbid them (of which next) so must extraordinary ones, when *extraordinary* causes make it a Duty.

5. When the Magistrate forcibly hindereth them, natural impossibility resolveth the Question, about our Duty.

Quest. 109. *May we omit Church-Assemblies on the Lords-Day, if the Magistrate forbid them?*

May we omit Church-assemblies on the Lord's day, if forbidden by Magistrates.

Answ. 1. IT is one thing to *forbid* them for a *time*, upon some special cause, (as Infection by Pestilence, Fire, War, &c.) And another to forbid them statedly or prophanely.

2. It is one thing to omit them for a time, and another to do it ordinarily.

3. It is one thing to omit them in *formal Obedience* to the Law; and another thing to omit them in Prudence or for Necessity, because we cannot keep them.

4. The Assembly and the Circumstances of the Assembly must be distinguished.

1. If the Magistrate for a greater good, (as the common safety) forbid Church Assemblies in a time of Pestilence, assault of Enemies, or Fire, or the like Necessity, it is a Duty to obey him. Because positive Duties give place to those great natural Duties which are their End: So Christ justified himself and his Disciples violation of the external rest of the Sabbath. For the Sabbath was made for Man, and not Man for the Sabbath. 2. Because Affirmatives bind not *ad semper*, and out of season Duties become Sins. 3. Because *one* Lord's Day or Assembly is not to be preferred before *many* which by the omission of that one are like to be obtained.

2. If Princes *prophanely* forbid *holy Assemblies* and *publick worship*, either *statedly*, or as a *renunciation of Christ* and our *Religion*; it is not lawful formally to obey them.

3. But it is lawful prudently to do that *secretly* for the present necessity, which we cannot do publickly, and to do that with *smaller numbers*, which we cannot do with *greater assemblies*, yea and to omit *some assemblies* for *a time* that we may thereby have opportunity for *more*: Which is not *formal* but only *material* obedience.

4. But if it be only some *circumstances* of assembling that are forbidden us, that is the next case to be resolved.

Quest. 110. *Must we obey the Magistrate if he only forbid us worshipping God, in such a* Place, *or* Country, *or in such* Numbers, *or the like?*

Answ. WE must distinguish between such a determination of Circumstances, modes or accidents, as *plainly destroy* the *worship* or the *end*, and such as *do not*. For instance, 1. He that saith, you shall never assemble but once a Year, or never but at Midnight; or never but six or seven minutes at once, &c. doth but determine the *circumstance* of *Time*: But he doth it so as to *destroy* the worship, which cannot so be done, in consistency with its ends. But he that shall say, You shall not meet till nine a Clock, nor stay in the Night, &c. doth no such thing. What if we be forbidden only Place, Numbers, &c.

So 2. He that saith, you shall not assemble but at *forty Miles distance* one from another; or you shall meet only in a room that will hold but the twentieth part of the Church; or you shall never preach in any City or popular Place but in a Wilderness far from the Inhabitants, &c. doth but determine the circumstance of Place. But he so doth it, as tends to destroy or frustrate the work which God commandeth us. But so doth not he that only boundeth Churches by Parish bounds, or forbiddeth inconvenient places.

3. So he that saith, you shall never meet under an hundred thousand together, or never above five or six doth but determine the accident of *Number*. But he so doth it as to destroy the work and end. For the first will be impossible; and in the second way they must keep Church assemblies without Ministers, when there is not so many as for every such little number to have one. But so doth not he that only saith, you shall not meet above ten thousand, nor under ten.

4. So he that saith, you shall not hear a Trinitarian, but an Arrian, or you shall hear only one that cannot preach the essentials of Religion, or that cries down Godliness it self, or you shall hear none but such as were ordained at *Jerusalem* or *Rome*, or none but such as subscribe the Council of *Trent*, &c. doth but determine *what Person* we shall hear. But he so doth it as to destroy the work and end. But so doth not he that only saith, you shall hear only *this* able Minister, rather than that.

2. I need not stand on the application. In the later case we owe *formal obedience*. In the former we *must suffer*, and *not obey*.

For if it is meet so to obey, it is meet in obedience to give over God's worship. Christ said, *when they persecute you in one City, flee to another*: But he never said, if they forbid you preaching in any City, or populous place, obey them. He that said, *Preach the Gospel to every Creature, and to all Nations, and all the World*, and that *would have all Men to be saved and to come to the knowledge of the Truth*, doth not allow us to forsake the Souls of all that dwell in Cities and populous Places, and preach only to some few Cottingers elsewhere: No more than he will allow us to love, pity and relieve the Bodies only of those few, and take none for our Neighbours that dwell in Cities, but with Priest and Levite, to pass them by. Mat. 10. 30. Mar. 16. 15. Mat. 28. 19. 1 Tim. 2. 4 2 Tim. 2. 25, 26. & 4. 1, 2, 3.

Quest. 111. *Must Subjects, or Servants forbear weekly Lectures, reading or such helps, above the Lords Days worship, if Princes or Masters do command it?*

Answ. 1. THere is great difference between a meer *Subject*, or Person governed, and a Servant, Slave or Child.

2. There is great difference between such as are hindered by just cause and real necessities, and such as as are hindred only prophane malignity.

1. Poor People have not so much leisure from their callings, as the rich: And so *providing for their families*,

lies, may at that time, by neceſſity become the greater and the preſent duty.

2. So may it be with Soldiers, Judges and others that have preſent urgent work of publick conſequence; when others have no ſuch impediment.

3. He that is the Child or Slave of another, or is *his own* by *propriety*, is more at his power, than he that is only a *Subject*, and ſo is but to be *governed* in order to his *own* and the common good.

4. A Servant that hath abſolutely hired himſelf to another, is for that time near the condition of a Slave: But he that is hired but with limitations, and exceptions of Liberty, (expreſt or underſtood) hath right to the excepted Liberty.

5. If the King forbid Judges, Soldiers or others, whoſe labours are due to the publick, to hear Sermons at that time when they ſhould do their work: Or if Parents, or Maſters ſo forbid Children and Servants, they muſt be obeyed, while they exclude not the publick Worſhip of the Lord's own Day, nor neceſſary Prayer and Duty in our private daily caſes.

6. But he that is under ſuch Bondage as hindereth the needful helps of his Soul, ſhould be gone to a freer place, if lawfully he can. But a *Child*, *Wife* or ſuch as are *not free* muſt truſt on God's help in the uſe of ſuch means as he alloweth them. 7. A Prince, or Tutor, or Schoolmaſter, who is not a *Proprietor* of the Perſon, but only a *Governour*, is not to be obeyed *formally* and for Conſcience ſake, if he forbid his Subjects or Scholars ſuch daily or weekly helps for their Salvation as they have great need of, and have no neceſſity to forbear; ſuch as are hearing or aſſembling with the Church on the Week Days at convenient time, reading the Scriptures daily, or good Books, accompanying with Men fearing God, praying, *&c.* Becauſe God hath commanded theſe when we can perform them.

Queſt. 112. *Whether Religious Worſhip may be given to a Creature? And what?*

Anſw. WHile the terms of the Queſtion remain ambiguous, it is uncapable of an anſwer.

1. By *Worſhip* is meant either *Cultus in genere*, any *honour* expreſſed to another; or ſome *ſpecial act* of *Honour*. We muſt underſtand the Queſtion in the firſt General Senſe, or elſe we cannot anſwer it, till Men tell us, what Acts of *honouring* they mean.

2. By *Religious* is meant either in general, that which we are bound to by God, or is done by virtue of a Religious, that is, a Divine Obligation, and ſo is made part of our Religion, that is, of our *Obedience to God*; or elſe by *Religious* is meant *Divine*, or that which is properly due to God. The queſtion muſt be taken in the firſt general Senſe; or elſe it is no queſtion, but ridiculous, (to ask whether we may give God's proper Worſhip to a Creature.)

And ſo I anſwer, 1. By way of diſtinction. 2. Of ſolution.

1. We muſt diſtinguiſh between the honour or worſhipping acts of the *Mind*, and of the *Body*. 2. Between Idolatry as againſt the firſt Commandment, and Idolatry or Scandal as againſt the ſecond.

Aſſ. Prop. 1. There is due to every Creature, a true eſtimation of it according to the degree of its dignity or goodneſs; and a Love proportionable: As alſo a Belief, a Truſt, a Fear, proportionable to every Man's credibility, fidelity, power, *&c.*

2. There is an eminent degree therefore of eſtimation, reverence and love and truſt due to good Men above bad, and to thoſe in Heaven above thoſe on Earth; and a peculiar Honour to Rulers as ſuch, which is not due to their inferiours. Pſal. 15. 4.

3. This is to be expreſſed by the *Body*, by convenient actions

4. The higheſt honour which we owe to any, is for the Image of God in them, *viz.* 1. His *Natural Image* as *Men*, 2. His *Moral Image* as *Saints*, 3 His *Relative Image* of *Supereminency*, as *Superiours*. And ſo it is *God in them firſt*, and they next as the *Images* of God, who are to be honoured.

5. There is no honour to be given to any Creature, but that of which *God himſelf* is the *End*; *viz.* as it referreth to *his Glory*.

6. Therefore *all honour* given to Men, muſt be *thus far Religious Honour* (or Worſhip:) For as all things are ſanctified to and by Saints, ſo all things that religious Men do, muſt be religiouſly done. 1 Tim. 4. 5. Tit. 1. 15. 1 Cor. 10. 14. 1 Pet. 4. 3.

7. As Perſons, ſo *Places*, *Books*, *Words*, *Utenſils*, *Times*, &c. muſt be honoured for God's ſake, as they are *related to God*, with ſuch *eſtimations* and *expreſſions* as are ſuitable to their Relations. 1 Cor. 6. 9. & 10. 17. Rev. 21. 8. & 22. 15. Act. 17. 16.

Neg. 1. No Creature muſt be eſteemed to be a God; nor any of God's proper attributes of honour given to any Creature whatſoever. Gal. 5. 20. 2. Commandment.

2. No Creature muſt be eſteemed better or *greater* or *wiſer* than it is; (as far as we have means to know it.) Rev. 22. 8, 9.

3. Whatſoever outward *expreſſions* of honour (by word or deed) are *appropriated* to the *true God*, 1. By *Divine Inſtitution*, 2. Or by *Nature*, 3. Or by *received Uſage*, that expreſſion of honour ought not to be uſed to a Creature, were the Heart never ſo free from honouring it. 1. Becauſe it is *bodily Idolatry*: 2. And Scandal as being Idolatry interpretatively, in the juſt ſenſe of others. Rev. 2. 14, 20. 1 Cor. 8. & 10. 19, 28. 1 John 5. 21. Dan. 3.

4. Whatſoever outward *expreſſions* of honour, *Idolaters* have uſed, and do uſe to *ſignifie* their *inward Idolatry*, or taking a Creature or a Fiction to be God, and ſo make it a *Teſſera* or *Symbol* or *profeſſing Sign* of that their Idolatry, if thoſe actions are ſo uſed or eſteemed among as, or within the notice of our actions; it is unlawful for us to uſe the like to any Creature. Becauſe the uſe of their *expreſſion*, maketh it to be a *Profeſſion of Idolatry by us*, and ſo to be interpretative Idolatry and Scandal: For to uſe *profeſſing Symbols* is to *profeſs*.

Except when there is ſome notorious reaſon to uſe the *ſame words* or *actions* to *another lawful ſignification*, which is of greater weight than the ſcandal; and we make it *as publick* to obviate the ſcandal, that we do it not to the Idolaters intents.

For example, [if the Mahometans make it a Symbol of their Religion, to ſay [*God is but one*] upon a falſe ſuppoſition that the Chriſtians make *more Gods* than one; yet it is lawful for us to uſe that *ſymbolical word* to a better end. But if they add to their Symbol [*And* Mahomet *is his Prophet*,] we may *not uſe that*, becauſe it's 1. Symbolical of a falſe Religion; 2. And a falſhood of it ſelf.

So if they make it a diſtinctive note of their religious meetings, to congregate the People by *Voice* and not by *Bells*; when it will be taken for a *profeſſing* their Religion to do the ſame, we muſt avoid it: But not when there is great cauſe for it (as if we have no other means) and the reaſon againſt it, or ſcandal may be well avoided.

5. Image Worſhip, (or bowing or otherwiſe worſhipping towards an Image as an *object*) in *the time of Divine Worſhip*, or when we otherwiſe pretend to be *worſhipping God*, is ſo groſs an appearance of *inward Idolatry*, (either as viſibly deſcribing *God* to be like a *Creature*, or elſe as ſeeming to mean what Idolaters did by that action) that God hath thought meet to forbid it to all Mankind by a ſpecial Law. (Command. 2.)

6. The *ſcandal* of *ſeeming Idolatry* is a heinous Sin, and not to be excuſed by the contrary *meaning* of the Heart, no more than *lying idolatrous profeſſions* are. Becauſe to *blaſpheme* God as if he were *like a Creature*, or to tell the World by our *actions* that a *Creature is God*, are both very heinous. And ſo is it to *murder our Brethrens Souls*, by tempting them to the like. Rom. 11. 4. 1 King. 19. 18. Rev. 22. 8. 9. Joſ. 23. 7. 2 King. 17. 35. Exod. 20. 5.

7. It

Gen. 27. 29. & 32. 10. & 44. 8. Exod. 11. 8. 2 King. 5. 18. Gen. 41. 43. Ruth 2. 10 1 Sam. 25. 23, 41.

7. It is no appearance of Idolatry to kneel to a King, or a Father, or Superiour, when we are professing nothing but to honour them with due Honour: But when the Church assembleth professedly to worship God, if then they mix expressions of veneration to Angels, and Saints in Heaven, or to a King, or any Creature, in their *worshipping of God*, without a very notorious signification of sufficient difference, it will seem a joining them in part of the same *Divine* Honour.

8. So we may put off our Hats to the Chair of State, or Kings Image, yea and kneel towards it as to him, if he command it in due time and place, when it is humane Worship only which we profess: But to kneel or bow as an act of honour towards the Image of King, Saints or Angel, in the time of our *professed worshipping of God*, is *scandalous*, and an appearance that we give them a part of that which we are giving to God.

9. Yet it is not unlawful even in the sacred Assemblies, to bow to our Superior at our entrance, or going out, or in the intervals of God's Worship; because the time and custom and manner may sufficiently notifie the distinction, and prevent the scandal.

10. If any presumptuous Clergy-men on pretence of their Authority, will bring Images into the Churches, and set them before us in Divine Worship, as objects only of Remembrance, and means of exciting our affections to God, that they may shew *quam proxime se accedere posse ad peccatum sine peccato*, how near they can come to sin without sin, it is not meet for any good Christians to follow them in their presumption, nor by obeying them to invite them to proceed in their Church Tyranny. Though I now determine not, whether in case *of necessity*, a Man may not be *present* with *such a Church*, if their Worship of God himself be sound, supposing him sufficiently to notifie his dissent, and that he do not himself scandalously direct his Worship toward such Images? (As in the Lutheran Churches we may suppose they do not.)

Lev. 26. 1. Gal. 2. 4, 5. & 5. 1. 1 Cor. 7. 23.

Quest. 113. *What* Images, *and* what use *of* Images, *is lawful or unlawful?*

Isa. 40. 18, 25. & 46. 5. Exod. 20. 4. Gen. 1. 26. & 5. 1. Deut. 4. 16, 17, 18, 23, 25. & 5. 8. & 16. 22. 2 Chron. 33. 7. Ezek. 8. 3, 5. Dan. 3. Rom. 1. 23 Heb. 12. 29. Col. 3. 10. Deut. 9. Exod. 23. 24. & 34. 13. Deut. 7. 5. 1 King. 14. 9, 23. 2 King. 17. 19. 2 Chron. 14. 3, 5. Hab. 2. 18. Jer. 10. 8. Deut. 27. 15. Isa. 17. 8. & 41. 29.

Answ. 1. *IT is unlawful to make any Image of God.* Because it would be a blaspheming of him, as pretending him to be like to that which he is not like to, that is, a Creature.

Obj. *Man is God's Image: It is lawful to make an Image of Man, and so an Image of God's Image, and that may be a secondary Image of God.*

Answ. 1. It is the *Soul* of Man, of which no Image can be drawn or made, which is the Image of God, and not the Body. 2. The *Image of him* who *secundum quid* as to the *Soul*, is *God's Image*, is *not God's Image*, but *Man's quoad corpus* as to *another* part. We need not contend much about the *Name* whether this may be called a *Remote Image* of God (though undoubtedly unfit.) But we must not really take it to be *like him*, or use it for his Image.

Obj. *God hath imprinted his Image on the whole Creation*; e. g. *He is called a consuming fire*; *therefore fire may be pictured as his Image.*

Answ. The same answer serveth as to the former objection. And it is not all the *Impressions* and *Vestigia* of God's Power, Wisdom and Goodness, which are called *his Image*; as the *House* is not the Image of the Builder, or a Clock of a Clockmaker, *&c.* And if God be Metaphorically called *Fire*, as he is called, a *Lyon*, *&c.* because of the similitude of some operation or effect, it followeth not that these are his *Image*; much less that the *Image of these* is *his Image.*

2. *No Image may be made to be a Teacher of Lies.* As we may not lie by *Words*, so neither by *Images.* Therefore false stories, or false Images of realities, when made as *true*, and pretended to be true Images or Representations, are unlawful.

2 Chron. 28. 2. & 34. 3, 4. Hos. 13. 2. Ezek. 16. 17. & 23. 14. & 30. 13. Hos. 10. 1, 2. 2 King. 21. 7. Jer. 8. 19. & 51. 47.

3. *Therefore it is unlawful to make an* Image of a *Spirit, pretending it to be a true Image.* Because it will be a Lie.

4. *It is unlawful so to make, place or use any Image, as is like to do more harm than good.*

5. *Therefore it is unlawful so to make, place or use them, as that they are like to tempt a Man to any Sin, unless necessity for some greater good require it.* (Of which more anon.)

6. *Therefore all Images of such Idols or feigned Deities are unlawful, as are like to be any temptation to any to believe in them, or worship them.*

7. *Therefore also all Images of such Creatures as others use to give unlawful worship or honour to, are unlawful when they are like to be a temptation to us or others to do the like.* As among Papists the *Image* of the Crucifix, the Virgin *Mary*, and Angels may not be made, placed or used so as may tempt any to worship them sinfully as they use to do.

8. *The Image of an over-honoured or falsly honoured Person, (though not adored) may not be so made, placed or used, as tendeth to tempt others also to such honour.* As of *Mahomet*, or *Apollonius*, as *Alexander Severus* placed him and others, with *Abraham* and *Christ* in his *Lararium* or Chappel.) And many give too much honour by Images to *Alexander*, *Cæsar*, and such other great Thieves and Murderers of Mankind.

9. *It is unlawful to make lascivious Images of naked Persons, and place or use them so, as tendeth to be a temptation to lust or immodesty.* A common Sin of Persons of unclean Imaginations.

10. *It is also unlawful so to represent Plays, pompous Honours, splendid cloathings or buildings as tendeth more to tempt the beholders to sinful desires, than to any good.*

11. *It is unlawful to place Images in Churches or in secret before our Eyes when we are worshipping God, when it tendeth to corrupt the imagination, or by possessing it, to hinder the spiritual exercise of the Mind.* Which is the ordinary effect of Images.

12. *It is unlawful to use Images scandalously, as any of the aforesaid Sinners use them, though we do it not with the same intent.* That is, so to use them as is interpretatively or in outward appearance the same with their use: Because by so doing we shall dishonour God as they do, and harden them in Sin. Therefore Images in Churches or in Oratories in those Countries where others use them sinfully, or near such Countries, where the same may harden Men in their Sin, is evil.

13. *It is unlawful to make Talismans or shapes, upon false suppositions that the very shape naturally disposeth the matter to receive such influences of the Stars, by which it shall preserve Men from Plagues, Fire, Wild Beasts, Serpents, Diseases, or shall otherwise work Wonders*; for which *Gaffarel* vainly pleadeth at large: Such as they call *naturally magical* and *charming* shapes.

14. *Much more unlawful it is purposely to make shapes to be Symbols or Instruments by which the Devil shall operate, whether it be for good or evil*; it being unlawful so far to use him.

15. *So is it to make such shapes on conceit that God, or good Angels will operate in or by them*; as some use the *Cross* or other *Images* to defend them from Devils, to cure the Tooth-ache or other Diseases, or such like use: When God hath neither appointed any such means to be used, for such ends, nor promised any such blessing or operation by them.

16. *It is unlawful to place the Image of a tutelary Saint or Angel in House, Church or Town, on supposition that we shall be the safer while that Image is there placed; or else to profess our trust in that particular guardian.* Because no Man knoweth what Angel God doth make his Guardian, nor can we distinguish them; much less that he maketh such or such a *Saint* our Guardian.

And

And Mens own (fooliſh) chooſing ſuch a one to be their *Guardian*, will not make them ſo. Nor hath God appointed or promiſed to bleſs any ſuch imagery.

17. *It is ſinful to uſe ſuch amorous Images of the Perſons towards whom your luſt is kindled, as tendeth to increaſe or keep up that luſt, or to make profeſſion or oſtentation of it.* As luſtful Perſons uſe to carry or keep the Pictures of thoſe on whom they dote.

18. *It is unlawful to make ſuch uſe of the Pictures of our Ungodly Friends, as tendeth to increaſe our inordinate love to them.*

19. *It is unlawful to make ſuch Images, Monuments or Memorials of the beſt and holieſt Perſons or Martyrs, as may endanger* or tempt Men *to any inordinate veneration of, or confidence in the Perſons honoured.*

20. *Inward Images of God imprinted on the phantaſie are ſinful; and ſo are other ſuch falſe and ſinful Images as aforementioned, though they be not made externally for the uſe of the Eye.*

21. I think it is unlawful to make an Image, or any equal inſtituted ſign to be the publick common Symbol of the Chriſtian Religion (though it be but a profeſſing ſign:) Becauſe God having already inſtituted the Symbols or publick *Teſſeræ* of our Chriſtian Profeſſion or Religion, it is uſurpation to do the like without his commiſſion. As the King having made the wearing of a *George* and *Star* the Badge of the Order of the *Garter*, would take it ill, if any ſhall make another Badge of the Order, much more if they impoſe it on all of the Order; though I preſume not to condemn it.

1. All Images painted or engraven are not unlawful. For God himſelf commanded and allowed the uſe of many in the Old Teſtament. And Chriſt reprehendeth not *Cæſar*'s Image on his Coin.

2. The civil uſe of Images in Coins, Sign-poſts, Banners, Ornaments of Buildings, or of Books, or Chambers, or Gardens, is not unlawful.

2 Chron. 3.10. Mat. 22. 10. Numb. 21 9. 2King. 16. 17. 1 King. 7. 25, 26, 29, 36, 18, 19.

3. As the word [*Image*] is taken in general for *Signs*, there is no queſtion but they are frequently to be uſed: As all a Man's *Words* are the *Images*, that is, the ſignifiers of his Mind; and all a Man's *writings* are the ſame made viſible. It is therefore a blind confounding Error of ſome now amongſt us (otherwiſe very ſober good Men) who accuſe all *Forms* of *Prayer*, and of *Preaching* as ſinful, becauſe (ſay they) they are *Idols*, or *Images* of *Prayer* and of *Preaching*: They are neither *engraven* nor *painted Images* of any Creature: But all words are or ſhould be *Signs* of the *Speakers Mind*. And if you will *ſecundum quid* call only the *inward Deſires* by the name of *Prayer*, then the *words* are the *ſigns* of ſuch Prayer. But becauſe *Prayer* in the full ſenſe is *Deſire expreſſed*, therefore the expreſſions are not the *ſigns* of ſuch Prayer, but *part* of the *Prayer it ſelf*, as the *Body* is of the *Man*: Nor is a *form*, that is, fore-conceived or premeditated words (whether in mind or writing) any more an *Image of Prayer*, than *extemporate Prayer is*. All words are *ſigns*, but never the more for being premeditated, or written. And according to this opinion, all Books are ſinful Images, and all Sermon-notes, and the printing of the Bible it ſelf, and all pious Letters of one Friend to another, and all Catechiſms: Strangers will hardly believe, that ſo monſtrous an opinion as this, ſhould in theſe very inſtances be maintained, by Men otherwiſe ſo underſtanding and truly godly, and every way blameleſs, as have and do maintain it at this day.

4. The making and uſing of the *Image of Chriſt*, as born, living, preaching, walking, dying (a Crucifix,) riſing, aſcending, is not unlawful in it ſelf, though any of the forementioned *accidents* may make it ſo in ſuch caſes. As Chriſt was *Man* like one of us, ſo he may be pictured as a Man.

Object. *His divine Nature and humane Soul are Chriſt, and theſe cannot be pictured: Therefore an Image of Chriſt cannot be made.*

Anſw. It is not the *name*, but the *thing* which I ſpeak of: Chooſe whether you will call it an *Image of Chriſt ſecundum corpus*, or an *Image of Chriſt's Body*. You cannot picture the Soul of a Man, and yet you may draw the Picture of a Man's Body.

5. It is a great part of a *Believers work*, to have *Chriſt's Image* very much upon *his imagination* and ſo upon *his mind*. As if he ſaw him in the Manger, in his temptations, in his preaching, in his praying, watching, faſting, weeping, doing good, as crowned with Thorns, as crucified, *&c.* that a Crucified Saviour being ſtill as it were before our Eyes, we may remember the price of our Redemption, and the example which we have to imitate; and that we are not to live like a *Dives* or a *Cæſar*, but like the Servants of a *Crucified Chriſt*. A Crucifix well befitteth the *Imagination* and *Mind* of a Believer. Rom. 8. 29. Rev. 1. 12. &c. 2 Cor. 4. 4. Col. 1. 15. Phil. 3. 8, 9, 10, &c.

6. It is a great part of true Godlineſs, to ſee *God's Image* in the Glaſs of the Creation; to love and honour his Image on his Saints, and all the impreſſions of his Power, Wiſdom and Goodneſs on all his works; and to love and honour *him* as appearing in *them*. 1 Cor. 11. 7. 2 Cor. 3. 18. Col. 3. 10.

7. It is lawful on juſt occaſion, to make the Image of Fire or Light as ſignifying the inacceſſible Light in which God is ſaid to dwell, and the Glory in which he will appear to the bleſſed in Heaven. For by many ſuch reſemblances the Scripture ſetteth theſe forth, in *Rev.* 1. *and* 21. *and* 22, *&c.* And *Moſes* ſaw God's back parts, *viz.* a Created Glory. Exod. 25. 18, 19. & 37. 8, 2.

8. It is lawful to repreſent an Angel on juſt occaſions, in ſuch a likeneſs as Angels have aſſumed in apparitions; or as they are deſcribed in *Ezekiel* or elſewhere in Scripture, ſo be it we take it not for an Image of their true ſpiritual Nature, but an improper repreſentation of them, like a Metaphor in Speech. 1 King. 6. 24, 25, 26, 27. Ezek. 10. 2, 4, 7, 9, 14. 1 King. 7. 29, 36. & 8. 6, 7. 1 Sam. 4. 4. 2 King. 19. 15. Pſal. 80. 1. & 99. 1. Iſa. 6. 2, 6.

9. It is lawful (ſeaſonably and in fit circumſtances) to uſe Images, 1. For *memory*, 2. For *clearer apprehenſion*, 3. For *more paſſionate affection*, even in religious caſes; which is commonly called the *Hiſtorical uſe* of them. For theſe ends the *Geneva* Bible, and ſome other, have the Scripture Hiſtories in Printed Images! To ſhew the Papiſts that it is not *all Images*, or *all uſe* of them, that they were againſt. And ſo Men were wont to picture *Dives* in his feaſting, with *Lazarus* in rags, over their Tables, to mind them of the ſinfulneſs of Senſuality. And ſo the ſacred Hiſtories are ordinarily painted, as uſeful ornaments of Rooms, which may profit the Spectators.

10. Thus it is lawful to honour the memory of learned, great, and virtuous Perſons, Saints and Martyrs, by keeping their Images; and by the beholding of them to be remembred of our duty, and excited to imitation of them. *Vt Bezæ Icones Virorum Illuſtrium.*

11. It is lawful to uſe Hieroglyphicks, or *Images* expreſſing *Virtues* and *Vices*; as Men commonly make Images to decipher Prudence, Temperance, Charity, Fortitude, Juſtice, *&c.* and Envy, Sloth, Pride, Luſt, *&c.* As they do of the five Senſes, and the four Seaſons of the Year, and the ſeveral parts of Man's age, and the ſeveral ranks and qualities of Perſons, *&c.*

12. Thus it is lawful to repreſent the *Devil*, and *Idols*, when it tendeth but to make them odious. For as we muſt not take their Names into our Mouths, *Pſal.* 16. 4. *Exod.* 23. 13. *Epheſ.* 5. 3. that is, when it tendeth to honour them, or tempt Men to it; and yet may name them as *Elias* did in ſcorn, or as the Prophets did by reproof of Sin; ſo is it alſo in making repreſentations of them. Even as a Drunkard may be painted in his filth and folly to bring ſhame and *odium* on the Sin.

13. It is lawful to uſe Hieroglyphicks inſtead of Letters, in teaching Children, or in Letters to Friends; or to make Images to ſtand as characters in ſtead of *Words*, and ſo to uſe them even about ſacred things.

14. As

14. As it is lawful to uſe arbitrary *profeſſing Signs* even about *holy things*, which ſignifie no more *than words*, and have by *nature* and *cuſtom* an aptitude to ſuch a uſe; while it is extended no farther, than to *open our own minds*; ſo it may be lawful to uſe ſuch a characteriſtical or hieroglyphical Image to that end, when it hath the *ſame aptitude*, but not otherwiſe. As a circular figure or ring being a hieroglyphick of perpetuity, and ſo of conſtancy, is uſed as a ſignificant profeſſion of conſtancy in Marriage; and ſo the receiving of each others Picture, might be uſed. And ſo in *Covenanting*, or taking an *Oath*, the profeſſing ſign is left to the cuſtom of the Country; whether we ſignifie our conſent by geſture, words, action, writing. And as it is lawful to make an Image on a *Seal* which hath a ſacred ſignification, (as a flaming Heart on an Altar, a Bible, a Praying Saint, *&c.*) as well as to write a religious Motto on a Seal; ſo it is lawful to put *this Seal* to a *ſubſcribed Covenant* with God and his Church, or our King and Country, when we have a lawful call to ſeal ſuch a Covenant. But if Law or Cuſtom would make ſuch a *Seal*, to be the *common publick Badge* or *Symbol* of the *Chriſtian Religion*, I think it would become unlawful.

Neh.9.48 Eſth. 8. 8.

As the Crucifix for ought I know might thus have been arbitrarily uſed as a *Seal*, or as a tranſient arbitrary profeſſing ſign, as the Croſs was by the ancients at the beginning. If any Man had ſcorned me for believing in a *Crucified Chriſt*, I know not but I might have made a Crucifix by art, act or geſture, to tell him that I am not aſhamed of Chriſt; as well as I may tell him ſo by word of mouth. But if Mens inſtitution or cuſtom ſhall make this a *Symbol or Badge of a Chriſtian, and twiſt it in Baptiſm*, or adjoin it, as a *dedicating Sign*, and as the *common profeſſing Symbol* that every baptized Perſon muſt uſe, to ſignifie and declare that he is *not aſhamed of Chriſt crucified*, but believeth in him, and *will manfully fight under his banner againſt the Fleſh, the World, and the Devil to the death:* Though he call it but a *Profeſſing Sign*, and ſay, *He doth but ſignifie his own mind, and not God's act and grace:* I ſhould wiſh to diſtinguiſh between a *private* or *arbitrary* act of Profeſſion, and a *common publick Badge and profeſſing Symbol of our Religion:* And tell him that I think the inſtituting of the later belongs to God alone: And that he *hath made two Sacraments to that end*; which Sacraments are *eſſentially ſuch Symbols and Badges* of *our Profeſſion*, and are *dedicating Signs* on the *receivers part*; and that *Chriſt crucified* is the *chief Grace* or *Mercy* given to the Church, and his *Sacrifice* is his *own act*; and therefore objectively, the *Grace, and Act of God* alſo, is here ſignified: And therefore on two accounts ſet together, I fear this uſe of the Crucifix is a Sin: 1. As it is an *Image*, (though it ſhould be *tranſient*) uſed as a *medium in God's Worſhip*, and ſo forbidden in the *ſecond Commandment*, (for it is not a meer *circumſtance* of Worſhip, but an *outward act* of Worſhip.) 2. Becauſe it is a *new humane Sacrament*, or hath *too much* of the *Eſſence* of a Sacrament, and ſo is an uſurpation of his Prerogative that made the *Sacraments:* For as I ſaid, it belongeth to the *King* to make the *common Badge* or *Symbol* of his own *Subjects*, or any *Order* honoured by him. And the *General* giveth out *his Colours*. And though one may arbitrarily wear *another Colour*, yet if any ſhall give out *common Colours* to his *Army*, *Regiment* or *Troop*, beſide *his own*, to be the *Symbol or Badge* of his Soldiers, I think he would take it for too much boldneſs. Yet if only an inferior Captain gave but *ſubordinate* Colours, not to notifie a *Soldier of the Army* as ſuch, but to diſtinguiſh *his Troop* from the reſt, it were not ſo much as the other: So if a Biſhop or Ruler did but make ſuch a Symbol by which the Chriſtians of his charge might be diſcerned from all others, and not as a Badge of Chriſtianity it ſelf, though I know no reaſon for ſuch diſtinction, and it may be faulty otherwiſe, yet would it not be this uſurping of *Sacramental Inſtitution*, which now I ſpeak of. All profeſſing Signs are not *Symbols of Chriſtianity*. Chriſt hath done his *own work* well already: His Colours, Sacraments or Symbols are ſufficient; we need not deviſe more, and accuſe his inſtitutions of inſufficiency; nor make more work for our ſelves in Religion, when we leave undone ſo much that he hath made us.

15. All abuſe of Images will not warrant us to ſeparate from the Church which abuſeth them: Nor is all ſuch abuſe, Idolatry. If the Church or our Rulers will againſt our will place Images inconveniently in Churches, we may lawfully be there, ſo that they be not *Symbols* of *Idol Worſhip*, or of a Religion or Worſhip ſo ſinful in the ſubſtance, as that God will not accept it; and ſo be it we make no ſinful uſe of thoſe inconvenient Images our ſelves. Though meer Temptation and ſcandal make them ſinful in thoſe that ſo abuſe them, and ſet them up; yet he that is not the author of that Temptation or Scandal, may not forſake God's Worſhip, becauſe that ſuch things are preſent, nor is not to be interpreted a Conſenter to them, while he cometh only about lawful Worſhip,)and perhaps hath fit opportunity at other times to profeſs his diſſent.)

16. It is lawful to preſerve the honeſt and ſober Love to our Friends, by keeping their Pictures; or to ſhew our Love by decent Monuments.

17. Where we may uſe *Creatures themſelves* to profit us by the *ſight*, we may (ordinarily) uſe the *Images* of thoſe Creatures. As the ſight of Trees, Fruits, Cities, *&c.* may delight us, and mind us of the Power, Wiſdom and Goodneſs of God, (or the ſight of the Sun, Moon, Stars, *&c.*,) So may the pictures of the ſame things. And as a dead Body, Skeleton, or Skull, may profitably mind us of our latter end; ſo may the picture of any of theſe, which we may more conveniently keep.

18. It is not unlawful to pray before or towards an Image, in a Room where Images are placed only for Ornament, and we have no reſpect to them as a *medium* or object of our Worſhip, except by accident, as aforeſaid.)

19. It is not unlawful to make an Image (out of the caſes of accidental evil before named) to be *objectum vel medium excitans ad cultum Dei*, and object or *medium* of our *Conſideration, exciting our minds to worſhip God:* (As a *Deaths-head* or a *Crucifix*, or an hiſtorical Image of Chriſt or ſome holy Man, yea, the ſight of any of *God's Creatures*, may be ſo holily uſed, as to ſtir up in us a *worſhipping affection*, and ſo is *medium cultus excitans vel efficienter.*) But no Creature, or *Image*, (I think) may lawfully be made the *medium cultus vel terminus, in genere cauſæ finalis*, a *worſhipped medium*, or the *terminus*, or the *thing* which we *worſhip mediately*, on pretence of *repreſenting God*, and that we *worſhip him in it ultimately*. And this I take to be the thing forbidden directly in the ſecond Commandment; *viz.* To worſhip a Creature (with Mind or Body) in the Act of Divine Worſhip, as repreſenting God, or as the *mediate term* of our Worſhip, by which we ſend it unto God, as if it were the more acceptable to him. So that it is lawful by the ſight of a Crucifix to be *provoked* to *worſhip God*; but it's unlawful to *offer him* that worſhip, by *offering it to the Crucifix firſt*, as the *ſign*, *way* or *means* of our ſending it to God.

20. Yet a *Creature* may be honoured or worſhipped with ſuch worſhip as is due to him, by the means of ſuch a repreſenting *terminus* or Image. If the King command his Subjects to bow towards his Image or Throne when he is abſent, as an act of honour, or humane worſhip to himſelf, it is lawful ſo to do, God having not forbid it. But God hath forbid us to do ſo by *himſelf*, becauſe he hath *no Image*, and is confined to no place, and to avoid the danger and appearance of Idolatry.

21. Yet

21. Yet is it lawful to lift up our *hands* and *eyes towards Heaven*, as the place of God's Glory: And I condemn not the antient Churches that worshipped *towards the East*: But it was not *Heaven*, or the Sun, or East that they worshipped, or to which they sent their worship, as any *terminus medius*, or thing mediately worshipped; but only to God himself whose Glory is in the Heavens.

Quest. 114. *Whether Stage-plays where the Virtuous and Vitious are personated, be lawful?*

BEcause this is a kind of Imagery, the Question may be here fitly handled. But I have said so much before of Stage-plays, and the Sin that is used in them, *Lib.* 1. *Chap.* 18. *Part.* 2. that I have nothing more to say here, but only to decide this particular Case of Conscience concerning them.

As I am not willing to thrust any Man into extreams, nor to trouble Men with calling those Sins which God hath not forbidden; so I have reason to advise Men to go in doubtful cases on the safer side, much more to dissuade them from undoubted Sin, and especially from great and multiplied Sins: And therefore I must thus decide the question.

1. *It is not absolutely unlawful to personate another Man*, nor doth the second Commandment forbid such living Images in this extent. I pass by the instance of the Woman of *Tekoah*, 2 Sam. 14. because the bare History proveth not the lawfulness. But *Paul*'s speaking as of himself and *Apollos* the things which concerned others, was approvable: And as Christ frequently taught by *Parables*, so his Parables were a description of good and evil, by the way of feigned History, as if such and such things had been done by such Persons as never were. And this fiction is no *falshood*; for the hearer knoweth that it is not meant as an Historical Narrative, but a *Parable*; and it is but an *Image* in words, or a *painted Doctrine*. And if a Person and Action may be feigned by words, I know not where it is forbidden to feign them by personal representation. Therefore to *personate* another is not simply a Sin.

2. To personate *good Men* in *good Actions*, is not simply unlawful: Because 1. it is not unlawful as it is *personating*, as is shewed: 2. Nor as *lying*: Because it is not an *asserting*, but a *representing*; nor so taken.

3. To personate a *bad Man*, in a *bad Action*, is more dubious; but seemeth not in all cases to be unlawful. To pass by *David*'s feigning himself mad (as of uncertain quality,) it is common with Preachers, to speak oft the words of wicked Men, as in their Names or Persons, to disgrace them: And *Prov.* 5. 11, 12, *&c.* cometh near it. And whether *Job* be a History, or a Dialogue personating such Speakers, is doubted by the most learned Expositors.

4 I think it possible to devise and act a Comedy or Tragedy, which should be lawful, and very edifying. It might be so ordered by wise Men.

5. I think I never knew or heard of a lawful Stage-play, Comedy or Tragedy, in the age that I have lived: And that those now commonly used, are not only *Sins*, but heinous aggravated Sins; for these reasons.

1. They personate odious *Vices* commonly vitiously, that is, 1. Without *need*, reciting sinful words, and representing sinful actions; which as they were evil in the first committing, so are they in the *needless* repetition: Ephes. 5. 3, 12. *But fornication, and all uncleanness, or covetousness* (or lust) *let it not be once named among you as becometh Saints: Neither filthiness, nor foolish talking, nor jesting which are not convenient; but rather giving of thanks.*——*For it is a shame even to speak of those things which are done of them in secret.* 2. Because they are spoken and acted commonly *without that shame*, and *hatred*, and *grief* which should rightly affect the hearers with an abhorrence of them; and therefore tend to *reconcile* Men to Sin, and to tempt them to take it but for a matter of sport.

2. There are usually so many words *materially false* (though not *proper Lies*) used in such actings of good and evil, as is unsavoury, and tendeth to tempt Men to fiction and false speaking. Psal. 26. 4. & 119. 113. 1 Tim. 6. 20.

3. There are usually such multitudes of *vain words* poured out on the Circumstantials, as are a Sin themselves, and tempt the hearers to the like. Matth. 12. 36, 37. 1 Pet. 1. 18

4. They usually mix such amorous or other such ensnaring expressions or actions, as are fitted to kindle Mens sinful Lusts, and to be Temptations to the evil which they pretend to cure. Eccles. 7. 3, 4, 5, 6, 7. Eph. 4. 29, 30. & 5. 15. 16.

5. A great deal of precious Time is wasted in them, which might have been much better spent; to all the lawful ends which they can intend. Luke 12. 17, 18, 19. Rom. 13. 13, 14.

6. It is the preferring of an unmeet and dangerous Recreation, before many fitter: God having allowed us so great choice of better, it cannot be lawful to choose a worse. The *Body*, which most needeth exercise, with most of the Spectators, hath no exercise at all: And the Mind might be much more fruitfully recreated many ways; by variety of Books, of Converse, by contemplating God and his works, by the fore-thoughts of the heavenly Glory, *&c.* So that it is unlawful as unfitted to its pretended ends.

7. It usually best suiteth with the most carnal Minds, and more corrupteth the affections and passions; as full experience proveth: Those that most love and use them are not reformed by them, but commonly are the most loose, ungodly, sensual People.

8. The best and wisest Persons least relish them, and are commonly most against them. And they are best able to make experiment, what doth most help or hurt the Soul. Therefore when the sensual say, *We profit by them, as much as by Sermons*, they do but speak according to their sense and lust: As one that hath the Green-sickness may say, *Coals* and *Clay* and *Ashes do more good than Meat*: Because they are not so fit to judge, as those that have a healthful state and appetite. And it seldom pleaseth the *Conscience* of a *dying Man*, to remember the time he spent at *Stage-plays*. Joh. 6. 12. 1 Pet. 4. 10 Mat. 18. 2. Rom. 14. 12.

9. Usually there is *much cost* bestowed on them, which might be better employed, and therefore is unlawful. Phil. 4. 17. Psal. 1. 2. 2 Tim. 4. 1, 2.

10. *God* hath appointed a *stated means* of instructing Souls, by Parents, Ministers, *&c.* which is much more fit and powerful: Therefore that *time* were better spent. And it is doubtful whether *Playhouses* be not a *stated means of Man's institution*, set up to the *same pretended use* as the *Church* and *Ministry* of Christ, and so be not against the second Commandment. For my part I cannot defend them, if any shall say that the Devil hath apishly made these *his Churches*, in competition with the *Churches* of Christ.

11. It seemeth to me a heinous Sin for Players to live upon that as a *Trade* and *Function*, and to be educated for it, and maintained in it. That which might be used as a *Recreation*, may not alway be made a Trade of.

12. There is no mention that ever such Plays were used in Scripture times by any godly Persons.

13. The Primitive Christians and Churches were commonly against them: Many Canons are yet to be seen, by which they did condemn them. Read but Dr. *Jo. Reignolds* against *Albericus Gentilis*, and you shall see unanswerable Testimonies, from Councils, Fathers, Emperors, Kings, and all sober antiquity against them.

14. Thousands of young People in our time have been undone by them: Some at the Gallows, and many Apprentices who run out in their accounts, neglect their Master's business, and turn to Drunkenness,

neſs, and Whoredom, and Debauchery, do confeſs that *Stage-plays* were not the laſt or leaſt of the temptations which did overthrow them.

15. The beſt that can be ſaid of theſe Plays is, that they are controverted and of doubtful lawfulneſs: But there are other means enough of *undoubted* and uncontroverted lawfulneſs, for the ſame honeſt ends: And therefore it is a Sin to do that which is doubtful without need.

Upon all theſe reaſons, I adviſe all that love their Time, their Souls, their God and Happineſs, to turn away from theſe Nurſeries of Vice, and to delight themſelves in the Law and Ordinances of their Saviour. *Pſal.* 1. 2, 3.

Queſt. 115. *Is it ever unlawful to uſe the known Symbols and Badges of Idolatry?*

Anſw. 1. ORdinarily it is unlawful, as being the thing forbidden in the ſecond Commandment. For he that uſeth them, 1. Is corporally Idolatrous, what ever his ſecret thoughts may be. 2. And he is *interpretatively* an Idolater, and actually perſwadeth others to be ſo.

2. But yet though no Man may ever uſe ſuch Symbols of Idolatry *formaliter*, *quà tales*, *as ſuch*, yet *materially* he may uſe them in ſome caſes.

As 1. When an Idolater will take an *Ordinance of God*, and an *appointed Duty*, and turn it into a *Symbol* of his *Idolatry*: (As in the foregoing inſtance of the Mahometans.) We may not therefore forſake *that duty*; but we muſt do it in ſuch a manner, as may ſufficiently diſclaim the Idolaters uſe of it. As if any Idolaters will make a Symbol of ſome Scripture Texts, or of the Lord's Day, or of the Sacramental Bread and Wine, *&c.* we muſt not therefore diſuſe them.

2. When a thing *indifferent* is made an Idolatrous Symbol or Badge, though I muſt not uſe it *as Idolaters* do, yet if any act of Divine Providence make it become *neceſſary* as a *Moral Duty*, I may be obliged to uſe it, diſclaiming the Idolaters manner and end: And then it will be known that I uſe it not as *their Symbol*. As if a Man by Famine or a Swoon, were dying in an Idols Temple, I might give him meat and drink there to ſave his Life, though ſuch as was a Badge of their Idolatry, while I diſclaim their ends and uſe: The reaſon is, 1. Becauſe at ſuch a time, it is a *natural duty*, and therefore may not be omitted for fear of *ſcandal*, or ſeeming ſin, which at that time is no Sin. 2. Becauſe Chriſt hath taught us in the inſtance of himſelf and his Diſciples, that poſitive Commands give place to *natural*, *cæteris paribus*. Mar.9.13. & 12. 7. Mar.2.17. And that the Sabbath was made for Man, and not Man for the Sabbath: And that we muſt learn what this meaneth, *I will have mercy and not Sacrifice*. And if we muſt break the reſt of the Sabbath for the *life*, yea, the *feeding* of an Ox or an Aſs, much more of a Man: And the Poſitives of the ſecond Commandment muſt be regulated as the Poſitives of the fourth. 3. And the ſcandal in ſuch a caſe may be *avoided*, by declaring that I do diſclaim their uſe and ends.

In a Country where kneeling or being uncovered to the Prince is a Civil honouring Cuſtom, if the Prince ſhould be a *Caligula*, and command the Subjects to worſhip him and his Image as a God, and make *bowing*, *kneeling*, or *being uncovered* the Badge or Symbol of it; Here I would ordinarily avoid even that which before was a duty, becauſe it was but by *accident* a duty, and now interpreted a heinous Sin. But in caſe that the *Life* of any Man lay on it, or that the ſcandal on Religion for my denying Civil Honour to the Prince, would be greater and of more perilous conſequence, than the ſcandal of ſeeming Idolatry, I would perform that *Civil Honour* which I did before, and which God enjoineth me to perform to my Prince: But I would avoid the ſcandal by *open proteſting* (ſeaſonably) againſt the Idolatry.

Queſt. 116. *Is it unlawful to uſe the* Badge *or* Symbol *of any Error or Sect in the Worſhip of God?*

Anſw. 1. IT is unlawful to uſe it *formally* as ſuch. 2. But not *materially*, when 1. There are juſt and weighty reaſons for it: 2. And I may diſown the Error.

Every Sect of erring Chriſtians accordingly uſeth to err in worſhip, and have ſome badge and ſymbol of their Sect and error.

For 1. All Sects and erroneous Perſons may turn *holy Words* and *Duties* into Symbols of their Errors. 2. All Chriſtians in the World being imperfect do ſometime err in *matter* or *manner* in their worſhip. And he that will *materially* avoid all the *Badges* or Symbols of their Errors, ſhall have no Communion with any Church or Chriſtian. 3. As we muſt do our beſt ſo to avoid all their *Errors*, that we *chooſe* them not, and make them not formally our *own practice*; (as Tautologies, vain Repetitions, Diſorders, unfit Phraſes, *&c.* We muſt our ſelves when *we are* the *Speakers* do as much better as we can:) So we muſt not therefore ſeparate from them that *do* uſe them, nor deny them our Communion when they uſe them: Elſe we muſt ſeparate from all others, and all others from us. 4. But when we are preſent with them, our *Minds* muſt diſown all the faults of the holieſt Prayer in the World which we join in: We may be bound to ſtay with them, and join in all that's good and warrantable, and yet as we go along, to diſown in our minds all that we know to be amiſs.

Queſt. 117. *Are all indifferent things made unlawful to us, which ſhall be abuſed to Idolatrous Worſhip?*

Anſw. YOU muſt diſtinguiſh 1. Of the *Symbol* of Idolatry before ſpoken of, and other by-abuſes: 2. Of an abuſe done in *former ages* or *remote* Countries, and in our *own Age* and Country. 3. Of the Reaſons inviting us to uſe them, whether *neceſſary* or *not?*

1. The Caſe of Symbols or Badges is not here ſpoken of, but other abuſes.

2. An abuſe committed in the *age and place* we live in, or any other, which will by the ſcandal embolden others to the like, may not be complyed in without ſo great reaſon, as will notably preponderate the evil conſequents.

3. But yet in many caſes *ſuch abuſed indifferent* things may after be lawfully uſed by Believers: For inſtance.

1. *Names* may be things indifferent, abuſed to Idolatry, and yet lawfully uſed by us. As the name [*God*, *Deus*, Lord, Holy, Juſt, Good, Temple, Altar, Sacrifice, Prieſt, Heaven, Sun, Moon, *Jupiter*, *Saturn*, and a hundred ſuch:] I mean theſe *Letters* and *Syllables* in theſe Languages. That theſe *names* are all in themſelves *indifferent* appeareth in that they are neither *naturally neceſſary*, nor by *God's Inſtitution*, but *arbitrary* ſigns of humane invention and choice: For we may eaſily and lawfully make *new words* to ſignifie all the ſame things that theſe do. And that they are *abuſed to Idolatry* is notoriouſly known. And that yet they are lawfully uſed, the practice of all Chriſtians, Engliſh and Latin, even the moſt ſcrupulous themſelves doth judge.

2. And the uſe of Temples (theſe individuals which have been uſed to Idolatry) is lawful.

3. So alſo of Bells, Pulpits, Cups, Tables, and Fonts, and other Utenſils.

4. The Bible it ſelf, as it is this individual *Book* rather than another, is a thing indifferent. Yet it may be read in after it hath been abuſed to Idolatry.

5. If the King would not give only the *Garments*, but the *Mony*, *Lands*, *Lordſhips*, *Houſes*, which have

been consecrated or otherwise abused to Idolatry, to any poor People, or most of the scrupulous, they would think it lawful to receive and use them: Yea, it's lawful to dedicate the *same Lands and Mony* afterwards to *holy* uses, and to maintain Religious Worship.

6. Otherwise it were in the power of any Idolater when ever he pleased to deprive all the Christian World of their Christian Liberty, and to make *nothing indifferent* to us, seeing they can abuse them all.

7. Yea, almost nothing is then already indifferent, there being few things that some Person in some time and place hath not abused to Idolatry.

8. If the question be only of all *individual* things abused to Idolatry, the decision now given will hold good: But if it be also of all *species of such things*, it will be a dishonour to a Man's reason to make a question of it.

Quest. 118. *May we use the Names of Week Days which Idolatry honoured their Idols with; as* Sunday, Monday, Saturday, *and the rest? And so the Months?*

Answ. 1. IT were to be wished that the custom were changed: 1. Because the names have been so grosly abused: 2. And we have no need of them: 3. And as the Papists say, [our Monuments, Temple-names, and other Relicts among you prove ours to be the old Religion, and keep possession for us till it be restored.] So the Heathens say to all the Christians, [your very names of your Days and Months prove our Religion to be elder than yours, and keep possession for us till it be restored.]

2. It is meet that we wisely do our duty toward the reformation of this abuse.

3. But yet long Custom and sound Doctrine hath so far taken away the scandal and ill effects, that rather than be an offence to any by seeming singularity, it is as lawful still to use these names, as it was to *Luke* to use the names of *Castor* and *Pollux*, *Jupiter* and *Mercury* historically.

4. In such cases the true solution of the question must be, by weighing accidents and foreseen consequents together wisely and impartially: And he that can foresee which way is likely to do most good or hurt, may satisfactorily know his duty.

Quest. 119. *Is it lawful to pray secretly when we come first into the Church, especially when the Church is otherwise employed?*

Answ. 1. THis is a thing which God hath given us no *particular* Law about; but the General Laws must regulate us, *Let all be decently, in order, and to edification.*

2. Our *great* and *principal* business in coming to the Church assembly is to join with them in the *publick Worship*; and this is it that accordingly as our great business we must intend and do.

3. In a place where superstition makes ignorant People think it a matter of necessity, so to begin with secret Prayer, when the Church is otherwise employed, the use of it is the more scandalous, as encouraging them in their error.

4. It is the best way to come before the publick Worship begin, and then they that think it most decent may do it without scruple or just offence.

5. But as a Man's Heart may put up a short ejaculation as he walketh up the Church, without losing what else he might hear, so a Man may on his Knees be so brief, as that his loss shall be but small: And whether his profit preponderate that little times loss, he can judge better than another. Therefore though I like best keeping to Concord with the Assembly in our Devotion, yet these are things in which it ill becometh Christians to judge or despise each other: And I shall take on either side the judging and despising of those that differ from us, to be a far greater Sin, than the doing or not doing of the thing.

Object. *Is it not called in* Eccles. 5. 1, 2. *the sacrifice of fools who know not that they do evil.*

Answ. No: I have wondered to hear that Text so ordinarily thus perverted. The Text is, [*Keep thy foot when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools*———] Which is no more, than that it is the imagination and custom of fools to think to please God by their Sacrifices, and bringing somewhat to him, while they refuse or neglect to hear his commands and obey him: Whereas *Obedience* is better than Sacrifice; and the Sacrifice of the wicked is abomination to the Lord: And he that turneth away his ear from hearing the Law, his Prayer is abominable: And because they hate instruction—— they shall cry and God will not hear them. Therefore be first careful to hear what God saith to thee, and to learn his will and do it, and then bring thy Sacrifice to him: Leave thy gift at the Altar, and go and be reconciled to thy Brother: Obey first, and then come and offer thy gift. This is all the meaning of the Text. See also *Psal.* 50. 8. and compare these cited Texts, 1 *Sam.* 15. 22. *Prov.* 15. 8. *and* 21. 17. *Matth.* 5, *&c.* But whether we should begin with *Prayer* or *Hearing* when we enter into the Church, God hath left to prudence to be decided by the General Rules.

Quest. 120. *May a Preacher kneel down in the Pulpit, and use his private Prayers, when he is in the assembly?*

Answ. THis will have the same answer with the former; and therefore I shall trouble the Reader with no more.

Quest. 121. *May a Minister pray publickly in his own Name singly, for himself or others? Or only in the Churches Name, as their Mouth to God?*

Answ. IT is good to be as exact in order and decency as we can: But they that would not have other Mens Ceremonies brought in on that pretence, should not bring in their own made Doctrines.

2. It is certain that all the Assembly come thither, not only to *hear* a Prayer, but to *pray* as well as the Minister: And therefore the practice of all Churches in the World (as is seen in all the Liturgies) is for the Minister to speak in the *Plural Number*, and usually to pray in the *Churches Name*. And so he is both their *Guide and Mouth* in Prayer. Therefore even when he prayeth for *himself*, it is usually fittest (or very fit) for him rather to say, [*We beseech thee give the speaker thy assistance*, &c.) than [*I beseech thee.*]

2. And even subjectively it is not inconvenient to speak of himself in the third Person [*Give him*] or [*Give the speaker thy help*].] instead of [*Give me.*]

3. But they that will place a *necessity* in *either* of these, and make the contrary a *Sin*, must have more knowledge than I have to be able to prove it.

For 1. In the latter case the Minister doth not pray *in his own Person*, but only *for his own Person*, when he saith, [*We beseech thee give me thy help*, &c.

2. And I know no word of God that saith, either that the Minister is *only the Mouth of the People*, or that he is to speak *only in their Names*, or that he may not pray for himself or them in his Ministerial capacity in the *first Person.* 1 Tim. 2. 1, 2. Isa. 59. 16. Jer. 27. 18 & 7. 16. & 29. 7. & 37. 3. & 42. 2, 4, 20. 1 Sam. 7. 5. & 12. 19, 23.

For, 1. He is a *Minister of Christ for the Church*, and not the *Minister of the Church* properly. And he is subordinate to Christ in his *Priestly Office*, as well as in his *Teaching* and *Ruling Office*: And the *Priests* did always take it for their Office not only to speak

2 Cor. 13. 7. Phil. 1. 9. Col. 1. 9, 23. 1 Theſ. 5. 23. 2 Theſ. 1. 11. 1 Theſ. 3. 10. ſpeak as the *People Mouth*, but as *Sub-mediators* or *Interceſſors* for them to God: And as then they were Types of Chriſt by ſtanding between God and the People, ſo they were his Officers as well as Types: And ſo they are his Officers to this Day: And as they teach and rule in his Name by Office, ſo do they intercede in his Name: All Men confeſs that they may do this in *private*: And where is it forbidden to be done in *publick?*

2. And there are ſome caſes in which it is *fitteſt* that it ſhould be ſo. That is, when it is ſuppoſed that the Congregation do not join with him. As 1. When the whole Church is fallen into ſome *error* of judgment, (as who hath not many) and he knoweth that they differ from him, it is fitter for him to pray as a *Sub-interceſſor for them* in his *own Perſon*, than to ſpeak as in *their Perſons*, who he knoweth join not with him: For that hath a plain untruth in it. 2. If the whole Church be fallen into ſome *little Sin*, which ſeduction yet hindereth them from *repenting of*, he were better confeſs it, and profeſs ſorrow for it, in his *own Perſon*, than in *theirs* that join not with him in it. 3. When he prayeth for ſomewhat for himſelf and them that is above their underſtanding (as for direction in ſome difficult Controverſies, *&c.*) I know not that he is bound to ſpeak in their names that underſtand him not.

Therefore this is no buſineſs for Chriſtians that are not poſſeſt with a proud, peeviſh, ſelf-conceited, quarrelſome humour, to cenſure or deſpiſe a Miniſter for: Nor ſhould any introduce that falſe Doctrine of Man's invention into the Church, that the *Miniſter is only to pray in publick as the Peoples Mouth.* But the power of prejudice is great.

Queſt. 122. *May the name* Prieſts, Sacrifices, *and* Altars *be lawfully* now *uſed inſtead of* Chriſt's Miniſters, Worſhip *and the* Holy Table?

Anſw. 1. HE that uſeth them in deſign to bring in the Popiſh Tranſubſtantiation and real Sacrifice of the Maſs, doth heinouſly ſin in ſuch a deſign and uſe.

2. In a time and place where they may not be uſed without ſcandal, or tempting or encouraging any to their Errors, the Scandal will be a grievous Sin.

3. The New Teſtament uſeth all the Greek Names which we tranſlate, *Prieſts*, *Sacrifice* and *Altars*, therefore we may uſe the ſame in Greek: And our Tranſlation and Engliſh Names are not intolerable: If *Prieſt* come from *Presbyter* I need not prove that: If it do not, yet all Miniſters are *ſubordinate* to *Chriſt* in his Prieſtly Office as eſſentially as in the reſt. And *Rev.* 1. 6. *and* 5. 10. *and* 20. 6. it is ſaid, that we are or ſhall be made *Prieſts of God*, and *unto God.* And 1 *Pet.* 2. 5. we are [*an holy Prieſthood*] and *ver.* 9. a [*royal Prieſthood:*] If this be ſaid of all, then eſpecially of Miniſters.

And the word *Sacrifice* is uſed of us and our offered Worſhip, 1 *Pet.* 2. 5. *Heb.* 13. 15, 16. *Phil.* 4. 18. *Epheſ.* 5. 2. *Rom.* 12. 1.

And *Heb.* 13. 10. ſaith, *We have an Altar whereof they partake not*, &c. And the word is frequently uſed in the *Revelations*, *Chap.* 6. 9. *and* 8. 3, 5. *and* 16. 7, &c. in relation to Goſpel times. We muſt not therefore be quarrelſome againſt the *bare names*, unleſs they be abuſed to ſome ill uſe.

4. The ancient Fathers and Churches did ever uſe all theſe words ſo familiarly without any queſtion or ſcruple raiſed about them, either by the Orthodox or any Hereticks that at preſent I can remember to have ever read of, that we ſhould be the more wary how we condemn the bare words, leſt thence we give advantage to the Papiſts to make them tell their followers, that all *Antiquity was on their ſide.* Which were very eaſie for them to prove, if the Controverſie were about the *Names* alone. Extreams and paſſionate imprudence do give the Adverſaries great advantages.

5. The names of *Sacrifice* and *Altar*, were uſed by the ancient Churches, not properly, but meerly in *alluſion* to the Jewiſh and Heathen *Sacrifices and Altars*, together with a tropical uſe from the Chriſtian Reaſons of the Name.

As the Lord's Supper is truly the Commemoration of Chriſt's Sacrifice, and therefore called by Proteſtants, *A Commemorative Sacrifice*; ſo that our Controverſie with the Papiſts, is not, Whether it may be called a *Sacrifice*, but whether it be only the *Sacrament of a Sacrifice*, or a *Sacramental Commemorative Sacrifice*, or alſo a *Real proper Sacrifice* of the very *Body* and *Blood* it ſelf of Chriſt. For we acknowledge, that [*This is a Sacrifice*] is no more tropical a ſpeech, than [*This is my Body and Blood.*]

6. Yet it muſt be noted, that the Scripture uſeth the word [*Sacrifice*] about our *ſelves*, and our *Thankſgivings*, and Praiſes, and works of Charity, rather than of the *Lord's Supper:* And the word [*Prieſts*] of all Men Lay or Clergy that offer theſe foreſaid Sacrifices to God. Though the ancient Doctors uſed them familiarly, by way of alluſion, of the Sacrament and its Adminiſtrators.

7. In a word, as no Chriſtian muſt uſe theſe or any words, to falſe ends or ſenſes, or deceiving purpoſes, nor yet to ſcandal; ſo out of theſe caſes, the words are lawful: And as the Fathers are not to be any further condemned for uſing them, than as the *words* (which they foreſaw not) have given advantage to the Papiſts, to bring in an ill Senſe and Doctrine; ſo thoſe that now live in Churches and Countries, where the publick profeſſed Doctrine doth free them from the ſuſpicion of a Popiſh ill Senſe, ſhould not be judged nor quarrelled with for the terms; But all ſober Chriſtians ſhould allow each other the liberty of ſuch Phraſes without cenſoriouſneſs or breach of Charity or Peace.

Queſt. 123. *May the Communion-Table be turned Altar-wiſe? and Railed in? And is it lawful to come up to the Rails to communicate?*

Anſw. THE anſwer to this is moſtly the ſame with that to the foregoing queſtion. 1, God hath given us no particular Command or Prohibition about theſe Circumſtances; but the General Rules, for *Unity*, *Edification*, *Order* and *Decency*: Whether the Table ſhall ſtand this way or that way, here or there, *&c.* he hath not particularly determined.

2. They that turn the Table Altar-wiſe and Rail it in, out of a deſign to draw Men to Popery, or in a ſcandalous way which will encourage Men to, or in Popery, do ſin.

3. So do they that *Rail* in the Table to ſignifie that the *Vulgar* or *Lay-Chriſtians* muſt not come to it, but be kept at a *diſtance*; when Chriſt in his perſonal preſence admitted his Diſciples to communicate at the Table with himſelf.

4. But where there are no ſuch ends, but only to imitate the Ancients that did thus, and to ſhew reverence to the Table on the account of the Sacrament, by keeping away Dogs, keeping Boys from ſitting on it: And the profeſſed Doctrine of the Church condemneth Tranſubſtantiation, the Real Corporal Preſence, *&c.* (as ours doth.) In this caſe Chriſtians ſhould take theſe for ſuch as they are, indifferent things, and not cenſure or condemn each other for them; nor ſhould any force them upon thoſe that think them unlawful.

5. And to communicate is not only *lawful* in this caſe, where we *cannot prove* that the Miniſter ſinneth, but even when we *ſuſpect an ill deſign in him*, which we *cannot prove*; yea, or when we *can prove* that his perſonal interpretation of the *Place*, *Name*, *Scitua-*

tion and *Rails* is unsound: For we assemble there to communicate in, and according to the *professed Doctrine of Christianity* and the *Churches*, and *our own open Profession*, and not after every private opinion and error of the Minister. As I may receive from an Anabaptist or Separatist notwithstanding his personal errors; so may I from another Man, whose error destroyeth not his Ministry, nor the Ordinance, as long as I consent not to it, yea, and with the Church profess my dissent.

6. Yet *cæteris paribus*, every free Man that hath his choice, should choose to communicate rather where there is most purity and least error, than with those that swerve more from regular exactness.

Quest. 124. *Is it lawful to use* David's *Psalms in our Assemblies?*

Answ. YES: 1. *Christ* used them at his last Supper, as is most probable: And he ordinarily joined with the Jews that used them. And so did the Apostles. Matth. 26. 30. Mark 14. 26. Luk. 4. 16. & 6. 6.

2. It is confessed lawful to read or say them: Therefore also to sing them. For *saying* and *singing* difference not the main end. John 6. 59. & 18. 20.

3. They are suitable to our use, and were the Liturgy of the Jewish Church, not on a *Ceremonial account*, but for that *fitness* which is common to us with them. Mar. 1. 21, 23, 29. & 3. 1. & 6. 2. 1 Chron. 16. 7.

4. We are commanded in the New Testament to *sing Psalms*: And we are not commanded to compose *new ones*: Nor can every one *make* Psalms who is commanded to *sing* Psalms. And if it be lawful to sing Psalms of our own or our Neighbours making, much more of *God's making* by his Spirit in his Prophets. Psal. 105. 2. & 95. 2. Jam. 5. 13. 1 Chron. 16. 9.

Obj. *They are not suitable to all our cases, nor to all the Assembly.*

Answ. 1. We may use them in that measure of suitableness to our cases which they have. You may join with a Man in Prayer who expresseth *part* of your *wants*, though he express not all. Else you must join with no Man in the World.

2. If ungodly Men are present when the faithful speak to God, must we not speak our proper case, because they are present? The Minister in Church-administrations speaketh principally in the name of the *Faithful*, and not of *Hypocrites*. Must he leave out of his Prayers all that is proper to the *Godly*, meerly because some wicked Men are there? No more must the Church do in *singing* unto God.

3. They that cannot speak every word in a Psalm just as their own case; may yet speak it as *instructive*: Otherwise they might not *read* or *say* it.

But the Sectarian Objections against singing *David*'s Psalms are so frivolous, that I will not tire the Reader with any more. Rom. 15. 9. Eph. 5. 19. Col. 3. 16.

Quest. 125. *May Psalms be used as Prayers, and Praises, and Thanksgivings, or only as Instructive? Even the reading as well as the singing of them?*

Answ. THE sober Reader who knoweth not what errors others hold, will marvel that I trouble Men with such questions. But I have oft been troubled with those that (having no other shift to deny the lawfulness of written and set forms of Prayer) do affirm that Psalms are neither to be read or sung at all as Prayers, but only as *doctrinal Scriptures* for instruction. But that this is false appeareth, Psal. 72. 20. Psal. 90. Title. Psal. 86. Title. Psal. 17. Title, &c.

1. In that those that are real material Prayers, and Praises, and Thanksgivings, and were penned for that very use, as the Titles shew, and those that were so used by the Jewish Synagogues where Christ was ordinarily present, may be so used by us: But such are the Psalms both as *said* and *sung*.

2. And those that we are commanded to *sing* as *Psalms*, and have Christ's example so to use (who sung a Hymn or Psalm of Praise at his last Supper,) we also may so use. But, *&c.*

3. And those that are by God's Spirit *fitted* for our use in Prayer, Praise and Thanksgiving, and never forbidden so to be used, may by us be so used: But such are the Psalms, *&c.* I will weary you with no more.

Quest. 126. *Are our Church-Tunes lawful, being of Man's invention?*

Answ. YES: They are a *lawful invention*, allowed us by God, and fitted to the General Rules of *Edification*. Scripture is no *particular Rule* for such Modes and Circumstances.

Object. *They breed a carnal pleasure by the melody, which is not fit for spiritual devotion.*

Answ. It is a *lawful sensitive pleasure, sanctified* to a holy use, not *hindering*, but greatly *helping* the Soul, in spiritual worship.

Either you call it *carnal*, because it gratifieth the *sinful* corrupt inclinations of Man: Or only because it is *sensitive*, or a pleasure in the *imagination* and lower faculties. If the former, 1. There is nothing in it which is a *necessary* cause of any *sinful* pleasure, nor an *impediment* to *spiritual* pleasure. 2. But a lustful Person will turn all sensitive pleasure into sin: Our Meat, and Drink, and Clothes, and Houses, and Friends, and Health: The Bread and Wine in the Sacrament may be thus abused. Luke 12. 17, 18, 19. & 16. 20, 21, 22.

2. But you must know, that as our *Bodies* are here united to our *Souls*, so they act together, and while the sensitive part is subordinate to the rational, it is serviceable to it, and not a hinderance: When you come to have Souls that are separated from the Body, you shall use no bodily instruments: And yet even then it is uncertain to us, whether the sensitive powers of the Soul do not accompany it, and be not used by it, But certainly in the mean time, he that will not *use Sense*, shall not *use Reason*. And he that acteth not *sensibly*, acteth not as *a Man*: It is not a sin to be a Man: And therefore not to see, to hear, to taste, to smell, *&c.* Nor is it a sin to taste sweetness in our Meat and Drink, nor is it a sinful pleasure for the eyes to behold the Light, or the variety of the beauteous works of God, or to take pleasure in them. *His works are great, sought out of all them that have pleasure therein*, Psal. 111. 2.

You know not what it is to be a Man, if you know not that God hath made all Senses, to be the inlets of objects, and so of holy pleasure into the Soul. Would he have given us Eyes, and Ears, and Appetites, and made his Creatures sweet and beauteous, that all might either be *Sin* or *useless* to us? No: All things are *sanctified*, and *pure* to the *pure*. The *sense* is the natural way to the *Imagination*, and that to the *Understanding*: And he that will have *none but* sensitive pleasure, were better have *none at all*. It is therefore a foolish pretence of Spirituality, to dream of acting with our Senses, or avoiding those delights, which may and must be sanctified to us. *Harmony* and *Melody* are so high a pleasure of the Sense, that they are nearest to Rational delights, if not participating of them, and exceedingly fitted to elevate the mind and affections unto God. Rom. 18. 32. Titus 1. 35. Rom. 14. 20. 1 Cor. 3. 21. 2 Cor. 4. 15.

And as it is the very nature of true Holiness, to be so suited to holy things, as that they may be our Delight, and he is the genuine Saint, and the best of Christians, who most *delighteth* in God and Holiness: So that is the best means to make us the best Christians, which helpeth us best to these Delights: And if any thing on Earth be like to Heaven, it is to have our Delight in God. And therefore if any thing may make us heavenly, it is that which raiseth us to such delights. And therefore a Choir of holy Persons,

ſons, melodiouſly ſinging the Praiſes of *Jehovah*, are likeſt to the Angelical Society, *Pſalm* 150.

Queſt. 127. *Is Church-Muſick by Organs or ſuch Inſtruments lawful.*

Rev. 14. 2, 3. The voice of Harpers harping with their Harps, is ordinarily expounded of publick Worſhip.

Anſw. I Know that in the perſecuted and poorer times of the Church, none ſuch were uſed (when they had not Temples, nor always a fixed Meeting-place). And that the Author of the *Queſt. & Reſp.* in *Juſtin. Martyr* ſpeaketh againſt it: (Which *Perkins* and others cite to that purpoſe.) And I grant,

1. That as it is in the Power of weak diſeaſed Chriſtians, to make many things unlawful to their Brethren leſt we be hurtful to them, and to deprive us of much, not only of our *Liberties* but our *Helps*; ſo in abundance of Congregations, Church-Muſick is made unlawful by accident, through their miſtake. For it is unlawful (*cæteris paribus*) by an unneceſſary thing to occaſion Diviſions in the Churches: But where one part judgeth Church *Muſick unlawful*, for another part to uſe it, would occaſion Diviſions in the Churches, and drive away the other part. Therefore I would wiſh Church-muſick to be no where ſet up, but where the Congregation can accord in the uſe of it; or at leaſt where they will not divide thereupon.

2. And I think it unlawful to uſe ſuch ſtreins of Muſick as are Light, or as the Congregation cannot eaſily be brought to underſtand: Much more on purpoſe to commit the whole work of ſinging to the Choriſters, and exclude the Congregation. I am not willing to join in ſuch a Church where I ſhall be ſhut out of this noble work of Praiſe.

3. But *plain* intelligible Church-muſick, which occaſioneth not Diviſions, but the Church agreeth in, for my part I never doubted to be lawful. For, 1. God ſet it up long after *Moſes* Ceremonial Law, by *David*, *Solomon*, &c.

1 Sam. 18. 6. 1 Chron. 15. 16. 2 Chron. 5. 13. & 7. 6. & 23. 13. & 34. 22. Pſal. 98. & 99. & 149. & 150.

2. It is not an inſtituted Ceremony meerly, but a *natural* help to the minds alacrity: And it is a *Duty* and not a Sin to uſe the helps of Nature and lawful Art, though not to inſtitute Sacraments, *&c.* of our own. As it is lawful to uſe the comfortable helps of Spectacles in reading the Bible, ſo is it of Muſick to exhilarate the Soul towards God.

3. Jeſus Chriſt joined with the Jews that uſed it, and never ſpake a word againſt it.

4. No Scripture forbiddeth it, therefore it is not unlawful.

5. Nothing can be againſt it, that I know of, but what is ſaid againſt Tunes and Melody of Voice. For whereas they ſay that it is a *humane Invention*: So are *our Tunes* (and *Metre*, and *Verſions*) Yea it is *not a humane Invention*: As the laſt *Pſalm* and many other ſhew, which call us to praiſe the Lord with Inſtruments of Muſick.

And whereas it is ſaid to be a carnal Mind of Pleaſure, they may ſay as much of a melodious harmonious conſort of Voices, which is more excellent Muſick than any Inſtruments.

And whereas ſome ſay that they find it do them harm, ſo others ſay of melodious ſinging: But as wiſe Men ſay they find it do them good. And why ſhould the experience of ſome prejudiced ſelf-conceited Perſon, or of a half-man that knoweth not what melody is, be ſet againſt the experience of all others, and deprive them of all ſuch Helps and Mercies, as theſe People ſay they find no Benefit by.

And as ſome deride Church-muſick by many ſcornful Names, ſo others do by ſinging (as ſome Congregations near me teſtifie, who theſe many years have forſaken it and will not endure it: But their Paſtor is fain to unite them, by the conſtant and total omiſſion of ſinging Pſalms). It is a great wrong that ſome do to ignorant Chriſtians, by putting ſuch whimſeys and ſcruples into their Heads, which as ſoon as they enter, turn that to a ſcorn and ſnare and trouble; which might be a real help and comfort, to them as it is to others.

Queſt. 128. *Is the Lords Day a Sabbath, and ſo to be called and kept, and that of Divine Inſtitution? And is the Seventh Day Sabbath abrogated?* &c.

Anſw. ALL the Caſes about the Lords Day (except thoſe practical Directions for keeping it, in the Oeconomical part of this Book) I have put into a peculiar Treatiſe on that Subject by it ſelf; and therefore ſhall here paſs them over, referring the Reader to them in that Diſcourſe.

Queſt. 129. *Is it lawful to appoint humane Holy Days, and obſerve them?*

Anſw. THis alſo I have ſpoke to in the foreſaid Treatiſe, and in my *Diſput. of Church-Govern. and Cer.* Briefly, 1. It is not lawful to appoint another *weekly Sabbath*, or *Day* wholly ſeparated to the Commemoration of *our Redemption*: For that is to mend (pretendedly) the Inſtitutions of God; Yea and to contradict him who hath judged one Day only in ſeven to be the fitteſt weekly proportion.

2. As *part* of ſome Days may be weekly uſed in Holy Aſſemblies, ſo may *whole Days* on juſt extraordinary occaſions, of Prayer, Preaching, Humiliation, and *Thankſgiving*.

3. The Holy Doctrine, Lives and Sufferings of the Martyrs and other Holy Men, hath been ſo great a Mercy to the Church, that (for any thing I know) it is lawful to keep anniverſary Thankſgivings in remembrance of them, and to encourage the weak, and provoke them to conſtancy and imitation.

4. But to dedicate Days or Temples to them in any higher Sence, as the Heathens and Idolaters did to their *Heroes* is unlawful; or any way to intimate an Attribution of Divinity to them, by Word or Worſhip.

5. And they that live among ſuch Idolaters muſt take heed of giving them ſcandalous Encouragement.

6. And they that ſcrupulouſly fear ſuch Sin more than there is cauſe, ſhould not be forced to Sin againſt their Conſciences.

7. But yet no Chriſtians ſhould cauſeleſly refuſe that which is lawful, nor to joyn with the Churches in holy exerciſes on the days of thankful commemoration of the Apoſtles and Martyrs; and excellent Inſtruments in the Church: Much leſs petulantly to work and ſet open Shops to the offence of others: But rather to perſwade all to imitate the Holy Lives of thoſe Saints to whom they give ſuch Honours.

Queſt. 130. *How far is the Holy Scriptures a Law and perfect Rule to us?*

Anſw. 1. FOR all Thoughts, Words, Affections, and actions, of *Divine Faith and Obedience*: (ſuppoſing ſtill Gods Law of Nature.) For it is no *believing God* to believe what he never revealed; nor no Truſting God, to truſt that he will certainly give us that which he never either directly nor indirectly promiſed: Nor no obeying God, to do that which he never commanded.

2. The *Contents* will beſt ſhew the Extent: Whatever is *Revealed*, *Promiſed and Commanded* in it, for *that* it is a perfect Rule. For certainly it is perfect in its kind and to its proper uſe.

3. It is a perfect Rule for all that is of *Univerſal Moral Neceſſity*: That is, Whatever it is neceſſary that Man believe, think, or do, in all ages and places of the World, this is of Divine Obligation. Whatever the World is *Univerſally* bound to (that is, all Men in it) it is certain that Gods Law in Nature or Scripture or both, bindeth them to it. For the World

2 Tim. 3. 16. 2 Pet. 1. 10. 2 Tim. 3. 15. Rom. 15. 4. & 16. 26.

Joh.5.39. Act.17.2, 11. World hath *no Universal King* or *Lawgiver* but God.

Joh. 19. 24,28,36. 37. 4. Gods own Laws in Nature and Scripture are a perfect Rule for all the Duties of the *Understanding*, *Thoughts*, *Affections*, *Passions*, immediately to be exercised on *God* himself; for no one else is a discerner or judge of such Matters.

5. It perfectly containeth all the Essential and Integral Parts of the *Christian Religion:* So that nothing is of it self and directly any part of the *Christian Religion* which is not there.

6. It instituteth those Sacraments perfectly, which are the seals of Gods Covenant with Man, and the delivery of the Benefits, and which are the Badges or Symbols of the Disciples and Religion of Christ in the World.

7. It determineth what Faith, Prayer and Obedience, shall be his appointed Means and Conditions of Justification, Adoption, and Salvation. And so what shall be Professed and Preached in his Name to the World.

8. It is a perfect Instrument of Donation or Conveyance of our Right to Christ, and of Pardon and Justification, and Adoption, and the Holy Spirits Assistances, and of Glory. As it is Gods Covenant, Promise or Deed of Gift.

9. It instituteth certain Ministers as his own Church-officers, and perfectly describeth their Office, as instituted by him.

10. It instituteth the form of his Church Universal which is called, his Body: And also of particular Holy Societies for his Worship: And prescribeth them certain Duties, as the common Worship, there to be performed.

11. It determineth of a *weekly Day*, even the *first*, to be separated for and used in this holy Worship.

12. It is a perfect *General* Rule for the regulating of those things, which it doth not command or forbid in particular. As that all be done *wisely*, to *edification*, in *charity*, *peace*, *concord*, *season*, *order*, &c.

13. It giveth to Magistrates, Pastors, Parents and other Superiors, all that Power by which they are authorized, to oblige us under God, to any undetermined Particulars.

14. It is the perfect Rule of Christs judging, rewarding and punishing at last, according to which he will proceed.

15. It is the only Law that is made by Primitive Power.

16. And the only Law that is made by Infallible Wisdom.

17. And the only Law which is faultless, and hath no thing in it that will do the Subject any harm.

Psal.12.6. & 19.7,8, 9, 10. Psal. 119. 18. And the only Law which is from absolute Power, the Rule of all other Laws, and from which there is finally no appeal.

Thus far the holy Scripture with the Law of nature is our perfect Rule. But not in any of the following respects.

1. It is no particular Revelation or perfect Rule of natural Sciences, as Physicks, Metaphysicks, *&c.*

2. It is no Rule for the Arts, for Medicine, Musick, Arithmetick, Geometry, Astronomy; Grammar, Rhetorick, Logick; nor for the Mechanicks, as Navigation, Architecture; and all the Trades and Occupations of Men: No not Husbandry by which we have our food.

3. It is no particular Rule for all the mutable subordinate Duties of any Societies: It will not serve instead of all the Statutes of this and all other Lands, nor tell us, when the Terms shall begin and end, nor what work every Parent and Master shall set his Children and Servants in his Family, *&c.*

4. It is no full Rule in particular for all those Political Principles which are the ground of humane Laws: As whether each Republick be Monarchical, Aristocratical or Democratical? What Person or of what Family shall Reign? Who shall be his Officers and Judges, and how diversified? So of his Treasury, Munition, Coin, *&c.*

5. It is no Rule of Propriety in particular, by which every Man may know which is his own Land, or House, or Goods, or Cattle.

6. It is no particular Rule for our natural Actions, what Meat we shall eat, what Cloaths we shall wear; So of our rest, labour, *&c.*

7. It is no particular Law or Rule for any of all those Actions and Circumstances about Religion or Gods own Ordinances, which he hath only commanded *in general*, and left in *specie* or particular to be determined by Man according to his General Laws: But of these next.

Quest. 131. *What Additions or humane Inventions in or about Religion, not commanded in Scripture, are lawful or unlawful?*

Answ. 1. THese following are unlawful. 1. To feign any new Article of Faith or Doctrine, any Precept, Promise, Threatning, Prophecy or Revelation, and falsly to farther it upon God, and say, that it is of him, or his special Word. Deut. 12. 32. Rev. 22. 18. Col.2.18, 19,20,21, 22,23,26, 27.

2. To say that either that is written in the Bible which is not, or that any thing is the Sense of a Text which is not; and so that any thing is a Sin or a Duty by Scripture which is not. Or to father Apocryphal Books or Texts or Words upon the Spirit of Christ. Mat.15.3, 8, 9. Gal.1.8,9. Jer. 5. 12. Jer.14.14. & 23. 25, 26,32.

3. To make any Law for the Church universal, or as obligatory to all Christians; which is to usurp the soveraignty of Christ: For which treasonable Usurpation it is that Protestants call the Pope Antichrist. Ezek.13. 9, 19. & 22. 28.

4. To add new Parts to the Christian Religion. Zech. 13. 2,3,4,5,6.

5. To make any Law, which it did properly belong to the Universal Soveraign to have made, if it should have been made at all: Or which implieth an accusation of ignorance, oversight, errour or omission in Christ and the Holy Scriptures.

6. To make new Laws for Mens inward Heart-duties towards God.

7. To make new Sacraments for the sealing of Christs Covenant and Collation of his Benefits therein contained, and to be the publick *Tesserae*, *Badges* or *Symbols* of Christians and Christianity in the World.

8. To feign new *Conditions* of the Covenant of God, and necessary means of our Justification, Adoption and Salvation.

9. To alter Christs instituted Church-Ministry, or add any that are supra-ordinate, co-ordinate, or derogatory to their Office, or that stand on the like pretended ground, and for equal Ends.

10. To make new spiritual Societies or Church-forms which shall be either *supra-ordinate*, *co ordinate* or *derogatory* to the Forms of Christs Institution. Gal. 2. 5.

11. Any impositions upon the Churches (be the thing never so lawful) which is made by a pretended Power not derived from God and the Redeemer. Acts 15. 23,24,25. 2Cor.10.8 & 13. 10.

12. Any thing that is contrary to the Churches Good and Edification, to Justice, Charity, Piety, Order, Unity or Peace. 1 Cor.14. 5, 12, 26. 2 Cor. 12. 19.

13. Any unnecessary burden imposed on the Consciences of Christians; especially as necessary either to their Salvation, Communion, Liberty or Peace. Eph.4.12, 16. 1Tim.1.4.

14. And the exercise of any Power, pretended to be either *Primitive* and underived, or *Infallible*, or *Impeccable*, or *Absolute*.

15. In general, any thing that is contrary to the Authority, matter, form, obligation, honour or ends of the Laws of God, in Nature or Scripture.

16. Any thing which setteth up those Judaical Laws and Ceremonies which Christ hath abrogated, in that form and respect in which he abrogated them.

17. Where there is a doubt among sober conscionable Christians, lest in obeying Man they should

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ſin againſt God and diſobey his Laws, and the matter doubted of is confeſſed *unneceſſary* by the Impoſers; ſo infinite is the diſtance between God and Man, and ſo wholly dependent on him are the higheſt, that they ſhould be exceeding unwilling to vie with the Authority of their Maker in Mens Conſciences, or to do any thing unneceſſary which tendeth to compel Men to tread down Gods Authority in their Conſciences, and to prefer Mans. Much more unwilling ſhould they be, to ſilence the ſober Preachers of Chriſts Goſpel upon ſuch Accounts.

Queſt. 132. *Is it unlawful to obey in all thoſe Caſes, where it is unlawful to impoſe and command? Or in what Caſes? And how far Paſtors muſt be believed and obeyed?*

Anſw. I Muſt intreat the Reader carefully to diſtinguiſh here, 1. Between Gods Law *forbidding Rulers* to do evil, and his Law *forbidding Subjects* or private Men.

2. Between *Obedience formally* ſo called; which is, when we therefore *obey in Conſcience, becauſe it is commanded*, and the *Commanders Authority* is the *Formal Reaſon* and *Object* of our Obedience: And Obedience *Material* only, which is properly *no Obedience*, but a doing the thing which is commanded upon other *Reaſons*, and not at all *becauſe it is commanded*.

3. Between *Formal Obedience* to the *Office* of the Ruler in General, and formal Obedience to him, as commanding *this very Matter* in particular.

4. Between ſuch Authority in the Ruler as will warrant his *Impoſitions before God* for his *own Juſtification*, and ſuch Authority as may *make it my Duty* to obey him. And ſo I anſwer,

1. We ſhall not be judged by thoſe Laws of God, which *made the Rulers Duty*, but by that which *made our own*. It is not all one to ſay, *Thou ſhalt not command it*; and to ſay, *Thou ſhalt not do it*.

2. Whatever God abſolutely forbiddeth Men *to do*, we muſt not do whoever command it.

3. There are many of the things forementioned *Abſolutely* and *always unlawful* as being *evil of themſelves*, which no Man may either *command* or do: And there are ſome of them, which are only *evil by accident*, which may not be *commanded*, but may *be done* when contrary weightier Accidents do preponderate.

4. Many ſuch things may be done *Materially* on other Reaſons (as for the Churches good, the furtherance of the Goſpel, the winning of Men to God, the avoiding of ſcandal, or of hurt to others or our ſelves, *&c.*) when they are not to be done in *formal Obedience*, out of Conſcience to the Authority impoſing: (As if it be commanded by one that hath no juſt Power).

5. Our Actions may participate of *Obedience in general*, as being Actions of *Subjects*, when they are not *Obedience* in the full and perfect formality as to the Particular. The laſt Leaf of *Rich. Hooker*'s eighth Book of *Eccl. Polit.* will ſhew you the Reaſon of this. He that hath not juſt Power to command me this one particular Act, yet may be my *Ruler* in the General, and I am bound to *Honour him* in General as my Ruler; and to diſobey him in a thing Lawful for me to do, though not for him to command, may be *diſhonouring* of him, and an appearance of diſobedience and denial of his Power. A Parent is forbidden by God to command his Child to ſpeak an *idle word*, or to do a vain and uſeleſs action (much more a hurtful). Yet if a Parent ſhould command a Child to ſpeak an idle word, or do a vain Action, the Duty of Obedience would make it at that Time, not to be *vain* and *idle* to him, yea if he bid him throw away a *cup of Wine*, or a *piece of Bread*, which is *evil* when *cauſeleſs*, the Child may be *bound* to do it: Not only becauſe he knoweth not but the Parents may have lawful Ends and Reaſons for their Command (as to *try* and *exerciſe* his Obedience); but alſo if he were ſure that it were not ſo; Becauſe he is a *Subject*, and the *honouring* of a Parent is ſo great a good, and the diſhonouring him by that diſobedience may have ſuch ill Conſequents, as will preponderate the evil of the loſs of a Cup of Wine, *&c.* Yet in this Caſe, the Act of Obedience is but *mixt*: It is an act of *Subjection* or *Honour* to a *Parent*, becauſe in *General* he is a *Governour*: But it is but *Materially* Obedience in reſpect of that *particular Matter*, which we know he had no Authority to command.

Eph. 5. 24. Col. 3. 20, 22. Rom. 13. 1, 2, 3, 4, 5, 6.

6. In this reſpect therefore, A Ruler may have ſo much Power as may induce on the Subject an Obligation to obey, and yet not ſo much as may juſtifie his commands before God, nor ſave himſelf from Divine Puniſhment.

I add this ſo diſtinctly, leſt any ſhould miſapply Mr. *Rich. Hooker*'s Doctrine aforeſaid, Eccl. Pol. l. 8. p. 223, 224. [*As for them that exerciſe Power altogether againſt order, though the kind of Power which they have may be of God, yet is their exerciſe thereof againſt God, and therefore not of God, otherwiſe than by Permiſſion as all injuſtice is* —— *Uſurpers of Power whereby we do not mean them that by violence have aſpired unto Places of higheſt Authority, but them that uſe more Authority than they did ever receive in form and manner, beforementioned* —— *Such Uſurpers thereof, as in the Exerciſe of their Power, do more than they have been authorized to do, cannot in Conſcience, bind any Man to Obedience.*]

Left any ſhould gather hence that they are never bound in Conſcience, to obey their Parents, their King, their Paſtors, in any Point wherein they exerciſe more Power than God gave them, I thought meet to ſpeak more exactly to that Point, which needed this diſtinguiſhing. For the ground is ſure that *There is no Power but of God*; and that *God hath given no Man Power againſt himſelf, his Laws* and *Service*: But yet there are many Caſes in which God *bindeth Children* and *Subjects* to obey their Superiours, in ſuch matters as they did ſinfully command. Joh. 19. 11 Rom. 13. 1

7. It greatly concerneth all ſober Chriſtians therefore to be well ſtudied in the Law of God, that we may certainly know what thoſe things are which God hath abſolutely forbidden us to do, whoever command them, and to diſtinguiſh them from things that depend on mutable accidents: That as the three Witneſſes, and *Daniel*, *Dan.* 3. & 6. we may be true to God whatever we ſuffer for it; and yet may obey Men in all that is our Duty to them.

Thus the Apoſtles knew that no Man had Power from God to ſilence them, or perſecute them for the Goſpel. Therefore they would not obey thoſe that forbad them to Preach: And yet they would appear before any Magiſtrate that commanded them, and obey their ſummons; and ſo we may do even to an Uſurper, or a private Man.

8. The principal and moſt notable Caſe, in which we muſt obey when a Ruler ſinfully commandeth, is, when the matter which he commandeth is not ſuch as is either forbidden us by God, or out of the *Verge* of his Place and Calling at all to *meddle with* and *command*, nor yet ſuch as is deſtructive of our Duty to God; but *ſuch as in General belongeth to his Office to determine of according to Gods general Rules; but he miſſes it in the manner and goeth againſt thoſe Rules; yet not ſo far as to deſtroy the Duty we owe to God, or the end of it.*

For inſtance, it is not in the Rulers Power to determine whether there ſhall be Preaching or none; true Doctrine or falſe, *&c.* But it is in his Power to regulate the Circumſtances of Time, Place, *&c.* (next to be recited.) Now if he do theſe to *Order, Unity* and *Edification*, I will obey him formally and fully for Conſcience ſake: If he ſo do it as is deſtructive to the end (as is aforeſaid), as to ſay, You ſhall meet only at twenty miles diſtance, or only at mid-

midnight, &c. I will obey him no further than *neceſſity* and the *common good* requireth me: If he do it only with a *tolerable Inconvenience* (as to ſay, *You ſhall meet no where but in the open fields*, &c.) I will obey for Conſcience ſake as I am in general a Subject bound to Honour the Magiſtrate; but not as he nameth an unmeet Circumſtance; in that reſpect my Obedience ſhall be but material.

I need not handle it as a diſtinct Queſtion, Whether Paſtors are to be believed or obeyed any farther than they ſhew a Word of God revealing and commanding the particular Thing? *Divine Faith and Obedience* is one thing, and *Humane* is another. 1. If as a Preacher he ſay, *This is Gods Word, believe it and obey it as ſuch*, you muſt believe with a humane Faith that it is liker that he knoweth what he ſaith, than you do (unleſs, 1. You ſee evidence, 2. Or the conſent of more credible Perſons to be againſt him, and then you are not to believe him at all). Even as a Child believeth his Teacher in order to learn the things himſelf, ſo you are ſo far to take his Word whil you are Learning to know whether it be ſo or not. But not to reſt in it as certain, nor to take your belief of him and obedince to him, to be a believing and obeying God formally, though a Duty.

Queſt. 133. *What are the Additions or Inventions of Men, which are not forbidden by the Word of God, (whether by Rulers or by private Men, invented)?*

Anſw. THis is handled under the Directions for Worſhip: To which I refer the Reader, as alſo for part of the Anſwer to the former Caſes: Yet here I ſhall trouble you with ſo much Repetition as to ſay that,

1. Such inventions and additions are lawful as God hath commanded Men (Rulers, Paſtors, Parents, or private Perſons) to make under the Regulation of his General Laws.

2. All ſuch additions are Lawful as are meerly *ſubordinate* and *ſubſervient* to Gods Laws and Orders, and not forbidden by him, among the fore-mentioned prohibited Additions.

Inſtances are many. 1. All ſuch *modes* of a Duty as are neceſſary *in genere*, or one way or other to be determined of, but left to humane Prudence as to particulars. As 1. Whether I ſhall (this Week or Month) publiſh the Goſpel by *Speaking*, or by *Writing*, or by *Printing*. 2. Whether I ſhall uſe *this method or that*, or another method in this Sermon. 3. Whether I ſhall uſe *theſe Phraſes and Words*, or other words 4. Whether I ſhall uſe *Notes* for my Memory or not? And whether large ones or ſhort ones? 5. Whether I ſhall be an *hour or two* in Preaching? 6. Whether I ſhall preach with a *loud voice* or a *low?* 7. Whether I ſhall at this time more endeavour explication or application, comfort or terror, reprehenſion or direction, &c. All which are to be varied by Mans lawful Invention according to Gods *general* Rules.

2. It is alſo lawful and needful, that our own Invention or our Superiours, according to Gods general Laws, do determine of the *particular Subjects* of our Office; which Scripture doth not particularly determine of, *viz.* 1. Scripture telleth not Miniſters what Countrey, Pariſh or Church they ſhall beſtow their Labours in. 2. Nor to how many they ſhall be a Paſtor. 3. Nor what Text or Subject they ſhall Preach on. 4. Nor what ſingular Perſons they ſhall apply comfort, counſel or terror to, this or that. 5. Nor whom they ſhall admit to the Sacrament (but by the General Rule or Deſcription). 6. Nor whom they ſhall openly rebuke or excommunicate. 7. Nor whom they ſhall abſolve. It telleth them not who the Perſons be to whom the Scripture Character doth belong, in any of theſe Caſes. 8. Nor whether the witneſſes ſay *truly* or *falſly* who accuſe a Man. 9. Nor whether the accuſed be to be taken as guilty of Hereſie, Scandal or Schiſm, &c.

3. It is alſo a lawful Invention of Man, to find, chooſe and uſe, ſuch *natural Helps*, as are uſeful to further us in the Obedience of Gods Laws, and the Practice of his worſhip, and are not forbidden by him. (Yea *in genere* they are commanded, and yet never particularly determined of in the Scripture: As, 1. What will *clear* a Preachers *voice*, to ſpeak audibly. 2. The advantage of a Pulpit to be above the People. 3. The uſe of *Spectacles* to them that need them to read the Scripture. 4. The *tranſlating* the Scriptures in our *native language*. 5. Which *tranſlation* of many we ſhall uſe in the Churches. 6. The *Printing* of the Bible. 7. The dividing it into *Chapters* and *Verſes*. 8. The *Printing* of *good Books*, to expound and apply the Scripture: Commentaries, Sermons, &c. 9. The forms of School-exerciſes, Diſputations, &c. to prepare Students for the Miniſtry; and what Books of Divinity Tutors ſhall read to their Pupils, or every Student ſhall have in his Library? 10. The *manner* and *tune* of ſinging Pſalms in the Churches. 11. What *verſion* or *metre* to uſe, this or that? 12. What form of Catechiſm, (verbal, written or printed) to uſe among many, in the Church or Family. 13. Whether to pray in the *ſame words* often or in *various*. 14. Whether to uſe words of our own compoſing or invention primarily, or of other Mens? And that by direction, perſwaſion or command. 15. To uſe a written or printed form, or neither: To read it on the Book, or ſpeak it by memory? 16. To uſe Scripture forms only, of Prayer, Praiſe, Pſalms and Hymns, or thoſe that are of later compoſure alſo. 17. To print the Bible and uſe it with Marginal Notes, and Contents, or without. 18. To baptize in a River, Well, Pool or Font. 19. To have Sponſors or Witneſſes of the Parents truſtineſs, and the Child's Covenant, or not. 20. At how many days old, Children ſhall be baptized. 21. Whether they ſhall be Named in Baptiſm, or before, or after. 22. Whether one of the Miniſter's ſhall be a Tutor or Teacher to the reſt, that are younger. 23. How far the reſt ſhall ſubmit their judgments to one that is eldeſt and ableſt, and be ruled by him. 24. Whether there ſhall be any Deaconeſſes in the Church? 25. Whether a Church ſhall have one Miniſter, two or more? 26. Who ſhall be the Men? 27. What ſpace of ground ſhall be the Church bounds, for the cohabitation of the Members. 28. How many Neighbour Churches ſhall make a Synod; and which be they. 29. How many Members a Synod ſhall conſiſt of. 30. Who ſhall be preſident? Or whether any? And who ſhall gather the Votes. 31. Who ſhall record their Acts as Scribe? 32. What Meſſenger ſhall carry them to the Churches? 33. What Letters for Correſpondence and Communion ſhall be written to the Churches? 34. When Paſtors ſhall remove from one Church to another? And to which? 35. Who ſhall be ordained Miniſters to preach, baptize and gather Churches? 36. How many the Ordainers ſhall be? 37. Whether there ſhall be any Muſick by Inſtruments in the Church or Houſe, for the Praiſes of God? and what? 38. Who ſhall lead the Pſalm? 39. Who ſhall read? 40. What words the Churches Profeſſion of Faith ſhall be expreſſed by? 41. By what ſigns the Church ſhall ſignifie their conſent? Whether lifting up the hand, ſtanding up, bowing the head, or by voice, or by writing. 42. By what ſign or ceremony ſhall take an Oath? Whether lifting up the hand toward Heaven, or laying it on a Book, or kiſſing the Book, &c. 43. Whether the People at the Sacrament ſit near the Table, or keep farther off. 44. Whether it be put into each Perſons hand, or they take it themſelves. With many more ſuch like.

4. And it is a lawful invention to determine of meer

meer Circumſtances of *Time and Place* which God hath not determined of in Scripture. As, 1. At how many times in the *Year* or *Week*, Baptiſm ſhall be adminiſtred? 2. At what age Perſons be admitted to the Lord's Supper. 3. On what days and hours of the Week there ſhall be Lectures, or Church-aſſemblies. 4. How oft and when Miniſters ſhall catechiſe and inſtruct the People privately. 5. On what hour the Church ſhall aſſemble on the Lord's Days, and receive the Sacrament. 6. How long Prayer, Reading and Sermon ſhall be? 7. At what hour to *end* the publick exerciſes? 8. At what hours to pray in Families or in ſecret? 9. How often Diſciplinary meetings ſhall be held, for the trying of accuſed Members? 10. How often Synods ſhall meet? and how long continue? Of Holy Days before.

5. The ſame it to be ſaid for the *Places* of Holy Exerciſes. 1. What Edifices the Churches ſhall have for ſuch uſes? 2. In what *Places* they ſhall be ſcituate? 3. Where the Pulpit ſhall ſtand? 4. And where the Font? 5. And where the Table? 6. Where each of the People ſhall ſit? 7. Where Synods ſhall meet? 8. How many Temples ſhall be in a City, *&c.*

6. The ſame is to be ſaid of all accidental ſubordinate Officers? As Lectors, Clerks, Door-keepers, Church-wardens and many before mentioned.

7. The ſame is to be ſaid of Church Utenſils. As Table, Cups, Linen, Pulpits, Fonts, Clock, Hourglaſs, Bells, Seats, decent habit of Cloaths, *&c.*

8. The ſame may be ſaid of Decent Geſtures, not particularly commanded: As what Geſture to preach in, ſtanding or ſitting? What Geſture to read in? What Geſture to hear in? What Geſture to ſing Pſalms in? Whether to be covered or bare-headed? In what Geſture to receive the Lord's Supper (in which Scripture no more regulateth us, than of the room, the hour of communicating, the number of Communicants, the place, in all which Chriſt's example was not a particular Law.)

9. The ſame may be ſaid of Order: 1. Whether the Paſtor ſhall begin with Prayer, reading or exhortation? 2. Whether the People ſhall begin with Prayer or Ejaculations privately. 3. Whether we ſhall make but one or two long continued Prayers, or many ſhort ones. 4. Whether we ſhall pray before Sermon immediately and after, in the Pulpit or in the Reading place? 5. When the Pſalms ſhall be ſaid or ſung, and how many? 6. How many Chapters ſhall be read? And which and in what order? 7. Whether Baptiſm ſhall be before or after or when? 8. When the Catechumens and Learners ſhall be diſmiſſed, and the proper Euchariſtical Church-Exerciſes begin. 9. When Collections made, *&c.*

But, O Lord, have compaſſion on thy ſcattered flock, who are afflicted and divided by the Imperiouſneſs of thoſe Paſtors, who think it not enough for the exerciſe of their Domination, to promote all thine own holy Laws and Doctrines, and to make their *own Canons* in *all theſe caſes*, or ſuch like; but they muſt needs make *more work* than *all this cometh to*, for themſelves and for the flocks, even unto thoſe diſtractions and diſſipations and fierce perſecutions and contentions, which many Hundred Years have exerciſed the Greek and Latin Churches, and many more throughout the World.

Queſt. 134. *What are the miſchiefs of unlawful Additions in Religion?*

Anſw. ALas; many and great. 1. They tend to dethrone Chriſt from his Soveraignty, and legiſlative Prerogative. 2. And to advance Man, blind and ſinful Man into his Place. 3. And thereby to debaſe Religion, making it but a *humane* or a *mixed* thing: (And it can be no more noble than its Author is.) 4. And thereby they debaſe alſo the *Church of God*, and the Government of it, while they make it to be but a *humane Policy*, and not Divine. 5. They tend to depoſe God from his Authority in Mens Conſciences, and to leave or join him there but with Man. 6. They tends to Mens *doubtfulneſs* and *uncertainty* of their Religion; ſeeing Man is fallible, and ſo may his conſtitutions be. 7. They tend to drive out all true Religion from the World, while Man that is ſo bad is the maker of it; and it may be ſuſpected to be *bad*, that is made by ſo bad an Author. 8. And it taketh off the fear of God, and his judgment: For it is Man that muſt be feared ſo far as Man is the maker of the Law. And it deſtroyeth the conſolation of believers which conſiſteth in the hopes of a reward from God: For he that ſerveth Man muſt be rewarded by Man: And though they do not *exclude* God, but join him with themſelves, yet this mixture debaſeth and deſtroyeth Religion, as the mixture of God and Mammon in Mens Love, and as mix'd and debaſed Metals do the Soveraigns Coin. 9. It hardneth Infidels and hindereth their Converſion: For they will reverence no more of our Religion than we can prove to be *Divine*: And when they find *one part* of it to be humane, they ſuſpect the reſt to be ſo too, and contemn it all, even as Proteſtants do Popery for the abundance of humane trinkets and toys with which we ſee them exerciſe, and delude their ſilly followers. 10. It is the great engine of dividing all the Churches, and breeding and feeding contentions in the Chriſtian World. 11. And becauſe Men that *will command, will be obeyed*, and they that are *abſolutely ſubjected to God, will obey none againſt him*, whatever it coſt them (as *Dan.* 3. *and* 6. *Heb.* 11. *Luke* 14. 26, 33. *Matth.* 5. 10, 11, 12.) therefore it hath proved the occaſion of bloody Perſecutions in the Churches, by which profeſſed Chriſtians draw the guilt of Chriſtian Blood upon themſelves. 12. And hereby it hath dolefully hindered the Goſpel, while the Perſecutors have ſilenced many worthy Conſcionable Preachers of it. 13. And by this it hath quenched Charity in the Hearts of both ſides, and taught the ſufferers and the afflicters to be equally bitter in cenſuring if not deteſting one another. Rom. 14. & 15. 14. And the Infidels ſeeing theſe diſſentions and bitter Paſſions among Chriſtians, deride and ſcorn and hate them all. 15. Yea, ſuch cauſes as theſe in the Latin and Greek Churches have engaged not only Emperors and Princes againſt their own Subjects, ſo that Chronicles and Books of Martyrs perpetuate their diſhonour, as *Pilate*'s Name is in the Creed, but alſo have ſet them in bloody Wars among themſelves. Theſe have been the Fruits, and this is the tendency of uſurping Chriſt's Prerogative over his Religion, and Worſhip in his Church.

And the greatneſs of the Sin appeareth in theſe aggravations. 1. It is a mark of pitiful *Ignorance* and *Pride* when duſt ſhall thus (like *Nebuchadnezzar*) exalt it ſelf againſt God, to its certain infamy and abaſement.

2. It ſheweth that Men little *know themſelves*, that think themſelves fit to be the makers of a Religion for ſo many others: And that they have baſe thoughts of all other Men, while they think them unfit to worſhip God any other way, than that of their making; and think that they will all ſo far deny God as to take up a Religion that is made by Man.

3. It ſhews that they are much void of Love to others, that can thus uſe them on ſo ſmall occaſion.

4. And it ſheweth how little true ſenſe or reverence of Chriſtian Religion they have themſelves who can thus debaſe it, and equal their own inventions with it.

5. And it leaveth Men utterly unexcuſable, that will not take warning by ſo many Hundred Years experiences of moſt of the Churches through the World? Even when we ſee the yet continued diviſions,

ſions of the Eaſtern and Weſtern Churches, and all about a humane Religion (in the parts moſt contended about:) When they read of the Rivers of Blood that have been ſhed in *Piedmont*, *France*, *Germany*, *Belgia*, *Poland*, *Ireland*, and the Flames in *England*, and many other Nations, and all for the humane parts of Mens Religion? He that will yet go on and take no warning, may go read the 18th and 19th of the *Revelation*, and ſee what Joy will be in Heaven and Earth, when God ſhall do Juſtice upon ſuch.

But remember that I ſpeak all this of no other, than thoſe expreſly here deſcribed.

Queſt. 135. *What are the miſchiefs of Mens error on the other extream, who pretend that Scripture is a Rule where it is not, and deny the foreſaid lawful things, on pretence that Scripture is a perfect Rule (ſay ſome, for all things?)*

Anſw. 1. THey fill their own minds with a multitude of cauſeleſs ſcruples, which on their Principles can never be reſolved, and ſo will give themſelves no reſt.

2. They make themſelves a Religion of their own, and Superſtition is their daily Devotion; which being erroneous, will not hang together, but is full of contradictions in it ſelf; and which being humane and bad, can never give true ſtability to the Soul.

3. Hereby they ſpend their days much in melancholy troubles, and unſetled diſtracting doubts and fears; inſtead of the Joys of ſolid Faith, and Hope, and Love..

4. And if they eſcape, this their Religion is contentious, wrangling, cenſorious and factious, and their zeal flyeth out againſt thoſe that differ from their peculiar Superſtitions and Conceits.

5. And hereupon they are uſually mutable and unſettled in their Religion: This Year for one, and the next for another; becauſe there is no Certainty in their own inventions and conceits.

6. And hereupon they ſtill fall into manifold Parties, becauſe each Man maketh a Religion to himſelf, by his miſ-interpretation of God's Word: So that there is no end of their Diviſions.

7. And they do a great deal of hurt in the Church, by putting the ſame diſtracting and dividing conceits into the heads of others. And young Chriſtians, and Women, and ignorant well-meaning People, that are not able to know who is in the right, do often turn to that Party which they think moſt ſtrict and godly, (though it be ſuch as our Quakers.) And the very good conceit of the People whom they take it from, doth ſettle ſo ſtrong a prejudice in their mind, as no argument or evidence ſcarcely can work out: And ſo Education, Converſe and humane Eſtimation, breedeth a ſucceſſion of dividers and troublers of the Churches.

8. They ſin againſt God by calling *good evil*, and *light* darkneſs, and honouring Superſtition, which is the work of Satan, with holy names. Iſa. 5. 20, 21.

9. They ſin by *adding* to the Word of God; while they ſay of abundance of lawful things, *This* is unlawful, and *that* is againſt the Word of God, and pretend that their touch not, taſte not, handle not, is in the Scriptures. For while they make it a Rule for every Circumſtance in particular, they muſt ſqueeze, and force, and wreſt it, to find out all thoſe Circumſtances in it which were never there, and ſo by falſe expoſitions make the Scriptures another thing. Col. 2. 22, 23.

10. And how great a Sin is it to father Satan's Works on God, and to ſay that all theſe and theſe things are forbidden or commanded in the Scripture, and ſo to belie the Lord and the Word of Truth.

11. It engageth all Subjects againſt their Rulers Laws and Government, and involveth them in the Sin of denying them juſt Obedience: While all the Statute Book muſt be found in the Scriptures, or elſe condemned as unlawful.

12. It maintaineth Diſobedience in Churches, and cauſeth Schiſms and Confuſions unavoidably: For they that will neither obey the Paſtors, nor join with the Churches, till they can ſhew Scriptures particularly for every Tranſlation, Method, Metre, Tune, and all that's done, muſt join with no Churches in the World.

13. It bringeth Rebellion and Confuſion into Families, while Children and Servants muſt learn no Catechiſm, hear no Miniſter, give no account, obſerve no hours of Prayer, nay, nor do no work, but what there is a particular Scripture for.

14. It ſets Men on Enthuſiaſtical expectations, and irrational ſcandalous worſhipping of God, while all Men muſt avoid all thoſe Methods, Phraſes, Books, Helps, which are not expreſly or particularly in Scripture, and Men muſt not uſe their own Inventions, or prudence in the right ordering of the works of Religion.

15. It deſtroyeth Chriſtian Love and Concord, while Men are taught to cenſure all others, that uſe any thing in God's Worſhip which is not particularly in Scripture, and ſo to cenſure all true Worſhippers in the World.

16. Yea, it will tempt Men at laſt to be weary of their own Religion, becauſe they will find it an unſatisfactory, uncomfortable, tireſome thing, to do their own ſuperſtitious work.

17. And they will tempt all that they draw into this opinion, to be weary of Religion alſo. And truly had not God's part, which is *wiſe*, and *good*, and *pleaſant*, prevailed againſt the hurtfulneſs of Mens Superſtition, which is fooliſh, bad and unpleaſant, Religion had e're this been caſt off as a weariſome diſtracting thing: Or which is as bad, been uſed but to delude Men.

18. Yea, it will tempt Men at laſt to Infidelity: For Satan will quickly teach them to argue, that if Scripture be a perfect particular Rule, for forty things that were never there, then it is defective, and is not of God, but an undertaking of that which is not performed, and therefore is but a deceit.

19. And the notoriouſneſs and ridiculouſneſs of this error, will tempt the prophane to make religious People a ſcorn.

20. Laſtly. And Rulers will be tempted in Church and State, to take ſuch Perſons for intolerable in all Societies, and ſuch whoſe Principles are inconſiſtent with Government. And no thanks to this opinion, if they be not tempted to diſlike the Scripture it ſelf, and inſtead of it to fly to the Papiſts Traditions, and the Churches Legiſlative Soveraignty or worſe.

But here alſo remember that I charge none with all this, but thoſe before deſcribed.

Queſt. 136. *How ſhall we know what parts of Scripture Precept or Example, were intended for univerſal conſtant obligations, and what were but for the time and perſons that they were then directed to?*

Anſw. IT is not to be denyed, but ſome things in Scripture, even in the New Teſtament, are not Laws, much leſs univerſal and perpetual. And the difference is to be found in the Scripture it ſelf.

1. All that is certainly of *univerſal and perpetual* obligation, which is but a Tranſcript of the *Univerſal* and *perpetual Law of Nature.*

2. And all that which hath the expreſs Characters of *Univerſality* and *Perpetuity* upon it: And ſuch are all the ſubſtantial parts of the Goſpel; As [*Except ye Repent, ye ſhall all periſh*, Luke 13. 3, 5. *Except*

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a Man be born again, he cannot enter into the Kingdom of Heaven, John 3. 3, 5. *He that believeth in him, ſhall not periſh, but have everlaſting Life*, John 3. 16. *He that believeth and is baptized ſhall be ſaved, and he that believeth not, ſhall be damned*, Mark 16. 16. *Without Holineſs none ſhall ſee God*, Heb. 12. 14. *Go, preach the Goſpel to all Nations, baptizing them*, &c. *teaching them to obſerve all things that I have commanded you.* Matth. 28. 19, 20.] Abundance ſuch Texts have the expreſs Characters of *Univerſality* and *Perpetuity* (which many call *Morality*.)

3. And with theſe we may number thoſe which were given to all the Churches, with commands to keep them, and propagate them to poſterity.

4. And thoſe that have a plain and neceſſary connexion to theſe before mentioned.

5. And thoſe which plainly have a full parity of reaſon with them: And where it is evident that the Command was given to thoſe particular times and Perſons, upon no reaſons proper to them alone, but ſuch as were common to all others. I deny not but (as *Ameſius* noteth after others) many ceremonial and temporary Laws, are urged (when they are made) with natural and perpetual motives: But the reaſons of *making* them were narrower, what ever the reaſons of obeying them may be.

On the other ſide, Narrow and temporary Precepts and Example, 1. Are void of all theſe foreſaid Characters. 2. They are about *Materials* of *temporary* uſe. 3. Or they are but the ordering of ſuch cuſtoms as were there before, and were proper to thoſe Countries. 4. And many ſpeeches are plainly appropriate to the Time and Perſons. 5. And many actions were manifeſtly occaſional, without any intimation of reaſon or purpoſe of obliging others to imitation.

For inſtance, 1. Chriſts preaching ſometimes on a Mountain, ſometimes in a Ship, ſometimes in a Houſe, and ſometimes in the Synagogues, doth ſhew that all theſe are lawful in ſeaſon on the like occaſion: But he purpoſed not to oblige Men to any one of them alone.

2. So Chriſts giving the Sacrament of his Body and Blood, in an upper room, in a private Houſe, after Supper, to none but Miniſters, and none but his Family, and but to Twelve, and on the fifth Day of the Week only, and in the geſture of a decumbent leaning ſitting; all theſe are plainly occaſional, and not intended as obliging to imitation: For that which he made a Law of, he ſeparated in his ſpeeches, and commanded them to do it in remembrance of him till his coming. And *Paul* expoundeth the diſtinction, 1 *Cor.* 11. in his practice.

So the promiſe of the Spirit of Revelation and Miracles is expounded by the event, as the ſeal of the Goſpel and Scripture, proper to thoſe times in the main.

So the primitive Chriſtians ſelling their eſtates, and diſtributing to the Poor, or laying it down at the Apoſtles feet, was plainly appropriated to that time, or the like occaſions, by the Reaſon of it; which was ſuddenly to ſhew the World what the belief of Heaven through the Promiſes of Chriſt, could make them all, and how much their Love was to Chriſt and one another, and how little to the World: And alſo by the ceſſation of it, when the Perſecutions abated, and the Churches came to any ſettlement; yea, and at firſt it was not a thing commanded to all, but only voluntarily done.

So the Womens Vail, and the cuſtom of kiſſing each other as a token of Love, and Mens not wearing long Hair, were the Cuſtoms of the Country there ordered and improved by the Apoſtles about ſacred things; but not introduced into other Countries that had no ſuch cuſtom.

So alſo Anointing was in thoſe Countries taken for *ſalubrious*, and *refreſhing* to the Body, and a ceremony of initiation into Places of great Honour; whereupon it was uſed about the *Sick*, and God's giving the gift of healing in thoſe times was frequently conjunct with this means. So that hence the anointing of the ſick came up; and the ancient Chriſtians turned it into an Initiating Ceremony, becauſe we are Kings and Prieſts to God. Now theſe occaſions extend not to thoſe Countries where Anointing neither was of ſuch uſe, or *value*, or *ſignification*.

So alſo *Paul*'s becoming a Jew to the Jews, and being ſhaved, and purifying himſelf, and circumciſing *Timothy*, are evidently temporary complyances in a thing then lawful, for the avoiding of offence, and for the furtherance of the Goſpel; and no obligatory perpetual Laws to us. And ſo moſt Divines think the eating of things ſtrangled and Blood were forbidden for a time to them only that converſed with the Jews, *Acts* 15. Though *Beckman* have many Reaſons for the perpetuity, not contemptible.

So the Office of Deaconeſſes (and ſome think of Deacons) ſeemeth to be fitted to that time, and ſtate, and condition of Chriſtians. And where the Reaſons and Caſe is the ſame, the Obligations will be the ſame. In a word, the Text it ſelf will one way or other ſhew us, when a Command or Example is univerſally and durably obligatory, and when not.

Queſt. 137. *How much of the Scripture is neceſſary to Salvation, to be believed, and underſtood?*

Anſw. THis queſtion is the more worthy conſideration, that we may withal underſtand the uſe of Catechiſms, Confeſſions and Creeds (of which after,) and the great and tender Mercies of God to the weak, and may be able to anſwer the Cavils of the Papiſts againſt the Scriptures, as inſufficient to be the Rule of Faith and Life, becauſe much of it is hard to be underſtood.

1. He that believeth *God to be true*, and the *Scripture to be his Word*, muſt needs believe *all to be true*, which he believeth to be *his Word*.

2. All the Scripture is profitable to our knowledge, love and practice; and none of it to be neglected, but all to be loved, reverenced and ſtudied, in due time and order, by them that have time and capacity to do it.

3. All the Holy Scriptures, either as to matter or words, are not ſo neceſſary, as that no Man can be ſaved, who doth not either believe or underſtand them: But ſome parts of it are more neceſſary than others.

4. It is not of neceſſity to Salvation to believe every Book or Verſe in Scripture, to be Canonical, or written by the Spirit of God. For as the Papiſts Canon is larger than that which the Proteſtants own; ſo if our Canon ſhould prove defective of any one Book, it would not follow that we could not be ſaved for want of a ſufficient Faith. The Churches immediately after the Apoſtles time, had not each one all their writings, but they were brought together in time, and received by degrees, as they had proof of their being written by authorized inſpired Perſons. The ſecond of *Peter*, *James*, *Jude*, *Hebrews* and *Revelations* were received in many Churches ſince the reſt. And if ſome Book be loſt, (as *Henoch*'s Prophecy, or *Paul*'s Epiſtle to the *Laodiceans*, or any other of his Epiſtles not named in the reſt) or if any hereafter ſhould be loſt or doubted, as the *Canticles*, or the ſecond or third Epiſtle of *John*, the Epiſtle of *Jude*, &c. it would not follow, that all true Faith and Hope of Salvation were loſt with it.

It is a Controverſie whether 1 *John* 5. 7. and ſome other particular Verſes be Canonical or not, becauſe ſome Greek Copies have them, and ſome are

without them: But whoever erreth in that only, may be saved.

5. There are many hundred or thousand Texts of Scripture, which a Man may possibly be ignorant of the meaning of, and yet have a saving Faith, and be in a state of Salvation. For no Man living understandeth it all.

Rom. 14. 17, 18. Rom. 13. 8, 9, 10. 1 Cor. 15. 2, 3, 4, 5, 6. Mar. 16. 16.

6. The holy Scripture is an entire comely Body, which containeth not only the *essential parts* of the true Religion, but also the *Integral* parts, and the ornaments and many accidents: Which must be distinguished, and not all taken to be equal.

7. So much as containeth the *Essentials* of true Religion, must be *understood* and *believed* of necessity to Salvation: And so much as containeth the *Integrals* of Religion doth greatly *conduce* to our Salvation, both that we may be the *surer* and the *better Christians*, as having greater helps to both.

8. The very adjuncts also have their use to make us the more adorned Christians, and to promote our knowledge of greater things.

Quest. 138. *How may we know the Fundamentals, Essentials, or what parts are necessary to Salvation? And is the Papists way allowable that (some of them) deny that distinction, and make the difference to be only in the degrees of Mens opportunities of knowledge?*

Answ. 1. THose Papists perverseness can mean no better than that *Christianity* it self is *not necessary* to Salvation, to those that have not opportunity to know it (As *Johnsons Rejoynd.* to me, and *Sancta Clara* and many others plainly intimate) And were that never so true and certain, it were nothing to the question between them and us, which is, What are the *Essentials* of *Christianity?* And what is *necessary* to salvation, where *Christianity* is necessary? or Where the Christian Religion is made known, and men may come to the knowledge of it, if they will do their best? This is the true state of our Controversie with them.—And whereas they would make all the parts of Christian faith and practice equally necessary where men have a capacity and ability to know, believe and practise them, It is a gross deceit, unworthy of men pretending to a mediocrity of knowledge in the nature of Religion: And thereby they make all sins and errors as equal as all *duties* and *truths*. Whereas 1. There is no man that hath not some *error* and some *sin*. 2. There is no man that doth all that ever he was able to do, to understand all the truth. 3. Therefore there is no man whose errors themselves are not (many of them at least) culpable or sinful. 4 And they that distinguish between *Mortal* and *Venial* sins, and yet will not distinguish between *Mortal* and *Venial Errors*, are either blind, or would keep others blind. As it is not so damning a sin for a man to think a Vain thought, or to speak a Vain word, as not to Love God, or Holiness, (no though he was more able to have forborn that idle word, than to have Loved God:) So it is not so mortal a sin, (that is, inconsistent with a justified state) to mistake in a small matter, (as who was the Father of *Arphaxad*, or what year the world was drowned in, *&c.*) as to blaspheme the Holy Ghost, or deny Jesus Christ to be the Saviour of the world, or to deny that there is a God, or everlasting life, or a difference between Good and Evil. All *sins* are not equal in magnitude or danger. Therefore all *errors* are not equal in magnitude, sinfulness or danger.

Jam. 3. 2. 1 John 1. ult.

2. And what Priest is able to know whom to take for a Christian and baptizable upon such terms as these? Who knoweth just what opportunities of knowledge other men have had? and what impediments? And will they *in deed baptize a man* that is a Heathen, because he had not opportunity to come to the knowledge of Christianity? I think they will not: Or will they deny Baptism to one that knoweth and believeth only all the Articles of the Creed, and the chief points of Religion, because he knoweth not as *much more*, as he had opportunity to know? I think not. Do not these men perceive how they condemn themselves? For do they not say themselves, that Baptism to the due receiver washeth away sin, and puts the person in a state of life? O when will God deliver his poor Church from factious deceivers?

3. Either *Christianity* is *something*, and *discernable*, or *nothing*, and *undiscernable*? If the later, then Christians are not to be distinguished from Heathens and Infidels. If the former, then Christianity hath its *Constitutive* parts, by which it is what it is. And then it hath *essential* parts distinguishable from the rest.

4. The word *Fundamentals* being but a Metaphor, hath given room to Deceivers and Contenders to make a Controversie, and raise a Dust about it. Therefore I purposely use the word [*Essential*] which is not so liable to Mens Cavils.

5. Those are the *Essentials* of *Christianity*, which are necessary to the Baptism of the Adult. Know but that, and you answer all the pratings of the Papists, that bawl out for a *list of Fundamentals*. And sure it is not this day unknown in the Christian World, either what a *Christian is*, or *who is to be baptized*: Do not the Priests know it, who baptize all that are *Christened* in the world? And why is *Baptism* called our *Christening*, if it make us not Christians? And why hath Christ promised, that *He that believeth and is baptized, shall be saved*, Mark. 16. 16. if that so much faith as is necessary to Baptism, will not also serve to a Mans state of Salvation?

6. The *Baptismal Covenant of Grace* therefore is the Essential part of the *Gospel*, and of the *Christian Religion*: And all the rest are the Integrals, and Accidents, or Adjuncts.

7. The Covenant containeth,

I. Objectively, 1. *Things True* as such, 2. *Things Good* as such, 3. *Things Practicable* or to be *done*, as such: The *Credenda*, *Deligenda*, (*& Eligenda*) *& Agenda*; as the Object of Mans *Intellect*, *Will*, and *Practical Power*.

The *Credenda* or things to be *known* and *believed* are, 1. God as God, and our God and Father 2. Christ as the Saviour and our Saviour, 3. The Holy Ghost as such, and as the Sanctifier and our Sanctifier (as to the offer of these Relations in the Covenant).

The *Diligenda* are the same three Persons in these three Relations as *Good* in themselves and unto us, which includeth the grand benefits of Reconciliation and Adoption, Justification, and Sanctification, and Salvation.

The *Agenda* in time of Baptism that make us Christians, are 1. The actual *Dedition*, resignation or dedication of our selves, to God the Father, Son and Holy Ghost in these Relations. 2. A Promise or Vow to *endeavour faithfully* to live according to our undertaken Relations (though not in perfection); that is, as Creatures to their Creator, and their Reconciled God and Father; as Christians to their Redeemer, their Teacher, their Ruler, and their Saviour; And as willing Receivers of the Sanctifying and Comforting Operations of the Holy Spirit.

II. The Objects tell you what the Acts must be on our part, 1. With the Understanding, to *know* and *believe*; 2. With the Will to *love*, *chuse*, *desire* and *resolve*; and 3. Practically to deliver up our selves for the *present*, and to *promise* for the time to come. These are the Essentials of the Christian Religion.

8. The *Creed* is a larger explication of the *Credenda*, and the *Lords Prayer* of the *Diligenda*, or things to be *willed*, *desired* and *hoped* for; and the

Deca-

Decalogue of the Natural part of the *Agenda*.

9. Suffer not your own Ignorance, or the Papists Cheats to confound the Question, about *Fundamentals*, as to the *Matter*, and as to the *expressing words*. It is one thing to ask, *What is the Matter Essential to Christianity?* And another, *What Words, Symbols or Sentences are Essential to it?* To the first, I have now answered you. To the second I say, 1. Taking the Christian Religion as it is an *Extrinsick Doctrine in signis*, so the Essence of it is, *Words* and *Signs expressive* or *significant of the material Essence*. That they be *such in specie*, is all that is essential. And if they say, *But which be those Words?* I answer, 2. That no particular *Words* in the world are essential to the Christian Religion. For, 1. No one *Language* is essential to it. It is not necessary to salvation, that you be baptized, or learn the Creed or Scriptures, in Hebrew, or Greek, or Latin, or English, so you learn it in any Language understood. 2. It is not necessary to salvation, that you use the *same words* in the *same Language*, as long as it hath more words than one to express the same thing by. 3. It is not necessary to salvation, that we use the *same*, (or any one single) *form*, *method* or *order* of words, as they are in the Creeds without alteration. And therefore while the Ancients did tenaciously cleave to the same Symbol or Creed, yet they used various words to express it by. (As it may be seen in *Irenæus*, *Tertullian*, *Origen* and *Ruffin*, elsewhere cited by me; so that it's plain, that by the same Symbol, they meant the same *Matter*, (though express'd in some variety of words.) Though they avoided such variety as might introduce variety of *sense* and *matter*.

10. *Words* being needful, 1. To make a Learner understand, 2. To tell another what he understandeth, it followeth that the great variety of Mens Capacities maketh a great variation in the necessity of *Words* or *Forms*. An Englishman must have them in English, and a Frenchman in French. An *understanding Man* may receive all the Essentials in a *few words*: But an *Ignorant Man* must have *many words* to make him understand the matter. To him that *Understandeth* them, the *words* of the *Baptismal Covenant* express *all the Essentials of Christianity*: But to him that *understands them not*, the *Creed* is necessary for the explication: And to him that *understandeth not that*, a *Catechism* or larger Exposition is necessary. This is the plain explication of this question, which many Papists seem loth to understand.

Quest. 139. *What is the Use and Authority of the Creed? And is it of the Apostles framing or not? And is it the Word of God, or not?*

Answ. 1. THE Use of the Creed is, to be a plain explication of the Faith professed in the Baptismal Covenant: 1. For the fuller instruction of the duller sort, and those that had not preparatory knowledge, and could not sufficiently understand the meaning of the three Articles of the Covenant, what it is to believe in God the Father, Son and Holy Ghost without more words. 2. And for the satisfaction of the Church, that indeed Men understood what they did in baptism, and professed to believe.

2. The *Creed* is the *Word of God*, as to all the *Doctrine* or *Matter* of it, whatever it be as to the *order* and *Composition* of words.

3. That is oft by the Ancients called the *Apostles*, which containeth the *matter* delivered by the Apostles, though not in a form of words compiled by them.

Vid. Usher. & Vossium de Symbolis.

4. It is certain, that *all* the words now in our Creed, were not put in by the Apostles. 1. Because some of them were not in, till long after their days. 2. Because the ancient *formulæ* agree not in *words* among themselves.

5. It is not to be doubted of, but the Apostles did appoint and use a Creed commonly in their days. And that it is the same with that which is now called the *Apostles* and the *Nicene* in the main; but not just the same composure of Words, nor had they any such precise composure as can be proved: But this much is easily provable.

1. That Christ composed a Creed when he made his Covenant, and instituted Baptism, *Mat.* 28. 19.

2. That in the Jewish Church, where Men were educated in the knowledge of the Scriptures, and expectation of the Messiah, it was supposed that the People had so much preparatory knowledge, as made them the more capable of Baptism, as soon as they did but seriously profess to *Believe*, and *Consent* to the terms of the Covenant: and therefore they were presently baptized, *Acts* 2. 38, 39, 40.

3. That this could not be rationally supposed among the *Gentiles*, and common *Ignorant* People of the World. And *Ignorantis non est Consensus*. He doth not Covenant who understandeth not the Covenant, as to *what is promised him*, and *what he promiseth*.

4. That the Apostles baptized, and caused others to baptize many thousands, and settle many Churches, before any part of the New Testament was written, even many and many years.

5. That the Apostles did their work as well and better than any that succeeded them.

6. That *their* Successors in the Common Ministery, did as far as any Church History leadeth us up, *Instruct* and *Catechise* Men in the *meaning* of the *Baptismal Covenant*, (which is the Christian Faith,) before they *baptized them*: Yea, they kept them long in the state of *Catechumens* usually, before they would baptize them. And after baptized but twice a year, at *Easter* and *Whitsuntide* (as our Liturgy noteth.) And they received an account of their tolerable understanding of Religion, before they would receive them into the Church.

7. No doubt then, but the Apostles did cause the baptizable, to understand the three Articles of Christ's own *Creed* and *Covenant*, and to give some account of it before they baptized them, ordinarily among the Gentiles.

8. No doubt therefore but they used many more explicatory Words, to cause them to understand those few.

9. Their is neither proof nor probability, that they used a Composure of just the same words, and no more or less: Because they had to do with Persons of several Capacities, some *knowing*, who needed fewer words, and some *ignorant* and *dull*, who needed more: Nor is any such Composure come down to our hands. Heb. 5. 11, 12. & 6. 1, 2, 3.

10. But it is more than probable, that the *Matter* opened by them *to all the Catechumens* was still the same, when the *words* were not the same. For *Gods Promises* and *Mans Conditions* are still the *same* (where the Gospel cometh). Though since by the occasion of Heresies, some few material clauses are inserted. For all Christians had one Christianity, and must go one way to Heaven.

11. It is also more than probable, that they did not *needlessly* vary the words, lest it should teach Men to vary the matter: But that all Christians before baptism, did make the *same profession of faith* as to the *sense*, and very *much* the same as to the *very words*; using *necessary caution*, and yet avoiding unnecessary preciseness of formality: But so as to obviate damnable Heresies, that the Christian profession might attain its ends.

12. Lastly, no doubt but this practice of the Apostles was exemplary and imitated by the Churches, and that thus the Essentials of Religion were by the tradition of the *Creed* and *Baptism* delivered by themselves, as far as Christianity went, long before any Book of the New Testament was written: And every *Christian* was an *Impress*, or *Transcript*, or *Specimen* 2 Tim. 1. 13. 2 Cor. 3. 2, 3, 7.

Heb.5.12. & 10.25. *Specimen* of it. And that the following Churches using the same Creed, (wholly in *Sense*, and mostly in *Words*) might so far well call it *the Apostles Creed*: As they did both the *Western* and the *Nicene*.

Quest. 140. *What is the use of Catechisms?*

Answ. TO be a more *familiar* Explication of the Essentials of Christianity, and the Principal Integrals, in a *larger* manner than the Creed, Lords Prayer and Decalogue do; that the ignorant may the more easily understand it. Every Man cannot gather out of the Scripture the greatest Matters in the true Method, as distinct from all the rest: And therefore it is part of the work of the Churches Teachers, to do it to the hands and use of the ignorant.

Quest. 141. *Could any of us have known by the Scriptures alone, the Essentials of Religion from the Rest, if Tradition had not given them to us in the Creed, as from Apostolical Collection?*

Answ. YES: For the Scripture it self telleth us what is necessary to Salvation: It describeth to us the Covenant of Grace, both Promises and Conditions: And it were strange if so large a Volume, should not as plainly tell us what is necessary to Salvation, as fewer Words? The Scripture hath not Less than the Creed, but more.

Quest. 142. *What is the best Method of a true Catechism or Sum of Theology?*

Answ. GOD willing I shall tell the Church my Opinion of that at large in a peculiar *Latin* Treatise, called, *Methodus Theologiæ*, which here I cannot do. Only I shall say, that among all the great variety of Methods used in these Times, I think none cometh nearer the *Order of the Matter* (which is the true Commendation of a Method) than those which open Theology, 1. In the breviate of the Baptismal Covenant. 2. In the three explicatory Sums, the Creed, Lords Prayer, and Decalogue, with the added Gospel Precepts. 3. In the *Largest form*, which is the whole Scripture: And that our common English Catechism, and *Paræus* or *Ursine*, and many such who use that common easie Method, are more truly Methodical, than most that pretend to greater accurateness (Though I much commend the great industry of such as *Dudley*, *Fenner*, *Gomarus*, and especially *George Sohnius*.)

Quest. 143. *What is the use of various Church Confessions or Articles of Faith?*

Answ. I Will pass by the *very ill* use that is made of them in too many Countreys, where unnecessary Opinions, or uncertain are put in, and they that can get into favour with the Secular Power, take advantage under pretence of *Orthodoxness* and *Uniformity*, *Truth* and *Peace*, to set up their Opinions and Judgments to be the common Rule, for all to bow to, though wiser than themselves: And to silence all Ministers, and scatter and divide the flocks that will not say or swear as they do, that is, that they are wise Men, and are in the right.

The true and commendable use of various Church *Professions*, or *Confessions* of Faith is, 1. To be an Instruction to the more ignorant how to understand the Scriptures in most of the most weighty Points. 2. To be an Enumeration of those Doctrines, against which no Minister shall be allowed to Preach, and according to which he is to instruct the People. 3. To be a Testimony to all Neighbour or Foreign Churches in an heterodox, contentious and suspicious Age, how we understand the Scriptures, for the confuting of Scandals and unjust Suspicions, and the maintaining Communion in Faith and Charity, and Doctrine.

Quest. 144. *May not the Subscribing of the whole Scriptures serve turn for all the foresaid ends, without Creeds, Catechisms, or Confessions.*

Answ. BY *Subscribing* to the Scriptures you mean either, Generally and *Implicitely* that All in them is True and Good (though perhaps you know not what is in it:) Or else *particularly* and *explicitely* that every Point in it is by you both understood and believed to be true.

In the first Sense, it is not sufficient to Salvation: For this implicite Faith hath really no Act in it, but a belief that all that God saith is true: Which is only the formal object of Faith, and is no more than to believe that there is a God (for a Liar is not a God). And this he may do, who never believed in Christ, or a word of Scripture, as not taking it to be Gods Word; yea, that will not believe that God forbiddeth his beastly Life. Infidels ordinarily go thus far.

In the second Sense (of an explicite, or particular actual belief) the belief of the whole Scripture is enough indeed, and more than any Man living can attain to. No Man *understandeth* all the Scripture. Therefore that which no Man hath, is not to be exacted of *all Men*, or *any Man* in order to Ministration or Communion. While, 1. No Man can subscribe to any one Translation of the Bible, that it is not faulty, being the work of defectible Man: 2. And few have such acquaintance with the *Hebrew*, and *Chaldee*, and *Greek*, as to be able to say that they understand the Original Languages perfectly: 3. And no Man that understands the *Words*, doth perfectly understand the *Matter*. It followeth that no Man is to be forced or urged to subscribe to all things in the Scriptures, as particularly understood by him, with an *Explicite* Faith. And an *Implicite* is not half enough.

2. The true *Mean* therefore is the ancient way, 1. To select the Essentials for all Christians, to be believed particularly and explicitely. 2. To Collect certain of the most needful Integrals, which Teachers shall not Preach against. 3. And for all Men moreover to profess in General that they implicitely believe all which they can discern to be the holy Canonical Scripture, and that all is true, which is the Word of God: Forbearing each other even about the number of Canonical Books and Texts.

And it is the great Wisdom and Mercy of God, which hath so ordered it, that the Scripture shall have enough to exercise the strongest, and yet that the weakest may be ignorant of the meaning of a thousand Sentences, without danger of Damnation, so they do but understand the Marrow or Essentials, and labour faithfully to increase in the Knowledge of the rest. 1Cor.8.1, 2.& 13.1, 2, 3, 4. 1Cor.8.3. Rom.8.28

Quest. 145. *May not a Man be saved that believeth all the Essentials of Religion, as coming to him by Verbal Tradition, and not as contained in the Holy Scriptures, which perhaps he never knew?*

Answ. 1. HE that believeth shall be saved, which way ever he cometh by his belief: So be it it be found as to the *Object* and *Act*; that is, if it contain all the Essentials, and they be predominantly Believed, Loved and Practised.

2. The Scriptures being the Records of Christs Doctrine delivered by *Himself*, his *Spirit* and his *Apostles*, it is the Office of Ministers, and the Duty of all Instructors to open these Scriptures to those they teach, and to deliver particulars upon the authority of these inspired sealed Records which contain them.

3. They

3. They that thus receive particular Truths, from a Teacher explaining the Scripture to them, do receive them in a Subordination to the Scripture *Materially*, and as to the Teachers part; though not *formally* and as *to their own Part*: And though the Scripture authority being not understood by them, be not the formal Object of their Faith, but only *Gods Authority* in general.

4. They that are ignorant of the being of the Scripture, have a great disadvantage to their Faith.

5. Yet we cannot say, but it may be the Case of thousands to be saved by the Gospel delivered by Tradition, without resolving their Faith into the authority of the Scriptures. For,

1. This was the Case of all the Christians (as to the New Testament) who lived before it was written: And there are several Articles of the Creed now necessary, which the Old Testament doth not reveal. Mat. 16. 16. Rom. 10. 9, 10, 13, 14, 15.

2. This may be the Case of thousands in ignorant Countreys where the Bible being rare, is to most unknown.

3. This may be the Case of thousands of Children who are taught their Creed and Catechism, before they understand what the Bible is.

4. This may be the Case of thousands among the Papists, where some perverse Priests do keep not only the *Reading*, but the *Knowledge* of the Scriptures from the People, for fear lest they should be taught to resolve their Faith into it; and do teach them only the Articles of Faith and Catechism, as known by the Churches Tradition alone.

Quest. 146. *Is the Scripture fit for all Christians to read, being so obscure?*

Answ. 1. THE Essentials and Points necessary to Salvation are plain. John 5.39. Psal. 1. 2.

2. We are frequently and vehemently commanded to delight in it, and meditate in it Day and Night; to search it; to teach it our very Children, speaking of it at home and abroad, lying down and rising up, and to write it on the Posts of our Houses, and on our Doors, *&c.* Deut. 6. & 11. Psal. 19. 7, 8, 9, 10, 11. 2 Tim. 3. 15. Psal. 119. 98, 105, 133, 148.

3. It is suited to the necessity and understanding of the meanest, to give light to the simple, and to make the very foolish wise. Act. 17. 11 Acts 8.

4. The ancient Fathers and Christians were all of this Mind.

5. All the Christian Churches of the World, have been used to read it openly to all, even to the simplest: And if they may *Hear* it, they may *Read* the same Words which they hear.

6. God blessed the ignorant *Ethiopian* Eunuch when he found him reading the Scriptures, though he knew not the Sense of what he read, and sent him *Philip* to instruct him and convert him.

7. *Timothy* was educated in the Knowledge of the Scriptures in his Childhood.

8. That which is written to and for all Men, may be read by all that can: But the Scripture was written to and for all, —— *&c.* 2 Tim. 3. 15. Rom. 15. 4 Matth. 12. 24.

Object. *But there are many things in it hard to be understood?*

Answ. 1. And there are many things easie to be understood. 2. We never said that Men should not use the help of their Teachers, and all that they can to understand it. 3. Were not *those Teachers* once ignorant? And yet they did read it by the *help of Teachers*: And so may others. 4. As the King for Concord commandeth all the Schoolmasters to teach one Grammer: So God maketh it the Ministers Office to instruct People in the Scriptures. And were it not a question unworthy of a Schoolmaster, to dispute, Whether the Scholars must learn by their *Book*, or by their *Master*? Yea, to conclude that it must be by their *Master*, and not by their *Book*? Or that they must never open their Book, but when their Master is just at hand to teach them? The Doctrine of the Papists who tell us that the Scriptures should not be read by the Vulgar, it being the rise of all Heresies, is so inhumane and impious, as savouring of gross enmity to *Scriptures*, and to *Knowledge*, that were there no other, it would make the Lovers of Religion and Mens Souls, to pray earnestly to Christ to save his flocks from such Seducers, who so Jewishly use the Key of Knowledge.

Object. *But many wrest the Scriptures to their own Destruction, and what Hrresie is not defended as by their Authority?* 2 Pet. 3. 16.

Answ. 1. And many thousands receive saving Knowledge and Grace by them. *The Law of the Lord is perfect, converting the Soul.* All Scripture is profitable to Instruction, *&c.* to make the Man of God perfect. It is the incorruptible Seed by which we are born again, and the sincere Milk, by which we are nourished. Psal. 19. 3, 8, 9, 10. 2 Tim. 3. 16. 1 Pet. 1. 23

2. And is it not as true, 1. That the Law of the Land is abused by every false Pretender, Lawyer and Corrupt Judge? What Title so bad, that is not defended in *Westminster* Hall sometimes under pretence of Law? And what Action so bad, that some pretend not Law for? What then? Must the Law be forbidden the common People for this?

2. Nay, what is so much abused to unrighteousness and sin as *Reason* it self? What Heresie or Crime do not Men plead Reason for? Must Reason therefore be forbidden the Vulgar?

3. Yea, contrarily, this signifieth that *Law and Reason* are so far from being things to be forbidden Men, that they are indeed those things by which Nature and Necessity have taught all the World to try and discern right from wrong, good from bad: Otherwise good and bad Men would not all thus agree in pretending to them, and appealing to their Decisions.

4. If many Men are poysoned or killed in eating or drinking, if many Mens eye-sight is abused to mislead them unto Sin, *&c.* the way is not, to eat nothing but what is put into our Mouths; nor to put out our Eyes, or wink, and be led only by a Priest, but to use both the more cautiously, with the best advice and help that we can get.

5. And do not these Deceivers see, that their Reason pleadeth as strongly that Priests and Prelates themselves should never read the Scripture, (and consequently that it should be banished out of the World?) For who that is awake in the World can be ignorant, that it is Priests and Prelates, who have been the Leaders of almost all Heresies and Sects: Who differ in their Expositions and Opinions? And lead the Vulgar into all the Heresies which they fall into? Who then should be forbidden to read the Scripture, but Priests and Prelates, who wrest them to their own and other Mens Destruction?

Quest. 147. *How far is Tradition and Mens Words and Ministry to be used or trusted in, in the exercise of Faith?*

Answ. 1. THE Churches and Ministers received the Gospel in *Scripture* from the Apostles, and the *Creed* as the summary of Faith: And they delivered it down to others, and they to us: Heb. 2. 3, 4 2 Pet. 1. 17 18, 19, 20, 21. 2 Joh. 1. 1,

2. The Ministers by Office are the *Instructors* of the People in the *meaning* of it. And the keepers of the Scriptures, as Lawyers are of the Laws of the Land. 2, 3, 4, 5. & 4. 6. 2 Tim. 2. 2 Titus 1. 5.

Quest. 148. *How know we the true Canon of Scripture from Apocrypha?*

Answ. BY these means set together: 1. There is for the most part, a special venerable excellency in the Books themselves, which helpeth us in the distinct Reception of them.

2. The

2. The Tradition of infallible Church Hiſtory telleth us, which Books they are which are written by Men inſpired by the Holy Ghoſt, and who ſealed their Doctrine with Miracles in thoſe Times: It being but matter of Fact (which Books ſuch Men wrote whom God bare witneſs to) infallible Church Hiſtory (ſuch as we have to know which are the Statutes of the Land, and which are counterfeit) is a ſufficient Notification and Proof.

3. The ſanctifying Spirit ſtill in all Ages and Chriſtians atteſteth the Divinity and Truth of the *Doctrine* of the *main Body* of the Bible; eſpecially the Goſpel: And then if we *ſhould err* about the Authority of a particular Book, it would not overthrow our Faith. It is not neceſſary to Salvation, to believe this particular Text to be Divine. But it is ſin and folly to doubt cauſeleſly of the Parts, when the Spirit atteſteth the Doctrine and the Body of the Book. I paſs theſe things briefly, becauſe I have largelier handled them elſewhere.

Queſt. 149. *Is the publick Reading of the Scripture the proper Work of a Miniſter? Or may a Lay-man ordinarily do it? Or another Officer?*

Anſw. IN ſuch Caſes as I before ſhewed that a Layman may *Preach*, he may alſo Read the Scriptures. Of which look back.

2. No doubt but it is a Work well beſeeming the ordained Miniſters or Paſtors, and an integral Part of their Office; and ſhould not be put off by them when they can do it.

3. When they need help the Deacons are ordained Miniſters authorized to help them in ſuch Work, and fitteſt to do it.

4. Whether in a Caſe of neceſſity a Lay-man may not ordinarily read the Scripture to the Congregation, is a Caſe that I am loth to determine, being loth to ſuppoſe ſuch a neceſſity. But if the Miniſter cannot, and there be no Deacon, I cannot prove it unlawful for a Lay-man to do it under the Direction of the Paſtor. I lived ſometime under an old Miniſter of about eighty Years of Age (who never preached himſelf), whoſe Eye-ſight failing him, and having not maintenance to keep an aſſiſtant, he did by Memory ſay the Common-prayer himſelf, and got a Taylor one Year, and a Threſher or poor day-labourer another Year to read all the Scriptures. Whether that were not better than nothing, I leave to Conſideration.

And I think it is commonly agreed on, that where there is no Miniſter, it is better for the People to meet and hear a Lay-man read the Scriptures and ſome good Books, than to have no publick Helps and Worſhip.

Queſt. 150. *Is it lawful to read the* Apocrypha, *or any good Books beſides the Scriptures to the Church? As Homilies,* &c.

Anſw. 1. IT is not lawful to read them as Gods Word, or to pretend them to be the Holy Scriptures, for that is a falſhood, and an addition to Gods Word.

2. It is not lawful to read them ſcandalouſly, in a title and manner tending to draw the People to believe that they are *Gods Word*, or without a ſufficient diſtinguiſhing of them from the Holy Scripturs.

3. If any one of the Apocryphal Books, (as *Judith, Tobit, Bell and the Dragon*, &c.) be as fabulous, falſe and bad as our Proteſtant Writers (*Reignoldus, Ameſius, Whitakers, Chamier*, and abundance more) affirm them to be, it is not lawful ordinarily to read them, in that honourable way as Chapters called Leſſons are uſually read in the Aſſemblies. Nor is it lawful ſo to read heretical, fabulous, or erroneous Books.

But it is lawful to read publickly Apocryphal and humane Writings, Homilies, or edifying Sermons on theſe Conditions following.

1. So be it they be indeed ſound Doctrine, Holy, and fitted to the Peoples Edification.

2. So be it they be not read ſcandalouſly without ſufficient differencing them from Gods Book.

3. So they be not read to exclude or hinder the reading of the Scriptures, or any other neceſſary Church-duty.

4. So they be not read to keep up an ignorant lazy Miniſtry that can or will do no better; nor to exerciſe the Miniſters ſloth, and hinder him from Preaching.

5. And ſpecially if Authority command it, and the Churches Agreement require it, as a Signification what Doctrine it is which they profeſs.

6. Or if the Churches Neceſſities require it; as if they have no Miniſter, or no one that can do ſo much to their Edification any other way.

7. Therefore the *uſe of Catechiſms* is confeſſed lawful in the Church, by almoſt all.

Queſt. 151. *May Church Aſſemblies be held where there is no Miniſter? Or what publick Worſhip may be ſo performed by Lay-men? (As among Infidels, or Papiſts, where Perſecution hath* killed, impriſoned, *or expelled the Miniſters.)*

Anſw. 1. SUch an Aſſembly as hath no Paſtor, or Miniſter of Chriſt, is not a *Church*, in a *political* Senſe as the word ſignifieth a *Society conſiſting of Paſtor and Flock:* But it may be a Church in a larger Senſe, as the word ſignifieth only a *Community or Aſſociation of private Chriſtians for mutual help in holy Things.*

2. Such an Aſſembly ought on the Lords Days, and at other fit Times to meet together for mutual help, and the publick worſhipping of God, as they may, rather than not to meet at all.

3. In thoſe *Meetings* they may do all that followeth. 1. They may *pray* together; a Lay-man being the Speaker. 2. They may *ſing Pſalms*. 3. They may *read the Scriptures*. 4. They may read ſome holy edifying Writings of Divines, or repeat ſome Miniſters Sermons. 5. Some that are ableſt may ſpeak to the Inſtruction and Exhortation of the reſt, as a Maſter may do in his Family, or Neighbours to ſtir up Gods Graces in each other, as was opened before. 6. And ſome ſuch may Catechize the younger and more ignorant. 7. They may by mutual Conference open their Caſes to each other, and communicate what Knowledge or Experience they have, to the Praiſe of God and each others Edification. 8. They may make a ſolemn Profeſſion of their *Faith, Covenant*, and *Subjection* to God the *Father, Son* and *Holy Ghoſt:* And all this is better than nothing at all.

But 1. None of them may do any of this *as a Paſtor*, Ruler, Prieſt, or *Office-Teacher* of the Church: 2. Nor may they *Baptize:* 3. Nor adminiſter the *Lords Supper*; 4. Nor *excommunicate* by *Sentence* (but only executively agree to avoid the notoriouſly impenitent). 5. Nor *abſolve miniſterially*, or as by Authority: Nor exerciſe any of the *Power of the Keys*, that is, of *Government*. 6. And they muſt do their beſt to get a Paſtor as ſoon as they are able.

Queſt. 152. *Is it lawful to* ſubſcribe *or* profeſs *full Aſſent and Conſent to any Religious Books beſides the Scripture, ſeeing all are fallible?*

Anſw. 1. IT is not lawful to profeſs or ſubſcribe that any Book is truer or better than it is: Or that there is no fault in any that is faulty; or to profeſs that we believe any mortal Man to be totally Infallible in all that he ſhall write or ſay, or impeccable in all that he ſhall do.

2. Becauſe all Men are fallible, and ſo are we in judging,

judging, it is not lawful to say of any large and dubious Books, in which we know no fault, *that there is no fault or error in them*: we being uncertain, and it being usual for the best Men even in their best writings, *Prayers* or works to be faulty, as the consequent or effect of our common culpable imperfection. But we may say. *That we know no fault or error in it*, if indeed we do not know of any.

3. It is lawful to profess or subscribe our *Assent* and *Consent* to any humane Writing which we judge to be *true and good*, according to the measure of its Truth and Goodness: As if Church-Confessions that are found be offered us for our Consent, we may say or subscribe, *I hold all the Doctrine in this Book to be true and good.* And by so doing I do not assert the *Infallibility* of the *Authors*, but only the *Verity of the Writing.* I do not say that *He cannot err*, or that he *never erreth*; but that *he erreth not in this*, as far as I am able to discern.

Quest. 153. *May we lawfully* swear *Obedience in all things lawful and honest, either to Usurpers, or to our lawful Pastors?*

Answ. 1. IF the question were of *Imposing* such Oaths, I would say, that it was many a Hundred Years before the Churches of Christ (either under Persecution, or in their Prosperity and Glory) did ever know of any such practice, as the People or the Presbyters swearing Obedience to the Bishops. And when it came up, the Magistracy, Princes and Emperors fell under the Feet of the Pope; and the Clergy grew to what we see it in the *Roman* Kingdom, called a Church. And far should I be from desiring such Oaths to be imposed.

2. But the question being only of the *taking* such *Oaths*, and not the *Imposing* of them, I say that 1. It is not lawful to swear Obedience to an *Usurper* Civil or Ecclesiastical, *in licitis & honestis*; because it is a subjecting our selves to him, and an acknowledging that authority which he hath not; for we can swear no further to obey the King himself but *in things lawful and honest*: And to do so by an Usurper is an injury to the King, and unto Christ.

2. But if the King himself shall command us to swear Obedience to a *subordinate Civil Usurper*, he thereby ceaseth to be an Usurper, and receiveth *authority*, and it becometh our duty. And if he that was an *Ecclesiastical Usurper*, *quod personam*, that had no true Call to a *Lawful Office*, shall after have a Call, or if any thing fall out, which shall make it our *duty* to *consent* and *call him*, then the impediment from his *Usurpation* is removed.

3. It is not lawful, though the Civil Magistrate command us to *swear obedience* even in *licitis & honestis*, to such an Usurper, whose *Office it self is unlawful*, or forbidden by Christ, *as he is such an Officer.* No Protestant thinketh it lawful to swear obedience to the *Pope as Pope*: Nor do any that take *Lay-Elders* to be an unlawful Office, think it lawful to *swear obedience to them* as such.

4. If one that is in *an unlawful Ecclesiastical Office*, be also at once in *another* that is *lawful*, we may swear obedience to him in respect of the *lawful Office.* So it is lawful to swear obedience to the *Pope* in *Italy*, as a *Temporal Prince* in his *own Dominions*: And to a Cardinal, (as *Richelieu*, *Mazarine*, *Ximenes*, *&c.*) as the *Kings Ministers*, exercising a power derived from him: So it is lawful for a Tenant, where Law and Custom requireth it, to swear fidelity to a *Lay-Elder*, as his *Land-lord* or *Temporal Lord* and *Master.* And so the old Non-conformists, who thought the English *Prelacy* an unlawful Office, yet maintained that it is lawful to take the Oath of Canonical Obedience, because they thought it was imposed by the King and Laws, and that we swear to them not as Officers claiming a Divine Right in the Spiritual Government, but as *Ordinaries*, or Officers made by the *King* to exercise so much of Ecclesiastical Jurisdiction under him, as he can delegate; according to the *Oath of Supremacy*, in which we all acknowledge the King to be Supream in all Ecclesiastical Causes, that is, not the Supream Pastor, Bishop or Spiritual Key-bearer or Ruler, but the Supream *Civil Ruler* of the Church, who hath the power of the *Sword*, and of determining all things *extrinsick* to the Pastoral Office; and so of the *Coercive Government* of all Pastors and Churches, as well as of other Subjects. And if Prelacy were proved never so unlawful, no doubt but by the King's Command we may swear or perform formal Obedience to a Prelate as he is the Kings Officer. Of the Non-conformists judgment in this, read *Bradshaw* against *Canne*, *&c.*

5. But in such a case no Oath to Inferiors is lawful without the consent of the Soveraign Power, or at least against his will.

6. Though it be a duty for the flock to obey *every Presbyter*, yet if they would make all the People *swear obedience* to them, all wise and conscionable Christians should dissent from the introduction of such a custom, and deny such Oaths as far as lawfully they may: That is,

1. If the King be *against it*, we must *refuse* it.

2. If he be *neutral* or meerly passive in it, we must refuse, unless some apparent necessity for the Churches good require it.

1. Because it savoureth of *Pride* in such Presbyters.

2. Because it is a *new Custom* in the Church, and contrary to the antient practice.

3. It is not only *without* any authority given them by Christ, that they exact such Oaths, but also *contrary* to the great *humility*, *lowliness* and *condescension*, in which he describeth his Ministers, who must be great, by being the *Servants of all.* Mat.22.4, 10. Luke 22. 27, &c. Mark 9. 35. 1 Pet.5.2, 3.

4. And it tendeth to corrupt the Clergy for the future.

5. And such new impositions give just reason to Princes and to the People to suspect, that the Presbyters are aspiring after some inordinate exaltation, or have some ill project for the advancement of themselves. 1 Cor. 9. 19, 1Cor.4.1 2Cor.4.5

7. But yet if it be not only their own ambition which imposeth it, but either the *King* and *Laws command it*, or necessity require it for the avoidance of a greater evil, it may be lawful and a *Duty* to take an Oath of Obedience to a *lawful Presbyter* or *Bishop.* Because 1. It is a Duty to obey them: 2. And it is not forbidden us by Christ to promise or swear to do our Duty, (even when they may sin in demanding such an Oath.

8. If an *Office* be *lawful* in the essential parts, and yet have unlawful integrals, or adjuncts, or be abused in exercise, it will not by such additions or abuses be made unlawful to swear Obedience to the Officer as such.

9. If one Presbyter or Bishop would make another Presbyter or Bishop to swear Obedience to him without authority, the Case is the same as of the Usurpers before mentioned.

Quest. 154. *Must all our preaching be upon a Text of Scripture?*

Answ. 1. IN many Cases it may be lawful to preach without a Text; to make sacred Orations like *Greg. Nazianzenes*, and Homilies like *Macarius's*, *Ephrem Syrus's* and many other ancients, and like our own Church-Homilies. Acts2.&9. Luke4.18

2. But ordinarily it is the fittest way to preach upon a Text of Scripture. 1. Because it is our very Office to teach the People the Scripture: The Prophets brought a *new word* or *message* from God; but the *Priests* did but keep, interpret, and preach the Law already received: And we are not Successors of the *inspired Prophets*, but as the Priests were, *Teachers* Mal. 2. 7.

chers of Gods received Word. And this practice will help the People to understand our Office. 2. And it will preserve the due esteem and reverence of the *Holy Scriptures*, which the contrary practice may diminish.

Quest. 155. *Is not the Law of* Moses *abrogated, and the whole Old Testament out of date, and therefore not to be read publickly and preached on?*

Answ. 1. THE Covenant of Innocency is ceased *cessante subditorum capacitate*, as a *Covenant* or *Promise*. And so are the Positive Laws proper to *Adam*, in that state, and to many particular Persons since.

2. The Covenant mixt of Grace and Works proper to the Jews, with all the Jewish Law as such, was never made *to us* or to the rest of the World; and to the Jews it is ceased by the coming and perfecter Laws and Covenant of Christ.

3. The Prophecies and Types of Christ, and the Promises made to *Adam*, *Abraham* and others of his coming in the flesh, are all fulfilled, and therefore not useful to all the ends of their first making: And the many Prophecies of particular Things and Persons past and gone are accomplished.

4. But the *Law* of *Nature* is still Christ's Law: And that Law is much expounded to us in the Old Testament: And if God once, for *another use*, did say, *This is the Law of Nature*, the truth of these words as a *Divine Doctrine and Exposition* of the Law of Nature is still the same.

5. The Covenant of Grace made with *Adam* and *Noah* for all Mankind, is still in force as to the *great benefits* and *main condition*, that is, as *to pardon given by it to true penitent believers, with a right to everlasting Life*, and as to the obligation to sincere Obedience for Salvation: Though not as to the yet *future coming* of Christ in the flesh. And this Law of Grace was never yet repealed any further than Christs coming did fulfil it and perfect it: Therefore to the rest of the World who never can have the Gospel or perfecter Testament as Christians have, the *former Law of Grace* is yet in force: And *that* is the Law, conjoined with the Law of Nature, which now the *World without the Church* is under: Under I say, as to the force of the Law, and a former promulgation made to *Adam* and *Noah*, and some common intimations of it in merciful forbearances, pardons and benefits; though how many are under it as to the knowledge, reception, belief and obedience of it, and consequently are saved by it, is more than I or any Man knoweth.

2 Tim. 3. 15. Rom. 15. 4. & 16. 26. ☞ Matth. 22. 29. Luke 24. 27, 32, 45. John 5. 39. Acts 17. 2. 11. & 18. 24, 25. Joh. 20. 9. Joh. 7. 38, 42. & 10. 35. & 13. 18. & 19. 24, 28. Luk. 4. 18, 21.

6. There are many Prophecies of Christ and the Christian Church in the Old Testament yet to be fulfilled; and therefore are still God's Word for us.

2 Tim. 3. 16. 2 Pet. 1. 19, 20. Acts 8. 32, 33, 35. Rom. 1. 2.

7. There are many Precepts of God to the Jews and to particular Persons, given them on Reasons common to them with us; where parity of Reason will help thence to gather our own duty now.

8. There are many holy expressions (as in the *Psalms*) which are fitted to Persons in our condition, and came from the Spirit of God; and therefore as such are fit for us now.

9. Even the fulfilled Promises, Types and Prophecies, are still *Gods Words*, that is, his Word given to their several proper uses: And though much of their *Use* be changed or ceased, so is not all: They are yet useful to us, to confirm our Faith, while we see their accomplishment, and see how much God still led his Church to Happiness in one and the same way.

10. On all these accounts therefore we may still read the Old Testament, and preach upon it in the publick Churches.

Quest. 126. *Must we believe that* Moses *Law did ever bind other Nations; or that* any other *parts of the Scripture bound them, or belong to them? Or that the Jews were all God's Visible Church on Earth?*

Answ. I Conjoin these three questions for dispatch. Rom. 2. 1. 1. Some of the *Matter* of *Moses* Law did bind all Nations, that is, The Law of *Nature* as such. 2. Those that had the *knowledge* of the Jewish Law, were bound collaterally to *believe* and obey all the *expositions of the Law of Nature* in it, and all the Laws, which were given upon *Reasons common* to all the World (as about degrees of Marriage, particular Rules of Justice, &c.) As if I heard God from Heaven tell another that standeth by me, [*Thou shalt not marry thy Fathers Widow, for it is abominable.*] I ought to apply that to me, being his subject which is spoken to another on a common reason.

Rom. 1. 20, 21. Exod. 12. 19, 43, 48, 49. & 20. 10. Lev. 17. 12, 15. & 18. 26. & 24. 16, 22. Numb. 9. 14. & 15. 14, 15, 16, 29, 30. & 19. 10.

3. All those Gentiles that would be *Proselytes*, and join with the Jews in their *policy*, and *dwelt* among them, were bound to be observers of their Laws. But 1. The Law of *Nature* as *Mosaical* did not *formally* and *directly* bind other Nations. 2. Nor were they bound to the Laws of their peculiar policy, Civil or Ecclesiastical, which were positives. The reason is, 1. Because they were all one body of political Laws, given peculiarly to one political Body. Even the Decalogue it self was to them a political Law. 2. Because *Moses* was not authorized or sent to be the Mediator or Deliverer of that Law to any Nation but the Jews. And being never in the enacting or Promulgation sent or directed to the rest of the World, it could not bind them.

Deut. 1. 16

II. As to the second Question, though the Scripture as a writing bound not all the World, yet, 1. The Law of Nature as such which is recorded in Scripture did bind all. 2. The Covenant of Grace was made with all Mankind in *Adam* and *Noah*: And they were bound to promulgate it by Tradition to all their Offspring: And no doubt so they did; whether by word (as all did) or by writing also (as it's like some did, as *Henochs* Prophecies were it's like delivered, or else they had not *in termes* been preserved till *Judes* time.) 3. And God himself as aforesaid by actual Providences, pardoning, and benefits given to them that deserved Hell, did in part promulgate it himself. 4. The Neighbour Nations might learn much by God's Doctrine and dealing with the Jews.

Psal. 145. 9. & 103. 19. Ps. 100. 1. Rom. 14. 11. Act. 34. 35. Judg. 14. 15.

III. To the third Question, I answer, 1. The Jews were a People chosen by God out of all the Nations of the Earth, to be a holy Nation, and his peculiar Treasure, having a peculiar Divine Law and Covenant, and many great Priviledges, to which the rest of the World were strangers; so that they were advanced above all other Kingdoms of the World though not in Wealth nor wordly Power nor largeness of Dominion, yet in a special dearness unto God.

Deut. 14. 2, 3. & 7. 2, 6, 7. Exod. 19. 5. & 6. 7, 8. Lev. 20. 24, 26. Deut. 4. 20, 33. & 29. 13. & 33. 29. Rom. 3. 1, 2, 3.

2. But they were not the only People to whom God made a Covenant of Grace in *Adam* and *Noah*, as distinct from the Law or Covenant of Innocency.

3. Nor were they the only People that professed to worship the true God; neither was Holiness and Salvation confined to them; bnt were found in other Nations. Therefore though we have but little notice of the state of other Kingdoms in their times, and scarcely know what National Churches, that is, whole Nations professing saving Faith, there were, yet we may conclude that there were *other visible Churches* besides the Jews. For, 1. No Scripture denieth it; and Charity then must hope the best. 2. The Scriptures of the Old Testament give us small account of other Countries, but of the Jews alone, with some of their Neighbours. 3. *Shem* was alive in *Abrahams* days (yea about thirty four years after *Abrahams* death and within twelve years of *Ishmaels*

Ishmaels death, *viz.* till about *An. Mundi* 2158.). And so great and blessed a Man as *Sem*, cannot be thought to be less than a King and to have a Kingdom governed according to his holiness; and so that there was with him not only a Church, but a National Church, or holy Kingdom. 4. And *Melchizedeck* was a holy King and Priest; and therefore had a Kingdom holily governed; and therefore not only a visible, but also a National Church (supposing that he was not *Shem*, as the Jews and *broughton*, &c. think; for the scituation of his Country doth make many desert that opinion.) 5. And *Job* and his Friends shew that there were Churches then besides the Jews. 6. And it is not to be thought that all *Ishmaels* Posterity suddenly apostatized. 7. Nor that *Esaus* Posterity had no Church state; (for both retained Circumcision.) 8. Nor is it like that *Abrahams* Off-spring by *Keturah* were all Apostates, being once inchurched. For though the special promise was made to *Isaac*'s Seed, as the peculiar holy Nation, &c. yet not as the only Children of God, or Persons in a state of Salvation. 9. And the passages in *Jonah* about *Nineveh* give us some such intimations also. 10. And *Japhet* and his Seed being under a special Blessing, it is not like that they all proved Apostates. And what was in all other Kingdoms of the World is little known to us.

It is this Jewish pride of their own prerogatives which *Paul* so much laboureth in all his Epistles to pull down

We must therefore take heed of concluding (as the proud Jews were at last apt to do of themselves) that because they were a chosen Nation priviledged above all others, that therefore the Redeemer under the Law of Grace made to *Adam*, had no other Churches in the World, and that there were none saved but the Jews and Proselytes,

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Quest. 157. *Must we think accordingly of the Christian Churches now, that they are only advanced above the rest of the World as the Jews were, but not the only People that are saved?*

Answ. THis question being fitter for another place, what hope there is of the Salvation of the People that are not Christians, I have purposely handled in another Treatise (in my *Method. Theologiæ*), and shall only say now, 1. That those that receive not Christ and the Gospel revealed and offered to them cannot be saved. 2. That all those shall be saved (if such there be) who never had sufficient means to know Christ incarnate, and yet do faithfully perform the common conditions of the Covenant of Grace as it was made with *Adam* and *Noah*; and particularly, all that are *truly sanctified*, who *truly hate all known sin*, and *love God as God above all*, as *their merciful reconciled pardoning Father*, and lay up all their *hopes in Heaven*, in the everlasting fruition of him in Glory, and set their *Hearts* there, and for those hopes deny the interest of the Flesh, and all things of this World.

Mark 16. 16. Joh. 3.16, 17,18,19, 20. Joh. 1.11, 22. Psal.19.1, 2, 3, 4, 5. Act. 10.2, 3, 35. Rom. 2.

3. But how many or who *doth this* abroad in all the Kingdoms of the World, who have not the distinct knowledge of the Articles of the Christian Faith, it is not possible for us to know.

4. But (as *Aquinas* and the Schoolmen ordinarily conclude this question) we are sure that the Church hath this Prerogative above all others, that Salvation is incomparably more *common* to Christians, than to any others, as their light and helps and means are more. The opinions of *Justin*, and *Clem. Alexandr. Origen*, and many other Ancients of the Heathens Salvation I suppose is known. In short:

(1) 1 Tim. 2. 4. & 4. 10. Tit. 2.11. Joh. 1.29. Joh. 3.17. & 4.42. Rom.1.21

1. It seems plain to me, that all the World that are no Christians, and have not the Gospel, are not by Christs incarnation put into a worse condition than they were in before: But may be saved on the same terms that they might have been saved on before.

(2) Joh. 5. 1, &c. 9. 12. &c.

2. That Christs Apostles were in state of Salvation before they believed the Articles of Christs dying for Sin, his Resurrection, Ascension, the giving of the Holy Ghost, and Christs coming to judgment as they are now to be believed. Mat. 16. 18. Joh. 12.16 Luk. 18. 34.

3. That all the faithful before Christs coming were saved by a more general Faith than the Apostles had, as not being terminated in *this Person*, *Jesus*, as the Messiah, but only expected the Messiah to come. (3) Mal. 3. 1, 2. Joh. 4. 22.

4. That as more Articles are necessary to those that *have the Gospel* than to those that *have it not*, and to those *since Christs Incarnation* that hear of him, than to the *Jews before*, so before, there were more things necessary even to *those Jews* (that had a shorter Creed than that which the Apostles believed before the Resurrection) than was to the rest of the World that had not Promises, Prophecies, Types and Laws, so particular, distinct and full as *they* had. (4) Rom. 2. 12, 14, 26 Luk. 12. 47, 48. & 16. 16.

5. That the Promises, Covenant or Law of Grace was made to all lapsed Mankind in *Adam* and *Noah*. (5) Gen. 3. 15. Gen. 9. 2, 2, 3, 4.

6. That this Law or Covenant is still of the same tenour, and not repealed. (6) Psal. 105. & 103.27. & 100. 5.

7. That this Covenant giveth pardoning Mercy, and Salvation, and promiseth Victory over Satan, to and by the holy Seed. (7) Gen. 3. 15.

8. That the condition on Mans part, is Repentance, and Faith in God as a *merciful God thus pardoning Sin*, and *saving the penitent Believer*. But just how particular or distinct their belief of the *incarnation of Christ* was to be, is hard to determine. Jonah. 3 9 10. & 4.2. (8) Jonah ib. Rom. 2.4. Luk.13.3, 5. Act.10.35 Joh. 3.19, 20, 21.

9. But after Christ's Incarnation, even they that know it not, yet are not by the first Covenant bound to believe that the Messiah is yet to be incarnate, or the Word made Flesh; for they are not bound to believe an untruth, and that as the condition of Salvation. (9) 1 Joh. 4. 2, 3. 1 Tim. 3. 16.

10. Men were saved by Christ about Four Thousand Years before he was Man, and had suffered, satisfied or merited as Man. (11) Rom. 1. 20, 21. Act. 14. 17.

11. The whole course of God's actual Providence since the fall, hath so filled the World with Mercies contrary to Mans demerit, that it is an actual universal Proclamation of the pardoning Law of Grace; which is thereby now become even a *Law of Nature*, that is of *lapsed pardoned Nature*, as the first was the *natural Law of Innocence*. Rom. 2. 15, 16. Psal. 19. 1, 2, 3. Prov. 1, 20 21, 22, 23, 24.

12. Christ giveth a great deal of Mercy to them that never heard of him or know him; and he giveth far more Mercy to Believers, than they have a particular knowledge and belief of. Exo. 34.6. Jer. 3.12. Joh. 4. 2. Luk. 6.36. Ib. 18.13.

13. There is no Salvation but by Christ the Saviour of the World; though there be more Mercy from Christ, than there is Faith in Christ. (12) Psal. 145. 9. 1 Tim. 4. 10.

14. No Man could ever be saved without believing in God as a merciful pardoning saving God, though many have been saved who knew not the Person of Christ, determinately. For he that cometh to God must believe that God is, and that he is the Rewarder of them that diligently seek him: Who is no respecter of Persons, but in every Nation, he that feareth God and worketh Righteousness is accepted of him. Rom. 10. 20. (13) Act. 4. 12. Joh. 14.6. 7. (14) Heb. 11. 6. Act.10.35

15. All Nations on Earth that have not the Gospel, are obliged by God to the use of certain *means*, and improvement of certain Mercies, in order or tendency to their Salvation. And it is their Sin if they use them not. 2 Thes. 1, 11, 12. Jer. 12.25 Rom. 10. 12, 13, 14, 15.

16. God hath appointed no means in vain; which Men must either not use, or use despairingly. But his Command to use any means for any end, containeth (though not an explicite Promise, yet) great and comfortable encouragement to use that means in hope. (15) Act. 14. 17. & 17. 27, 28, 29, 30. Rom. 1. 19 20. 21, 22. & 2. 4, 7, 10, 14, 15, 16, 27.

17. Therefore the World is now in comparison of the Catholick Church, much like what it was before Christs Incarnation in comparison of the Jews Church; who yet had many ways great advantage, though God was not the God of the Jews only, but also of the Gentiles, who had a Law written in their Hearts, and an accusing or excusing Conscience. Isa. 55. 5, 7 (16) *Jonah* 4. 2. & 3. 10. Act. 10.35 Mal 3. 14. Mic. 4. 5. Deut. 32. 47. Mal. 1. 10.

Prov.1.22. 23, 24. Gen. 4. 7. Rom. 3. Rom. 2.

18. Thoſe over-doing Divines who pretend *to be certain*, that all the World are damned that are not Chriſtians, do add to Gods Word, and are great Agents for Satan to tempt Men to Infidelity, and to Atheiſm it ſelf, and to diſſwade Mankind from diſcerning the Infinite Goodneſs of God; and occaſion many to deny the Immortality of the Soul, rather than they will believe, that five Parts in ſix of the World now, and almoſt all before Chriſts incarnation, have immortal Souls purpoſely created in them, to be damned without any propounded means and poſſibility natural of Remedy: And as I know they will pour out their bitter cenſure on theſe Lines (which I could avoid if I regarded it more than Truth) ſo with what meaſure they mete, it ſhall be meaſured to them: And others will damn them as confidently as they damn almoſt all the World: And I will be bold to cenſure that they are UNDOERS of the Church by OVER-DOING. See more in my *Vindication of Gods Goodneſs.*

Queſt. 158. *Should not Chriſtians take up with Scripture-wiſdom only, without ſtudying Philoſophy and other Heathens humane Learning?*

Anſw. I Have already proved the uſefulneſs of common Knowledge called Humane Learning, by twenty Reaſons in my Book called the *Unreaſonableneſs of Infidelity*, Page 163. Part 2. *Sect.* 23. to which I refer the Reader: And only ſay now, 1. Grace preſuppoſeth *Nature*; we are *Men* in order of Nature at leaſt before we are Saints, and Reaſon is before ſupernatural Revelation. 2. Common Knowledge therefore is ſubſervient unto Faith: We muſt know the Creator and his Works; and the Redeemer reſtoreth us to the due Knowledge of the Creatour: Humane Learning in the Senſe in Queſtion is alſo Divine, God is the Author of the Light of Nature, as well as of Grace. We have more than Heathens, but muſt not therefore have leſs, and caſt a way the good that is common to them and us: Elſe we muſt not have Souls, Bodies, Reaſon, Health, Time, Meat, Drink, Cloaths, &c. becauſe Heathens have them. Gods Works are honourable, ſought out of all them that have Pleaſure therein. And phyſical Phyloſophy is nothing but the Knowledge of Gods Works. 3. And the Knowledge of *Languages* is neceſſary both for humane Converſe, and for the underſtanding of the Scriptures themſelves. The Scriptures contain not a Greek and Hebrew Grammar to underſtand the Languages in which they are written, but ſuppoſe us otherwiſe taught thoſe Tongues that we may interpret them. 4. The uſe of the Goſpel is not to teach us all things needful to be known, but to teach us, on *Suppoſition* of our *common Knowledge*, how to advance *higher* to *ſupernatural ſaving Knowledge*, Faith, Love and Practice. Scripture telleth us not how to build a Houſe, to Plow, Sow, Weave, or make our Works of Art. Every one that learneth his Country Tongue of his Parents hath humane Learning of the ſame ſort with the Learning of Greek and Hebrew: He that learneth not to read, cannot read the Bible. And he that underſtandeth it not in the Original Tongues muſt truſt other Mens Words that have *Humane Learning*, or elſe remain a Stranger to it.

Prov.2. & 3.&4.&5. & 6. Pſal. 92.5, 6. & 104.24, 25. & 113. 5, 6. & 107. 8, 15, 21. Pſal.66.3, 4. Pſal. 111. 2,3,4,5,6. &145.7,8 9, 10, 11, 4. 17,18,19. Act.2.6,7, 8, 9. & 21. 40. & 24. 2. 1 Cor. 14. 2,4, 9,13, 14,15, 26, 27. Rom.11. & 14. 16. & 5. 9. Pſal.19. 1, 2, 3. & 94. 10. & 139. 6, Prov. 2. 1, 2, 3, 4. & 8. 9, 10, 12. 1 Cor. 15. 34. Prov. 19. 2. Job 32. 8. &38. 36. Yet I refer the Reader to my *Treat.* of Knowledge which ſheweth the Vanity of pretended Learning.

But though none but proud Fools will deny the need of that humane Learning which improveth Nature, and is ſubſervient to our Knowledge of ſupernatural Revelations, yet well doth *Paul* admoniſh us to take heed that *none deceive us by vain Phyloſophy*, and ſaith that the *Wiſdom of the World is foolishneſs with God*, and that the *Knowledge of Chriſt crucified* is the true Chriſtian Phyloſophy or Wiſdom. For indeed the dark Phyloſophers groping after the Knowledge of God, did frequently ſtumble, and did introduce abundance of Logical and Phyſical vanities, uncertainties, and falſities under the Name of Phyloſophy, by meer niceties and high pretendings, ſeeking for the Glory of Wiſdom to themſelves; when as it is one thing to know Gods Works and God in them, and another thing to compoſe a ſyſteme of Phyſicks and Metaphyſicks containing abundance of Errours and Confuſion, and jumbling a few Certainties with a great many Uncertainties and Untruths, and every Sect pulling down, what others aſſerted, and all of them diſproving the Methods and Aſſertions of others, and none proving their own. And the Truth is, after all latter diſcoveries, there is yet ſo much errour, darkneſs, uncertainty and confuſion in the Phyloſophy of every pretending Sect, (the Peripateticks, the Stoicks, the Pythagoreans and Platoniſts, much more the Epicureans, the Lullianiſts, the Carteſians, *Teleſius*, *Campanella*, *Patricius*, *Gaſſendus*, &c.) that it is a wonder that any that ever throughly tryed them, can be ſo weak as to Glory much of the Certainties and Methods of any, which hitherto are ſo palpably uncertain, and full of certain Errours. We may therefore make uſe of all true humane Learning, real and organical (and he is the happy Scholar who faſtneth upon the CERTAIN and the USEFUL parts well diſtinguiſhed from the reſt, and truly uſeth them to their great and proper ends): But niceties, and fooleries which ſome ſpend their Lives in for meer Oſtentation, and alſo uncertain Preſumptions, ſhould be much neglected; and the great, certain, neceſſary, ſaving Verities of Morality and the Goſpel muſt be dearly loved, and thankfully imbraced, and ſtudiouſly learned, and faithfully practiſed, by all that would prove wiſe Men at laſt.

Col.2.8,9; 23. 1Cor.2 1, 4,5, 6,13. & 3. 19. 2 Cor. 1. 12. Job28.28. Prov. 1.7. & 9. 10. Joh.17. 3. Gal. 4.9. Eph.3. 10. 1 John 2. 13, 14. Col.1. 9, 27, 28. Eph.6.19. 1 Cor. 2. 11. Col. 3.16. Acts 17. 18,19,&c. Eph.4.18, 19. Hoſ. 4. 8. & 6. 6. Pſal. 119. 99. 2Pet.3.18 2 Pet.1.3, 5, 8. Col.2. 3. & 3. 10. Phil. 3. 8. Eph.3.19. Eph.1.17. Rom.1.20

21, 22. Eccl. 1. 16, 17, 18. 1 Cor. 8. 1, 11. 1 Cor. 13. 2, 3, 8, 9. Rom. 2. 20. James 3. 13, 14, 17. Jer. 4. 22. 1 Cor. 8. 2.

Queſt. 159. *If we think that Scripture and the Law of Nature do in any point contradict each others, which may be the ſtandard by which the other muſt be tryed?*

Anſw. IT is certain that they never do contradict each other: 2. The Law of Nature is either that which is very clear by Natural evidence, or that which is dark (as degrees of Conſanguinity unfit for Marriage, the evil of officious lies, &c.) 3. The Scriptures alſo have their *plain* and their *obſcurer* parts. 4. A dark Scripture is not to be expounded contrary to a plain natural Verity. 5. A dark and doubtful point in Nature is not to be expounded contrary to a plain and certain Scripture. 6. To ſuppoſe that there be an apparent contradiction in caſes of equal clearneſs or doubtfulneſs, is a caſe not to be ſuppoſed; But he that ſhould have ſuch a dream, muſt do as he would do if he thought two Texts to be contradictory, that is, he muſt better ſtudy both till he ſee his errour; ſtill remembring that *natural evidence* hath this advantage, that it is, 1. firſt in order, 2. and moſt *common* and received by all; But *ſupernatural evidence* hath this advantage, that it is for the moſt part the more *clear* and ſatisfactory.

1 Cor. 5. 1, 2. 1 Joh.1.1, 2, 3. Heb. 2. 3, 4.

Queſt. 160. *May we not look that God ſhould yet give us more Revelations of his will, than there are already made in Scripture?*

Anſw. YOU muſt diſtinguiſh between, 1. *New Laws or Covenants* to *mankind*, and *new predictions or informations* of a *particular perſon*. 2. Between what *may poſſibly be*, and what we may *expect as certain or probable*. And ſo I conclude.

1. That it is certain that God will make *no other Covenant*, *Teſtament*, or *Univerſal Law*, for the Government of mankind or the Church as a Rule of *Du-*

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Gal.1.7,8, 9. *ty* and of *Judgment*. Becauſe he hath oft told us, that *this* Covenant and Law is perfect, and ſhall be in force as our rule till the end of the world.

Mat. 28. 20. 2Theſ.1. 10. 11. Obj. *So it was ſaid of the Law of* Moſes, *that it was to ſtand for ever, yea of many Ceremonies in it?*

Mark 16. 15, 16. Rev.14.6. Rev. 22. 18, 19. Heb.7.28, 29. 1 Tim. 1. 16. Rom. 6. 22. Joh.5.22, 24. &8.27.40, 47. & 12. 50, Heb. 1. 7, 8, 9. Eph.1.18. 19. *Anſw.* 1. It is in the Original only [*for ages and ages*;] or [*to generations* and *generations*] which we tranſlate [*for ever*] when it ſignifieth but [*to many generations*]. 2. It is no where ſaid, of *Moſes* Law as ſuch, that it ſhould continue either *till the end of the world*, or *till the day of Judgment*, as it is ſaid of the Goſpel. And 3. It is not ſaid that he will *add no more* to the former Teſtament, but contrarily, that he will make a *new covenant with them*, &c. But here in the Goſpel he peremptorily reſolveth againſt all innovations and additions.

2. It is certain that God will make no new Scripture or inſpired word as an infallible univerſal Rule for the expoſition of the word already written. For 1. This were an addition which he hath diſclaimed, and 2. It would imply ſuch an inſufficiency in the Goſpel to its ends (as being not intelligible) as is contrary to its aſſerted perfection, and 3. It would be contrary to that eſtabliſhed way for the underſtanding of the Scripture, which God hath already ſettled and appointed for us till the end.

3. It is certain that God will give all his ſervants in their ſeveral meaſures, the help and illumination of his ſpirit, for the underſtanding and applying of the Goſpel.

4. It is *poſſible* that God may make new Revelations to particular perſons about their particular duties, events or matters of fact, in ſubordination to the Scripture, either by inſpiration, viſion, or apparition or voice. For he hath not told us that he *never* will do ſuch a thing. As to tell them, what ſhall befal them, or others; or to ſay [*Go to ſuch a place, or dwell in ſuch a place, or do ſuch a thing*] which is not contrary to the Scripture, nor co-ordinate, but only a ſubordinate determination of ſome undetermined caſe, or the circumſtantiating of an action.

Mic. 2.11. 1King. 22 21,22. 1 Joh.4.1, 2. 2 Theſ. 2. 2. 5. Though ſuch Revelation and Prophecy be *Poſſible*, there is no *certainty* of it in general, nor any *probability* of it to any one individual Perſon, much leſs a Promiſe. And therefore to *expect* it, or *pray for* it, is but a preſemptuous tempting of God.

6. And all ſober Chriſtians ſhould be the more cautelous of being deceived by their own Imaginations, becauſe certain experience telleth us, that moſt in our age that have pretended to prophecy or to Inſpirations or Revelations, have been melancholy crackt-brained perſons, near to madneſs, who have proved to be deluded in the end: And that ſuch crazed perſons are ſtill prone to ſuch imaginations.

7. Therefore alſo all ſober Chriſtians muſt take heed of raſh believing every Prophet or pretended ſpirit, leſt they be led away from the Sacred Rule, and before they are aware, be loſt in vain expectations and conceits.

Queſt. 161. *Is not a third Rule of the* Holy Ghoſt, *or perfecter Kingdom of Love to be expected, as different from the Reign of the Creator and Redeemer?*

Joh.5.22. 25. Prov.1.20 21. *Anſw.* 1. THE works *ad extra* and the Reign of the *Father*, *Word* and *Spirit* are undivided. But yet ſome things are more eminently attributed to one *perſon* in the Trinity and ſome to another.

2. By the Law and Covenant of Innocency the Creator eminently ruled *Omnipotently*. And the *Son Ruled eminently ſapientially* initially under the Covenant of *promiſe* or *grace* from *Adam* till his Incarnation and the deſcent of the Holy Ghoſt, and more fully and perfectly afterward by the *Holy Ghoſt*. And the *Holy Ghoſt* ever ſince doth Rule in the Saints as the Paraclete, Advocate or Agent of Chriſt, and Chriſt by him, emininently by *holy Love*; which is yet but initially: But the ſame *Holy Ghoſt* by *perfect Love* ſhall perfectly *Rule* in *Glory* for ever; even as the ſpirit of the Father and the Son. We have already the *Initial Kingdom* of *Love* by *the Spirit*, and ſhall have the *perfect Kingdom* in Heaven: And beſides the *initial* and the *perfect* there is no other. Nor is the *perfect* Kingdom to be expected before the day of Judgment or our removal unto Heaven: For our Kingdom is not of this World. And they that ſell all and follow Chriſt, do make the exchange for a *Reward in Heaven*: And they that ſuffer perſecution for his ſake, muſt *rejoice becauſe their reward in Heaven is great*: And they that relieve a prophet or righteous man for the ſake of Chriſt, and that loſe any thing for him, ſhall have indeed an hundred fold (in value) in this life but in the *World to come Eternal Life*. We ſhall be taken up in the clouds to meet the Lord in the air, and ſo ſhall we ever be with the Lord: And thoſe are *the words with which we muſt comfort one another*, and not Jewiſhly with the hopes of an earthly Kingdom. And yet *we look for a new Heaven and a new Earth wherein dwelleth righteouſneſs, according to his Promiſe*. But who ſhall be the inhabitants, and how that Heaven and Earth ſhall differ, and what we ſhall then have to do with Earth, Whether to be Overſeers of that Righteous Earth (and ſo to *judge* or Rule the World) as the Angels are now over us in this World, are things which yet I underſtand not.

Mat.5.41. 12. Luk. 18. 22, 23. Mat.10.41 42. Luk.6.23. & 16. 20. 1Cor.12. 2, 3. &5.1,3,8. Mat. 18. 10. 1Thel.4. 17, 18. Mar. 12. 25. 2Pet.3.11 12, 13. 1Pet.1.4. Heb. 10. 34. & 12, 13. Col. 1. 5. Phil.3.20, 21.

Queſt. 162. *May we not look for Miracles hereafter?*

Luk.23.8. *Anſw.* 1. THE anſwer to *Queſt.* Hundred and Sixty may ſerve to this 1. God may work Miracles if he pleaſe, and hath not told us that he never *will*.

2. But he hath not promiſed us that he will, and therefore we cannot *believe* ſuch a promiſe, nor expect them as a certain thing. Nor may any pray for the gift of miracles.

3. But if there be *any probability* of them it will be to thoſe that are *converting Infidel Nations*, when they may be partly of ſuch uſe as they were at firſt.

4. Yet it is certain, that ſometimes God ſtill worketh Miracles: But *arbitrarily and rarely*, which may not put any individual perſon in expection of them.

Object. *Is not the Promiſe the ſame to us as to the Apoſtles and Primitive Chriſtians, if we could but believe as they did?*

Anſw. 1. The Promiſe to be believed goeth before the faith that believeth it, and not that faith before the Promiſe. 2. The promiſe of the Holy Ghoſt was for perpetuity, to ſanctifie all believers: But the Promiſe of that ſpecial gift of Miracles, was for a time, becauſe it was for a ſpecial uſe: That is, to be a ſtanding ſeal to the truth of the Goſpel, which all after ages may be convinced of in point of fact, and ſo may ſtill have the uſe and benefit of. And providence (ceaſing Miracles,) thus expoundeth the promiſe. And if Miracles muſt be common to all perſons and ages, they would be as no Miracles. And we have ſeen thoſe that moſt confidently believed they ſhould work them, all fail.

1Cor.12. 28,21. Heb. 2. 3, 4. Joh. 10. 41.

But I have written ſo largely of this point in a ſet Diſputation in my Treatiſe called *The Unreaſonableneſs of Infidelity*, fully proving thoſe firſt Miracles ſatisfactory and obligatory to all following ages, that I muſt thither now refer the Reader.

Queſt. 163. *Is the Scripture to be tryed by the Spirit, or the Spirit by the Scripture, and which of them is to be preferred.*

Anſw. I Put the queſtion thus confuſedly, for the ſake of thoſe that uſe to do ſo, to ſhew them how to get out of their own Confuſion. You muſt

must distinguish, 1. Between the Spirit in it self considered, and the Scripture in it self. 2. Between the several operations of the Spirit. 3. Between the several persons that have the Spirit. And so you must conclude,

1. That the Spirit in it self is infinitely more excellent than the Scripture. For the *Spirit* is *God* and the Scripture is but the *work* of God.

2. The operation of the Spirit in the Apostles was more excellent than the operation of same Spirit now in; As producing more excellent effects and more infallible.

1 Joh. 4. 1, 2, 6. Joh. 18. 27. & 8. 47. 3. Therefore the *holy Scriptures* which were infallible dictates of the Spirit in the Apostles, are more perfect than any of our apprehensions which come by the same Spirit (which we have not in so great a measure).

Acts 17. 11, 12. Mat. 5. 18. Rom. 16. 26. 4. Therefore we must not try the *Scriptures* by our most spiritual apprehensions, but our apprehensions by the Scriptures: That is, we must prefer the *Spirits inspiring the Apostles to indite the Scripture*, before the Spirits illuminating of us to understand them, or before any present inspirations, the former being the more perfect: Because Christ gave the Apostles the Spirit to deliver us infallibly his *own Commands*, and to indite a Rule for *following ages*: But he giveth us the Spirit but to *understand* and *use* that Rule aright.

Mat. 28. 20. Luk. 10. 16.

Rev. 2. 2. Jude 17. 2 Pet. 3. 2. Ephes. 4. 11, 12. 1 Cor. 12. 28, 29. Ephes. 2. 20. 5. This trying the Spirit by the Scriptures, is not a setting of the *Scripture* above the *Spirit* it self; but is only a trying the *Spirit* by the *Spirit*; that is, the *Spirits operations* in *our selves* and *his Revelations* to any pretenders now, by the Spirits operations in the Apostles, and by *their Revelations* recorded for our use. For *they* and not we, are called *Foundations* of the *Church*.

Quest. 164. *How is a pretended Prophet, or Revelation to be tryed?*

Answ. 1. IF it be *contrary* to the Scripture, it is to be rejected as a deceit.

Act. 17. 11 1 Cor. 15. 3, 4. Joh. 10. 35 Joh. 19. 24 28, 36, 37. 2. If it be the *same thing* which is in the Scripture, we have it more certainly revealed already: Therefore the Revelation can be nothing but an *assistance* of the persons *faith*, or to call to obedience, or a reproof of some sin: Which every man is to believe according as there is true evidence that indeed it is a Divine Revelation or Vision: Which if *it be not*, the same thing is still sure to us in the Scripture.

3. If it be something that is only *Besides* the Scripture (as about *events* and *facts* or Prophecies of what will befal particular places or persons) we must first see whether the *evidence* of a *Divine Revelation* be clear in it or not: And that is known, 1. To the person himself by the *self-attesting* and *convincing* power of a Divine Revelation, which no man knoweth but he that hath it (And we must be very cautelous lest we take false conceptions to be such.) But to *himself* and *others* it is known, 1. At present by clear uncontrouled Miracles, which are Gods attestation; which if men shew, we are bound (in this case) to believe them. 2. For the *Future*, by the event,

Joh. 3. 2. Joh. 13. 19 & 14. 29. Luk. 21. 7, 9, 28, 31, 36. Mat. 5. 18. & 24. 34. & 21. 4. when things so plainly come to pass, as prove the prediction to be of God. He therefore that giveth you not by certain Miracles uncontrouled, a just proof that he is sent of God, is to be heard with a suspended belief; you must stay till the event shew whether he say true or not: And not act any thing in the mean time upon an unproved presumption either of the truth or falshood of his words.

4. If you are in *doubt* whether that which he speaketh be contrary to Gods Word or not, you must hear him with a proportionable suspicion, and give no credit to him till you have tryed whether it be so or not.

5. It is a dangerous snare and sin to believe any ones Prophecies or Revelations meerly because they are very *Holy Persons*, and do most *confidently aver* or *swear* it. For they may be deceived themselves. As also to take hysterical, or melancholy delirations or conceptions for the Revelations of the Spirit of God, and so to farther falshood upon God.

Quest. 165. *May one be saved who believeth that the Scripture hath any Mistake or Error, and believeth it not all?*

Answ. THE chief part of the Answer to this must be fetcht from what is said before about Fundamentals. 1. No Man can be saved who believeth not that God is no Lyar; and that all his Word is true: Because indeed he believeth not that there is a God.

Rev. 6. 10. & 19. 9, 11. & 21. 5. & 22. 6. 1 Joh. 2. 8. & 5. 20. 2 Cor. 1. 18. 1 Cor. 15. 1, 2, 3, &c.

2. No Man can be saved who believeth not the Points that are essential to true Godliness; nor any Man that heareth the Word who believeth not all Essential to Christianity, or the Christian Covenant and Religion.

3. A Man may be saved who believeth not some Books of Scripture, (as *Jude*, 2 *Pet.* 2 *John*, 3 *John*, *Revelations*) to be Canonical, or the Word of God; so he heartily believe the rest; or the Essentials.

4. He that thinketh that the Prophets, Sacred Historians, Evangelists and Apostles, were guided to an infallible delivery and recording of all the great substantial necessary Points of the Gospel, but not to an Infallibility in every *by-expression*, *phrase*, *citation*, or *circumstance*, doth disadvantage his own Faith as to all the rest; but yet may be saved, if he believe the Substance with a sound and practical Belief.

Mark 16. 16. Rom. 10. 12, 13. Joh. 3. 16, 18. 1 Joh. 4. 2, 3.

Quest. 166. *Who be they that give too little to the Scriptures, and who too much; and what is the danger of each extreams?*

Answ. I. IT is not easie to enumerate all the Errors on either Extream; but only to give some Instances of each. 1. They give too little to the Scripture, who deny it to be *indited by Inspiration* of the *Infallible Spirit of God*, and to be *wholly true*. 2. And they that *detract* from some *Parts* or *Books* of it while they believe the rest. 3. And they that think it is not given as a *Law of God*, and as a *Rule of Faith* and Life. 4. And they that think it is not an *Universal Law* and *Rule* for all the World, but for *some Parts* only (supposing the Predication of it). 5. And they that think it an *imperfect Law* and *Rule*, which must be made up with the *Supplement of Traditions* or *Revelations*. 6. And they that think it was adapted only to the *Time* it was written in, and not *to ours*, as not foreseeing what would be. 7. And they that think it is culpably defective in *Method*. 8. And they that think it culpably defective in *phrase*, *aptness*, or *elegancy* of Stile. 9. And they that think that it containeth not all that was necessary or fit for *universal* Detemination, of that kind of things which it doth at all universally determine of: As *e. g.* that it made two Sacraments, but not all of that kind that are fit to be made, but hath left Men to invent and make more of the same Nature and Use. 10. And those that think that it is fitted only to the Learned, or only to the unlearned, only to Princes, or only to Subjects, *&c.* 11. And those that think it is but for a Time, and then by Alteration to be perfected as *Moses* Law was. 12. And those that think that the Pope, Princes or Prelates, or any Men may change or alter it.

James 4. 12. Isa. 33: 22. Rev. 22. 18, 19. Mat. 28. 20. Isa. 8. 16, 20. Psal. 19. 7, 8. & 119. 130. Prov. 14. 20, 22. & 8. 5. Deut. 12. 32.

II. Those give too much (in bulk, but too little in virtue) to the Scripture, 1. Who would set them up instead of the *whole Law and Light of Nature*, as *excluding* this, as useless where the Scripture is.

2. And they that feign it to be instead of all Grammars, Logick, Philosophy, and all other Arts and Sciences, and to be a perfect particular Rule for

for every Ruler, Lawyer, Phyſician, Mariner, Architect, Husbandman and Tradeſman, to do his work by.

1 Joh. 1. 1. 2, 3. 3 Joh. 12. Heb. 2. 3, 4. Joh. 2. 24. Epheſ. 4. 8, 9, 10, 11, 12, 13, 14, 15, 16.

3. And they that feign it to be fully ſufficient to all Men to *prove its own Authority* and Truth, without the ſubſidiary uſe of that Church-Hiſtory and Tradition which telleth us the ſuppoſed Matters of Fact, and muſt help us to know what Books are Canonical and what not; and without hiſtorical evidence, that theſe are the true Books which the Prophets and Apoſtles wrote, and the Miracles and Providences which have atteſted them.

4. And thoſe that think that it is ſufficient for its *own Promulgation*, or the *Peoples Inſtruction*, without the *Miniſtry of Man* to preſerve, deliver, tranſlate, expound and preach it to the People.

Joh. 6. 63. Rom. 8. 9. 1 Joh. 3. 24. Joh. 3, 5, 6. Many Romiſh Prieſts and others do ſo.

5. And thoſe that think it ſufficient to *ſanctifie* Men, without the concourſe of the Spirits Illumination, vivification and inward operation to that end.

6. And they that ſay that no Man can be ſaved by the knowledge, belief, love and practice of all the *ſubſtantial Parts of Chriſtianity brought to him by Tradition, Parents or Preachers*, who tell him nothing of the Scriptures, but deliver him the Doctrines as atteſted by Miracles and the Spirit without any notice of the Book.

7. And thoſe that ſay that Scripture alone muſt be made uſe of as to all the *Hiſtory of Scripture Times*, and that it is unlawful to make uſe of any other Hiſtorians, (as *Joſephus* and ſuch others).

8. And they that ſay, no other *Books of Divinity* but *Scripture* are uſeful, yea or lawful to be read of Chriſtians; or at leaſt in the Church.

9. And they that ſay that the Scriptures are ſo Divine, not only in *Matter*, but in *Method and Style*, as that there is nothing of humane (inculpable) Imperfection or Weakneſs in them.

10. And thoſe that ſay that the *Logical Method*, and the *Phraſe* is as perfect as God was able to make them.

11. And they that ſay, that all paſſages in Scripture hiſtorically related are *Moral Truths:* And ſo make the Devils words to *Eve*, of *Job*, to *Chriſt*, &c. to be all true.

12. And they that ſay, that all paſſages in the Scripture were *equally obligatory* to *all other Places and Ages*, as to thoſe that firſt received them (as the kiſs of Peace, the veils of Women, waſhing Feet, anointing the Sick, Deaconeſſes, *&c.*)

13. And they that make Scripture ſo perfect a Rule to our belief that nothing is to be taken for certain, that cometh to us *any other Way* (As natural Knowledge or Hiſtorical.)

14. And thoſe that think Men may not *tranſlate* the Scripture, turn the *Pſalms into Metre*, *tune them*, *divide the Scripture into Chapters and Verſes*, &c. as being derogatory Alterations of the *perfect Word*.

1 Cor. 14. 32, 40. 26.

15. And thoſe that think it ſo *perfect a particular* Rule of all the *Circumſtances*, *Modes*, *Adjuncts* and external Expreſſions of and in Gods Worſhip, as that no ſuch may be invented or added by Man, that is not there preſcribed: As Time, Place, Veſture, Geſture, Utenſils, Methods, Words, and many other things mentioned before.

16. And thoſe that Jewiſhly feign a multitude of unproved Myſteries to lie in the Letters, Orders, Numbers and proper Names in Scripture, (though I deny not that there is much Myſtery which we little obſerve).

17. They that ſay that the Scripture is all ſo plain, that there is no obſcure or difficult Paſſages in them, which Men are in danger of wreſting to their own Deſtruction.

Heb. 5. 10, 11, 12.

18. And they that ſay that all in the Scripture is ſo neceſſary to Salvation (even the darkeſt Prophecies,) that they cannot be ſaved that underſtand them not all; or at leaſt endeavour not ſtudiouſly and particularly to underſtand them.

19. And they that ſay that every Book and Text muſt of neceſſity to Salvation be believed to be Canonical and True.

20. And thoſe that ſay that God hath ſo preſerved the *Scripture*, as that there are no various readings and doubtful Texts thereupon, and that no written or printed Copies have been corrupted (when Dr. *Heylin* tells us, that the Kings Printer printed the Seventh Commandment, [*Thou ſhalt commit Adultery*]) All theſe err in over-doing. Of which ſee *Iud. Capellus Crit. Sacr.*

III. The dangers of the former *detracting* from the Scripture are theſe. 1. It injureth the Spirit who is the Author of the Scriptures. 2. It ſtriketh at the Foundation of our *Faith*, by weakning the Records which are left us to believe: And emboldneth Men to Sin, by diminiſhing the Authority of Gods Law: And weakneth our *Hopes*, by weakning the Promiſes. 3. It ſhaketh the univerſal Government of Chriſt, by ſhaking the Authority or Perfection of the Laws by which he governeth. 4. It maketh way for humane Uſurpations, and Traditions, as Supplements to the Holy Scriptures: And leaveth Men to contrive to amend Gods Word and Worſhip, and make Co-ordinate Laws and Doctrines of their own. 5. It hindereth the Converſion and Converſion of Sinners, and hardeneth them in unbelief, by queſtioning or weakning the means that ſhould convince and turn them. 6. It is a tempting Men to the curſed adding to Gods Word.

IV. The dangers of *over-doing* here are theſe: 1. It leadeth to downright Infidelity: For when Men find that the Scripture is imperfect or wanting in that which they fancy to be part of its Perfection, and to be really inſufficient, *e. g.* to teach Men Phyſicks, Logick, Medicine, Languages, *&c.* they will be apt to ſay, it is not of God, becauſe it hath not that which it pretends to have. 2. God is made the Author of defects and imperfections. 3. The Scripture is expoſed to the ſcorn and confutation of Infidels. 4. Papiſts are aſſiſted in proving its Imperfection. But I muſt ſtop, having ſpoke to this Point before in *Queſt.* 35. and partly *Queſt.* 30. & 31. & 33. more at large.

Queſt. 167. *How far do good Men now Preach and Pray by the Spirit?*

Anſw. 1. NOT by ſuch *Inſpiration* of *new Matter* from God as the *Prophets and Apoſtles* had which indited the Scriptures.

2. Not ſo as to exclude the exerciſe of *Reaſon*, *Memory* or *Diligence*; which muſt be as much and more than about any common Things.

3. Not ſo to exclude the uſe and need of Scripture, Miniſtry, Sermons, Books, Conference, Examples, Uſe, or other Means and Helps.

But 1. The Spirit indited that *Doctrine* and *Scripture* which is our *Rule* for prayer and for preaching. Heb. 2. 3, 4.

2. The Spirits Miracles and Works in and by the Apoſtles *Seal* that Doctrine to us, and confirm our Faith in it. 1 Pet. 1. 2, 22. 2 Theſ. 1. 13.

3. The Spirit in our *faithful Paſtors* and *Teachers* teacheth us by them to pray and preach. Joh. 3. 5, 6 Rom. 8. 9. 8. 15, 16. 26, 27.

4. The Spirit by *Illumination*, *Quickening* and *Sanctification*, giveth us an *habitual Acquaintance* with our *Sins*, our *Wants*, with the *Word* of *Precept* and *Promiſe*, with *God*, with *Chriſt*, with *Grace*, with *Heaven*. And it giveth us a *Habit* of Holy *Love to God*, and *Goodneſs* and *Thankfulneſs* for Mercy and *Faith* in Chriſt, and the Life to come, and *Deſires* of Perfection, and *Hatred* of Sin: And he that hath *all theſe*, hath a conſtant *Habit of Prayer* in him: For Prayer is nothing but the expreſſion with the Tongue of theſe Graces in the Heart: So that the Spirit of Sanctification is thereby a Spirit of Adoption and of Supplication. And he that hath freedom of utterance can ſpeak that which Gods Spirits hath put into his very Heart, and made him eſteem his greateſt and 2 Tim. 1. 7. Nehem. 9. 20. Iſa. 11. 2. Ezek. 36. 26. & 37. 14. Gal. 4. 6. Zech. 12. 10. Ezek. 18. 31. & 11. 19.

and neareſt Concernment, and the moſt neceſſary and excellent Thing in all the World. This is the Spirits principal Help.

Rom. 7.6. Joh. 4.23, 24. &7.38,39. 1 Cor. 2. 10, 11. 1 Cor. 6. 11, 17. 2 Cor. 4. 13. Gal. 5. 5, 16,17, 18, 25. Eph. 3.16. & 5.9,18. & 6. 18. 1 Theſſ. 5. 19.

5. The ſame Spirit doth incline our Hearts to the diligent uſe of all thoſe means, by which his abilities may be increaſed: As to read, and hear, and confer, and *to uſe* our ſelves to *Prayer* and to Meditation, Self-examination, *&c.*

6. The ſame Spirit helpeth us in the uſe of all theſe means, to profit by them, and to make them all effectual on our Hearts.

7. The ſame Spirit concurreth with *Means*, *Habits*, *Reaſon*, and our own *endeavours*, to help us in the *very act of Praying and Preaching*: 1. By illuminating our Minds to know what to deſire and ſay: 2. By actuating our *Wills* to Love, and Holy Deſire and other Affections. 3. By quickning and exciting us to a livelineſs and fervency in all. And ſo bringing our former Habits into Acts, the Grace of Prayer is the *Heart* and *Soul* of *Gifts*; and thus the Spirit teacheth us to pray.

Yea, the ſame Spirit thus by *common Helps* aſſiſteth even bad Men in praying and preaching, giving them *common Habits* and *Acts* that are ſhort of ſpecial ſaving Grace. Whereas Men left to themſelves without Gods Spirit, have none of all theſe forementioned Helps. And ſo the Spirit is ſaid to intercede Rom.8.26 for us by exciting our unexpreſſible Groans; and to help our infirmities *when we* know what to ask as we ought.

Queſt. 168. *Are not our own Reaſons, Studies, Memory, Strivings, Books, Forms, Methods and Miniſtry needleſs, yea a hurtful quenching or preventing of the Spirit, and ſetting up our own, inſtead of the Spirits Operations?*

Joh. 15.1, 3, 4, 5, 7. *Anſw.* 1. YES; if we do it in a Conceit of the Sufficiency of our ſelves, our Reaſon, Memory, Studies, Books, Forms, *&c.* without the Spirit: Or if we aſcribe any thing to any of theſe which is proper to Chriſt or to his Spirit. For ſuch proud ſelf-ſufficient Deſpiſers of the Spirit, cannot reaſonably expect his help: I doubt among Men counted Learned and Rational there are too many ſuch, * That know not Mans inſufficiency or corruption, nor the neceſſity and uſe of that Holy Ghoſt into whoſe Name they were baptized, and in whom they take on them to believe. But think that all that pretend to the Spirit are but Phanaticks and Enthuſiaſts, and ſelf-conceited People; when yet the Spirit himſelf ſaith, *Rom.* 8. 9. *If any Man have not the Spirit of Chriſt, the ſame is none of his.* And Gal. 4. 6. *Becauſe we are Sons, God hath ſent forth the Spirit of his Son into our Hearts, whereby we cry, Abba, Father.*

* Even among them that in their Ordination heard [*Receive ye the Holy Ghoſt*] and [*Over which the Holy Ghoſt hath made you Overſeers.*]

2. But if we give to Reaſon, Memory, Study, Books, Methods, Forms, *&c.* but their proper place in *Subordination* to Chriſt and to his Spirit, they are ſo far from being quenchers of the Spirit, that they are neceſſary in their Places, and ſuch Means as we muſt uſe, if ever we will expect the Spirits help. For the Spirit is not given to a Bruit to make him a *Man*, or *Rational*; nor to a *proud Deſpiſer*, or *idle Neglecter* of Geds appointed Means, to be inſtead of *means*, nor to be a Patron to the Vice of pride or idleneſs, which he cometh chiefly to deſtroy: But to bleſs Men in their laborious uſe of the means which God appointed him: Read but *Prov.* 1. 20, &c. & 2. & 3. & 5. & 6. & 8. and you will ſee Iſa. 64. 7. that Knowledge muſt be laboured for, and Inſtruction heard: And he that will lie idle till the Spirit Mat.7.13, 14. move him, and will not ſtir up himſelf to ſeek God, 2Pet.1.10 or ſtrive to enter in at the ſtrait Gate, nor give all Diligence to make his Calling and Election ſure, may find that the Spirit of ſloth hath deſtroyed him, when he thought the Spirit of Chriſt had been ſaving him. He that hath but two Articles in his Creed, muſt make this the ſecond: For he that *cometh to God* Heb.11.6. *muſt believe that God is, and that he is the Rewarder of them that diligently ſeek him.*

Queſt. 169. *How doth the Holy Ghoſt ſet Biſhops over the Churches.*

Anſw. 1. BY *making the Office it ſelf*, ſo far as the *Apoſtles* had any Hand in it, Chriſt himſelf having made *their* Office. Act.20.28

2. The *Holy Ghoſt* in the *Electors* and *Ordainers* directeth them to *diſcern the fitneſs* of the Perſons elected and ordained, and ſo to call ſuch as God approveth of, and calleth *by the Holy Ghoſt in them.* Which was done, 1. By the extraordinary Gift of diſcerning in the Apoſtles. 2. By the ordinary help of Gods Spirit in the wiſe and faithful Electors and Ordainers ever ſince. Acts 1.24. Act.13. 2, & 15. 28, &c. & 14. 23.

3. The Holy Ghoſt doth qualifie them for the Work, by due *Life*, *Light and Love*, *Knowledge*, *Willingneſs*, *and Active Ability*; and ſo both *enclining* them to it, and marking out the Perſons by his Gifts whom he would have elected and ordained to it: Which was done, 1. At firſt by extraordinary Gifts, 2. And ever ſince by ordinary, 1. Special and ſaving in ſome; 2. Common, and only fitted to the Churches Inſtruction in others. So that who ever is not competently qualified, is not called by the Holy Ghoſt: When Chriſt aſcended, he gave *Gifts to Men*, *ſome Apoſtles*, *Prophets and Evangeliſts*, *ſome Paſtors and Teachers*, *for the edifying of his Body*, &c. Eph. 4. 7, 8, 9, 10. 1 Cor. 12. 12,13, 28, 29.

Queſt. 170. *Are Temples, Fonts, Utenſils, Church-lands, much more the Miniſters Holy? And what Reverence is due to them as Holy?*

Anſw. THE Queſtion is either *de nomine* whether it be fit to *call* them *Holy*; or *de re*, whether they *have that* which is called *Holineſs*.

I. The Word [*Holy*] ſignifieth *in God*, *eſſential tranſcendant Perfection*; and ſo it cometh not into our queſtion. In *Creatures* it ſignifieth, 1. A Divine Nature in the rational Creature (Angels and Men) by which it is made *like God*, and *diſpoſed* to him and his Service, by *Knowledge*, *Love*, and Holy *Vivacity*; which is commonly called *real ſaving Holineſs* as diſtinct from meer Relative. 2. It is taken for the *Relation* of any thing to God as his own peculiar appropriated to him: So Infinite is the diſtance between God and us, that whatever is *His* in a ſpecial Senſe, or *ſeparated* to his Uſe, is called *Holy*: And that is, 1. Perſons. 2. Things. 1. Perſons are either, 1. In general devoted to his Love and Service; 2. Or ſpecially devoted to him in ſome ſpecial Office. Which is, 1. Eccleſiaſtical, 2. Oeconomical, 3. Political. Thoſe devoted to his *general Service* are, 1. Either *heartily and ſincerely* ſo devoted (who are ever ſanctified in the firſt real Senſe alſo,) or only by *Word and outward* Profeſſion. 2. *Things* devoted to God are, 1. Some by his own immediate choice, deſignation and command, 2. Or by general directions *to Man* to do it. And theſe are, 1. Some things more *Nearly*, 2. Some things more *Remotely* ſeparated to him. None of theſe muſt be confounded: And ſo we muſt conclude, Mar.6.20. Col.1. 22. Tit. 1. 8. 1 Pet. 1. 15,16.&3. 5. 2Pet.3.11 Exod. 22. 31. 1 Cor.1.1, 2, 3. 1 Cor.6.9, 10, 11. Heb. 12. 14. Tit.3.3.5, 6. &2.13, 14.

1. All that ſhall be ſaved are *Really* Holy by a Divine Inclination, and Nature, and actual Exerciſe thereof; and *Relatively* Holy in a ſpecial Senſe, as thus devoted and ſeparated to God. 1 Pet.2.5, 9. Exo.19.6. Rom. 1.1, 2.

2. All the Baptized and Profeſſors (not apoſtate) are *Relatively Holy* as *verbally devoted* and ſeparated to God. 1 Cor. 3. 17. &7.14 Zech.2.12

3. All that are ordained to the Sacred Miniſtry are Relatively Holy as devoted and ſeparated to that Office. And the well qualified are alſo *really Holy*, as their qualifications are either ſpecial or common. Hag.2.12. Luk.1.71, 72. Ezr. 8.28. & 9. 2.

4. All that are duly called of God to the *Place of Kings*, Num. 31. 6.

Numb. 6. 8, 20. Lev. 16. 4, 33. *Kings*, and *Judges*, and *Rulers* of Families, are *relatively sacred*, as their offices and they are of God and for him, and devoted to him.

Exod. 29. 6, 33. Pſal. 89. 20. 5. Temples and other Utenſils deſigned by God himſelf, are holy as related to him by that deſignation.

Numb. 35 25. 2 Tim. 3. 15. Iſa. 58. 13. Pſal. 42. 4. 2 Pet. 1. 18 21. 6. Temples, Utenſils, Lands, *&c.* devoted and lawfully ſeparated by Man, for holy uſes, are *Holy* as *juſtly related to God by that lawful ſeparation.* To ſay as ſome do, that [They are indeed *conſecrated* and *ſeparated*, but *not Holy*] is to be ridiculouſly wiſe by ſelf-contradiction, and the maſterly uſe of the word *Holy* contrary to cuſtom and themſelves.

Pſal. 87. 1. Numb. 5. 17. Exod. 3. 5. 1 Sam. 21. 5. 7. Miniſters are *more Holy* than Temples, Lands, or Utenſils, as being nearlier related to holy things. And things ſeparated by God himſelf are *more holy* than thoſe juſtly ſeparated by Man. And ſo of *Days.*

Neh. 8. 9, 10, 11. 8. Things remotely devoted to God, are holy in their diſtant place and meaſure; as the Meat, Drink, Houſe, Lands, Labours of every Godly Man, who with himſelf devoteth all to God: But this being more diſtant, is yet a remoter degree of Holineſs.

Uncovered in Church and Reverent geſtures. II. Every thing ſhould be reverenced according to the meaſure of its Holineſs: And this expreſſed by ſuch ſigns, geſtures, actions, as are fitteſt to honour God, to whom they are related: And ſo to be uncovered in Church, and uſe reverent carriage and geſtures there, doth tend to preſerve due Reverence to God and to his Worſhip, (1 *Cor.* 16. 20.)

Queſt. 171. *What is Sacriledge, and what not?*

Rom. 2. 22. 2 Pet. 2. 20, 21, 22. Heb. 6. 6, 7 Heb. 10. 26, 27, 28, 29. 1 Theſ. 2. 15, 16. Lev. 19. 8. Heb. 12. 16. Act. 5. 5, &c. Ezek. 22. 26. & 42. 20. & 44. 23. *Anſw.* I. SAcriledge is robbing God by the unjuſt alienation of holy things. And it is meaſured according as things are diverſified in Holineſs: As,

1. The greateſt Sacriledge is a prophane unholy alienating a Perſon to the Fleſh and the World, from God and his Love and his Service, who by Baptiſm was devoted to him. And ſo all wicked Chriſtians are groſly Sacrilegious.

2. The next is alienating conſecrated Perſons from the ſacred work and office, by depoſing Kings, or by *unjuſt ſilencing* or *ſuſpending true Miniſters*, or their caſting off Gods work themſelves. This is far greater Sacriledge than alienating Lands or Utenſils.

3. The next is the unjuſt alienating of Temples, Utenſils, Lands, Days, which were ſeparated by God himſelf.

4. And next ſuch as were juſtly conſecrated by Man; as is aforeſaid in the degrees of Holineſs.

II. It is not Sacriledge, 1. To ceaſe from the Miniſtry or other holy ſervice, when ſickneſs, diſability of body, or violence utterly diſable us.

Mat. 12. 5. 2. Nor to alienate Temples, Lands, Goods or Utenſils, when Providence maketh it needful to the Churches good: So the Fire in *London* hath cauſed a diminution of the number of Churches: So ſome Biſhops of old, ſold the Church Plate to relieve the Poor: And ſome Princes have ſold ſome Church Lands to ſave the Church and State in the neceſſities of a lawful War.

3. It is not Sacriledge to alienate that which Man devoted, but God accepted not, nor owned as appropriate to him (which his prohibition of ſuch a dedication is a proof of.) As if a Man devote his *Wife* to Chaſtity, or his Son to the *Miniſtry* againſt their wills: Or if a Man vow himſelf to the *Miniſtry* that is unable and hath no call: Or if ſo much Lands or Goods be conſecrated, as is ſuperfluous, uſeleſs and injurious to the common Welfare and the State. Alienation in theſe caſes is no ſin.

Queſt. 172. *Are all religious and private Meetings, forbidden by Rulers, unlawful Conventicles? Or are any ſuch neceſſary?*

Anſw. THough both ſuch *Meetings* and our *Priſons* tell us how greatly we now differ about this point, in the application of it to *Perſons* and our preſent caſe, yet I know no difference in the doctrinal reſolution of it among moſt ſober Chriſtians at all: (Which makes our caſe ſtrange.)

For ought I know, we are agreed,

Pſal. 1. 2, 5. & 22. 25. & 35. 18. & 40. 2, 10. Act. 21. ult Heb. 10. 20. Act. 20. 7. & 1. 15. & 2. 44. 1 Cor. 44. 23. I. 1. That it is more to the honour of the Church and of Religion and of God, and more to our ſafety and edification, to have God's Worſhip performed ſolemnly, publickly and in great aſſemblies, than in a corner, ſecretly, and with few.

2. That it is a great Mercy therefore where the Rulers allow the Church ſuch publick Worſhip.

3. That *cæteris paribus* all Chriſtians ſhould prefer *ſuch publick worſhip* before private; and no private meetings ſhould be kept up, which are oppoſite or prejudicial to *ſuch publick meetings.*

4. And therefore if ſuch meetings (or any that are unneceſſary to the ends of the Miniſtry, the ſervice of God and good of Souls) be forbidden by lawful Rulers, they muſt be forborn.

1 Cor. 16. 12. Rom. 16. 5 Act. 12. 12 Col. 4. 15. II. But we are alſo agreed, 1. That it is not the *Place* but the Preſence of the true *Paſtors and People* that make the *Church.*

2. That God may be acceptably worſhipped in all places when it is our duty.

3. That the ancient Churches and Chriſtians in times of Perſecutions ordinarily met in ſecret againſt the Rulers wills, and their Meetings were called Conventicles, (and ſlandered, which occaſioned *Pliny*'s examination, and the right he did them.)

Mat. 18. 20. 4. That no Miniſter muſt forſake and give over his work while there is *need*, and *he can do it.*

1 Cor. 9. 16. 1 Theſ. 2. 15, 16. Act. 4. 19. See Dr. *Hammond* in *loc.* 1 Tim. 2. 8. Act. 8. 4. 1 Joh. 3. 17. 2 Tim. 4. 1, 2, 3. Heb. 10. 25. 5. That where there are many Thouſands of *ignorant* and *ungodly* Perſons, and the publick Miniſters, either through their *paucity* (proportioned to the People) or their *diſability*, or *unwillingneſs*, or *negligence*, or all, are inſufficient for all that publick and private Miniſterial work, which God hath appointed for the *inſtruction*, *perſwaſion* and Salvation of ſuch neceſſitous Souls, there is need of more Miniſterial help.

6. That in caſes of real (not counterfeit) *neceſſity*, they that are hindered from exerciſing their Miniſterial Office publickly, ſhould do it privately, if they have true Ordination, and the call of the Peoples *neceſſity*, *deſire*, and of *opportunity*, ſo be it they do it in that peaceable, orderly and quiet manner, as may truly promote the intereſt of Religion, and detract not from the lawful publick Miniſtry and Work.

See much of this caſe handled before *Q.* 109. and *Q.* 113. 7. That they that are forbidden to worſhip God publickly, unleſs they will commit ſome certain ſin, are ſo prohibited as that they ought not to do it on ſuch terms.

That the private meetings which are held on *theſe forementioned terms*, in ſuch caſes of *neceſſity*, are not to be *forſaken*, though prohibited: Though ſtill the honour of the Magiſtrate is to be preſerved, and obedience given him in all lawful things: And ſuch Meetings are not ſinful nor diſhonourable (to the aſſemblers;) for as *Tertullian* (and Dr. *Heylin* after him) ſaith, *Cum pii, cum boni coeunt, non factio dicenda eſt, ſed curia: When pious, and good people meet* (eſpecially as aforeſaid) *it is not to be called a Faction, but a Court.* Thus far I think we all agree.

And that the Church of *England* is really of this mind is certain; 1. In that they did congregate in private themſelves, in the time of *Cromwell's* Uſurpation, towards the end when he began to reſtrain the uſe of the Common Prayer. 2. In that they wrote for it: See Dr. *Hide of the Church* in the beginning. 3. Becauſe both in the reign of former Princes ſince the Reformation, and to this Day, many

many laborious conforming Miniſters, have ſtill uſed to repeat their Sermons in their Houſes, where many of the People came to hear them: 4. Becauſe the Liturgy alloweth *private Baptiſm*, and reſtraineth not any number from being preſent, nor the Miniſter for inſtructing them in the uſe of Baptiſm (which is the ſum of Chriſtianity). 5. Becauſe the Liturgy commandeth the *viſitation of the ſick*, and alloweth the Miniſter there to pray and inſtruct the Perſon according to his own ability, about Repentance, Faith in Chriſt, and Preparation for Death and the Life to come; and forbiddeth not the Friends and Neighbours of the ſick to be preſent. 6. Becauſe the *Liturgy* and *Canons* allow *private Communion with the ſick, lame or aged* that cannot come to the aſſembly; where the nature of that holy work is to be opened, and the Euchariſtical work to be performed; and *ſome muſt* be preſent, and the number not limited. 7. And as theſe are expreſs Teſtimonies, that all private meetings are not diſallowed by the Church of *England*, ſo there are other inſtances of ſuch *natural neceſſity* as they are not to be ſuppoſed to be againſt: As, 1. For a Captain to pray, and read Scripture or good Books and ſing Pſalms with his Soldiers, and with Mariners at Sea, when they have no Miniſter. 2. There are many Thouſands or Hundred Thouſands in *England*, that ſome live ſo far from Church, and ſome are ſo weak that they can ſeldom go, and ſome Churches have not room for a quarter of the Pariſh; and none of the Thouſands now meant can read, and ſo neither can help themſelves, nor have a Miniſter that will do it; and Thouſands that when they have heard a Sermon cannot remember it, but loſe it preſently. If theſe that cannot read or remember, nor teach their own Families, nor go to Church, do take their Families, many of them, to ſome one Neighbours Houſe, where the Sermon is repeated, or the Bible or Liturgy read, methinks the Church ſhould not be againſt it.

But it muſt be ſtill remembred, that 1. Rulers that are Infidels, Papiſts, Hereticks or Perſecutors, that reſtrain Church-meetings to the injury of Mens Soul's muſt be diſtinguiſh'd from pious Princes that only reſtrain Hereticks and real Schiſmaticks for the Churches good. 2. And that times of Hereſie and Schiſm may make private meetings more dangerous than quiet times: And ſo even the Scottiſh Church forbad private meetings in the Separatiſts days of late. And when they *do more hurt than good*, and are *juſtly forbidden*, no doubt in that caſe, it is a duty to obey and to forbear them, as is aforeſaid.

Queſt. 173. *What particular Directions for Order of Studies, and Books ſhould be obſerved by young Students.*

§. 1. BEcauſe diſorder is ſo great a diſadvantage to young Students, and becauſe many have importuned me to name them ſome few of the beſt Books, becauſe they have no Time to read, nor money to buy many, I ſhall here anſwer theſe two demands.

§. 2. 1. The Order of their ſtudies is ſuch as reſpecteth their *whole lives*, or ſuch as reſpecteth every *Day*. It is the firſt which I now intend.

§. 3. *Direct.* 1. The knowledge of ſo much of Theology as is neceſſary to your own *Duty* and *Salvation*, is the firſt thing which you are to learn (when you have learnt to ſpeak.) Children have Souls to ſave; and their Reaſon is given them to uſe for their Creators ſervice and their Salvation. 1. They can never begin to learn that too ſoon which they were *made* and redeemed to learn, and which their whole lives muſt be employed in practiſing. And that which *abſolute neceſſity* requireth, and without which there is no Salvation. 3. And that which muſt tell a Man the only ultimate end which he muſt intend, in all the moral actions of his Life. For the right intention of our end is antecedent to all right uſe of means: And till this be done, a Man hath not well begun to *live*, nor to uſe his *Reaſon*; nor hath he any other work for his Reaſon, till this be firſt done. He liveth but in a continual Sin, that doth not make God and the publick good and his Salvation his end. Therefore they that would not have Children begin with Divinity, would have them ſerve the Devil and the Fleſh. God muſt be our Firſt and Laſt and All.

§. 4. Not that any exact or full Body or Method of Divinity is to be learnt ſo early. But 1. The Baptiſmal Covenant muſt be well opened betime, and frequently urged upon their Hearts. 2. Therefore the *Creed*, the *Lords Prayer* and *Decalogue*, muſt be opened to ſuch betime; that is, they muſt be wiſely catechiſed. 3. They muſt be taught the Scripture Hiſtory, eſpecially *Geneſis* and the Goſpel of Chriſt. 4. They muſt with the other Scriptures, read the moſt plain and ſuitable Books of practical Divines (after named.) 5. They muſt be kept in the company of *ſuitable*, *wiſe* and *exemplary* Chriſtians, whoſe whole converſation will help them to the *Senſe* and *Love* of Holineſs; and muſt be kept ſtrictly from perverting wicked company. 6. They muſt be frequently, lovingly, familiarly yet ſeriouſly, treated with about the ſtate of their own Souls, and made to know their need of *Chriſt* and of his *holy Spirit*, of Juſtification and Renovation. 7. They muſt be trained up in the Practice of Godlineſs, in Prayer, pious Speeches, and Obedience to God and Man. 8. They muſt be kept under the moſt powerful and profitable Miniſters of Chriſt that can be had. 9. They muſt be much urged to the ſtudy of their own Hearts; to know themſelves; what it is to be a Man, to have Reaſon, Free-will and an Immortal Soul: What it is to be a Child of lapſed *Adam*; and an unregenerate unpardoned Sinner: What it is to be a redeemed, and a ſanctified, juſtified Perſon, and an adopted Heir of Life eternal. And by cloſe examination to know which of theſe conditions is their own; to know what is their daily duty; and what their danger and what their temptations and impediments, and how to eſcape?

§. 5. For if once the Soul be truly ſanctified, then 1. Their Salvation is much ſecured, and the main work of their Lives is happily begun, and they are ready to die ſafely when ever God ſhall call them hence. 2. It will poſſeſs them with a *right end*, in all the *ſtudies* and labours of their Lives; which is an unſpeakable advantage, both for their pleaſing of God, and profiting themſelves and others; without which they will but prophane God's name and word, and turn the Miniſtry into a worldly fleſhly Life, and ſtudy and preach for Riches, Preferment, or Applauſe, and live as he *Luk.* 12. 18, 19. Soul, take thy eaſe, eat, drink and be merry; and they will make Theology the way to Hell, and ſtudy and preach their own Condemnation. 3. A holy Heart will be always under the *Greateſt Motives*; and therefore will be conſtantly and powerfully impelled (as well in ſecret as before others) to *diligence* in ſtudies and all good endeavours. 4. And it will make all *ſweet* and *eaſie* to them, as being a noble work, and reliſhing of God's Love, and the endleſs Glory to which it tendeth. A holy Soul will all the Year long be employed in ſacred Studies and Works, as a good Stomach at a Feaſt, with conſtant pleaſure! And then O how happily will all go on! When a carnal Perſon with a dull, unwilling, weary Mind, taketh now and then a little, when his carnal intereſt it ſelf doth prevail againſt his more ſlothful ſenſual inclinations; but he never followeth it with hearty affections, and therefore ſeldom with good ſucceſs. 4. And a holy Soul will be a continual *Treaſury* and *Fountain* of holy matter, to pour out to others, when they come to the ſacred Miniſtry; ſo that ſuch a one can ſay more from the feeling and expe-

experience of his Soul, than another can in a long time gather from his Books. 5. And that which he ſaith will come *warm* to the hearers in a more lively experimental manner, than uſual carnal Preachers ſpeak. 6. And it is liker to be attended by a greater Bleſſing from God. 7. And there are many Controverſies in the Church, which an experienced holy Perſon, (*cæteris paribus*) hath great advantage in above all others, to know the right, and be preſerved from errors.

§. 6. Direct. 2. *Let young Mens time (till about eighteen, nineteen or twenty;) be ſpent in the improvement of their Memories, rather than in ſtudies that require much judgment:* Therefore let them take that time to get *Organical* Knowledge; ſuch as are the Latin and Greek Tongues firſt and chiefly, and then the Hebrew, Chaldee, Syriack and Arabick; with the exacteſt acquaintance with the true Precepts of Logick: And let them learn ſome Epitome of Logick without Book. In this time alſo let them be much converſant in Hiſtory; both Civil, Scholaſtical (of Philoſophers, Orators, Poets, *&c.*) and Eccleſiaſtical. And then take in as much of the Mathematicks as their more neceſſary ſtudies will allow them time for (ſtill valuing *Knowledge* according to the various degrees of uſefulneſs.)

§. 7. Direct. 3. When you come to ſeek after more *abſtruſe* and *real Wiſdom*, join together the ſtudy of Phyſicks and Theology; and take not your Phyſicks as ſeparated from or independent on Theology; but as the ſtudy of God in his works, and of his *works* as leading to himſelf. Otherwiſe you will be but like a Scrivener or Printer, who maketh his Letters well, but knoweth not what they ſignifie.

§. 8. Direct. 4. Unite all ὀντολογία or knowledge of *real entities* into *one ſcience*: both *Spirits* and *Bodies*; *God* being taken in as the *firſt* and *laſt*, the *Original*, *Director* and *End* of all: And ſtudy not the doctrine of *Bodies* alone, as ſeparated from Spirits: For it is but an imaginary ſeparation, and a deluſion to Mens minds. Or if you will *call them* by the name of *ſeveral Sciences*, be ſure you ſo link thoſe ſeverals together that the due dependance of Bodies on Spirits, and of the Paſſive nature on the Active may ſtill be kept diſcernable: And then they will *be one* while you *call them divers*.

§. 9. Direct. 5. When you ſtudy only to know *what is* true, you muſt begin at the *Primum cognoſcibile*, and ſo riſe in *ordine cognoſcendi*: But when you would come to ſee things in *their proper Order*, by a more perfect ſatisfying knowledge, you muſt draw up a *ſynthetical ſcheme*, *juxta ordinem eſſendi*, where God muſt be the *firſt* and *laſt*; the firſt *efficient Governour and End of all*.

§. 10. Direct. 6. Your firſt ſtudy of Philoſophy therefore, ſhould be, of *your ſelves*; to know a *Man*. And the *Knowledge of Mans Soul* is a part ſo neceſſary, ſo near, ſo uſeful, that it ſhould take up both the firſt and largeſt room in all your Phyſicks, or knowledge of Gods Works: Labour therefore to be accurate in this.

§. 11. Direct. 7. With the knowledge of your *ſelves* join the knowledge of the reſt of the works of God; but according to the uſefulneſs of each part to your moral duty; and as all are related to God and You.

§. 12. Direct. 8. Be ſure in all your progreſs that you keep a diſtinct knowledge of things *certain* and things *uncertain*, *ſearchable* and *unſearchable*, *revealed* and *unrevealed*; and lay the firſt as your foundation, yea rather keep the knowledge of them as your Science of Phyſick by it ſelf, and let no obſcurity in the reſt cauſe you to queſtion certain things; nor ever be ſo perverſe as to try things *known*, by things *unknown*, and to argue *à minùs notis*. Lay no ſtreſs on ſmall or doubtful things.

§. 13. Direct. 9. Metaphyſicks as now taken is a mixture of *Organical* and *Real Knowledge*; and part of it belongeth to Logick (the Organical part,) and the reſt is *Theology*, and *Pneumatology*, and the higheſt parts of *Ontology*, or *Real Science*.

§. 14. Direct. 10. In ſtudying Philoſophy, 1. See that you neither neglect any helps of thoſe that have gone before you, under pretence of taking nothing upon truſt, and of ſtudying the naked things themſelves: (For if every Man muſt begin all a new, as if he had been the firſt Philoſopher, knowledge will make but ſmall proficiency.) 2. Nor yet ſtick not in the bare belief of any Author whatſoever, but ſtudy all things in their *naked natures* and proper *evidences*, though by the helps that are afforded you by others. For it is not *ſcience* but *humane belief*, elſe, whoever you take it from.

§. 15. Direct. 11. So certain are the numerous errors of Philoſophers, ſo uncertain a multitude of their aſſertions, ſo various their ſects, and ſo eaſie it is for any to pull down much which the reſt have built, and ſo hard to ſet up any comely ſtructure that others in like manner may not caſt down; that I cannot perſwade you to fall in with any one ſort or ſect, who yet have publiſhed their ſentiments to the World. The Platoniſts made very noble attempts in their enquiries after ſpiritual Being: But they run into many unproved fanaticiſms, and into divers errors, and want the deſirable helps of true method. The wit of *Ariſtotle* was wonderful for ſubtilty and ſolidity. His knowledge vaſt; his method (oft) accurate; but many precarious, yea erroneous conceptions and aſſertions, are ſo placed by him, as to have a troubling and corrupting influence into all the reſt: The Epicureans or Democratiſts, were ſtill and juſtly the contempt of all the ſober ſects; and our late Somatiſts that follow them, yea and *Gaſſendus*, and many that call themſelves Carteſians, yea *Carteſius* himſelf, much more *Berigardus*, *Regius* and *Hobbes*, do give ſo much more to meer Matter and Motion, than is truly due, and know or ſay ſo much too little of Spirits, active Natures, vital Powers, which are the true principles of motion, that they differ as much from true Philoſophers, as a Carcaſs or a Clock from a living Man. The Stoicks had noble Ethical Principles, and they (and the Platoniſts with the Cynicks) were of the beſt Lives: But their writings are moſt loſt, and little of their Phyſicks fully known to us, and that alſo hath its errors. *Patricius* is but a Platoniſt ſo taken with the nature of *Light*, as inſiſting on that in Fanatical terms, to leave out a great deal more that muſt be conjoined. *Telæſius* doth the like by *Heat and Cold*, *Heaven and Earth*, and among many obſervable things, hath much that is unſound and of ill conſequence. *Campanella* hath improved him, and hath many hints of better Principles (eſpecially in his Primalities) than all the reſt: But he fanatically runs them up into ſo many unproved and vain, yea and miſtaken ſuperſtructures, as that no true body of Phyſicks can be gathered out of all his works. The attempt that pious *Commenius* hath made in his ſmall Manual hath much that is of worth; but far ſhort of accurateneſs. The Hermetical Philoſophers have no true method of Philoſphy among them; and to make their three or five Principles to be ſo many Elements, or ſimple bodies, conſtituting all compounds, and form up a ſyſteme of Philoſophy on their ſuppoſitions, will be but a trifle and not to ſatisfie judicious Minds; eſpecially conſidering how defective their Philoſophy is made by their omiſſions. *Lullius* and his followers fit not their Method to the true order of the Matter. *Scaliger*, *Scheggius*, *Wendelme* and *Sennertus* (eſpecially in his *Hypomnemata*) were great Men, and have many excellent things; But too much of *Ariſtotles* goeth for current with them. My worthy, learned and truly pious friend Mr. *Sam. Gott* in his new Book on *Gen.* 1. hath many excellent notions, and much that

is ſcarce elſewhere to be met with: But the tedious Paragraphs, the defect of Method, and ſeveral unproveable particulars, make it like all humane works imperfect.

Therefore if I muſt direct you according to my judgment, I muſt adviſe you, 1. To ſuppoſe that Philoſophers are all ſtill in very great darkneſs, and there is much confuſion, defectiveneſs, error and diviſion and uncertainty among them. 2. Therefore addict not your ſelves abſolutely to any Sect of them. 3. Let your firſt ſtudies of them all leave room for the changing of your judgment, and do not too haſtily fix on any of their ſentiments as ſure, till you have heard what others ſay, and with ripened underſtandings have deeply and long ſtudied the things themſelves. 4. Chooſe out ſo much of the *Certainties* and *uſeful* parts of *Phyſicks* as you can reach to, and make them know their places in ſubſerviency to your holy principles and ends; and rather be well content with ſo much, than to looſe too much time in a vain fatigation of your brains for more.

I have made ſome attempt to draw out ſo much, eſpecially *de Mundo & de Homine*, in my *Methodus Theologiæ*, though I expect it ſhould no more ſatisfie others, than any of theirs have ſatisfied me.

§. 16. Direct. 12. When you have well ſtated your Ontology, or Real Science, then review your *Logick* and *Organical* part of *Metaphyſicks*; and ſee that *Verba rebus aptentur*; fetch then your *words* and *Organical notions* from the *Nature* of the *Things*. Abundance are confounded by taking up Logical Notions firſt which are unſuitable to true Phyſical beings.

§. 17. Direct. 13. Somewhat of Ethicks may be well learnt of Philoſophers, but it's nothing to the Scriptures Chriſtian Ethicks.

§. 18. Direct. 14. Somewhat of artificial Rhetorick and Oratory ſhould be known: But the Oratory which is *moſt natutal*, from the *evidence of things*; well managed by a *good underſtanding* and *elocution*, which hath leaſt of *appearing art* or *affectation*, is ever the moſt effectual, and of beſt eſteem.

§. 19. Direct. 15. The doctrine of *Politicks*, eſpecially of the Nature of *Government and Laws in general*, is of great uſe to all that will ever underſtand the Nature of Gods Government and Laws, that is, of Religion. Though there be no neceſſity of knowing the Government aud Laws of the Land or of other Countries, any further than is neceſſary to our obedience or outward concernments, yet ſo much of Government and Laws as *Nature* and *Scripture* make common to all particular Forms and Countries, muſt be known by him that will underſtand Morality or Divinity, or will ever ſtudy the Laws of the *Land* And it is a prepoſterous courſe, and the way of ignorance and error, for a Divine to ſtudy Gods Laws, and a Lawyer Mans Laws, before either of them know, in general what a *Law*, or what *Government* is, as nature notifieth it to us.

§. 20. Direct. 16. When you come to *Divinity*, I am not for their way that would have you begin with the *Fathers*, and thence form a body of Divinity to your ſelves: If every young ſtudent muſt be put on ſuch a task, we may have many Religions quickly, but ſhall certainly have much ignorance and error. We muſt not be ſo blind or unthankful to God as to deny that later times have brought forth abundance of Theological writings, incomparably more methodical, judicious, full, clear, and excellently fitted alſo by application, to the good of Souls, than any that are known to us ſince the writing of the ſacred Scriptures. Reverence of antiquity hath its proper place and uſe, but is not to make Men Fools, Non-proficients, or Contemners of Gods greater Mercies.

My advice therefore is, that you begin with a conjunction of Engliſh Catechiſms, and the Confeſſions of all the Churches, and the practical holy writings of our Engliſh Divines: And that *you* never ſeparate theſe aſunder. Theſe practical Books do commonly themſelves contain the Principles, and do preſs them in ſo warm a working manner as is likeſt to bring them to the Heart: And till they are there, they are not received according to their uſe, but kept as in the Porch. Get then fix or ſeven of the moſt judicious Catechiſms and compare them well together, and compare all the Confeſſions of the Churches, where you may be ſure that they put thoſe which they account the weightieſt and ſureſt truths.) And with them read daily the moſt ſpiritual heart-moving Treatiſes, of Regeneration, and our Covenant with God in Chriſt, of Repentance, Faith, Love, Obedience, Hope, and of a Heavenly Mind and Life; as alſo of Prayer and other particular Duties, and of Temptations and particular Sins.

I mention not your reading the Scripture, as ſuppoſing it muſt be your conſtant work

And when you have gone through the Catechiſms, read over three or four of the ſoundeſt ſyſtemes of Divinity. And after that proceed to ſome larger Theſes, and then to the ſtudy of the cleareſt and exacteſt Methodiſts: And think not that you well underſtand Divinity, till 1. You know it as methodized and jointed in a due Scheme, and the ſeveral parts of it in their ſeveral Schemes, ſeeing you know not the *beauty* nor the *true ſenſe* of things, if you know them not in their proper places, where they ſtand in their ſeveral reſpects to other points: And 2. Till it be wrought into your very Hearts, and digeſted into a *holy nature*: For when all is done, it is only a holy and heavenly Life, that will prove you wiſe, and make *you happy*, and give you ſolid Peace and Comfort.

§. 21. Direct. 17. When you have gone ſo far, ſet your ſelves to read the Ancients: 1. And take them in order as they lived. 2. Obſerve moſt the Hiſtorical parts, what *doctrines*, and *practiſes de facto* did then obtain. 3. Some muſt be read wholly, and ſome but in part. 4. Councils and Church Hiſtory here have a chief place.

§. 22. Direct. 18. With them read the beſt Commentators on the Scriptures, old and new.

§. 23. Direct. 19. And then ſet your ſelves to the ſtudy of Church-Controverſies (though thoſe that the Times make neceſſary muſt be ſooner looked into). Look firſt and moſt into thoſe which your own Conſciences and Practice require your acquaintance with: And above all here, read well thoſe Writings that confute Atheiſts and Infidels, and moſt ſolidly prove the truth of the Chriſtian Religion: And then thoſe that defend the greateſt points. And think not much to beſtow ſome time and labour in reading ſome of the old School Divines.

§. 24. Direct. 20. When you come to form up your *Belief* of *certainties* in Religion, take in nothing as *ſure* and *neceſſary*, which the ancient Churches did not receive. Many other things may be taken for *truths*; and in perſpicuity and method the late times much excel them: But Chriſtian Religion is ſtill the ſame thing, and therefore we muſt have no other Religion in the great and neceſſary parts than they had.

§. 25. Direct. 21. Still remember, that Mens various capacities do occaſion a great variety of Duties: Some Men have clear and ſtrong Underſtandings, by nature: Theſe ſhould ſtudy *Things* as much as *Books*; for poſſibly they may excel and correct their Authors. Some are naturally of *duller* or *leſs-judicious* heads, that with no ſtudy of *Things* can reach half ſo high, as they may do by ſtudying the Writings of thoſe who are wiſer than ever they are like to be. Theſe muſt take more on truſt from their Authors, and confeſs their weakneſs.

§. 26. Direct. 22. After or with all Controverſies, be well verſt in the Writings of thoſe Reconcilers, who pretend to narrow or end the differences.

For

For uſually they are ſuch as know more than the Contenders.

I proceed now to give you ſome Names of Books.

Queſt. 174. *What Books eſpecially of Theology ſhould one chooſe, who for want of Money or Time, can read but few?*

Anſw. General. THE truth is, 1. It is not the reading of many Books which is neceſſary to make a Man wiſe or good: But the well reading of a few, could he be ſure to have the beſt. 2. And it is not poſſible to read over very many on the ſame ſubjects, without a great deal of loſs of precious time: 3. And yet the reading of as many as is poſſible tendeth much to the increaſe of knowledge, and were the beſt way, if greater matters were not that way unavoidably to be omitted: Life therefore being ſhort, and work great, and *Knowledge* being for *Love* and *Practice*, and no Man having leiſure to learn all things, a wiſe Man muſt be ſure to lay hold on that which is moſt *uſeful* and *neceſſary*. 4. But ſome conſiderable acquaintance with many Books is now become by accident neceſſary to a Divine. 1. Becauſe unhappily a young Student knoweth not which are the beſt, till he hath tryed them: And when he ſhould take another Mans word, he knoweth not whoſe word it is that he ſhould take: For among grave Men, accounted great Scholars, it's few that are truly judicious and wiſe, and he that is not wiſe himſelf cannot know who elſe are ſo indeed: And every Man will commend the Authors that are of his own opinion. And if I commend you to ſome Authors above others, what do I but commend my own judgment to you, even as if I commended my own Books, and perſwaded you to read them: When another Man of a different judgment will commend to you Books of a different ſort. And how knoweth a raw Student which of us is in the right? 2. Becauſe no Man is ſo full and perfect as to ſay all that is ſaid by all others: But though one Man excel in one or many reſpects, another may excel him in ſome particulars, and ſay that which he omitteth, or miſtaketh in. 3. But eſpecially becauſe many errors and adverſaries have made many Books neceſſary to ſome, for to know what they ſay, and to know how to confute them, eſpecially the Papiſts, whoſe way is upon pretence of Antiquity and Univerſality, to carry every Controverſie into a Wood of Church Hiſtory, and ancient Writers, that there you may firſt be loſt, and then they may have the finding of you: And if you cannot anſwer every corrupted or abuſed Citation of theirs out of Councils and Fathers, they triumph as if they had juſtified their Church-tyranny. 4. And the very ſubjects that are to be underſtood are numerous, and few Men write of all. 5. And on the ſame ſubject Men have ſeveral *Modes* of writing: As one excelleth in accurate Method, and another in clear convincing argumentation, and another in an affectionate taking ſtyle: And the ſame Book that doth one, cannot well do the other, becauſe the ſame ſtyle will not do it.

Object. *But the ancient Fathers uſed not ſo many Books as we do, no not one for our hundreds: And yet we honour them above the Neotericks: They lived before theſe Libraries had a being. Yea, they exhort Divines to be learned in the holy Scriptures, and the fourth Council of* Carthage *forbad the reading of the Heathen Books: And many Hereticks are accuſed by the Fathers and Hiſtorians, as being ſtudied in Logick, and curious in common Sciences: And* Paul *ſaith, that the Scriptures are able to make us wiſe unto Salvation.*

Anſw. 1. And yet the New Teſtament was written (or moſt of it) after the Scriptures which *Paul* is commonly ſuppoſed to mean, and ſome of it, after he ſaid ſo, which ſheweth that he meant not to exclude more writing.

2. The Scriptures are ſufficient for their proper uſe, which is to be a Law of Faith and Life, if they be underſtood. But 1. They are not ſufficient for that which they were never intended for: 2. And we may by other Books be greatly helpt in underſtanding them.

3. If other Books were not needful, Teachers were not needful: For writing is but the moſt advantagious way of teaching, by fixed Characters, which fly not from our Memory as tranſient words do, And who is it that underſtandeth the Scriptures that never had a Teacher? And why ſaid the Eunuch, [*How ſhould I* (underſtand what I read) *unleſs ſome Man guide me?*] Acts 8. 31. And why did Chriſt ſet Teachers in his Church to the end, till it be perfected, *Epheſ.* 4. 11, 12, 13. if they muſt not teach the Church unto the end? Therefore they may write unto the end.

4. Reverence to Antiquity muſt not make us *blind* or *unthankful*. Abundance of the Fathers were unlearned Men, and of far leſs knowledge than ordinary Divines have now: And the chief of them were far ſhort in knowledge of the chiefeſt that God of late hath given us. And how ſhould it be otherwiſe, when their helps were ſo much leſs than ours?

5. Knowledge hath abundantly encreaſed ſince Printing was invented: Therefore Books have been a means to it.

6. The Fathers then wrote voluminouſly: Therefore they were not againſt more writing.

7. Moſt of the Biſhops and Councils that cried down Common Learning, had little of it themſelves, and therefore knew not how to judge of it: No more than good Men now that want it.

8. They lived among Heathens that gloried ſo in their own Learning, as to oppoſe it to the Word of God, (as may be ſeen in *Julian*, and *Porphyry*, and *Celſus*:) Therefore Chriſtians oppoſed it, and contemned it; and were afraid while it was ſet in competition with the Scriptures, leſt it ſhould draw Men to Infidelity, if overvalued.

9. And finally, the truth is, that the ſacred Scriptures are now too much undervalued, and Philoſophy much overvalued by many both as to *Evidence* and *Uſefulneſs*: And a *few plain certain truths which all our Catechiſms contain, well preſſed and practiſed*, would make a better Church and Chriſtians, than is now to be found among us all. And I am one that after all that I have written, do heartily wiſh that this were the ordinary ſtate of our Churches. But yet by accident much more is needful, as is proved: 1. For the fuller *underſtanding* of theſe Principles: 2. For the *defending* of them (eſpecially by thoſe that are called to that work): 3. To keep a Miniſter from that *Contempt* which may elſe fruſtrate his labours: 4. And to be *ornamental* and *ſubſervient* to the ſubſtantial Truths.

And now I will anſwer the Queſtion more particularly in this order.

I. I will name you the *Pooreſt* or *Smalleſt Library* that is tolerable.

II. The *Poorer* (though not the *pooreſt*); where a competent addition is made.

III. The *Poor Mans Library*, which yet addeth ſomewhat to the former, but cometh ſhort of a rich and ſumptuous Library.

I. THE *Pooreſt Library* is, 1. The *Sacred Bible*: 2. A *Concordance* (*Downames* the leaſt, or *Newmans* the beſt). 3. A ſound *Commentary* or *Annotations*, either *Diodates*, the *Engliſh Annotations*, or the *Dutch*. 4. Some *Engliſh Catechiſms*, (the *Aſſemblies* two, Mr. *Gouges*, Mr. *Crooks Guide*,) *Ameſius* his *Medulla Theologia & Caſus Conſcientiæ* (which are both in *Latin* and *Engliſh*) and his *Bellarminus Enarvatus*. 5. Some of the ſoundeſt *Engliſh* Books which open the Doctrine of Grace, Juſtification,

fication, and Free-will and Duty; as Mr. *Truman's Great Propitiation*, Mr. *Bradshaw* of *Justification*, Mr. *Gibbons Sermon* of *Justification*, in the Morning Exercises at St. *Giles* in the Fields, Mr. *Hotchkis* of *Forgiveness of Sin*. 6. As many Affectionate Practical *English* Writers as you can get; especially Mr. *Richard Allen's* Works, Mr. *Gournall's*, Dr. *Preston*, Dr. *Sibbs*, Mr. *Robert Bolton*, Mr. *Whateley*, Mr. *Reyner*, Mr. *Scudder*, Mr. *T. Ford*, Mr. *How* of *Blessedness*, Mr. *Swinocke*, Mr. *Gouges*, *The Practice of Piety*, *The Whole Duty of Man*, Dr. *Hammonds Practical Catechism*, Dr. *Pierson* on the *Creed*, Dr. *Downame* on the *Lords Prayer*, Mr. *Dod* on the *Commandments*, Bishop *Andrews* on the *Commandments*, Mr. *Jo. Brinsleyes True Watch*, Mr. *Greenhams* Works, Mr. *Hildersham's* Works, Mr. *Anthony Burges* Works, Mr. *Perkins* Works, Dr. *Harris* Works, Mr. *Burroughs*, Mr. *Thomas Hooker*, Mr. *Pinkes Sermons*, *Jo. Downames Christian Warfare*, *Richard Rogers*, *John Rogers* of *Faith and Love*, Dr. *Stoughton*, Dr. *Thomas Tailor*, Mr. *Elton*, Mr. *Daniel Dike*, *Jeremy Dike*, Mr. *Jo. Ball* of *Faith*, of the *Covenant*, &c. *Culverwell* of *Faith*, Mr. *Ranew*, Mr. *Teate*, Mr. *Shaw*, Mr. *Rawlet*, Mr. *Janeway*, Mr. *Vincent*, Mr. *Doolittle*, Mr. *Samuel Wards Sermons*, Mr. *W. Fenner*, Mr. *Rutherfords Letters*, Mr. *Joseph Allens Life* and *Letters*, and *Treatise of Conversion*, Mr. *Samuel Clarks Lives* and his *Martyrology*, The *Morning Exercises* at St. *Giles Cripplegate*, and at St. *Giles* in the Fields, Mr. *Benjamin Baxters Sermons*, Mr. *George Hopkins Salvation from Sin*, Dr. *Edward Reignolds*, Mr. *Meades* Works, Mr. *Vines Sermons*, *Henry Smith*, *Samuel Smith*, *Tho. Smiths*, Mr. *Strong*, *Jos. Simonds*; as many of them as you can get. 7. And for other Learning, *Alstedius* his *Encyclopædia* alone; supposing that you are past the Grammar School, and have necessary Lexicons, specially *Martinius* and *Leighs Critica Sacra*: If you can have more, get *Bellarm. de Scriptor. Eccles. Cooks Censura Patrum*, *Sculteti Medulla Patrum*, *Clem. Rom. Justin*, *Tertullian & Cyprian*; *Helvici Chronolog. Hammonds* and *Beza's Annotations*, with *Junius & Tremel. Calvin* on the *New Testament*: *Thaddæi Conciliationes*, *Alstedii Definit. & distinct. Castanei Distinct. Ursini Catechis. Wendelini Theolog. Snecani Method. Descriptio*, *Davenants* Works, and *Camero's*, *le Blank's Theses*, *Grotius de Satisfact. Caranza's Epitom. Concil. Ushers Annals*, and *Answer to the Jesuite*, *& de Success. Eccles. Stat. Drelincourts* and *Pooles Manual*, *Corpus Confessionum*.

II. When you can get more, the next Rank must have all the former with these Additions following.

I. FOR Lexicons; 1. For *Latin* besides *Goldman*, or *Holyoke* or rather *Huttons Morellius*, or *Cowper*, get *Martinii Onomasticon*: 2. For *Greek*, *Scapula*, *Pasor*, *Leigh*, *Simpson* and *Henricpetri Lexicon*. 3. For *Hebrew*, *Buxtorfe*, *Schindler*, *Leigh*.

II. For Logick: 1. *Fasciculus Logicus*, or *Smith*, *Keckerman*, *Burgersdicius*. 2. Of the moderate *Ramists* that take in both, *Henry Gutberleth*.

III. For Physicks: 1. *Magirus*, *Combachius*, *Burgersdicius*, *Wendeline*, and *Sennertus*. 2. *Commenius*. 3. Mr. *Gott*. 4. *Bacon* and Mr. *Boile*.

IV. More particularly, De Anima, *Tolet*, *Melanthon* with *Vives* and *Amerbachius* (they are Printed together in one Book) *Sennerti Hypomnemata*, *Scaligers Exercitations*.

V. De Corpore Humano, *Galen*, *Fernelius*, *Bartholine*, *Harvy de Generatione animalium*.

VI. De Motu, *Mousnerius*, Dr. *Wallis*.

VII. Of Astronomy, *Gassendus*, *Riolanus*.

VIII. Of Geography: *Cluverius* or *Abbot*, *Ortelius*, *Mercator*, *Heylin*, the *Globe* or *Map. Georg. Nubiens.*

IX. Of Mathematicks in general: *Euclide*, *Barrow*, *Rami Schol. cum prolegom. Snellii*, *Bettinus*, *Herigone*.

X. Arithmetick in particular: *Record*, *Wingate*, &c.

XI. Geometry: *Ramus cum Comment. Snellii*, *& Schoners*, *Metii*, Dr. *Wallis*, &c.

XII. Musick: *Tho. Morley*, *Simpson*.

XIII. Of Chronology and General History: *Helvici Chronol. Ushers Annals*, *Idea Histor. Universf. Bucholtzer*, *Calvisius*, *Functius*, *Jacob. Capellus*, *Raleigh*.

XIV. Particular History is endless: Among so many I scarce know what to say more, than read as many as you can: Especially,

1. The *Roman* Historians, (which are joyned together.)
2. The *Greek* Historians.
3. *Diog. Laertius* and *Eunapius de vitis Philosoph.*
4. *Plutarchs Lives.*
5. Of *England*, *Matth. Paris*, *Hovedon*, *Cambden*, *Speed*, *Rushworths Collections.*
6. Of *France*, *Thuanus*, (who also taketh in most of the *Europæan* History of his Time) *Commines*, *Serres.*
7. Of *Belgia*, *Grimston*, and *Grotius*, and *Strada.*
8. Of *Germany*, the *Collections* of *Pistorius*, *Ruberus* and *Freherus.*
9. Of *Italy*, *Guicciardine.*
10. *Knowles Turkish History*, and *Leunclavius.*
11. Of *Abassia*, *Godignus*, and *Damianus a Goes.*
12. Of *Judæa*, *George Sandyes Travels*, and *Brocardus.*
13. Of *Armenia* and *Tartary*, *Haitho Armenius*, and the rest in the *Novus Orbis*; especially *Paulus Venetus* there.
14. Of *Africa* and *India*, *Leo Afer*, and *Ludovicus Romanus.*
15. Of *China*, *Siam*, *Japan*, &c. *Varenius*, *Maffæi Histor. Indica cum Epist. Jesuit. Alvarez* and *Martinius.*
16. Of *Indostan*, *Terry.*
18. Of *Muscovy*, *Sigismundus.*
18. Of *Sweden*, *Olaus Magnus* (but fabulous).
19. Of *Scotland*, *Jo. Major*, *Hector Boethius*, *Dempster.*
20. Of Antiquities, *Rosinus Rom. Antiquit. Godwin*, *Selden de diis Syris*, &c. *Ferrarii Lexicon.*

XV. Of Church History: *Josephus*, *Eusebius*, *Russinus Tripartite*, above all *Socrates* and *Sozomen*, *Orosius*, *Sulpitius Severus*, *Theodoret*, *Victor Uticensis*, *Beda*, *Jacobus a Vitriaco*, *Nicephorus Callist. Platina & Massonius de vitis Pontif. Abbas Urspergensis*, *Sleidan*, *Micrælius*, *Gentii Hist. Jud. Molani Martyrolog. Clarks Martyrol. Hottinger*, *Illyrici Catalogus Testium Veritatis*, or *Morneys Mystery of Iniquity. Perin* and *Morlands* History of *Piedmont*, and the *Waldenses*, *Histor. Persecut. Bohem. Sculteti Annales*, *& curriculum vitæ suæ*: *Knoxes* and *Spotswood's Hist. Scot. Regenvolscius Hist. Eccl. Sclavon. Ushers Primordia Eccles. Brit. Parkers Antiquitates Eccles. Brit. Melchior Adami Vitæ Theolog. Medicorum*, *Juris-Consult. & Philosoph. German. Fullers Church History*, *Clarks Lives*, many particular Lives, as *Jewells* by Dr. *Humphry*, Mr. *Jos. Allein*, &c. *Boltons*, &c. Also read the Epistles of *Melanthon*, *Calvin*, *Beza*, *Saravia.*

XVI. Of Medicine, Study no more than such as *Horstius de Sanitate Studiosorum tuenda*, or *Follinus* or *Gratcrolus*, or an *Herbal*, except you can go quite through with it; lest by a half skill you kill your self or others: But take 1. Sufficient exercise *ad Sudorem*, (*aliquando largiorem*, *in habitu seroso vel pituitoso*). 2. Temperance: 3. A pleased and contented mind. 4. Warmth and avoiding inward and outward *Cold*: 5. And experience for your best Physick; and meddle with no more without necessity, and the advice of a very able experienced Man.

XVII. Of Politicks, and Civil Law, and Ethicks, read

read *Beſoldus*, *Willius*, *Danæus*, *Fragoſo de Reg. Rep.* Mr. *Lawſons* Theological Works, *Angelius*, Dr. *Zouch*, *Grotius de Jure Belli*, *Mynſingers Inſtitut. Weſembecius*, *Calvins Lexicon*, *Euſtachius Ethicks* and *Pembles*.

XVIII. For Methods of Divinity, read *Paræus* his *Edit.* of *Urſine*, *Trelcatius*, *Ameſii Medulla*, *Muſculi Loci Communes*, Dr. *Tully*, *Georg. Sohnius*, *Tzegedines Tables*, *Calvins Inſtitutions*, or *Colonius* abbreviation of him, *Lawſons Theopolitica*, *Wollebius*, *Cluto's Idea Theol.*

XIX. Theological Diſputations and Treatiſes which I take to be extraordinary clear and ſound, eſcaping the extreams which many err in, and opening the reconciling Truth: *Strangius*, *Le Blankes Theſes*, Mr. *Trumans* three Books, *Grotius de Satisfactione: Bradſhaw* of *Juſtification*, *Gibbons Sermon* of *Juſtification*, *Hotchkis* of *Forgiveneſs of Sin:* All *Davenants* Works, *Camero's* Works, *Teſtardus de Natura & Gratia:* All *Joſue Placæus* Works; *Theſes Salmurienſes*, *Amyraldus*, *Johan. Bergius*, *Conrad. Bergius*, *Ludovic. Crocii Syntag. Theolog. Synod. Dort*, eſpecially the *Britiſh* and *Breme* Divines *in ſuffrag. Janſenii Auguſtinus*, all *Auguſtine*, *Proſper* and *Fulgentius*, *Muſculi Loci Communes*, *Dallæus de Redemp. Wotton de Reconcil. Gataker*, *Woodbridge* of *Juſtification*, *Stillingfleet*, *Ushers* Anſwer to the Jeſuits Challenge, and his Notes *de Redempt. Univerſ. W. Fenner*, *Rob. Baronius de Peccato Mort. & Ven.* Biſhop *Preſton*, *Whateley*, *Voſſii Theſes*, *Bullingers Decades*, *Rob. Abbot.*

XX. Commentators (beſides the forenamed *Annotations*) *Beza*, *and Piſcator*, *Junii & Tremellii Annot.* Dr. *Hammond*, *Grotius in Evang. Calvin*, eſpecially *in Nov. Teſt.* or *Marlorates Collection* on *Gen. Pſal. Iſai. & N. Teſt.* which containeth *Calvin* with others: Mr. *Pools Criticks*, *Ainſworth*, *Mollerus*, *Willet*, *Paræus*, *Muſculus*, *Lyra*, *Eſtius*, *Janſenius*, *Chemnitius Harm.* Mr. *Cradocks Harm. Maldonate*, *Lorinus*, *Dixon*, *Hutchinſon*, *Druſius*, *Picherelli opuſcula.*

XXI. Such as open ſome hard *Texts* only, and *Reconcile* ſeeming Contradictions, *Thaddæus*, *Spanhemii Dubia Evangelica: Magrii Conciliat. Sharpii Symphonia*, *Bertram*, *Brugenſis*, *Alba: Walther. Lydius*; *Gatakeri Cinnus & alia: Richardſon*, *Camero's Myrothec.* with *Lud. Capellus*; *Croyus*, *Broughton*, *Heinſius*, *Nic. Fullers Miſcellan. Gregory*, *Doughtyes Analecta. Dieterici Antiq. Biblicæ*, *Caninii Diſq. Suicerus*, *Boies*, *Medes* Works, *Weemſe*, *Bootii*, *Sculteti Exercitationes.*

XXII. Helps to underſtand the Scriptures: *Broughtons Conſent of Scripture*, *Uſher* of the *Septuagint*, &c. *Illirici Clavis Scripturæ*, The foreſaid Treatiſes of *Cuſtoms*; all *Bochartus* (*Geograph. & de Animalibus*) *Brierwoods Enquiries*, *Buxtorf de Synag. Jud. Cunæus*, *Sigonius & Steph. Menochius de Repub. Hebr. Sixt. Amama*, *Euſeb. Nirembergius de Antiq. Scripturæ*, the *Polyglote Bibles* various Verſions, *Ravanellue.*

XXIII. For defence of the Chriſtian Faith againſt Atheiſts and Infidels, *Hier. Savonarola*, *Vander Meulin*, *Stillingfleets Orig. Sacræ. Grotius de Verit. Rel. Chriſt. Morney*, *Camero de Verbo Dei*, *Micrelii Ethnophron. Lod. Vives*, *Marſil. Ficinus cum notis Lud Crocii.* Dr. *Jacksons Truth of Script. Campanella's Atheiſmus Triumphatus*, *Leſſius*, *Waddeſworth* of the *Immortality of the Soul*, Sir *Charles Wolſeley againſt Atheiſm*, *Aut Deus aut Nihil*, beſides abundance of the Fathers, *John Goodwin* of *Scriptures.*

XXIV. Caſes of Conſcience, beſides *Ameſius*, *Perkins*, *Dixſon*, *Greg. Sayrus* his *Clavis Regia*, *Azorius*, Dr. *Jer. Tailor Ductor Dubitantium.*

XXV. Councils, *Lydius Caranza*, *Crab*, *Binnius*, *Spelman*, *Juſtellus*, *Synod. Dordr.*

XXVI. Canoniſts and Helps to underſtand Councils, The *Decretals*, or *Corpus Juris Canon. Zabarell*, *Panormitane*, *Navarrut*, *Albaſpinæus*, *Juſtellus*, *Blondel de Decret. Balſamon. Zonaras & Photius*, *Miræi Notitia Epiſcopatuum* (but not truſty), *Chenu de Epiſcopatibus Gallicis*, *Fileſacus. Hiſtor. Concil. Trident.*

XXVII. Fathers: *Clem. Rom. Ushers* and *Is. Voſſii Ignatius*, *Juſtin Martyr*, *Irenæus*, *Clem. Alexand. Tertullian*, *Cyprian*, *Origen*, *Athenagoras*, *Tatianus*, *Arnobius cum Minutio Fœlice*, *Lactantius*, *Athanaſius*, Theſe are not very Voluminous: *Optatus*, *Euſebii Præparatio & Demonſtratio Evangelica*; as much of *Hierome*, *Auguſtine*, and *Chryſoſtom* as you can; *Hilarius Pictavienſis*, *Proſper*, *Fulgentius*, *Vincent. Lirinenſis*, and (before them) *Baſil*, *Greg. Nazianzene* and *Greg. Nyſſen. Epiphanius*, *Ambroſe*, *Paulinus Nolanus*, *Caſſianus*, *Salvianus*, *Gennadius Maſſil. Gildas*, *Claudius Turonenſis*, *Rabanus Maurus*, *Bernard.*

XXVIII. Helps to know and underſtand the Fathers: *Sculteti Medulla Patrum*, *Cocus* his *Cenſura Patrum*, *Rivets Critica Sacra*, Dr. *James*, all Biſhop *Ushers* Works; (but above all, a Manuſcript of his now in the Hands of the Archbiſhop of *Canterbury*;) *Sixti Senenſis Bibliotheca*, *Poſſevinus*, many of *Eraſmus* Prefaces and Notes: *Dallæus de uſu Patrum*, *& de Pſeudepigraphis Apoſtol. & de Cultu Latinorum*, *& in Dionyſ. & in Ignatium*, *& pleraq; illius*, *& D. Blondelli opera: Bellarminus de Scriptoribus Eccleſiaſt. Caſaubonis Exercit. Vedelius de Sapient. Veterum*, *Polydore Virgil de Invent. Rer. Albaſpine*, *Voſſii Hiſtor. Pelag. & de Symbolis*, *Pauli Erinarchi Trias Patrum*, *Photii Biblioth. Rouſe* his *Mella Patrum*, *De la Cerda*, and many others Notes.

XXIX. Later Writers and Schoolmen: *Damaſus*, *Anſelmus Cantuar. Guilielmus Pariſienſis*, *Guil. de Sancto Amore*, *Gerhardus Zutphanienſis* (*in Bibl. Patr.*) *Thaulerus*, *Thom. a Kempis*, *Lombard*, *Aquinas*, *Durandus*, *Scotus*, *Ockham*, *Greg. Ariminenſis*, *Rada*, *Alvarez*, *Ruiz*, *Suarez*, *Lud. a Dola Ripalda*, *Buridanes Ethicks*, *Meuriſſe Metaphyſ. Ferrii Scholaſt. Orthod. & defenſ. Poſewitz Theolog. Scholaſt.* Dr. *Twiſſe*, *Strangius*, *Rob. Baronii Metaphyſ. Schiebleri Metaphyſ. Calovii Metaph. Divin.* Dr. *Barlowes Metaphyſ. Exercitat.* Dr. *Mores Metaphyſicks.*

XXX. Controverſies, (beſides the forementioned againſt Heathens and Infidels.)

1. Proteſtants and Papiſts; *Bellarmine*, *Stapleton*, *Coſterus*, *Becanus*, *Holden*, *Brierleyes Proteſt. Plea Richworths* and *Whites Dialogues.*

Againſt them, *Ameſii Bellarm. Enervatus*, Dr. *Challoners Credo Eccleſ. Cathol. Chamier*, *Sadeel*, *Chillingworth*, *Ushers* Anſwer to the Jeſuits Challenge, and *de Succeſſ. Eccleſ. Illyrici Catalog. Teſtium Veritatis*; *du Pleſſis* (*Morney*) *de Eccleſ.* and Myſtery of Iniquity, Dr. *Field* of the *Church*, *Whitaker*, Dr. *John Whites* Way to the true Church, and the Defence, *Blondel de Eccleſia* (*Gallicé:*) All *Dallæus* Works, *Albertinus de Tranſubſt. cum Clodei defenſ. Davenant de juſtitia*, *& determinationes*, *Rivets Cathol. Orthod. Pet. Molinæi de Novitate Papiſmi* (Engliſhed), *Pet. Molinæus Juniors* Anſwer to *Philanax Anglicus*, *Chemnitii Exam. Concil. Trident. Reignolds* Conference with *Hart*, *& de lib. Apocry. Pet. Couſins* Biſhop of *Durham* of the Canon of Scripture, *Drelincourts Manual*, *Pooles Nullity*, and *Dial.* Biſhop *Downame de Antichriſto*, *Stillingfleet*, *Tillotſon*, *Voetius de Deſper. Cauſa Papatus.* Eſpecially for the right of Kings againſt them, *Will. Barclay*, *Grotius de Imperio Summar. Poteſt.* Biſhop *Bilſon* of *Obedience*, Biſhop *Carlton de Juriſdictione*, Biſhop *Robert Abbots*, *Goldaſtus de Monarchia* (a multitude of old Writers collected.) *& Conſtitut. Imperial. M. Ant. De Dominis Spalatenſis de Republ. Eccl.* All *Ludovicus Molinæus* Works.

2. About Predeſtination, Grace and Free-will, the Jeſuits, Lutherans and Arminians againſt the Dominicans, Janſeniſts, and Calviniſts: On one ſide, *Molinas Fonſeca*, *Pennottus propugnac. Libert. Petr. a Sancto Joſeph*, *Arminius*, *Epiſcopius*, *Corvinus*, *Grevinchovius*, *Tilenus*, *Tilenis* Junior.

On the other ſide, *Alvarez*, *Jurnel*, *Janſenius*, *Twiſſe*,

Twyſſe, Synod. Dord. Molinæi Anatom. Armini. Ameſius, Zanchius, &c. But the *Conciliators* are ſoundeſt.

3. Of Socinianiſm and Arrianiſm. For them: Hiſtorians, *Thiloſtorigus* and *Sandius*: Diſputers, *Volkelius, Socinus, Luſhington* on the *Hebr.*

Againſt them, *Joſ. Placæus, Stegman, Botſaccus, Grotius de Satisfact. Zarnovecius, & Joh. Junius de Satisfact. Lawſon* on the *Hebrews, Beckman Exercitations, Trumans Great Propitiation, Stillingfleet* of *Satisfaction, Q. V. Crelius Refutatus, Eſſenius, Hoornbeck.*

4. Of Juſtification, enough are named before, §. 18. ſpecially *Le Blank*, alſo *Pemble*, Biſhop *Downame, Warren.*

5. The Antinomian and Libertine Controverſies: *Pro*: Dr. *Criſpe, Maccovius in quibuſdam, Saltmarſh, Crandon, Paul Hobſon, Den, Town, Eaton,*

Contr. *Gataker, Ball* of the Covenant, *Anth. Burges*, All the Writers of Juſtification before praiſed §. 18. *Welds Hiſtor.* of *Antinomians,*

6. About Infant Baptiſm: Cont. *Tombes, Blackwood, Fiſher.*

Pro. *Church, Marſhall, Whiſton, Blake.*

7. Of the Lords Day, or Chriſtian Sabbath: Cont. *Ironſide, Heylin, Pocklington, Franc. White, Brierwood, Broad.*

Pro. Dr. *Young, Eaton, Cawdrey & Palmar*, Dr. *Twiſſe, Hughes, Sprint*, Dr. *Owen*, Mr *George Abbot, Shephard.*

8. Of Dioceſane Prelacy: Cont. *Cartwright, Calderwoods Altare Damaſcenum, Rob. Parker de Polit. Eccleſ. Beza, Gerſon Bucers Diſſert. de Gubern. Eccleſ. Baines Dioceſans Tryal, Blondel de Epiſc. & Presbyt. Salmaſius, Smectymnuus.*

Pro. *Petavius, Seravia, Geor. Downame, Bilſon, Hooker, Whitgift*, Dr. *Hammond.*

9. Of the reſt of the Engliſh Conformity, Liturgy and Ceremonies, Pro. Dr. *John Burges, Whitgift, Hooker, Sprints Neceſſity of Conformity in caſe of Deprivation, Paybody* of *Kneeling, Fulwood, Stileman, Durel*, The *Friendly Debate*, The *Eccleſiaſtical Policy.*

Contr. *Cartwright, Parker* of the Croſs, *Bradſhaws* Twelve Arguments, *&c. Ameſius* againſt *Morton*, and his freſh Suit againſt *Burges, Nicols*, the *Savoy Prop.*

Againſt the new Additions, little is ſaid yet, through the reſtraint of the Law, except by Mr. *Dan. Cawdrey*, and a Latin Apology, and Mr. *Croſton*, and Dr. *Collins* of the Covenant, and ſome things thruſt out ſecretly, which contain but little of the true ſtate of the caſe.

10. Of Eraſtianiſm. Pro. *Eraſtus, Coleman, Huſſey, Lud. Molinæus*, (in appearance) *Selden de Syne*

Cont. *Beza, Galaſpies Aarons Rod, & Nihil Reſpondes, Hammond* of the Keys.

11. Of Separation: Pro. *Johnſon, Canne, Ainſworth*: And for Semi ſeparation (from Liturgy and Sacraments, but not from Sermons.) *Robinſon.*

Cont. *Joh. Paget, Bradſhaw, Gifford, Hilderſham, Ball, Gataker, Bernard, Rob. Abbot* (not the Biſhop) *Will. Allens Retract.* of *Separation.*

12. Of Independency: Pro. *Norton* (moderate) *Hooker, Allen* and *Shephard, Burton, Apologet. Narrative*, Reaſons of the Diſſenters in the Aſſembly, Dr. *Owens* Catechiſm, and of Schiſm.

Cont. *Jo. Ball, Rutherford*, the Aſſemblies Reply: The *London* Miniſters *Jus Divinum Presbyterii, Cawdrey* againſt Dr. *Owen*, &c. *Ben. Carfield* againſt Dr. *Owens* Catechiſm.

XXXI. Conciliators: 1. Between diſcordant Chriſtians in general; *Jacobi Acontii Stratagemata Satanæ: Uſher in Eph.* 4. 3. old *Vincentius Lerinenſis, Ruperti Meldemi Paræneſis*; a Socinian *Veritas Pacifica* (and many ſuch of theirs propoſing ill terms).

2. Between Proteſtants and Papiſts: *Thuanus, Pitherellus, Eraſmus, Wicelius, Caſſander, Baldwin, Grotius, Davenport*, alias *Franc. a Sancta Clara, M. A. de Dom. Spalatenſis de Rep. Eccleſ. Guil. Forbes Epiſcop. Edinburgenſ.* Dr. *Hammond*, ſpecially on *Theſſ. & Rev.* But *Le Blanke* judiciouſly only by right ſtating and narrowing Controverſies. See *Pet. Heylin* of the Life of Archbiſhop *Laud*, Biſhop *Bramhall.*

3. Between all Proteſtants, eſpecially Lutherans Arminians; and the Reformed Churches, *Duræus, Calixtus, Halls* Peacemaker, *& Pax terris*, Biſhop *Morton, Davenant* and *Hall*, together, their *Pacific. Amyraldus, Junius de prædeterminatione, & Irenic. Hottonus de Tolerantia, Paræi Irenic. Scultetus in Tit.* All the judicious Treatiſes commended §. 18. And of Papiſts about the like Controverſies, *Sarnanus, Suarez, Arriba, Janſenius, Gibieuf. Guil. Camerarius, Scotus a Dola.*

4. Of Church Government: *Uſhers Reduction, Joh. Forbez Irenic. Stillingfleets Irenic. Halls* Peacemaker, and Modeſt Offer, *Burroughs* Cure of Heart-Diviſions, *Mat. Newcomens* Reconcil. of *Presb. & Indep.* The *New England* Synods *Propoſ.* and the *Defence, Lloyd.*

III. I have gone ſo far in this ſecond rank, that I muſt add but a few more for the third, leſt I go above a Poor Mans Library.

I. ADD when you can, to your Lexicons, *Morellius*, or *Cowper, Beckman de orig. verb. Phavorinus* and *Heſychius*, and Dr. *Caſtle's* Oriental Lexicon.

II. To Logicians, *Downame, Dietericus, Lublin, Smigletius*, with *Ariſtotle*; *Claubergius.*

III. To Phyſicks, *Philoponus, Teleſius, Le Grand, Carteſius, Regius, Hereboord, Sckeggius, Gaſſendus, Patricius, K. Digby, White.*

IV. De Corpore humano, *Crooks Anatomy*, or *Veſalius, Lower de motu cordis, Harvey* and *Wallæus de circulat. Sang. Willis* Works, *Needham de form. fœtus, Steno de Muſculis, Sylvius, Horne, Bates* and *Gliſſon Anatom. Hepat. & de Rachitide, Wharton de Glandulis.*

V. De Anima, *Claud. Mammertus, Nemeſius*, (in *Bibl. Pat.*) *Plato, Plotinus, Fromondus, Cicero Tuſc. qu. H. More.*

VI. Of Metaphyſicks, *Scheibler, Suarez, Timpler, Burgerſdicius, Senguerdius, Jacchæus, Gorlæus, Ritſchel, Campanella, Meuriſſe.*

VII. Of Chronology, *Petavius, Uſhers Chronol. & de Anno Maced. Iſaackſon's Chronol. Simpſons Chron. Beroaldus, Carion, Scaliger de Emend. Tempor.* on *Euſeb.* &c. Dr. *Drake*; See *Bellarmin. Index in Script. Eccleſ.*

VIII. Hiſtory: The Roman and Greek are known; Of the Church: *Evagrius, Gregor, Turonicus, Paulus Diaconus, Luitprandus, Frodoardus, Cedrenus, Curopalates, Ingulphus, Otho Friſingenſ. Crantzius, Tritbemius, Camerarius, Spondani Epit. Baronii, Luc. Oſianders Epit. Magdeburg. Foxes Martyrology, Ebingers Hiſt.* of *England, Ingulphus, Will. Malmsbury, Mat. Weſtminſter, Balæus, Hollingſhead*, Lord *Herberts* Life of *Hen.* 7. The Lives of *Edw.* 6. *Q. Eliz. by Cambden*, K. *James* by *Wilſon*, K. *Charles*; *Cromwells* Life; *Prin's Hiſtory* of *Biſhops Treaſons*, and of *Canterburies* (*Laud's*) Doom, *Heylins* Life of *Laud*, The Troubles at *Frankford*, The *Cabala* Letters: Of *Ireland*, Sr. *John Temple*, Dr. *Jones* of the Rebellion, the Earl of *Orreryes Anſw.* to a Petition; Of *Scotland* and other Churches *Petræus's* Hiſtory. Alſo *Mart. Cruſii Turcogræcia*; *Kircher* of the *Copties*; *Hornius, Archoutologia Gothofredi edit.* 1649. *Rovillii promptuarium Iconum, Verheidens Icones Theolog. Reformat. fol. Voſſius de hiſtoricis*; *Beza Icones, Hoſpinians Hiſtor. Sacrament. & de Orig. Templorum*; *Voſſii Hiſt. Pelag. Gutberleth's Hiſt. Paræus, Lætus, Pezelius*; but there is no end.

IX. Medicine: Herbals; *Matthiolus, Johnſons, Gerrard, Parkinſon, Langham, Monardus*, Diſpenſatories; *London-*

don-phyſicians, Schroderus: Anatomiſts before named, and *Knoblochius:* Practitioners; *Hippocrates, Galen, Celſus, Fernelius, Montani Conſilia; Crato* in *Scholtzii ep. & Conſil. Platerus, Foreſtus. Skenkii obſerv. Hollerius, Sennerius, Rondeletius Horſtius, Frambaſſarius, Schotzii Aphoriſ. Solenander, Epiphan. Ferdinandus, Dodonæi Praxis, Morellius, Schonbornii Manuale, Dorncrellius, Conringius de ferment. Fienus, Gordonius*; eſpecially *Riverius, Prevotius*; *&, ſi vacat, Zacutus Luſitan. Hartman, Quercetane, Crollius, Valentine, Helmont:* For Surgery *Fabricius, Hildanus, Trigaultius, Foreſtus, Paræus.*

But the chief Treatiſes of Medicine are thoſe that treat of particular Diſeaſes or Kinds; as *Carolus Piſo de morbis ſeroſis, Eugalenus, Martinius, Sennertus,* &c. *de Scorbuto,* Dr. *Sidenham de Febribus,* Dr. *Gliſſon de Rachitide: Willis de fermentatione & Febribus, Cattierus de Rheumatiſmo, Marcuccius,* &c. *de Melancholia, Schmuzen,* &c. *de Calculo, Capellutus de bubon. Guarenciers de Tabe Anglica:* Its too long to Name all.

So *Rudius de pulſibius, Foreſtus de incert. Urin. judic. Sanctorius & Opicius de Med. ſtatica; Deodatus de Dietetic. Bacon de vita longa, Venner, Brunfelſis.*

X. To Politicks add, *Tholoſanus, Althuſius, Arniſæus, Bodin de Rep. White.*

To Ethicks, *Buridane, More, Wendeline, Danæus, Gatakers Antonine, Seneca, Plutarchs Morals.*

XI. Syſtemes of Theology; *Synopſis Leidenſium, Lud. Crocius, Polanus, Bucanus, Dudley Fenner, Wendeline, Pet. Martyrs Loci Com. Theſes Sedanenſes, Ant. Fayus, Melanthon, Gomarus, Pezelius, Catechiſmus Romanus, Corpus Confeſſionum, Altingius, Spanhemii Diſput. Snecanus.*

XII. Choice Treatiſes; *Parker de Deſcenſu ad inferos, Garbut* of the Reſurrection of Chriſt, *Bullinger de Orig. Errorum, Martinius de ſymbol. & alia. Olevian de fœdere, Sanderſon de Juram. Pembles* Works, all *Medes* Works: *Rivets* ſelect Diſputations, *Zanchii Opera:* Dr. *Field:* All *Dallæus,* and *Blondel, Turrentine de Satisfactione.*

XIII. Commentators, *Davenant* in *Coloſ. Martyr* in *Rom. & Cor. Pelargus* in *Matth. Fayus, Sculletus, Crocius* in *Eph. Luther* in *Galat. Sclater* in *Theſſ. Cartwright* and *Fulke* on the *Rhemiſts Notes: Arth. Jacksons Annot. Eraſmus* Paraphraſe, *Illyricus, Lightfoot, Teſſanus, Melanth. Rollocke, Manton* on *James* and *Jude, Ameſius* on *Pet. Lud. de Dieu* on the *Revel. Mede, Stephens, Napier,* King *James, Brightman.* All theſe on the New Teſt. or part. And Papiſts, *Tolet* (on *Rom.* &c.) *Ferus, Brugenſis, Montanus, Pererius, Corn. Muſſus, Eſpencæus.* On the Old Teſt. *Cajetan, Bonfrerius, Pererius, Paul. Fagius, Mercennus, Rivet, Maſins Serrarius, Sanctius, Mercer, Ameſius* (in *Pſal.*) *Amyraldus* in *Pſal. Ford* in *Pſal. Pemble, Broughton* and *Parker* on *Dan. Atterſol* on *Numb.* &c. *King* on *Jonah*; if you would have more, ſee Biſhop *Wilkins Eccleſ.* and *Voetii Bibliot.*

XIV. Subordinate Helps for Underſtanding and Preaching. *Concordances, Heb. Buxtorf Græc. Stephani. Toſſani Index: Clarks Holy Oil: Wilkins Eccleſiaſtes* and *Gift of Prayer: Chappel,* and *Zepper's Meth.* of *Preaching; Oliv. Bowles. Alſtedii Definit. & Diſtinct. Caſtanei Diſt. cum Reeb. Druſii Proverb. & Adag. Heb. Delrius & Schottus: Glaſſii Philol. Zehner, Capelli Critica Sacra, Gruteri vel Langii Polyanth. Schotanus in creat. Mountagues Apparet. & de Orig. eccl. Franzius de ſacrif. Wittichius de ſtylo.*

XV. Of Chriſtian Religion; its defence, Latitude, and the Infidels and Heathens compared; *Raymundus de Sabundis Theolog. Natar. Pacardus, Aquinas cont. Gent. Panſa; Varenius de Relig. Indor. Brierwoods Enquiries; Thom. à Sancto Jeſu & Acoſta de Converſ. Breganius de Theol. Gentil. Voſſius de Idolol. Voſſius de Theol. natur. Collius de Animabus Paganorum: Eugubinus: Fotherby, Merſennus in Geneſin.*

XVI. Caſes of Conſcience more: *Filliucius, Tolet de ſacerdot. Reignald: Cujetane, Navarrus.* See *Montaltus* againſt the Jeſuits Caſuiſts, and the *Jeſuits Morals, Downames* and *Whateleys* Tables on the Commandments: *Sanderſon de Juramento,* and *Fragoſo* aforenamed.

XVII. Of Councils more, and Canoniſts, and Liturgies: *Jus Orientale Græcorum per Leunclavium; Bochelli Decreta Gallic. Sirmondi Concil. Gall. Longus. Actus Conventus Thorunenſis: Formula Concordiæ Germ.* The *Weſtminſter* Aſſemblies Acts, Engliſh Canons: *Faſti Siculi: Morini exercit. Eccleſ. Zepper. Polit. Eccleſ. Hammond, Leſtrange* of Liturgies: *Antiquitates Liturgicæ: Caſſanders* Works: *Claud. Sainctes; Gavantus de Ritibus; Vicecomes.*

XVIII. More of the Fathers I need not Name: If you can get and read them, you may find their Names; *e. g.* in *Bellarmin. de Script. Eccleſ.* Get the *Bibliothec. Patrum* of *de la Bigne,* and *Macarius Hom. Ephrem Syrus,* (plain honeſt things) *Theodoret, Cyril Hieroſ. Cyril Alexand. Iſidore Peluſiota, Theophylact & Oecumenius, Sedulius & Primaſius, Remigius, Beda,* &c. But many of them are very weak and dry. The chief uſe of the Fathers is to know Hiſtorically what Doctrine was then taught.

XIX. Schoolmen more; *Bonaventure, Alenſis, Cajetane, Bannez Biel, Cameracenſis, Franc. Mayro, Capreolus, Ri. Armachanus, Bradwardine, Faber Faventinus, Hervæus, Joh. & Fr. Pici Mirandul. Fr. Victoria, Suarez, Vaſquez, Albertinus* in *Thom. Aquila Scottellus; Ripalda* nameth more if you would have more.

XX. Antipapiſts: *Pappus* of their Contradictions; *Gentiletus, Mortons Apology* and *Grand Impoſture. Buckeridge Roffenſis* for *Kings: Crakenthorpe; Paræus cont. Bellarm. Junius* on *Bellar. Birkbeck's Proteſtants Evidence, Hunnii Eccleſ. Rom. non eſt Chriſt. Holtoman, Brutum fulmen,* &c. *Euſebius Captivus, Joh Crocius de Schiſmate; Jewel,* all *Whitaker, Andrews Tortura Torti, Wotton,* Dr. *Jer. Tailors Diſſwaſive.* But they are almoſt numberleſs.

He that would have more Booksmay ſee *Voetius Bibliothec.* and many other Catalogues.

Note 1. THat theſe may ſeem too many though they are few to a full and rich Library.

2. That it is not my Advice that you read over all theſe or half; for that would but make them a ſnare for ſinning, and waſte of time: But a Miniſter of the Goſpel ſhould have more Books by him than he can read over, for particular uſes, and to ſee the Authors Judgment occaſionally, and to try other Mens Citations.

3. That a Miniſter muſt neither ſtudy the Matter without the help of other Mens Studies by Reading much; nor yet read much without ſtudying the Thing it ſelf.

4. That though a Man muſt not ſpeak or write before he *knoweth* what and how, yet thus *Exerciſing* the Knowledge that we have doth greatly increaſe it. And no Miniſter muſt be ſtudying, when he ſhould be Preaching, Praying, Catechizing or Viſiting or Inſtructing his Flock.

5. It is but few Men that are born with an *acumen* fit for Writings and Controverſies; thoſe few muſt read the more to be fit for it: The reſt may take up with ſuch Preparations as they have uſe for, and exerciſe them, *viz.* in the Paſtoral overſight of the Flocks, and propagating plain and neceſſary Truths: And therefore though I am one that have been thought to burden Mens underſtandings with Methods, Diſtinctions, Directions and Controverſies, it is but few that I perſwade to uſe them; and am as much as any for moſt Mens adhering to plain Fundamentals, and Truths of daily uſe, and love and honour thoſe that go no further, and are faithful in this Work: So be it, they have not the Pride to think that they know more than they do, and to wrangle againſt that which they underſtand not, and

ſet not the Church on Fire as ancient Ignorance did, by accuſing thoſe of Hereſie that knew more than themſelves, when they got but the Throne or the Major Vote.

6. That though I chiefly commend Syſtemes of Theology, I know not one whoſe Method ſatisfieth me, as well agreeing with Scripture, and the *Matter* (elſe I had not troubled my ſelf ſo much to ſeek a right Method, and propoſe what I found): And I think no common Method more genuine, than theirs that expound the Creed, Lords Prayer, and Decalogue, and the Sacraments, as the ſum of all.

7. I mention none of my own Writings; for it will ſeem vanity: But, as many as they are, I wrote none which I thought needleſs at the time of writing them.

8. Though none ſhould have ſo great fitneſs for the Holy Education of Children and Government of Families as Miniſters, yet ſo great is the work of overſeeing the Flock, requiring more Time and Parts than all that we have, and ſo great are the Matters of our ſtudies and labours, requiring our total and moſt ſerious Thoughts that I earneſtly adviſe all that can poſſibly to live ſingle and without a Family, leſt they marr their work by a divided mind: For *nunquam bene fit, quod fit præoccupato animo*, ſaith *Hierome* truly.

The whole Man, and whole Time is all too little in ſo great a Work.

The End of the Third TOME.

A

Chriſtian Directory.

PART IV.

Chriſtian Politicks.

READER,

THink not by the Title of this Part, that I am doing the ſame Work which I lately revok'd in my Political Aphoriſms: *Though I concluded that Book to be* quaſi non ſcriptum, *I told you I recanted not the Doctrine of it, which is for the Empire of God, and the Intereſt of Government, Order, and Honeſty in the World. This is no place to give you the Reaſons of my Revocation, beſides that it offended my Superiors, and exerciſed the Tongues of ſome in places, where other Matters would be more profitable: Paſs by all that concerneth our particular* States *and* Times, *and you may know by that what Principles of Policy I judge Divine. And experience teacheth me, That it is beſt for Men of my Profeſſion, to meddle with no more, but to leave it to the* Contzeus, *the* Arniſæus's, *and other Jeſuites, to promote their cauſe by Voluminous Politicks: The Popes falſe named* Church, *is a* Kingdom, *and his Miniſters may write of Politicks more congruouſly, and (it ſeems) with leſs offence than we. Saith the* Geographia Nubienſis *aptly* [There is a certain King dwelling at *Rome, called* The Pope, &c.] *when he goeth to deſcribe him. Nothing well ſuits with our Function, but the pure Doctrine of Salvation: Let States-men and Lawyers mind the reſt.*

Two things I muſt apologize for in this Part. 1. *That it is maimed by defect of thoſe Directions to Princes, Nobles, Parliament-men, and other Magiſtrates, on whoſe duty the happineſs of Kingdoms, Churches, and the World dependeth. To which I anſwer, That thoſe muſt teach them whom they will hear: While my Reaſon and Experience forbid me, as an unacceptable Perſon, to ſpeak to them without a ſpecial invitation, I can bear the Cenſures of Strangers, who knew not them, or me. I am not ſo proud as to expect that Men ſo much above me, ſhould ſtoop to read any Directions of mine; much leſs to think me fit to teach them. Every one may reprove a poor Servant, or a Beggar; it is part of their Priviledge.) But great Men muſt not be ſo much as admoniſhed, by any but themſelves, and ſuch as they will hear. At leaſt nothing is a duty, which a Man hath reaſon to think, is like to do much more harm than good. And my own judgment is much againſt pragmatical preſumptuous Preachers, who are over-forward to meddle with their Governors, or their Affairs, and think that God ſendeth them to reprove Perſons, and things that are ſtrange to them, and above them; and vent their diſtaſtes upon uncertain Reports, or without a Call.*

2. *And I expect both to be blamed and miſ-underſtood, for what I here ſay in the Confutation of Maſter* Richard Hooker *his* Political Principles, *and my own Citation of B.* Bilſon, *and ſuch others: But they muſt obſerve,* 1. *That it is not all in Maſter* Hookers *Firſt and Eighth Book, which I gainſay; but the principle of the Peoples being the Fountain of Authority, or that Kings receive their Office it ſelf from them, with the conſequents hereof. How far the People have, in any Countries, the power of electing the Perſons, Families, or Forms of Government, or how far Nature giveth them propriety, and the conſequents of this, I meddle not with at all.* 2. *Nor do I chuſe Maſter* Hooker *out of any envy to his name and honour, but I confeſs I do it, to let Men know truly whoſe Principles theſe are. And if any (cauſeleſly) queſtion, whether the Eighth (imperfect) Book be in thoſe Paſſages his own, let them remember that the ſum of all that I confute, is in his Firſt Book, which is old, and highly honoured, by——you know whom. And I will do him the honour, and my ſelf the diſhonour to confeſs, that I think the far greater number of* Caſuiſts *and Authors of* Politicks, Papiſts, *and* Proteſtants, *are on his ſide, and feweſt on mine: But truth is truth.*

On the Subjects duty I am larger, becauſe, if they will not hear, at leaſt I may boldly and freely inſtruct them. If in the latter part there be any uſeful Caſes of Conſcience *left out, it is becauſe I could not remember them.*

Farewel.

CHAP. I.

General Rules for an upright Converſation.

SOLOMON ſaith, *Prov.* 10. 9. He that walketh uprightly walketh ſurely. And Perfection and Uprightneſs are the Characters of *Job, Chap.* 1. 1. 8. *and* 2. 3. And in the Scripture to be upright or righteous, and to walk uprightly, and to do righteouſly are the Titles of thoſe that are acceptable to God. And by uprightneſs is meant not only Sincerity as oppoſed to Hypocriſie; but alſo

alſo rectitude of Heart and Life, as oppoſed to crookedneſs or ſin; and this as it is found in various degrees: Of which we uſe to call the loweſt degree that is ſaving by the name of ſincerity, and the higheſt by the name of Perfection.

§. 2. Concerning Uprightneſs of Life, I ſhall I. Briefly tell you ſome of thoſe bleſſings that ſhould make us all in love with it, and II. Give you ſome neceſſary Rules of Practice.

§. 3. 1. Uprightneſs of Heart and Life is a certain fruit of the Spirit of Grace, and conſequently a mark of our Union with Chriſt, and a proof of our acceptableneſs with God, Pſal. 7. 10. *My defence is of God, who ſaveth the upright in heart*, Pſal. 11. 7. *For the righteous Lord loveth righteouſneſs, and his countenance doth behold the upright.* It is a title that God himſelf aſſumeth, Pſal. 25. 8. *Good and upright is the Lord.* Pſal. 92. 15. *To ſhew that the Lord is upright, He is my Rock, and no unrighteouſneſs is in him.* And God calleth himſelf the Maker, the Director, the Protector, and the Lover of the upright, Eccl. 7. 29. *God made man upright.* Pſal. 1. 6. *The Lord knoweth the way of the righteous.* Pſal. 25. 12. *What man is he that feareth the Lord? him will he teach in the way that he ſhall chooſe.* Prov. 2. 7. *He layeth up ſound wiſdom for the righteous? he is a Buckler to them that walk uprightly.*

2. The upright are the Pillars of humane Society, that keep up Truth and Juſtice in the World; without whom it would be but a company of Lyars, Deceivers, Robbers and Enemies, that live in conſtant rapine and hoſtility. There were no truſt to be put in one another, further than ſelf-intereſt did oblige Men: Pſal. 15. 1. 2. *Lord who ſhall abide in thy Tabernacle? Who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.* Therefore the wicked and the enemies of Peace, and deſtroyers of Societies, are ſtill deſcribed as Enemies to the upright. Pſal. 11. 2, 3. *For lo the wicked bend their bow, they make ready their arrow upon the ſtring that they may privily ſhoot at the upright in heart. If the foundations be deſtroyed, what can the righteous do?* Job 12. 4. *The juſt and upright man is laughed to ſcorn.* Pſal. 37. 14. *The wicked have drawn out the Sword to ſlay ſuch as be of upright converſation.* And indeed it is for the uprights ſake that Societies are preſerved by God, as *Sodom* might have been for Ten *Lots*. At leaſt they are under the protection of Omnipotency themſelves, Iſa. 33. 15, 16. *He that walketh righteouſly and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſion, that ſhaketh his hands from holding of bribes, that ſtoppeth his ear from hearing of Blood, that ſhutteth his eyes from ſeeing evil; He ſhall dwell on high, his place of defence ſhall be the munitions of Rocks; bread ſhall be given him; his waters ſhall be ſure; Thine eyes ſhall ſee the King in his beauty; they ſhall behold the Land that is very far off*, Prov. 28. 10. *The upright ſhall have good things in poſſeſſion*; Prov. 14. 11 *The houſe of the wicked ſhall be overthrown; but the Tabernace of the upright ſhall flouriſh.*

3. Uprightneſs affordeth Peace of Conſcience, and quietneſs and holy ſecurity to the Soul. This was *Pauls* rejoicing, the teſtimony of his Conſcience, that *in ſimplicity and godly ſincerity he had had his converſation in the world, and not in fleſhly wiſdom*, 2Cor. 1. 12. And this was *Davids comfort*, 2Sam. 22. 22, 23, 24. *For I have kept the ways of the Lord, and have not wickedly departed from my God; For all his judgments were before me, and as for his Statutes I did not depart from them. I was alſo upright before him, and have kept my ſelf from mine iniquity. Therefore hath the Lord recompenſed me according to my Righteouſneſs,——with the merciful thou wilt ſhew thy ſelf merciful, and with the upright thou wilt ſhew thy ſelf upright; Yea, peace is too little; exceeding joy is the portion*, and moſt beſeeming condition of the upright. Pſal. 32. 11. *Be glad in the Lord, and rejoice ye righteous, and ſhout for joy, all ye that are upright in heart*, Pſal. 33. 1. *Rejoice in the Lord, O ye righteous, for praiſe is comely for the upright*, Pſal. 64. 10. *The righteous ſhall be glad in the Lord, and truſt in him, and all the upright in heart ſhall glory.* Pſal. 97. 11. *Light is ſown for the righteous, and gladneſs for the upright in heart.* The Spirit that ſanctifieth them, will comfort them.

4. As the upright, ſo their upright Life and Duties are ſpecially delightful and acceptable to God. *Prov.* 15. 8. The Prayer of the upright is his delight, *Pſal.* 15. 2. Therefore God bleſſeth their duties to them, and they are comforted and ſtrengthned by experience of ſucceſs, Prov. 10. 29. *The way of the Lord is ſtrength to the upright, but deſtruction ſhall be to the workers of iniquity.* Mic. 2. 7. *Do not my words do good to him that walketh uprightly?*

5. No carnal Policies, no worldly Might, no help of Friends, nor any other humane means, doth put a Man in ſo ſafe a ſtate, as uprightneſs of Heart and Life. To walk uprightly, is to walk ſurely, becauſe ſuch walk with God, and in his way, and under his favour, and his promiſe: And if God be not ſufficient ſecurity for us, there is none. Pſal. 140. 13. *Surely the righteous ſhall give thanks unto thy name; the upright ſhall dwell in thy preſence.* Prov. 11. 3, 6. *The integrity of the upright ſhall guide them, but the perverſeneſs of Tranſgreſſors ſhall deſtroy them. The righteouſneſs of the upright ſhall deliver them, but Tranſgreſſors ſhall be taken in their own naughtineſs.*

6. Laſtly, The failings and weakneſſes of the upright are pardoned, and therefore they ſhall certainly be ſaved, *Rom.* 7. 25. *and* 8. 1. The upright may ſay in all their weakneſſes as *Solomon*, 1 Chron. 29. 17. *I know alſo, my God, that thou tryeſt the heart, and haſt pleaſure in uprightneſs; As for me, in the uprightneſs of my Heart I have willingly offered all theſe things. God will do good to them that are good, and to them that are upright in their hearts*, Pſal. 125. 4. The upright love him, *Cant.* 1. 4. and are loved by him. *No good thing will he withhold from them*, Pſal. 84. 11. The way to right comforting the Mind of Man, is to ſhew to him his uprightneſs, Job 33. 23. *And who ſo walketh uprightly ſhall be ſaved*, Prov. 28. 18. *For the high way of the upright is to depart from evil, and he that keepeth his way preſerveth his Soul.* Prov. 16. 17. I conclude with Pſal. 37. 37. *Mark the upright man, and behold the juſt, for the end of that man is peace.*

§ 4. II. The true Rules of an upright Life are theſe that follow. Pſal. 73. 25. & 63. 3.

1. He that will walk uprightly muſt be abſolutely devoted and ſubjected unto God: He muſt have a God, and the true God, and but one God; not notionally only, but in ſincerity and reality: He muſt have a God whoſe word ſhall be an abſolute Law to him: A God that ſhall command himſelf, his time, his eſtate, and all that he hath, or that he can do: A God whoſe will muſt be his will, and may do with him what he pleaſe; and who is more to him than all the World; whoſe love will ſatisfie him as better than Life, and whoſe approbation is his ſufficient encouragement and reward. 1 Cor. 4. 3, 4. Phil. 3. 8, 9, 18, 19. Pſal. 4. 7, 8. Luk. 12. 4. Mat. 6. 1, 2, 3.

2. His hope muſt be ſet upon Heaven as the only felicity of his Soul: He muſt look for his Reward and the end of all his labours and patience in another World; and not with the Hypocrite, dream of a felicity that is made up firſt of worldly things, and then of Heaven, when he can keep the World no longer. He that cannot, that doth not in Heart, quit all the World, for a heavenly Treaſure, and venture his All upon the promiſe of better things hereafter, and forſaking all, take Chriſt and everlaſting Happineſs for his portion, cannot be upright in Heart or Life. Luke 14. 26, 27, 33, 34. Luke 18. 22. Mat. 6. 19, 20. 1 John 2. 15. Phil. 3. 18, 21.

3. He muſt have an infallible Teacher (which is only Chriſt) and the encouragement of pardoning grace when he faileth, that he ſink not by deſpair: And therefore he muſt live by faith on a Mediator. John 12. 16. John 15. 1, &c. John 35. 6.

Rom.8. 8, 9. And he muſt have the fixed principle of a nature renewed by the Spirit of Chriſt.

2 Tim. 3. 15. 4. He that will walk uprightly, muſt have a certain, juſt, infallible Rule: And muſt hold to that,

Iſa. 8. 20. 1 Theſ. 5. 12. and muſt try all by it: And this is only the word of God. The teachings of Men muſt be valued as helps

Iſa.33.21. Jam.4.12. Heb.8.10, 16. Neh.9.13 14. Pſal.19.7. & 119. 1, 2, 3. to underſtand this word; and the judgments of our Teachers, and thoſe that are wiſer than our ſelves, muſt be of great authority with us in ſubordination to the Scripture. But neither the Learned, nor the Godly, nor the Great, muſt be our Rule in co-ordination with the word of God.

5. He that will walk uprightly, muſt have both a ſolid and a large und erſtanding, to know things truly as they are, and to ſee all particulars which

Prov.1. 5. & 10. 23. & 17. 27. & 3. 4. Pſal. 111. 10. Epheſ. 1. 10. Acts 26. 18. Col. 1. 9. & 2. 2. 2 Tim. 2, 7. 1 Cor. 14. 5, 20. muſt be taken notice of, in all the caſes which he muſt determine, and all the actions which his integrity is concerned in. 1. There is no walking uprightly in the dark. Zeal will cauſe you to go apace; but not at all to go right, if Judgment guide it not. Erroneous zeal will make you do evil with double violence, and with blaſphemous fathering your Sins on God, and with impenitence and juſtification of your ſin. This made *Paul* mad in perſecuting the Church. Prov. 15. 21. *Folly is joy to him that is deſtitute of wiſdom, but a man of underſtanding walketh uprightly.* No Man can do that well which he underſtandeth not well. Therefore you muſt ſtudy and take unwearied pains for knowledge; Wiſdom never grew up with idleneſs, though the conceit of Wiſdom doth no where more proſper. This Age hath told us to what dangerous precipices Men will be carried by an ignorant zeal. 2. And the underſtanding muſt be large, or it cannot be ſolid; when many particulars are concerned in an action, the over-looking of ſome one may ſpoil the work. Nar-

Luke 24. 45. Mat. 15. 16. Epheſ. 5. 17. 1 Tim. 1. 7. Prov. 8.5. John 12. 40. 2 Pet. 2. 12. row minded Men are turned as the weather-cock, with the wind of the times, or of every temptation; and they ſeldom avoid one Sin, but by falling into another. It is prudence that muſt manage an upright Life: And Prudence ſeeth all that muſt be ſeen, and putteth every circumſtance into the ballance: For want of which much miſchief may be done, while you ſeem to be doing the greateſt good. *The prudent man looketh well to his going*, Prov. 14. 15. *See therefore that ye walk circumſpectly* (at a hairs breadth) *not as fools, but as wiſe.*

Rom.3.11 Mat. 13. 19. 23. Iſa. 52. 13. Hoſ. 14. 9. Prov. 14. 15, 18. & 18. 15. & 22. 3. & 8. 12. Epheſ. 5. 15. Pſal. 101. 2.

Pſal. 119. 98. Prov. 1.6, 7, 8. & 12. 15, 18. & 13. 1. 14, 20. & 15. 2. 7, 12, 31. & 22, 17. & 25. 12. Eccleſ. 12. 11. Dan. 12. 3, 10. Matth.24. 45. 6. But becauſe you will object, that, alas, few even of the upright, have wits ſo ſtrong as to be fit for this, I add, that he that will walk uprightly, muſt in the great eſſential parts of Religion have this fore ſaid knowledge of his own, and in the reſt at leaſt he muſt have the conduct of the wiſe. And therefore. 1. He muſt be wiſe in the great matters of his Salvation, though he be weak in other things. 2. And he muſt labour to be truly acquainted, who are indeed wiſe Men, that are meet to be his guides: And he muſt have recourſe to ſuch in caſes of Conſcience, as a ſick Man to his Phyſician. It is a great mercy to be ſo far wiſe, as to know a wiſe Man from a Fool, and a Counſellor from a Deceiver.

Pſal. 37. 30, Eccleſ. 2. 13. Iſa. 33. 6. Matth. 12. 42. Luke 1. 17. & 21. 15. Acts 6. 3. 2 Pet. 3. 15. Mal. 2. 6, 7. 1 Theſſ. 5. 12, 13. Heb. 13. 7, 17. Tit. 1. 9, 13. & 2. 1, 8. 2 Tim. 4. 3.

Prov. 14. 29. Col. 3. 8. 7. He that will walk uprightly muſt be the maſter of his paſſion, not ſtupid, but calm and ſober. Though ſome paſſion is needful to excite the underſtanding to its duty, yet that which is inordinate doth powerfully deceive the mind. Men are very apt to be confident of what they paſſionately apprehend. And paſſionate judgments are frequently miſtaken, and ever to be ſuſpected; it being exceeding difficult to entertain any paſſion which ſhall not in ſome meaſure pervert our reaſon. Which is one great reaſon why the moſt confident are ordinarily the moſt erroneous and blind. Be ſure therefore when ever you are injured, or paſſion any way engaged, to ſet a double guard upon your judgments.

8. He that will walk uprightly, muſt not only Mat.9.1 & 12. 7 Pſal.40. & 51. 16 1 Sam.15. 22. difference between ſimple Good and Evil, but between a greater Good and a leſs: For moſt ſin in the World conſiſteth in preferring a leſſer Good before a greater. He muſt ſtill keep the ballance in his hand, and compare good with good: Otherwiſe he will make himſelf a Religion of Sin, and prefer Sacrifice before Mercy; and will hinder the Goſpel and Mens Salvation for a Ceremony, and violate the bonds of Love and Faithfulneſs for every opinion which he calleth Truth: And will tythe Mint and Cummin, while he neglecteth the great things of the Law. When a leſſer good is preferred before a greater, it is a ſin, and the common way of ſinning. It is not then a duty when it is inconſiſtent with a greater good.

9. He muſt ever have a conjunct reſpect to the 2 Cor. 10. 8. & 13. 10 Command and the End: The good of ſome actions Rom.15. is but little diſcernable any where, but in the Com- & 14. 9. mand; and others are evidently good becauſe of 1 Cor. 10. the good they tend to. We muſt neither do evil 26. and break a Law, that good may come by it; nor 2 Cor.12. yet pretend obedience to do miſchief, as if God had 19. made his Laws for Deſtruction of the Church or Rom. 3.8 Mens Souls, and not for Edification.

10. He muſt keep in Union with the Univerſal Eph.4.12 Church, and prefer its intereſt before the intereſt of &c. any party whatſoever, and do nothing that tendeth 1 Cor.12. to its hurt.

11. He muſt love his Neighbour as himſelf, and Matth.22 do as he would be done by, and love his Enemies, 39. & 5. and forgive wrongs; and bear their defamations as 43, 44. & his own. 7. 12.

12. He muſt be Impartial and not loſe his Judg- Jam. 3. ment and Charity in the opinion or intereſt of a 16, 17, 18 Party or Sect: Nor think all right that is held or Gal. 2.13 done by thoſe that he beſt liketh; nor all wrong 14. that is held or done by thoſe that are his adverſaries. Deut. 25 But judge of the words and deeds of thoſe that are 16. againſt him, as if they had been ſaid or done by thoſe 1Cor.6.9 of his own ſide: Elſe he will live in ſlandering, backbiting and groſs unrighteouſneſs.

13. He muſt be deliberate in judging of Things Matth. 7 and Perſons: Not raſh or haſty in believing reports 1, 2. or receiving opinions: Not judging of Truths by Joh. 7.24 the firſt appearance, but ſearch into the naked evi- Rom. 14. dence: Nor judging of Perſons by prejudice, fame 10, 13. and common talk. 1 Pet. 1, 17.

14. He muſt be willing to receive and obey the Luke 14. Truth at the deareſt rate; eſpecially of laborious 26, 33. & ſtudy, and a ſelf-denying Life? Not taking all to be 12. 4. Truth that coſteth Men dear, nor yet thinking that Prov. 23. Truth indeed can be over-prized. 23.

15. He muſt be humble and ſelf-ſuſpicious, and Mat.18. come to Chriſts School as a little Child; and not Prov. 26 have a proud over-valuing of himſelf and his own 12, 16. & understanding. The proud and ſelfiſh are blind and 28. 11. croſs, and have uſually ſome opinions or intereſts of 1 Cor. 3. their own, that lye croſs to duty, and to other Mens 18. good. Prov. 3.7

16. He muſt have an eye to poſterity, and not only to the preſent time or age; and to other Nations, and not only to the Country where he liveth. Many things ſeem neceſſary for ſome preſent ſtrait, or work that we would do (which in the next age may be of miſchievous effects;) eſpecially in Eccleſiaſtical and Political Profeſſions, Covenants and Impoſitions, we muſt look further than our preſent needs. And many things ſeem neceſſary for a local narrow intereſt, which thoſe at a diſtance will otherwiſe eſteem. Judg. 8. 27. 1 Cor. 7. 35. 1King. 1 16. & 15 26. Deut. 25 22. Exod. 12 26. Joſ. 4. 6, 22. & 22 24, 25.

17. He that will walk uprightly muſt be able to 1 Cor. 4 bear the diſpleaſure of all the World, when the inte- 3, 4. reſt of truth requireth it; yea, to be rejected of Joh. 5. 4 learned

Luke 14. 26. learned and good Men themſelves; and account Mans favour no better than it is; not to deſpiſe it as
Gal. 2.13, 14. it is a means to any good, but to be quite above it as
Acts 11. 2, 3. to his own intereſt. Not that uprightneſs doth uſe to make a Man deſpiſed by the upright; but that it may bring him under their cenſure in ſome particulars, which are not commonly received or underſtood to be of God.

Col. 3. 4, 5. Rom. 6. 1, &c. & 13. 12, 13. & 8. 13. 18. He muſt make it a great part of the work of his Life to kill all thoſe carnal deſires, which the ſenſual make it their work and felicity to pleaſe; that Appetite, Senſe, and Luſt, and Self-will may not be the conſtant perverters of his Life; as a fool in a Dropſie ſtudieth to pleaſe his thirſt, and a wiſe Man to cure it.

Mat. 24. 42. & 25. 13. Mark 13. 37. 1 Theſ. 5. 6. 1 Pet. 4. 7. 1 Cor. 16. 13. Mat. 6. 13. & 26. 41. 19. He muſt live a Life of conſtant and skilful watchfulneſs, apprehending himſelf in continual danger; and knowing his particular Corruptions, Temptations and Remedies. He muſt have a tender Conſcience, and keep as far as poſſible from temptation, and take heed of unneceſſary approaches or delightful thoughts of ſin. O what ſtrong Reſolutions, what ſound Knowledge, have the near-baits of ſenſuality (meat, drink, luſt and pleaſures) overcome? Never think your ſelves ſafe among near-temptations and opportunities of ſinning.

Eccleſ. 7. 2, 3, 4, 5, 6. 2 Cor. 4. 16. & 5. 1, 7, 8. Luke 12. 17, 18, 19, 20. & 16. 20, &c. Matth. 25. 3, 4, 5, 6, 7, 8. Acts 7. 56, 60. 20. Live as thoſe that are going to the Grave; die daily, and look on this World, as if you did look on it out of the World to which you go. Let Faith as conſtantly behold the World unſeen, as your eye ſeeth this. Death and Eternity make Men wiſe: We eaſily confeſs and repent of many things when we come to die, which no Counſels or Sermons could make us penitently confeſs before. Death will anſwer a Thouſand Objections and Temptations, and prove many Vanities to be Sin, which you thought the Preacher did not prove: Dying Men are not drawn to drunkenneſs, filthineſs, or time-waſting Sports; nor flattered into Folly by ſenſual baits: Nor do they then fear the face or threats of Perſecutors. As it is from another World, that we muſt fetch the Motives, ſo alſo the Defenſative of an upright Life. And O happy are they that faithfully practiſe theſe Rules of Uprightneſs!

Among the *Jews* it was all one to be a Lawyer and a Divine; but not to be a Lawyer and a Prieſt.

THough it be my Judgment that much more of the Doctrine of Politicks or civil Government belongeth to Theology, than thoſe Men underſtand, who make Kings and Laws to be mere humane Creatures, yet to deliver my Reader from the fear leſt I ſhould meddle with matters that belong not to my calling, and my Book from that reproach, I ſhall over-paſs all theſe Points, which elſe I ſhould have treated of, as uſeful to practice in Governing and Obeying. 1. Of Man as ſociable, and of Communities and Societies, and the Reaſon of them, of their Original and the Obligation on the Members. 2. Of a City, and of Civility. 3. Of a Republick in general. 1. Of its Inſtitution. 2. Of its Conſtitution, and of its Parts. 3. Of its Species. 4. Of the difference between it. 1. And a Community in general. 2. A Family. 3. A Village. 4. A City. 5. A Church. 6. An accidental meeting. 5. Of its Adminiſtration. 6. Of the Relation between Gods Government and mans, and Gods Law and mans, and of their difference; and between Mans Judging and Gods Judging. Nay, I will not only gratifie you, by paſſing over this and much more in the Theory, but alſo as to the practical part, I ſhall paſs over, 1. The Directions for Supream Governours. 2. And for inferiour Magiſtrates towards God, and their Superiours, and the People. 3. And the Determination of the queſtion, How far Magiſtrates have to do in matters of Religion? Whether they be Chriſtian or Heathen? 4. How far they ſhould grant or not grant Liberty of Conſcience (as it is called) *viz.* of Judging, Profeſſing and Practiſing in matters of Religion: With other ſuch matters belonging to Government: And all the Controverſies about Titles and Supremacy, Conſervations, Forfeitures, Decaies, Dangers, Remedies, and Reſtorations, which belong either to Politicians, Lawyers or Divines; all theſe I pretermit, ſave only that I ſhall venture to leave a few brief *Memorandums* with civil Governours (inſtead of Directions) for ſecuring the intereſt of Chriſt and the Church and Mens Salvation: Yet aſſuring the Reader that I omit none of this out of any contempt of the matter or of Magiſtracy, or as if I thought them not worthy of all our Prayers and Aſſiſtance, or thought their Office of ſmall concerment, to the welfare of the World and of the Church; but for thoſe Reaſons, which all may know that know me and the Government under which we live, and which I muſt not tell to others.

CHAP. II.

MEMORANDUMS *to Civil Rulers for the Intereſt of Chriſt, the Church, and Mens Salvation.*

§. 1. *Memor.* 1. REmember that your Power is from God, and therefore for God, and not againſt God; *Rom.* 13. 2, 3, 4. You are *his Miniſters*, and can have *no Power except it be given you from above*, John 19. 11. Remember therefore that as Conſtables are your Officers and Subjects, ſo you are the Officers and Subjects of God, and the Redeemer; and are infinitely more below him, than the loweſt Subject is below you: And that you owe him more Obedience, than can be due to you; and therefore ſhould Study his Laws (in Nature and Scripture) and make them your daily Meditation and Delight. *Joſh.* 1. 3, 4, 5. *Pſal.* 1. 2, 3. *Deut.* 17. 18, 19, 20. And remember how ſtrict a Judgment you muſt undergo, when you muſt give account of your Stewardſhip, and the greater your Dignities and Mercies have been, if they are abuſed by ungodlineſs, the greater will be your Puniſhment, *Luke* 16. 2. & 12. 48. *Memor.* 1. *Finis ad quem Rex principaliter intendere debet in ſeipſo & in ſubditis, eſt æterna beatitudo, quæ in viſione Dei conſiſtit. Et quia iſta viſio eſt perfectiſſimum bonum maximè movere debet Regem & quemcunque Dominum, ut hunc finem ſubditi conſequantur.* Lib. de Regem. Principium Thomæ ad ſcript. Grot. de Imper. ſum. Pot. p. 9. Even *Ariſtotle* could ſay *Polit. 7. c. 1, 2. & Eadem. fine.* that each Mans active and contemplative Life, is the end of Government and not only the publick Peace; and that is the beſt Life which conduceth moſt to our Conſideration of God, and that is the worſt, which calleth us off from conſidering and worſhipping him. *Vide Grot. de Imper. ſum. Pot. p.* 10. *Quam multa injuſte fieri poſſunt, quæ nemo poſſit reprehendere.* Cicero de fin. Read *Plutarchs* Precepts of Policy, and that old *Men* ſhould be Rulers.

§. 2. *Memorand.* 2. Remember therefore and watch moſt carefully, that you never own or eſpouſe any Intereſt which is adverſe to the Will or Intereſt of Chriſt; and that you never fall out with his Intereſt or his Ordinances: And that no Temptation ever perſwade you that the Intereſt of Chriſt and the Goſpel and the Church, is an enemy to you, or againſt your real Intereſt: And that you keep not up Suſpicions againſt them: But ſee that you devote your ſelves and your Power wholly to his Will and Service, and make all your Intereſt ſtand in a pure ſubſervience to him, as it ſtands in a real dependance on him. *Memor.* 2. Read often Pſal. 2. & 101.

§. 3. *Memorand.* 3. Remember that under God, your end is the publick good: Therefore deſire nothing to your ſelves, nor do nothing to others, which is really againſt your End. *Memor.* 3.

§. 4. *Memorand.* 4. Remember therefore that all your Laws are to be but ſubſervient to the Laws of God, to promote the Obedience of them with your Subjects, and never to be either contrary to them, nor co-ordinate, or independent on them: But as the By-Laws of Corporations are in reſpect to the Laws and Will of the Soveraign Power, which have all their Life and Power therefrom. *Memor.* 4.

§. 5. *Memorand.* 5. Let none perſwade you that you are ſuch terreſtrial animals that have nothing to do with the Heavenly Concernments of your Subjects: For if once Men think that the end of your Office is only the bodily Proſperity of the People, and the End of the Miniſtry is the good of their Souls, it will tempt them to prefer a Miniſter before *Memor.* 5.

fore you, as they prefer their Souls before their Bodies: And they that are taught to contemn these Earthly Things, will be ready to think they must contemn your Office; seeing no means, as such, can be better than the end. There is no such thing as a Temporal Happiness to any People, but what tendeth to the Happiness of their Souls; and must be thereby measured, and thence be estimated. Though Ministers are more immediately imployed about the Soul, yet your Office is ultimately for the Happiness of Souls, as well as theirs; though bodily things (Rewards or Punishments) are the means, by which you may promote it; which Ministers, as such, may not meddle with. Therefore you are *custodes utriusque Tabulæ*; and must bend the force of all your Government, to the saving of the Peoples Souls. And as to the Objection from *Heathen Governours*, distinguish between the *Office*, and an *Aptitude* to exercise it: The *Office* consisteth, 1. In an *Obligation* to do the Duty: 2. And in *Authority* to do it. Both these, a Heathen Ruler hath (else the omission were a Duty, and not a Sin. But it is the *Aptitude* to do the Duty of his Place which a Heathen wanteth; and he wanteth it culpably; and therefore the omission is his Sin: Even as it is the Sin of an insufficient Minister that he doth not Preach. For the Question is of the like Nature, and will have the like solution: Whether an ignorant Minister be bound to Preach, who is unable or Heretical? It is *Aptitude* that he wanteth, and neither *Authority* nor *Obligation*, if he be really a Minister: But he is obliged in this Order, first to get *Abilities*, and then to Preach. So is it in the present Case.

Read *Bilson* of *Subject.* pag. 129. to the end of the Second Part, specially *Pag.* 140, 141, 142. The Laws of *Charles* the Great. And *Grotius de Imperio sum. Pot. circa Sacra, cap.* 1. *Et per totum.*

Memor. 6. §. 6. *Memorand.* 6. Incourage and strengthen a Learned, Holy, Self-denying, Serious, Laborious Ministry: As knowing, that the same Lord hath commissioned them in the Institution of their Office, who instituted yours; and that it is such Men that are suited to the Work, for which their Office was appointed; and that Souls are precious: And those that are the Guides and Physicians of Souls, can never be too well furnished, nor too diligent. And the Church hath no where prospered on Earth, but in the Prosperity of the Abilities, Holiness, and Diligence of their Pastors: God hath always built by such, and the Devil hath pulled down, by pulling down such.

Memor. 7. *Jul. Capitolin.* saith of the *Antonines*, That they would not be saluted by filthy Persons. And *Lampridius* of *Alexander Severus* that *Nisi honestos & bonæ famæ homines ad salutationem non admisit. Fussitque ut nemo ingrediatur, nisi qui se innocentum novit: Per præconem edixit, ut nemo salutaret principem qui se furem esse nosset, ne aliquando detectus capitali supplicio subderetur.* Read *Sebastian. Foxius de Regno Regisque institutione.* §. 7. *Memorand.* 7. Remember that the People that are *seriously Religious*, that love, and worship, and obey the Lord, with all their Heart, are the best of your Subjects, and the Honour of your Dominions: See therefore that *serious Godliness* be every where incouraged, and that the prophane and ignorant Rabble be never incouraged in their Enmity and Opposition to it: And that true *Fanaticism*, *Hypocrisie*, and *Schism*, be so prudently discountenanced and suppressed, that none may have incouragement to set themselves against Godliness, under the slander or pretension of such Names. If Christianity be better than Heathenism, those Christians then are they that must be * countenanced, who go further in *Holiness*, and *Charity*, and *Justice*, than Heathens do, rather than those that go no further (besides *Opinions* and *Formalities*) than a *Cato*, a *Plato*, a *Socrates*, have done. If all *Religion* were a deceit, it were fit to be banished, and *Atheism* professed, and Men confess themselves to be but bruits. But if there be a *God*, there must be a *Religion:* And if we must be *Religious*, we must sure be so in seriousness, and not Hypocrisie and Jest. It being no such small contemptible Matter, to be turned into dissembling Complement.

Ii supplicio subderetur. Read *Sebastian. Foxius de Regno Regisque institutione.* * Even *Cræsus*, *Dionysius*, and *Julian*, were liberal to Philosophers, and ambitious of their converse. *Vera civitatis fælicitas est, ut Dei sit amans & amata Deo; illum sibi regem, se illius populum agnoscat*, August. de Civit. Dei, l. 5. c. 14.

§. 8. *Memorand.* 8. Indeavour the *Unity* and *Concord* of all the Churches, and Christians that are under your Government, and that upon the Terms which all Christs Churches have sometime been united in; that is, *In the Holy Scriptures implicitely, as the General Rule; in the ancient Creeds explicitely, as the sum of our* Credenda; *and in the Lords Prayer, as the summary of our* Expetenda; *and in the Decalogue, as the summary of our* Agenda: *Supposing, that we live in peaceable Obedience to our Governours, whose Laws must rule us not only in Things Civil, but in the ordering of those Circumstances of Worship and Discipline, which God hath left to their Determination.* *Memor.* 8.

§. 9. *Memorand.* 9. Let all things in Gods Worship be done to Edification, decently, and in order, and the Body honour God, as well as the Soul: But yet see that the Ornaments or Garments of Religion, be never used against the *Substance*; but that *Holiness*, *Unity*, *Charity*, and *Peace*, have alway the precedency. *Memor.* 9.

§. 10. *Memorand.* 10. Let the fear of sinning against God, be cherished in all, and let there be a tenderness for such as are over scrupulous and fearful in some smaller Things; and let not things be ordered so, as shall most tend to the advantage of debauched Consciences, that dare say, or do any thing for their carnal ends. For they are truest to their Governours, that are truest to their God; and when it is the Wrath of God and Hell, that a Man is afraid of, it is pity he should be too eagerly spurred on: The unconscionable sort will be true to their Governors, no longer than it serves their interest; therefore Conscientiousness should be incouraged. *Memor.* 10

Aug. Ep. Bonifac. *Omnes Reges qui populo Dei non prohibuerunt nec everterunt quæ contra Dei præcepta fuerunt instituta, culpantur.*

Qui prohibuerunt & everterunt, super aliorum merita, laudantur.

§. 11. *Memorand.* 11. If the Clergy, or most Religious People offend, let their Punishment be such as falleth only on themselves, and reacheth not Christ, nor the Gospel, nor the Church. Punish not Christ for his Servants failings, nor the Gospel for them that Sin against it; nor the Souls of the People, for their Pastors faults; but see that the interest of Christ and Mens Souls, be still secured. *Memor.* 11

When *Hunnerichus* the Arrian Vandal King, was resolved to banish, imprison, and otherwise persecute the Orthodox Bishops and Pastors, he first trieth them by Threatnings, and divers Cruelties, and after appointeth a publick Disputation; where his Bishops and Officers having no better pretence, cruelly beat the People and Pastors, and then falsly tell the King, That by tumult and clamor, they avoided disputing: And at last he calleth together all the Pastors that were met for the Disputation, and to insnare them, putteth an Oath upon them, [*That after the Kings death, they would take his Son for their King; and that they would send no Letters beyond Sea.*] This Oath divided the Orthodox among themselves. For one part of the Bishops and Pastors said [*If we refuse a Lawful Oath, our People will say, That we forsake them, and the Dissolution of the Churches will be imputed to us.*] The other part perceiving the snare, were fain to pretend Christs command [*Swear not at all*] The King having separated them, and the Officers took all their names, sendeth them all to Prison. To those that took the Oath, they said [*Because that contrary to the command of the Gospel, you would swear, you shall see your Cities and Churches no more, but be sent into the Country to Till the Ground: But so, that you presume not to sing Psalms, or Pray, or carry a Book, or Baptize, or Ordain, or Absolve.*] To those that refused the Oath, they said, [*Because you desired not the Reign of the Kings Son, and therefore refused the Oath, You shall be banished to the Isle of* Corsica, *to cut Wood for the Ships.*] Victor. Utic. pag. (mihi) 456, 457. *Generalis Jesuitarum ex nimio absoluti imperii amore, delaturas inferinia sua admittit, iisque credit, non audito eo qui accusatur: Quod injustitiæ genus ab ethnicis ipsis improbatur. Imperando non bonis Regibus se facit similem, qui senatum magni fecerunt; sed Tyrannos mavult imitari, e. g. Tarquinum superbum, qui ante omnia conatus est dibilitate senatus numerum & authoritatem, ut omnia suo libitu facere posset; similitur Generalis cum Assistentibus suis odit Synodos generales, omniaque experitur, ne talis instituantur conventus, quibus rerum gestarum reddere rationem necesse habeat. —— Generalis Jesuiticus in eligenda officialibus non curat quod sit cujusque talentum aut dotes eminentiores, sed quam bene secum aut cum Provinciali suo CONFORMETUR: Quæ causa est cur homines viles & abjecti animi officiis præponantur, qui a superioribus duci se sinant ut nervis alienis mobile lignum.* Mariana de Reform. Jesuit. cap. 13, 15, 16, 18. In Arcan. Jesuit. p. 131, 132. Recit. in Apolog. Giraldi. *Nulla est latronum societas in qua Justitia non plus loci habeat, quam in Societate nostra, &c. —— Ubi non modo scientia & ignorantia in æquo sunt, sed etiam scientia impedimento est, quo minus quis consequatur præmia humano ac divino jure debita.* Marian. Aphor. 84. cap. 12, &c. 14, 89. Aphor. 87, &c. The rest is worth the Reading, as a warning from a Jesuite to the Governours of State nd Church, *Aphor.* 80. c. 11. *Superiores Societatis*

Societatis noſtræ ſunt homines indigni, qui officiis præſint, eam generalis metuat ac ſublatos velit, quorum eminentes ſunt virtutes. Boni quam mali ei ſuſpectiores ſunt. This, and abundance more, ſaith *Mariana*, a Jeſuite of Ninety ſix Years of Age, learned in *Hebrew*, *Chaldee*, *Syriack*, *Greek*, and *Latine*, of his own Society.

Memor. 12 §. 12. *Memorand.* 12. If the Diſſentions of Lawyers or States-men make Factions in the Commonwealth, let not the fault be laid on Religion, though ſome Divines fall into either Faction: When the difference is not in Divinity, but in Law Caſes; blame not Religion for that, which it hath no hand in: And watch againſt Satan, who alway laboureth to make Civil Factions or Differences tend to the diſhonour of Religion, and the detriment of the Church and Goſpel.

Memor. 13 §. 13. *Memorand.* 13. Take thoſe that are covetous, ambitious, or ſelfiſh, and ſeek for preferment, to be the unfitteſt to be conſulted with in the Matters of Religion, and the unfitteſt to be truſted with the charge of Souls. And let the humble, mortified, ſelf-denying Men, be taken as fitter Paſtors for the Churches.

Memor. 14 §. 14. *Memorand.* 14. Side not with any Faction of contentious Paſtors, to the Oppreſſion of the reſt, when the difference is in tolerable Things: But rather drive them on to Unity, upon condeſcending and forbearing Terms: For there will elſe be no end; but the Faction which you ſide with, will break into more Factions, and the Church will receive damage by the loſs of the oppreſſed Party; and by the Diviſion much more. What lamentable work the Contentions of the Biſhops have made in the Churches, in all Ages, ſince the Primitive Times; all Hiſtory doth too openly declare! And how much a holy prudent, peaceable Magiſtrate can do, to keep Peace among them, more than will be done, if their own impetuoſity be left unreſtrained, it is eaſie to obſerve; eſpecially, if he keep the Sword in his own hand, and truſt it not in the hands of Churchmen, eſpecially of one Faction to the Oppreſſion of the reſt.

Lampril. numbers it with *Alexander Mam. Severus* good Works. [*Judæis privilegia reſervavit: Chriſtianos eſſe paſſus eſt.*] *Nam illotempore crudelius Arrianorum Epiſcopi, Preſbyteri, Clerici, quam Rex & Vandali ſæviebant.* Id. p. 468.

§. 15. *Memorand.* 15. Believe not the Accuſations that are brought againſt the faithful Miniſters of Chriſt, till they are proved, and judge not them, or any of his Servants, upon the reports of Adverſaries, till they have ſpoken for themſelves: For the common Corruption of depraved Nature, doth ingage all the Ungodly in ſuch an enmity againſt Holineſs, that there is little Truth or Righteouſneſs to be expected from wicked and malicious Lips, for any holy cauſe or perſon. And if ſuch Perſons find but entertainment and incouragement, their malice will abound, and their Calumnies will be impudent; which is the ſenſe of, *Prov.* 29. 12. *If a Ruler hearken to lies, all his Servants are wicked.* The example of *Saul* and *Doeg* is but ſuch, as would be ordinary, if Rulers would but hearken to ſuch Calumniators.

Memor. 15 *Juſtitiæ munus primum eſt, ut ne cui quis noceat niſi laceſſitus injuria,* Cicero. Prov. 17. 7. & 28. 16. Pſal. 119. 23. Prov. 25. 2 *Leg. Epiſt. M. Ciceronis ad fratrem.*

Memor. 16 §. 16. *Memorand.* 16. When the Caſe is doubtful about uſing puniſhments and ſeverities againſt the ſcrupulous in the Matters of Religion, remember your General Directions, and ſee what influence they muſt have into ſuch Particulars; as, *That the very work and end of your Office is, that under your Government the People may live quietly and peaceably in godlineſs and honeſty,* 1 Tim. 2. 2. And *that Rulers are not a terror to good Works, but to evil; and for the Praiſe of them that do good; and Miniſters of God to us for good; and Revengers to execute Wrath upon them that do evil,* Rom. 13. 3, 4. And remember the danger of Perſecution, as deſcribed *Matth.* 18. 6, 10, 14. 1 *Theſ.* 2. 15, 16. 2 *Chron.* 36. 14, 15, 16, 17. And that he that doubteth of things indifferent, is damned if he do them, becauſe he doth them *not of Faith, Rom.* 14. 23. And remember whom, and what it is that God himſelf forgiveth and forbeareth. And always difference the Infirmities of ſerious conſcionable Chriſtians, from the wickedneſs of unconſcionable and ungodly Men. Yet not extenuating the wickedneſs of any, becauſe of his hypocritical Profeſſion of Religion.

Quis mihi imponat neceſſitatem vel credendi quod nolim, vel quod velim non credendi, Lactant. lib. 5. c. 13.

§. 17. *Memorand.* 17. Remember that you muſt be Examples of Holineſs to the People; and ſhun all thoſe ſins which you would have them ſhun, and be eminent in all thoſe Virtues which you would commend unto them. This is not only neceſſary to the Happineſs of thoſe under you, but alſo for the ſaving of your ſelves. As *Paul* ſaith to *Timothy, Take heed unto thy ſelf, and unto the Doctrine, * continue in them; for in doing this, thou ſhalt both ſave thy ſelf, and them that hear thee,* 1 Tim. 4. 16. So may I ſay to Rulers, *Take heed to your ſelves, and unto Government, and continue herein: For in doing this, you will ſave your ſelves, and thoſe you govern. They that are good, are likeſt to do good; but the wicked will do wickedly,* Dan. 12. 10.

Memor. 17 *Laert. in Solon.* reciteth one of his ſayings [*Populi rector prius ſe quam populum recte inſtituere debet: Et principes & majores ſecundum leges vixerint, unaquæque civitas optime rege peribit,* Page 31. *Or ſpend thy time in them,* Dr. *Hammond.* Luke 18. 22, 24. Deut. 17. 20. Prov. 29. 14. & 22. 29. & 16. 13. & 31. 3, 4. 2 Chr. 32. 25. & 20. 16. Ezek. 28. 2, 5, 17. Luke 12. 19, 20 & 16. 19, 20, 25. It is a ſad obſervation of *Acoſta, lib.* 5. cap. 9. pag. 474. *Ac reipſa ceutoque uſu obſervatum eſt, eas Indorum nationes plures ac graviores ſuperſtitionis diabolicæ ſpecies tenuiſſe, in quibus Regum ac Reipublicæ maxime potentia & peritia excelluit. Contra qui tenuiorem fortunam minuſque Reipublicæ accommodata ſortiti ſunt, in his multo Idololatria parcior eſt: Uſque adeo ut nonnullas Indorum gentes omni Idolorum religione vacare, quidam pro certo confirment. Ex bonæ fidei ſcriptoribus ſuper alias innumeras, hæc præcipua capitur utilitas; quod non alia res æque vel bonorum Regum animos ad res cum laude gerendas accendit, vel Tyrannorum cupiditates cohibet, ac refrænat, dum utrique cernunt horum literis ſuam vitam omnem, mox in totius orbis, imo ſæculorum omnium theatrum producendam. Et quicquid in abdito nunc vel patrant, vel adſcito fuco prætexunt, vel metu diſſimulari cogunt, verius quam ignorari, paulo poſt clariſſimam in lucem ſub oculis omnium traducendum: Quum jam metu pariter ac ſpe libera poſteritas, nec ullo corrupta ſtudio, magno conſenſu recte factis applaudet, parique libertate his diverſa explodet, exibilabitque.* Eraſm. Præfat. in Sueton.

The chief means for Rulers to become thus holy and exemplary is, 1. To hearken to the Doctrine and Counſel of the Word of the Lord, and to meditate in it day and night, *Joſh.* 1. 3, 4. *Deut.* 17. 18, 19, 20. And to have faithful, holy, and ſelf-denying Teachers, 2 *Chron.* 20. 20. 2. To beware of the Company and Counſels of the Wicked, *Prov.* 25. 4, 5. *Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſs.* 3. To watch moſt carefully againſt the ſpecial temptations of their great Places, eſpecially againſt Senſuality and Pride, and preferring their own Honour, and Intereſt, and Will, before the Honour, and Intereſt, and Will of Jeſus Chriſt, *Eccleſ.* 10. 16, 17. *Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the morning: Bleſſed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs. It is an abomination to Kings to commit wickedneſs; for the Throne is eſtabliſhed by Righteouſneſs,* Prov. 16. 12. 4. To remember always the end of Holineſs. How ſure a way it is to Glory hereafter, and to leave a ſweet and glorious Name and Memorial upon Earth; when Wickedneſs is the certain way to ſhame on Earth, and Miſery for ever.

Memor. 18 §. 18. *Memorand.* 18. Rulers ſhould not be contented to do good at home, and to be the joy and bleſſing of their own Subjects; but alſo ſet their Hearts to the promoting of Faith, and Holineſs, and Concord, throughout the Churches of the World: And to improve their Intereſts in Princes and States, by amicable Correſpondencies and Treaties to theſe ends; that they may be Bleſſings, to the utmoſt extent of their Capacities. As *Conſtantine* interceded with the *Perſian* King, to forbear the perſecuting of Chriſtians in his Dominion, *&c.* But I ſhall preſume to ſpeak no farther to my Superiours; in the Golden Age theſe *Memorandums* will be practiſed.

Euſeb. in vita Conſt.

I will only annex *Eraſmus* his Image of a good Prince, and of a Bad, recited by *Alſtedius Encyclop. Lib.* 23. *Polit. cap.* 3. pag. 173, 174.

The Image of a good Prince out of *Eraſmus.*

If you will draw the Picture of a good Prince, delinedte ſome Celeſtial Wight, liker to God than to a Man; abſolute in all Perfections of Virtue; given for the good of all; yea, ſent from Heaven for the relief of

of Mortal Mens affairs; which being (oculatiſſimum) *moſt diſcerning, looketh to all! To whom nothing is more regarded, nothing more ſweet than the Commonwealth; who hath more than a fatherly affection unto all. To whom every ones Life is dearer than his own; who night and day is doing and endeavouring nothing elſe, but that it may be very well with all; who hath rewards in readineſs for all that are good; and pardon for the bad, if ſo be they will betake them to a better courſe: That ſo freely deſireth to deſerve well of his Subjects, that if it be needful, he will not ſtick to preſerve their ſafety by his own peril; that taketh his Countries Commodity to be his own gain; that always watcheth, that others may ſleep quietly; that leaveth himſelf no quiet vacancy, that his Country may live in quiet vacancy, or Peace; that afflicteth himſelf with ſucceſſive cares, that his Subjects may enjoy Tranquility To conclude, on whoſe Virtue it is, that the publick Happineſs doth depend.*

The Image of a bad Prince. *Ibid.*

If you would ſet forth a bad Prince to the eye, you muſt paint ſome ſavage horrid Beaſt, made up of ſuch monſtroſities as a Dragon, a Woolf, a Lion, a Viper, a Bear, &c. every way armed, with Six Hundred Eyes; every way Toothed; every way terrible with hooked Talons, of an inſatiable Paunch; fed with Mens Bowels; drunk with Mans Blood; that watcheth to prey upon the Lives and Fortunes of all the People; troubleſome to all, but ſpecially to the good; a fatal evil to the World, which all curſe and hate, who wiſh well to the Commonwealth; which can neither be endured, becauſe of his Cruelty, not yet taken away without the great calamity of the World, becauſe wickedneſs is armed with Guards and Riches.

CHAP. III.

Directions for SUBJECTS concerning their Duty to their RULERS.

BEing now to ſpeak of the Duties which I muſt practiſe; and to thoſe of my own rank, I ſhall do it with ſome more freedom, confidence, and expectation, of regard and practice.

§. 1. Direct. 1. *Though I ſhall paſs by moſt of the Theory, and eſpecially of the Controverſal Points in Politicks, and not preſume to play the Lawyers part; yet I muſt adviſe you to underſtand ſo much of the Cauſe, and Nature, and End of Government, as is neceſſary to direct you in your obedience, and to preſerve you from all temptations to Rebellion.* Eſpecially take heed of thoſe miſtakes which confound Soveraignty and Subjection, and which delude the People with a conceit, that they are the Original of Power, and may intruſt it as they pleaſe; and call their Rulers to account, and take the forfeiture, and recal their truſt, *&c.* It is not to flatter Kings, but to give God his due, that I ſhall caution you againſt theſe miſtakes of Popularity. And firſt, I ſhall briefly lay down the truth, and then anſwer ſome few of the chief Objections.

Nihil Deo qui omnem mundum hunc regit, acceptius, quam concilia cœtuſque nomis num quæ civitates appellantur. Cicero.

§. 2. Propoſ. 6. *That there be Government in* general, *and obedience thereto, is determined even in Nature, by the God of Nature, in making Man a ſociable Creature, and each Man inſufficient for himſelf, and in making Republicks neceſſary to the welfare and ſafety of individuals, and Government neceſſary to theſe Republicks.* This therefore is not left to the Peoples wills; though ſome odd Caſes may be imagined, in which ſome individual Perſons may live out of a Commonwealth, and not be obliged to live under Civil Government; yet that Exception doth but confirm the General Rule: Even as all Men ordinarily are bound to live in Communion with ſome particular Church, and know their own Paſtor, though yet ſome few may be excepted, as ſome Embaſſadors, Travellers, Seamen, Soldiers, Baniſhed Men, *&c.* So here, the obligation to live under Government lieth upon the generality of the World, though ſome few may be excepted.

§. 3. Propoſ. 2. Rulers therefore are Gods Officers, placed under him in his Kingdom, as he is the Univerſal abſolute Soveraign of the World; and they receive their power from God, who is the only Original of Power. Not only their ſtrength from his ſtrength, but their Authority or Governing Power, (which is *Jus Regendi*) from his Supream Authority; as Majors and Bailiffs and Corporations receive their power from the King. *Rom.* 13. 1, 2, 3. *There is no power, but of God; the powers that be, are ordained of God.*

§. 4. Propoſ. 3. This Governing Power *in genere*, is not an empty Name, but in the very inſtitution containeth in it thoſe things materially which are abſolutely neceſſary to the end of Government.

§. 5. Propoſ. 4. Yet God hath left that which is commonly called *The Specification of Government*; *and ſome lower parts of the Matter, and Manner of exerciſe, undetermined*; as alſo, *The Individual Perſons or Families that ſhall Rule.* In theſe three therefore it is that Communities interpoſe. 1. Whether the Soveraignty ſhall be in one, or two, or ten, or how many, and how divided for their exerciſe, God hath not determined. 2. Nor hath he determined of every particular, whether the power ſhall extend to this, or that, or the other thing, or not? Nor whether it ſhall be exerciſed thus or thus, by ſtanding Courts, or Temporary Judges, *&c.* 3. Nor hath he named the Perſon or Family that ſhall rule.

Grotius de Imper. Sum Poteſt. c. 1. p. 7, 8. *Sum qui objiciant Reges quædam imperare non poſſe, niſi conſenſus, Ordinum acceſſerit: Sed hi non vident quibus in locis id juris eſt, ibi ſummum Imperium non eſſe penes Reges, ſed aut penes Ordines, aut certe penes id corpus, quod Rex & juncti conſtituunt, ut Bodinus, Suarezius, Victoria, aliique, aliunde demonſtrarunt: Certum ſummum Imperium totum, & aliquid imperare non poſſe, ideo tantum quod alter vetet aut intercedat, plane juris ἀσύνατα.*

§. 6. Propoſ. 5. Though theſe in the conſtitution are determined of by explicite or implicite contract or conſent, between the Ruler and the Community, yet by none of theſe three can the People be truly and properly ſaid to give the Ruler his Power of Government. Not by the firſt or laſt; for both thoſe do but determine who ſhall be the Recipient of that Power; whether one or more, and who individually. Not the ſecond, for that is but a limiting, or bounding, or regulating the governing Power, that it be not exerciſed to their hurt; the bounding and regulating of their Power, is not the giving them power. The People having the ſtrength, cannot be ruled againſt their concordant wills: And therefore, if they contract with their Governors, that they will be ruled thus and thus, or not at all; this is not to *Give them power.* Yet Propriety they have, and there they may be *givers.* So that this bounding, or regulating, and chuſing the *Form*, and *Perſons*, and *Giving of their Propriety*, is all that they have to do. And the chuſing of the *Family* or *Perſon*, is not at all a *Giving the Power.* They are but *ſine quibus non* to that; they do but open the door to let in the Governor; they do but name the *Family* or *Man*, to whom God, and not they, ſhall give the power.

As, when God hath already determined what authority the Husband ſhall have over the Wife, the Wife by chuſing him to be her Husband, giveth him not his power, but only *chuſeth the Man, to whom God giveth it by his ſtanding Law*: Though about the diſpoſing of her eſtate, ſhe may limit him by Precontracts; but if ſhe contract againſt his Government, it is a contradiction and null. Nor if he abuſe his power, doth it at all fall into her hands.

If the King by Charter give power to a Corporation to chuſe their Mayor, or other Officer, they do but *nominate the Perſons* that ſhall receive it; but it is the *Kings Charter*, and not *they that give him the power.*

If a Soldier voluntarily liſt himſelf under the Kings

Kings General, or other Commanders; he doth but chuſe the Man that ſhall command him, but it is the Kings Commiſſion that giveth him the power to command thoſe that voluntarily ſo liſt themſelves. And if the authority be abuſed or forfeited, it is not into the Soldiers hands, but into the Kings.

§. 7. Propoſ. 6. The Conſtituting Conſent or Contract of Anceſtors obligeth all their Poſterity, if they will have any of the Protection, or other benefit of Government, to ſtand to the Conſtitution; elſe Governments ſhould be ſo unſetled and mutable, as to be uncapable of their proper End.

So fooliſh and bad is the multitude too often, that it made *Ariſtippus* hold it, as probable, that a wiſe man ſhould not endanger himſelf, for his Country, becauſe Wiſdom is not to be caſt away for the commodity of Fools. *Laert. in Ariſtip.* But a wiſe man muſt be wiſe for others, and not only for himſelf.

§ 8. Propoſ. 7. God hath neither in Nature or Scripture, eſtated this *Power of Government*, in whole or in part, upon the People of a meer *Community*, (much leſs on Subjects) whether Noble or Ignoble, Learned or Unlearned, the part of the *Community*, or the whole Body, Real or Repreſentative. The People as ſuch, have not this Power, either to *uſe* or to *give:* But the abſolute Soveraign of all the World, doth communicate the Soveraign Power in every Kingdom, or other ſort of Commonwealth from *himſelf immediately*, I ſay, *immediately*; not without the Mediation of an *Inſtrument* ſignifying his will: For the *Law of Nature* and *Scripture* are *his Inſtrument*, and the *Charter of Authority:* Nor yet ſo *immediately*, as without any kind of *medium*; for the *Conſent* and *Nomination* of the *Community* before expreſſed, may be *Conditio ſine qua non*, ſo far as aforeſaid. But it is ſo *immediately* from God, as that there is no *immediate recipient*, to *receive* the power firſt from God, and *convey* it to the Soveraign.

It was one of the *Roman* Laws of the Twelve Tables, *Vendendi filium Patri poteſtas eſto.* But this Law rather giveth the Father that Power, than declareth it to be naturally in him. Nature alloweth him no other ſelling of him, than what is for his Childs own good.

§ 9. Propoſ. 8. The Natural Power of Individual Perſons over themſelves, is *tota ſpecie* different from this *Political* or *Civil Power*. And it is not the *Individuals* Reſignation of this *Natural Power* of Self-diſpoſal, unto one or more, which is the efficient *Cauſe* of *Soveraignty* or *Civil Power*.

§ 10. Propoſ. 9. If you take the word [*Law*] properly, *For the expreſſion of a Rulers will obliging the Governed*, or *making their Duty*, ; and not improperly for *meer Contracts* between the Soveraign and the People, then it is clear in the definition it ſelf, that neither *Subjects*, nor the *Community*, as ſuch have any *Legiſlative Power*. Neither *Nature* nor *Scripture*, hath given the People a power of making *Laws*, either by themſelves, or with the Soveraign; either the ſole power, or a part of it. But the very Nature of Government requireth, that the whole *Legiſlative Power*, that is, the Power of making of *Governing Laws*, belong to the *Summa Majeſtas*, or Soveraign alone. (Unleſs when the *Summa Poteſtas* is in many hands, you compare the partakers among themſelves, and call *One Party the Soveraign*, as having more of the Soveraignty than the reſt.) For thoſe that are no *Governors* at all, cannot perform the chief Act of Government, which is the making of Governing Laws; but the People are no Governors at all, either as a *Community*, or as *Subjects*: So that you may eaſily perceive, that all the Arguments for a *Natural Democracy*, are built upon falſe Suppoſitions; and where ever the *People have any part in the Soveraignty*, it is by the *After-Conſtitution*, and not by *Nature:* And that Kings receive not their Power from the Peoples gift, (who never had it themſelves to uſe or give,) but from God alone.

§. 11. Propoſ. 10. Though God have not made an Univerſal determination for any one ſort of Government, againſt the reſt; whether *Monarchy*, *Ariſtocracy*, or *Democracy*,) becauſe that is beſt for one People, which may be worſe for others, yet ordinarily *Monarchy* is accounted better than *Ariſtocracy*; and *Ariſtocracy* better than *Democracy*. So much briefly of the *Original* of *Power*.

§. 12. Object. 1. But (ſaith worthy Mr. *Richard Hooker*) *Eccleſ. Polit. lib.* 1. *ſect.* 10. *p.* 21. [*That which we ſpake of the Power of Government, muſt here be applied to the Power of making Laws, whereby to govern, which Power, God hath over all, and by the Natural Law, whereto he hath made all ſubject, the lawful Power of making Laws to command whole Politick Societies of Men, belongeth ſo properly to the ſame entire Societies, that for any Prince or Potentate of what kind ſoever upon Earth, to exerciſe the ſame of himſelf, and not either by expreſs Commiſſion immediately and perſonally received from God, or elſe by Authority derived at firſt from their Conſent, upon whoſe Perſons they impoſe Laws, it is no better than meer Tyranny. Laws they are not therefore, which publick approbation hath not made ſo.*

Obj. 1 So *P.* 23. the ſame Error of the Original of Power hath *Acoſta, l.* 2. *c.* 2. *p.* 208. with many other Jeſuites and Papiſts.

Anſw. Becauſe the Authority of this famous Divine is with his party ſo great, I ſhall adventure to ſay ſomething, leſt his words do the more harm; but not by *confident oppoſition*, but *humble propoſal* and *ſubmiſſion* of my judgment to Superiors and wiſer Men, as being conſcious of my own inferiority and infirmity. I take all this to be an aſſertion no where by him proved; (and by me elſewhere diſproved fully.) *Laws* are the *effects and ſigns of the Rulers Will*; *and inſtruments of Government.* Legiſlation is the firſt part of Government; and if the *whole Body* are *naturally Governours*, the *pars imperans* and *pars ſubdita* are confounded. If the moſt abſolute Monarch can make no Laws, then diſobeying them were no fault. It is enough *that their power* be derived *from God immediately*, though the *Perſons be choſen by Men.* Their *Authority* is not *derived from the Peoples conſent, but from God, by their conſent*, as a bare *condition ſine qua non.* What if a Community ſay all to their elected King. [*We take not our ſelves to have any governing power to give or uſe, but we only chooſe you or your Family to that Office which God hath inſtituted, who in that inſtitution giveth you the power upon our choice*;] Can any Man prove, that ſuch a King hath no power, but is a Tyrant? Becauſe the People diſclaim the giving of the power; when indeed they do their duty. Remember that in all this we ſpeak not of the Government of this or that particular Kingdom; but of Kingdoms and other Commonwealths *indefinitely.*

Biſhop *Andrews in Tortur. Tort. p.* 385 *Acutus homo non diſtinguit inter Formam, atque Authoritatem regiminis: Forma de hominibus eſſe poteſt: de cœlo ſemper eſt authoritas. An Rex ſit ſupra Leges*, Vid. Seb. Fox. lib. 2. de Inſtit. Reg.

Object. 2. But, ſaith he, *Lib.* 8. *p.* 192. [*Unto me it ſeemeth almoſt out of doubt and controverſie, that every independent multitude before any certain form of Regiment eſtabliſhed, hath under God ſupream Authority, full Dominion over it ſelf,* ——] *Obj.* 2.

Anſw. If by *Dominion* were meant *Propriety*, every Individual hath it; but for *Governing Power*, it ſeemeth as clear to me, that your independent multitude hath no *Civil Power* of *Government* at all; but only a Power to *chooſe* them *Governours*; while they have no *Governours*, they have no *Governing Power*, for that maketh a Governour. *Anſw.*

§. 14. Object. 3. *Ibid. A Man who is Lord of himſelf, may be made anothers Servant*, &c] *Obj.* 3.

Anſw. 3. He may hire out himſelf to *labour* for another; becauſe he hath ſo far the power of himſelf, and his Labour is his own, which he may *ſell* for wages; but in a *Family*, that the Maſter be the *Governour* to ſee Gods Laws obeyed by his Servants, is of Divine appointment, and this *Governing Power* the Servant giveth not to his Maſter, but only maketh himſelf the object of it. 2. The power that nature giveth a Man over himſelf, is *tota ſpecie* diſtinct from Civil Government; (as Dr. *Hammond* hath well ſhewed againſt *I. G.*) An individual Perſon hath not that power of his *own Life* as the King hath. He may not put himſelf to death, for that *Anſw.*

which the King may put him to death for. 3. If this were true, that every individual, by *self-resignation might* give a King his power over him; yet *à posse ad esse non valet consequentia*; and that it *is not* so is proved, in that *God* the *Universal Soveraign* hath prevented them, by determining himself, of his own Officers, and giving them their power in the same Charter by which he enableth the People to choose them. Therefore it is no better reasoning than to say, [if all the Persons in *London* subjected themselves to the Lord Mayor, he would thereby receive his power from them,] when the King hath prevented that already, by giving him the power himself in his *Charter*; and leaving only the choice of the Person to them; and that under the direction of the Rules which he hath given them.

Dion. Cass. saith that when *Euphates* the Philosopher would kill himself,

Veniam dederat ei Adrianus citra ignominiam & infamiam, ut cicutam tum propter senectutem, tum etiam propter gravem morbum, bibere posset. In vita Adriani.

Obj. 4. §. 15. Object. 4. But, saith he, *pag.* 193. *l.* 8. [*In Kingdoms of this quality*, (as this we live in) *the Highest Governour hath indeed universal Dominion, but with dependency upon that whole entire Body over the several parts whereof he hath dominion; so that it standeth for an axiome in this case, The King is* major singulis, universis minor.

Answ. *Answ.* If you had included *himself*, its certain that he cannot be *greater* than the *whole*, because he cannot be greater than *himself*. But seeing you speak of the *whole* in contradistinction from him, I answer, That indeed *in genere causæ finalis* the Soveraign is *Universis Minor*, that is, The whole Kingdom is naturally *more worth* than *One*, and their felicity a *greater good*; or else the *bonum publicum*, or *salus populi* could not be the *End* of Government; but this is nothing to our case; for we are speaking of *Governing Power* as a *means* to this end; and so *in genere causæ efficientis* the Soveraign (yea, and his lowest Officer) hath *more Authority* or *Jus Regendi* than *all the People* as such, (for they all as such have none at all;) Even as the *Church* is of *more worth* than the *Pastor*, and yet the *Pastor* alone hath more Authority to administer the Sacraments, and to govern the People, than all the flock hath; for they have none either to *use* or *give* (whatever some say to the contrary,) but only choose *him* to whom God will give it.

Against the Peoples being the Givers of Power, by conjoining all their own in one, in Church or State, see Mr. *D. Cawdry's* Review of Mr. *Hooker's* Survey, *p.* 154, &c.

Obj. 5. §. 16. Object 5. Saith the Reverend Author *lib.* 8. *p.* 194. [*Neither can any Man with reason think, but that the first institution of Kings, (a sufficient consideration wherefore their power should always depend on that from which it did always flow) by original influence of power from the Body into the King, is the cause of Kings dependency in power upon the body; by dependency we mean subordination and subjection.*]

Answ. *Answ.* 1. But if their institution *in genere* was of God, and that give them their power, and it *never flowed from the body at all*, then all your superstructure falleth with your ground-work. 2. And here you seem plainly to confound all Kingdoms by turning the *pars imperans* into the *pars subdita*, *& vice versa*; if the King be *subject*, how be they his *Subjects*? I will not infer what this will lead them to do, when they are taught that Kings are in *subordination and subjection to them*. Sad experience hath shewed us what this very principle would effect.

Obj. 6. So *Lib.* 3. p. 211. & p. 218. & p. 220. §. 17. Object. 6. *Ibid.* [*A manifest token of which dependency may be this; as there is no more certain argument, that Lands are held under any as Lords, than if we see that such Lands in defect of Heirs fall unto them by Escheat; in like manner it doth follow rightly that seeing Dominion when there is none to inherit it, returneth unto the body, therefore they which before were inheritors of it, did hold it in dependance on the body; so that by comparing the body with the head as touching power, it seemeth always to reside in both; fundamentally and radically in one, in the other derivatively; in one the habit, in the other the Act of Power.*

Answ. Power no more falleth to the multitude by *Escheat*, than the power of the Pastor falls to the Church, or the power of the Physician to the *Hospital*, or the power of the Schoolmaster to the Scholars: That is, not at all: When all the *Heirs* are dead, they are an ungoverned Community, that have power to choose a Governour, but no power to govern, neither (as you distinguish it) in *Habit* nor in *Act*; originally nor derivatively. As it is with a Corporation when the Mayor is dead, the power falleth not to the People. *Answ.*

Therefore there is no goodground given for your following question, [*May a body politick then at all times withdraw in whole or in part the influence of Dominion which passeth from it, if inconveniences do grow thereby?* Though you answer this question soberly your self, it's easie to see how the multitude may be tempted to answer it on your grounds, especially if they think your inconvenience turn into a necessity, and what use they will make of your next words, [*It must be presumed that supream Governours will not in such cases oppose themselves, and be stiff in detaining that, the use whereof is with publick detriment.*] A strange presumption.

§. 18. Object. 7. [*The Axioms of our Regal Government are these*, Lex facit Regem: *The Kings grant of any favour made contrary to Law is void*; Rex nihil potest nisi quod jure potest.] *Obj.* 7.

Answ. If *Lex* be taken improperly for the constituting contract between Prince and People, and if your *facit* have respect only to the *species* and Person, and not the substance of the power it self, then I contradict you not. But if *Lex* be taken properly, for *Authoritativa constitutio debiti*, or the signification of the Soveraigns will to oblige the Subject, then *Lex non facit Regem, sed Rex Legem.* *Answ.* Lib. 8. p. 195. *Trita in Scholis, Neminem sibi imperare posse; neminem sibi legem posse dicere, a qua mutata voluntate nequeat recedere: Summum ejus esse Imperium qui ordinario jure derogare valeat. Et quibus evincitur jus summæ potestatis non limitari per legem positivum. Hinc & Augustinus dixit Imperatorem non esse subjectum legibus suis* —— Grotius de Imp. p. 149. 150.

§. 19. Object. 8. *Lib.* 8. *p.* 210. [*When all which the wisdom of all sorts can do is done for the devising of Laws in the Church, it is the general consent of all that giveth them the form and vigor of Laws: Without which they could be no more to us than the Counsels of Physicians to the sick: Well might they seem as wholsome admonitions and instructions, but Laws could they never be, without consent of the whole Church to be guided by them, whereunto both nature and the practice of the Church of God set down in Scripture, is found every way so fully consonant, that God himself would not impose, no not his own Laws upon his People, by the hand of* Moses, *without their free and open consent.*] *Obj.* 8.

Answ. 1. Wisdom doth but prepare Laws, and Governing Power enacteth them, and giveth them their form. But the whole Body hath no such Governing Power, therefore they give them not their form. 2. The Peoples consent to Gods Laws gave them not their Form or Authority; this opinion I have elsewhere confuted, against a more erroneous Author. Their consent to Gods Laws was required indeed, as naturally necessary to their obedience, but not as necessary to the Being or Obligation of the Law. Can you think that it had been no sin in them to have disobeyed Gods Laws, unless they had first consented to them? Then all the World might escape Sin and Damnation, by denying consent to the Laws of God. 3. This Doctrine will teach Men that * we have no Church Laws; for the whole Church never signified their consent. Millions of the poorer sort have no voices in choosing Parliament Men or Convocations; and this will teach the minor differing part, to think themselves disobliged for want of *Answ.* *Hanc videò sapientissimorum fuisse sententiam. Legem nec hominum ingeniis excogitatam, nec scitum aliquod esse populorum; sed æternum quiddam, quod universum mundum regeret, imperandi*

prohibendi que sapientia. Cicero de Leg.

of consenting, and will give every dissenting Part or or Person a Negative voice to all Church Laws. 4. A single Bishop hath a Governing Power over his particular Church, and they are bonud to obey him; *Heb.* 13. 7, 17. And if the Governing Power of one Pastor be not suspended for want of the consent of any or all the People, then much less, the Governing Power of King and Parliament.

* How considerable a part of *England*, is *London*? Yet in this Convocation, which hath made the new changes in the Liturgy and Book of Ordination, *London* had not one Clerk of their choosing: For being to choose but two, they chose only Mr. *Calamy* and my self; who were neither of us accepted, or ever there. Now if your opinion be true; *Quer.* 1. Whether you make not this Convocations, Decrees to be but Counsels to us: 2. Or at least whether the City of *London*, or the *London* Ministers be not made free from detriment, as not consenters: You will free them and me, especially from detriment for our conforming to this Convocations Acts as such; upon reasons which I do not own my self, as generally by you laid down.

Object. 9. §. 20. Object. 9. *Lib.* 8. *p.* 220, [*It is a thing even undoubtedly natural that all free and independent Societies should themselves make their own Laws; and that this power should belong to the whole, not to any certain part of a politick body.*——]

Answ. *Answ.* This is oft affirmed, but no proof at all of it; in many Nations the Representatives of the whole Body have the Legislative Power, or part of it. But that is from the special constitution of that particular Commonwealth, and not from Nature, nor common to all Nations. All that naturally belongeth to the People as such, was but to choose their Law-makers, and secure their Liberties, and not to make Laws themselves, by themselves, or meer Representers.

Obj. 10. §. 21. Object. 10. *Lib* 8. *p.* 221. [*For of this thing no Man doubteth, namely, that in all Societies, Companies and Corporations, what severally each shall be bound unto, it must be with all their assents ratified, Against all equity it were, that a Man should suffer detriment at the hands of Men, for not observing that which he never did either by himself or by others, mediately agree to*——]

Answ. *Answ.* I am one that more than doubt of that which you say no Man doubteth of. Do you not so much as except God's Laws, and all those that only do enforce them, or drive Men to obey them? As Men are obliged to obey God, whether they consent or not; so are they to obey the Laws of their Sovereigns, though they never consented to them, no nor to their Soveraignty, as long as they are Members of that Common-wealth, to the Government whereof the Sovereign is lawfully called, Millions of Dissenters may be bound to obey, till they quit the Society.

Obj. 11. §. 22. Object. 11. *Lib.* 8. *p.* 221. [*If Magistrates be Heads of the Church, they are of necessity Christians*]

Answ. *Answ.* That can never be proved. *A Constitutive Head indeed must be a Christian and more, even a Pastor to a particular Church, and Christ to the Universal.* This Headship our Kings disclaim; But *a Head of the Church*, that is, over the Church, or a Coercive Governour of it, the King would be if he were no Christian. As one that is no Physician may be Head over all the Physicians in his Kingdom; or though he be no Philosopher, or Artist, he may be Head over all the Philosophers and Artists; and in all their causes have the supreme coercive power; so would the King over all Protestants if he were no Protestant, and over all Christians if he were no Christian: But you think, that he that is no Member *of the Church cannot be the Head of it.* I answer, *Not a Constitutive Essential Head* as the *Pastor* is; but he may be the *Head over it*, and have *all the coercive power over it.* What if the King be not a Member of many Corporations in his Kingdom? Yet as he is *Head of the Kingdom*, he is Head of, or over them as they are parts of it.

Obj. 12. §. 23. Object. 12. *Lib.* 8. *p.* 218, 223, 224. [*What power the King hath, he hath it by Law; the bounds and limits of it are known; the entire community giveth order*, &c. p. 223. *As for them that exercise power altogether against Order, although the kind of Power which they have, may be of God, yet is their exercise thereof against God, and therefore not of God, otherwise than by permission, as all injustice is*, p. 224. *Usurpers of Power, whereby we do not mean them, that by violence have aspired unto places of highest Authority, but those that use more Authority than they did ever receive in form and manner before mentioned*—— *Such Usurpers thereof as in the exercise of their Power, do more than they have been authorised to do, cannot in conscience bind any Man to obedience.*]

Answ. *Answ.* It is true that no Man can exercise more power than he hath: The power that we speak of being ἐξουσία, *Jus regendi*, it is impossible to use more Authority than they have; though they may command beyond and without Authority. And it is true, that where a Man hath no authority or right to command, he cannot directly bind to obedience. But yet a Ruler may exercise more power than Man ever gave him, and oblige Men to obedience thereby. God giveth them power to govern for his Glory, according to his Laws, and to promote obedience to those Laws of God (in Nature and Scripture) by subordinate Laws of their own. And all this the Soveraign may do, if the People at the choice of him or his Family, should only say, *We take you for our Sovereign Ruler*: For then he may do all that true Reason or Scripture make the work of a Sovereign Ruler; even govern the People by all such just means, as tend to the publick good and their everlasting happiness: And yet that People that should do no more but choose Persons or Families to govern them, and set them no bounds, do give no power to those they choose, but determine of the Persons that shall have power from God. Yet it is granted you, That if the Person or Family chosen contract with them to govern only with such and such Limitations, they have *bound themselves* by their own contract; and thus both *specifications* of Governments and Degrees of power come in by Men: But alway distinguish, 1. Between the Peoples *giving* away their *Propriety* (in their Goods, Labours, &c.) (which they may do) and *giving Authority*, or *governing power* (which they have not to give.) 2. Between their *naming the persons* that shall receive it from the universal King, and *giving it themselves.* 3. Between *bounding and limiting Power, and giving Power.* 4. And between a Sovereigns *binding himself by contract*, and *being bound by the Authority of others.* If they be limited by *Contracts*, which are commonly called the *constitutive* or *fundamental Laws*, it is their *own consent* and *contract* that effectively obligeth and limiteth them; of which indeed the Peoples will may be the occasion, when they resolve that they will be governed on no other terms: But if the *Contract* limit them not, but they be chosen simply to be the *summæ potestates*, without naming any particular Powers either by concession or restraint, then as to Ruling they are absolute as to Men, and limited only by God, from whose highest power they can never be exempt, who in Nature and Scripture restraineth them from all that is *impious* and *unjust*, against *his Laws and Honour*, or against the publick happiness and safety. And here also remember, That if any shall imagine that God restraineth a Magistrate when it is not so, and that the commands of their Governours are contrary to the Word of God, when it is no such matter, their error will not justifie their disobedience.

Potestas Maritalis est a Deo: applicatio ejus potestatis ad certam personam ex consensu venit quo tamen ipsum jus non datur. Nam si ex consensu daretur, posset consensu etiam dissolvi matrimonium, aut conveniri ne maritus fœminæ imperaret. Quod minime verum est. Imperatoria potestas non est penes Electores: ergo nec ab ipsis datur; sed ab ipsis tamen certæ personæ applicatur. Filii vitæ & necis non est penes cives antequam in republicam coeant. Privatus enim jus vindictæ non habet: ab iisdem tamen applicatur ad cœtum aut personam aliquam. Grotius de Imperio p. 272.

Though I have answered these Passages of this Reverend Author, it is not to draw any to undervalue his learned Writings, but to set right the Reader in the Principles of his obedience, on which the practice doth so much depend.

And I confeſs, that other Authors of Politicks, ſay as much as Mr. *Hooker* ſaith, both Papiſts and Proteſtants; but not all, nor I think the ſoundeſt: I will inſtance now in *Alſtedius* only (an excellent Perſon, but in this miſtaken) who ſaith, *Encyclop. l.* 23. *Polit. c.* 3. *p.* 178. [*Populus Univerſus dignior & potior eſt tum Magiſtratu tum Ephoris——Hinc recte docent Doct. Politici, populum obtinere regnum & jura Majeſtatis proprietate & dominio: Principem & Ephoros Uſu & Adminiſtratione*; (whereas the People have not the *Regnum vel jura Majeſtatis* any way at all)——*Si Adminiſtratores Officium ſuum facere nolint, ſi impia & iniqua mandent, ſi contra dilectionem Dei & proximi agant, populus propriæ ſalutis curam arripiet, imperium male utentibus abrogabit, & in locum eorum alios ſubſtituet —— Porro Ephori validiora ipſo Rege imperia obtinent: Principem enim conſtituunt & deponunt; id quod ampliſſimum eſt præeminentiæ argumentum. Atque hæc prærogative mutuis pactis ſtabilitur. Interim* princeps ſummam poteſtatem *obtinere* dicitur, *quatenus Ephori Adminiſtrationem imperii, & cumulum poteſtatis ipſi committunt. Denique* optimatum *univerſorum poteſtas non eſt infinita & abſoluta, ſed certis veluti rhetris & elathris definita, ut pote non ad propriam libidinem, ſed ad utilitatem & ſalutem populi alligata. Hinc illorum munia ſunt Regem deſignare, conſtituere, inaugurare, conſtitutum conſiliis & auxiliis juvare; ſine conſenſu & approbatione Principis, quamdiu ille ſuum officium facit, nihil in Reipublicæ negotiis ſuſcipere: Nonnunquam conventum inſcio Principe agere, neceſſitate reipublicæ exigente——Populum contra omnis generis turbatores & violatores defendere——*] I ſuppoſe Mr. *Hookers* Principles, and *Alſtedius*'s were much the ſame. I will not venture to recite the concluſion, *cap.* 12. *pag.* 199. *R* 5. *de reſiſtendo Tyranno.*

Many other Authors go the ſame way, and ſay that the people have the *Majeſtas Realis*, (both Papiſts, and Proteſtants, and Heathens.) But I ſuppoſe that what I have ſaid againſt *Hooker*, will ſerve to ſhew the weakneſs of their grounds: Though it is none of my purpoſe to contradict either *Hooker* or any other, ſo far as they open the odiouſneſs of the ſin of Tyranny (which at this day keepeth out the Goſpel from the far greateſt part of the World, and is the greateſt Enemy to the Kingdom of Chriſt;) nor yet as they plead for the juſt Liberties of the People; But I am not for their Authority.

Dir. 2. §. 24. Direct. 2. *Begin with an abſolute Univerſal reſolved obedience to God, your Creator and Redeemer, who is your Sovereign King, and will be your final righteous Judge.* As he that is no loyal Subject to the King, can never well obey his Officers: ſo he that ſubjecteth not his Soul to the Original power of his Creator, can never well obey the *Derivative* power of earthly Governours.

Object. *But*, you may ſay, *experience teacheth us, that many ungodly People are obedient to their Superiours as well as others.* I anſwer, Materially they are, but not Formally and from a right principle, and to right ends: As a Rebel againſt the King, may obey a Juſtice of Peace for his own ends, as long as he will let him alone, or take his part. But not *formally* as he is the King's Officer. So ungodly Men may flatter Princes and Magiſtrates for their own ends, or on ſome low and by-account, but not ſincerely as the Officers of God. He is not like to be truly obedient to Man, that is ſo fooliſh, diſhoneſt and impious as to rebel againſt his Maker, nor to obey that Authority which he firſt denieth, in its Original and firſt efficient cauſe. Whatever Satan and his Servants may ſay, and however ſome Hypocrites may contradict in their practices the Religion which they profeſs, yet nothing is more certain, than that the moſt ſerious godly Chriſtians, are the beſt Subjects upon earth. As their Principles themſelves will eaſily demonſtrate.

Dir. 3. §. 25. Direct. 3. *Having begun with God, obey your Governours as the Officers of God, with an obedience ultimately Divine.* *All* things muſt be done in *Holineſs* by the Holy. That is, God muſt be *diſcerned, obeyed*, and *intended* in all: and therefore in Magiſtrates in a ſpecial manner. In two reſpects, Magiſtrates are *obeyed* or rather *flattered* by the ungodly; Firſt, as they are Men that are able to do them corporal *good* or *hurt*: As a Horſe, or Dog, or other Brute will follow you for his belly, and loveth to be where he fareth beſt: Secondly, As the *Head* of his *Party*, and encourager of him in his evil way, when he meets with Rulers that will be ſo bad. Wicked Men love wicked Magiſtrates for being the Servants of Satan; But faithful Men muſt honour and obey a Magiſtrate, as an Officer of God; even a Magiſtrate as a Magiſtrate, and not only as *Holy*, is an Officer of the Lord of all. Therefore the fifth Commandment is as the hinge of the Two Tables; Many of the Ancients thought that it was the laſt Commandment of the firſt Table, and the Moderns think it is the firſt Commandment of the laſt Table: For it commandeth our duty to the nobleſt ſort of Men; but not merely as Men, but as the Officers of God. They debaſe Magiſtrates, that look at them meerly, as thoſe that maſter other Men, as the ſtrongeſt Beaſt doth by the weaker: Nothing will make you ſincere and conſtant in your honouring and obeying him, but taking them as the Officers of God, and remembring by whoſe Commiſſion they rule, and whoſe work they do; that *they are Miniſters of God to us for good*, Rom. 13. 1, 2, 3, 4, 5. If you do not this, 1. You wrong God, whoſe Servants they are; For he that deſpiſeth, deſpiſeth not Man but God. 2. You wrong the Magiſtrate, as much as you ſhould do an Ambaſſadour, if you took him to be the Meſſenger of ſome *Jack-ſtraw*, or ſome fellow that ſignifieth no more than his perſonal worth importeth. 3. And you wrong your ſelves: For while you neglect the *Intereſt* and *Authority* of God in your Rulers, you forfeit the *Acceptance*, *Protection* and *Reward* of God. Subjects as well as Servants muſt learn that great Leſſon, *Col.* 3. 23, 24, 25. *And whatſoever ye do, do it heartily as to the Lord, and not unto Men: knowing, that of the Lord ye ſhall receive the reward of the Inheritance, for ye ſerve the Lord Chriſt: But he that doth wrong, ſhall receive for the wrong that he hath done, and there is no reſpect of Perſons.* So *Eph.* 6. 5, 6, 7, 8. Magiſtrates are as truly God's Officers as Preachers: And therefore as he that heareth Preachers, heareth him, ſo he that obeyeth Rulers obeyeth him: The Exceptions are but the like in both caſes: It is not *every thing* that we muſt *receive* from *Preachers*; nor *every* thing that we muſt do at the command of Rulers; but both in their proper *place* and *work*, muſt be regarded as the Officers of God, and not as Men that have no higher Authority than their own to bear them out.

Greg. Nazianzen cited by *Bilſon of Subjection*, *p.* 361. Thou reigneſt together with Chriſt; ruleſt with him; thy ſword is from him; thou art the Image of God.

Dir. 4. §. 26. Direct. 4. *Let no vices of the Perſon cauſe you to forget the dignity of his Office:* The Authority of a ſinful Ruler is of God, and muſt accordingly be obeyed: Of this read Biſhop *Bilſon* at large in his excellent Treatiſe of Chriſtian Subjection, againſt the Papiſts that excommunicate and depoſe Princes whom they account Hereticks, or Favourers of them. Thoſe Sins which will damn a Man's Soul and deprive him of Heaven, will not deprive him of his Kingdom, nor diſoblige the Subjects from their Obedience. An Infidel, or an ungodly Chriſtian (that is, an Hypocrite) is capable of being a Prince, as well as of being a Parent, Husband, Maſter: And the Apoſtle hath taught all as well as *Servants* their duty to ſuch, 1 *Pet.* 2 18, 19, 20, 21. *Servants, be ſubject to your Maſters with all fear; and not only to the good and gentle, but alſo to the froward; For this is thankworthy, if a Man for conſcience toward God, endure grief, ſuffering wrongfully? For what glory is it, if when you are buffeted for your faults, you take it patiently? but if when ye do well and ſuffer for it ye take it patiently, this is acceptable with God; For even hereunto were*

Victor. utic. ſaith of *Victorianus* Proconſul of

ye

Carthage, ye called. Though it be a rare mercy to have Godly Rulers, and a great judgment to have ungodly ones, it is such as must be born.

that even to an *Arrian* persecuting Usurping Tyrant, *Pro rebus sibi commissis semper fidelissimus habebatur*; and the like of *Sebastian* and others, p. 460.

Dir. 5. §. 27. Direct. 5. *Do not either divulge or aggravate the vices of your Governours to their dishonour: For their Honour is necessary to the publick good.* If they have not care of their own honour, yet their subjects must have a care of it. If once they be *dishonoured*, they will the more easily be contemned, hated and disobeyed. Therefore the dishonouring of the Rulers tendeth to the dissolution of the Government, and ruine of the Common-wealth. Only in two cases did the ancient Christians aggravate the wickedness of their Governours. 1. In case they were such cruel Monsters as *Nero*, who lived to the misery of Mankind. 2. In case they were not only open Enemies of the Church of Christ, but their Honour stood in competition with the Honour of Christianity, Piety and Honesty, as in *Julians* case; I confess against *Nero* and *Julian* both living and dead (and many like them) the Tongues and Pens of wise and sober Persons have been very free; But the fifth Commandment is not to be forgotten, *Honour thy Father and Mother.* And 1 *Pet.* 2. 17. *Fear God, Honour the King*; Though you must not *call evil good*, yet you may conceal and hide evil. *Cham* was cursed for opening his Father's Nakedness. Though you must flatter none in their sins, nor hinder their Repentance, but further it by all righteous means, yet must you speak honourably of your Rulers, and endeavour to breed an honourable esteem of them in the Peoples minds; and not as some, that think they do well, if they can secretly make their Rules seem odious, by opening and aggravating their faults.

Mark 7. 10. & 10. 19.

Dir. 6. §. 28. Direct. 6. *Subdue your Passions, that no injuries which you may suffer by them, may disturb your reason, and make you dishonour them by way of revenge.* If you may not revenge your selves on private Men, much less on Magistrates; and the tongue may be an unjust Revenger, as well as the hand. *Passion* will provoke you to be telling all Men, [*Thus and thus I was used.*] and to perswade you that it is no sin to tell the truth of what you suffered: But remember, that the publick Good, and the honour of God's Officers, are of greater value, than the righting of a particular Person that is injured. Many a discontented Person hath set Kingdoms on fire, by divulging the faults of Governours for the righting of themselves.

Object. *But shall cruel and unrighteous or persecuting Men do mischief, and not hear of it, nor be humbled for it?*

Answ. 1. Preachers of the Gospel, and others that have opportunity, may privately tell them of it, to bring them to repentance (if they will indure it) without dishonoring them by making it publick. 2. *Historians* will tell posterity of it, to their perpetual Infamy, (if repentance and well-doing recover not their honour. Flatterers abuse the living, but Truth will dishonor their wickedness when they are dead: For it is God's own Decree, *That the memory of the just is blessed, but the name of the wicked shall rot*, Prov. 10. 7. 3. And God himself will fully be avenged upon the impenitent for ever, having told you, *That it were better for him that offendeth one of his little ones, that a Millstone were hanged about his Neck, and he were drowned in the depth of the Sea.* And is not all this enough, without the revenge of your passionate tongues? To *speak evil of Dignities, and despise Dominion, and bring railing Accusations, are the Sins of the old licentious Hereticks.* Christ left us his example, not to revile the meanest, when we are reviled, 1 *Pet.* 2. 23. If you believe, that God will justifie the innocent, and avenge them speedily, *Luk.* 18. 7, 8. What need you be so forward to justifie and avenge your selves?

Lamprid. *faith of Alex. Severus that, Amavit literatos homines, vehementer eos etiam reformidans, ne quid de se asperum scriberent.* Universal. Histor. p. 132. *Tiberius bellua luto & sanguine macerata; sui tegendi periitissimus artifex; totus tamen posteritatis oculis patuit, Deo hypocrisim detractione larvæ plectente.* * Matth. 18. 6. Mark 9. 42. Luk. 17. 2. Jud. 7, 8, 9.

Object. *If God will have their names to rot, and spoken evil of when they are dead, why may I not do it while they are alive?*

Answ. There is a great deal of difference between a *true Historian*, and a *Self avenger* in the reason of the thing, and in the effects: To dishonour bad Rulers while they live, doth tend to excite the People to Rebellion, and to disable them to govern: But for Truth to be spoken of them, when they are dead, doth only lay an *odium* upon the sin, and is a warning to others that they follow them not in evil: And this no wicked Prince was ever so great and powerful as to prevent; for it is a part of God's resolved judgment. Yet must *Historians* so open the faults of the Person, as not to bring the Office into contempt, but preserve the reverence due to the Authority and Place of Governours.

Sext. Aurel Victor. de Calig. *De quo nescio an decueris memoriæ prodi, nisi forte quia juvat de principibus nosse omnia, ut improbi saltem famæ metu talia declinent.*

§ 29. Direct. 7. *By all means overcome a selfish mind, and get such a holy and a publick Spirit, as more regardeth God's Honour, and the publick Interest, than your own.* It is SELFISHNESS that is the great Rebel and Enemy of *God*, and of the *King* and of our *Neighbour.* A selfish private Spirit careth not what the Common-wealth suffereth, if he himself may be a gainer by it. To revenge himself, or to rise up to some higher place, or increase his Riches, he will betray and ruine his King, his Countrey, and his nearest Friends. A selfish, ambitious, covetous Man, is faithful to no Man, longer than he serveth his ends, nor is he any further to be trusted, than his own interest will allow. Self-denial, and a a publick Spirit, are necessary to every faithful Subject.

Dir. 8. §. 30. Direct. 8. *Wish not evil to your Governours in your secret thoughts; but if any such thought would enter into your hearts, reject it with abhorrence.* Eccles. 10. 20. *Curse not the King, no not in thy thoughts; and curse not the rich in thy Bed-chamber: For a Bird of the Air shall carry the voice, and that which hath Wings shall tell the matter.* A Feaverish misguided Zeal for Religion, and a passionate discontent for personal Injuries, do make many greatly guilty in this point; they would be much pleased, if God would shew some grievous judgment upon Persecutors; and take no warning by Christ's rebukes of *James* and *John*, but secretly are wishing for Fire from Heaven, not knowing what manner of Spirit they are of. They cherish such thoughts as are pleasing to them, though they dare not utter them in words. And he that dare wish hurt, is in danger of being drawn by temptation to do hurt.

Object. *But may we not pray for the cutting off of Persecutors? And may we not give God thanks for it, if he do it himself, without any sinful means of ours?*

Answ. Every Ruler that casteth down one Sect or Party of Christians, and setteth up another (perhaps as true to the interest of Christianity as they) is not to be prayed against, and his destruction wish'd by the suffering party. 2. If he be a Persecutor of Christianity and Piety it self, as Heathens, and Infidels are, yet if his Government do more good, than his Persecution doth harm, you may not so

They are dangerous Passages which *Petrarch* hath, though a good learned and moderate Man. *Dial.* 49. *Non tot passim essent Domini nec tam late furerent, nisi populi insanirent & cuique civium pro se charior foret res privata quam publica; voluptas quam gloria, pecunia quam libertas, Vita quam Virtus —— Et statim —— Et sane si vel unum patria civem bonum habeat, malum Dominum diutius non habebit.* The meaning is too plain; abundance of the most Learned Writers have such Passages which must be read with caution: Though I would draw none to the other extream. *Petrarchs* 68. *Dial.* & 85. *Dialog. de bono Domino*, is as smart as the former: but yet speaketh not all that *contra Reges* which he doth *contra Dominos.* However he says, that *Inter Regem & Tyrannum non discernunt Graii, &c.* —— So Sir *Thomas More* in his Poems: *Regibus e multis Regnum bene qui reget unum; Vix tamen unus erit, si tamen unus erit.* And that of *Senec. Trag. ult. Tantum ut noceas, cupio esse potens* ——

much

much as wish his downfal. 3. If he were a *Nero*, or a *Julian*, you must pray first for his Conversion and if that may not be, then next for his restraint, and never for his destruction, but on supposition, that neither of the former may be attained (which you cannot say.) 4. You must pray for the *deliverance of the persecuted Church*, and leave the way and means to God, and not prescribe to him. Hurtful Desires and Prayers are seldom of God. 5. You may freelier rejoyce afterwards, than desire it before; because when a *Julian* is cut off, you know that Gods righteous Will is accomplished; when before you knew not that it was his Will; Yet after, it is the deliverance of the Church, and not the hurt of a Persecutor as such, that you must give thanks for: Be very suspicious here, lest partiality and passion blind you.

Dir. 9. *Bias interrogatus, quidnam esset difficile? Ferre, inquit, fortiter mutationem rerum in deterius.* Laert. p. 55.

§. 31. Direct. 9. *Learn how to suffer; and know what use God can make of your Sufferings, and think not better of prosperity, and worse of Suffering, than you have cause.* It is a carnal unbelieving heart, that maketh so great a matter of Poverty, Imprisonment, Banishment, or Death, as if they were undone, if they suffer for Christ, or be sent to Heaven before the time: As if Kingdoms must be disturbed to save you from suffering: This better beseems an Infidel and a Worldling, that takes his Earthly Prosperity for his portion, and thinks he hath no other to win or lose. Do you not know what the Church hath gained by suffering? How pure it hath been when the fire of Persecution hath refined it? And how Prosperity hath been the very thing that hath polluted it, and shattered it all to pieces; by letting in all the ungodly World, into the visible Communion of the Saints, and by setting the Bishops on contending for Superiority, and over-topping Emperors and Kings? Many thousands that would be excellent Persons in adversity, cannot bear a high or prosperous state, but their Brains are turned, and Pride and Contention maketh them the scorn of the Adversaries that observe them.

Dir. 10.

§. 32. Direct. 10. *Trust God, and live by Faith; and then you will find no need of rebellions or any sinful means.* Do you believe, that both the Hearts and Lives of Kings, and all their Affairs, are in the hand of God? If not, you are Atheists. If you do, then do you not think that God is fitter than you to dispose of them, He that believeth, will not make haste? Deliverance from Persecutions must be prayed and waited for, and not snatcht by violence, as a hungry Dog will snatch the Meat out of his Masters hands, and bite his fingers: Do you believe, *That all shall work together for good to them that love God? Rom.* 8. 28. And do you believe, that the godly are *more than Conquerors; when they are killed all day, and counted as Sheep unto the slaughter?* Vers. 32, 33, 34, 35. And do you believe, that it is cause of *exceeding joy, when for the sake of Righteousness you are hated and persecuted, and all manner of evil is falsly spoken of you?* Matth. 5. 10, 11, 12. If you do not, you believe not Christ; if you do, will you strive by sinful means against your own good and happiness, and joy. Will you desire to conquer when you may be more than Conquerors? Certainly, the use of sinful means doth come from secret unbelief and diffidence? Learn to trust God, and you will easily be subject to your Governors.

Dir. 11.

§. 33. Direct. 11. *Look not for too great matters in the World: Take it but for that Wilderness which is the way to the promised Land of rest.* And then you will not count it strange to meet with hard usage and sufferings from almost all. 1 *Pet.* 4. 12, 13. *Beloved, think it not strange concerning the fiery trial, which is to try you, as if some strange thing happened to you; but rejoice in that ye are partakers of the sufferings of Christ.* Are you content with God and Heaven for your portion? If not, how are you Christians; if you are, you have small Temptation to rebel or use unlawful means for Earthly Priviledges. *Paul* saith, *He took pleasure in persecution,* 2 *Cor.* 12. 10. Learn you to do so, and you will easily bear them.

Phil. 3. 7, 8, 11, 12.

Dir. 12.

§. 34. Direct. 12. *Abhor the popular spirit of envy, which maketh the poor, for the most part, think odiously of the rich and their superiors; because they have that which they had rather have themselves.* I have long observed it, that the poor labouring People, are very apt to speak of the rich, as sober Men speak of Drunkard; as if their very estates, and dignity, and greatness, were a vice. And it is very much to flatter their own Conscience, and delude themselves with ungrounded hopes of Heaven. When they have not the Spirit of Regeneration and Holiness, to witness their title to eternal Life, they think their Poverty will serve the turn; and they will ordinarily say, That they hope God will not punish them in another World, because they have had their part in this: But they will easily believe, that almost all rich and great Men go to Hell; And when they read *Luk.* 16. of the rich Man and *Lazarus*, they think they are the *Lazarus* and read it as if God would save Men meerly for being poor, and damn Men for being great and rich; when yet they would themselves be as rich and great, if they knew how to attain it. They think that they are the maintainers of the Commonwealth, and the rich are the Caterpillers of it, that live upon their Labours, like Drones in the Hive, or Mice and Vermine that eat the Honey, which the poor labouring Bees have long been gathering. For they are unacquainted with the Labours and Cares of their Governours, and sensible only of their own. This envious spirit exceedingly disposeth the poor to Discontents, and Tumults, and Rebellions; but it is not of God, *Jam.* 3. 15, 16, 17.

Univers. Hist. p. 140. *Dicas Imperatorem Orbis Epidetum, Neronem Mancipium: Judicium esse summo fatidio, cum ferveret dignus, imperaret indignus; nullumque esse malum, quin aliqua boni gutta cordiatus.*

Dir. 13. Num. 16.

§. 35. Direct. 13. *Keep not company with envious murmurers at Government; for their words fret like a canker, and their sin is of an infecting kind.* What a multitude were drawn into the Rebellion of *Korah*, who, no doubt, were provoked by the Leaders discontented words. It seemeth they were for Popularity, *Num.* 6. 3, 13, 14. *Ye take too much upon you, seeing all the Congregation are holy, every one of them, and the Lord is among them: Wherefore then lift you up your selves above the Congregation of the Lord—— Is it a small thing that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in the Wilderness; except thou make thy self altogether a Prince over us?——Wilt thou put out the eyes of these Men?* What confidence, and what fair pretences are here? So probable and plausible to the People, that it is no wonder that Multitudes were carried to Rebellion by it? Though God disowned them by a dreadful judgment, and shewed whom he had chosen to be the Governours of his People,

Dir. 14.

§. 36. Direct. 14. *Keep humble, and take heed of Pride.* The humble is ready to obey and yield, and not only to be subject to Magistrates, but to all Men, even voluntarily to be subject to them that cannot constrain them. 1 *Pet.* 5. 5. *Be all of you subject one to another.* It is no hard matter for a twig to bow, and for a humble Soul to yield and obey another, in any thing that is lawful. But the Proud take subjection for vassalage, and obedience for slavery, and say, *Who is Lord over us? Our Tongues are our own, what Lord shall controul us? Will we be made slaves to such and such! Only from pride cometh contention, Prov.* 13. 10. By causing impatience, it causeth disobedience and sedition.

Psal. 12. 6, 7. Prov. 16. 18. & 19. 13.

Dir. 15.

§. 37. Direct. 15. *Meddle not uncalled with the matters of superiors, and take not upon you to censure their actions, whom you have neither ability, fitness or authority to censure.* How commonly will every Tradesman and Labourer at his work, be censuring the Counsels and Government of the King? And speaking of things, which they never had means sufficiently

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ly to understand. Unless you had been upon the place, and heard all the Debates and Consultations, and understood all the Circumstances and Reasons of the business, how can you imagine that at so great a distance you are competent Judges! Fear God, and judge not that you be not judged. If busie Bodies and Medlers with other Mens matters among Equals, are condemned, 2 *Thes.* 3. 11. 1 *Tim.* 5. 13. 1 *Pet.* 4. 15. much more when they meddle, and that censoriously, with the Matters of their Governours. If you would please God, know, and keep your places, as Soldiers in an Army, which is their comely order, and their strength.

Matth. 7. 1, 2, 3.

Dir. 16. §. 39. Direct. 16. *Consider the great temptations of the rich and great; and pity them that stand in so dangerous a station, instead of murmuring at them, or envying their greatness.* You little know what you should be your selves, if you were in their places, and the World, and the Flesh, had so great a stroke at you, as they have at them. He that can swim in calmer Water, may be carried down a violent stream. It is harder for that Bird to fly, that hath many pound weights tied to keep her down, than that which hath but a straw to carry to her Nest. It is harder mounting Heaven-wards with Lordships and Kingdoms, than with your less impediments. Why do you not pity them that stand on the top of barren Mountains, in the stroke of every storm and wind, when you dwell in the quiet fruitful vales? Do you envy them that must go to Heaven, as a Camel through a Needles eye, if ever they come there? And are you discontented, that you are not in their condition? Will you rebel and fight to make your Salvation, as difficult as theirs? Are you so unthankful to God for your safer station, that you murmur at it, and long to be in the more dangerous place?

Dir. 17. §. 40. Direct. 17. *Pray constantly and heartily for the spiritual and corporal welfare of your Governours.* And you have reason to believe, that God who hath commanded you to put up such Prayers, will not suffer them to be wholly lost, but will answer them some way to the benefit of them that perform the duty, 1 *Tim.* 2. 1, 2, 3. And the very performance of it will do us much good of it self: For it will keep the Heart well disposed to our Governous, and keep out all sinful desires of their hurt; or control them, and cast them out, if they come in: Prayer is the exercise of love and good desires; and exercise increaseth and confirmeth habits. If any ill wishes against your Governours should steal into your minds, the next time you pray for them, Conscience will accuse you of Hypocrisie, and either the sinful desires will corrupt or end your Prayers, or else your Prayers will cast out those ill desires. Certainly the faithful fervent Prayers of the Righteous, do prevail much with God: And things would go better than they do in the World, if we prayed for Rulers as heartily as we ought.

Object. §. 41. Object. *For all the Prayers of the Church five parts of six of the World, are yet Idolaters, Heathens, Infidels, and Mahometans: And for all the Prayer of the Reformed Churches, most of the Christian part of the World, are drowned in Popery, or gross Ignorance and Superstition, and the poor Greek Churches have Mahometan or Tyrannical Governours, and carnal, proud, usurping Prelates domineer over the* Roman *Church; and there are but three Protestant Kings over the whole Earth! And among the* Israelites *themselves, who had Priests and Prophets to pray for their Princes, a good King was so rare; that when you have named five or six over* Judah, (*and never a one after the division over* Israel) *you scarce know where to find the rest. What good then do your Prayers for Kings and Magistrates?*

Answ. *Answ.* 1. As I said before, they keep the hearts of subjects in an obedient holy frame. 2. Were it not for Prayers, those few good ones would be fewer, or worse than they are; and the bad ones might be worse, or at least do more hurt to the Church, than they now do. 3. It is not to be expected, that all should be granted in kind, that Believers pray for: For then not only Kings, but all the World, should be converted and saved: For we should pray for every one. But God who knoweth best how to distribute his Mercies, and to honour himself, and refine his Church by the malice and persecution of his Enemies, will make his Peoples Prayers a means of that measure of good which he will do for Rulers, and by them in the World: And that is enough to encourage us to pray. 4. And indeed, if when proud, ungodly Worldlings, have sold their Souls by wicked means, to climb up into places of Power, and command, and domineer over others; the Prayers of the faithful should presently convert, and save them all, because they are Governours. This would seem to charge God with respect of Persons, and defect of Justice, and would drown the World in Wickedness, Treasons, Bloodshed, and Confusion; by encouraging Men by Flatteries, or Treacheries, or Murders, to usurp such places, in which they may both gratifie their Lusts, and after save their Souls, while the godly are obliged to pray them into Heaven. It is no such hearing of Prayers for Governours which God hath promised. 5. And yet, I must observe, that most Christians are so cold and formal in their Prayers for the Rulers of the World, and of the Church, that we have great reason to impute the unhappiness of Governours, very much to their neglect: Almost all Men are taken up so much with their own concernments, that they put off the publick concernments of the World, and of the Church and State, with a few customary heartless words; and understand not the meaning of the three first Petitions of the Lords Prayer, and the Reason of their precedency, or put them not up with that feeling, as they do the other three. If we could once observe, that the generality of Christians were more earnest and importunate with God, for the *[illegible] ing of his name through all the World, and the coming of his Kingdom, and the obeying of his Will in Earth, as it is in Heaven, and the Conversion of the Kings and Kingdoms of the World, than for any of their personal concernments,* I should take it for a better prognostick of the happiness of Kings and Kingdoms, than any that hath yet appeared in our days. And those that are taken up with the expectations of Christs visible reign on Earth, would find it a more lawful and comfortable way, to promote his Government thus by his own appointed Officers, than to rebel against Kings, and seek to pull them down, on pretence of setting up him that hath appointed them, *whose Kingdom* (personally) *is not of this World.*

Object. *Si id juris ordinis obtineat status religionis erit instabilis: Mutato regis animo religio mutabitur.* Pasp. *Unicum hic [illegible] est providentia [illegible] animos Deus in potestate sua habet; sed speciali quodam modo Cor Regis in manu Domini. Deus & per bonos & per malos Reges opus suum operatur. Interdum tranquilitas, interdum tempestas ecclesiæ utilior. Nempe si pius est qui imperat, si diligens lector sacræ Scripturæ, si assiduus in precibus, si Ecclesiæ Catholicæ reverens, si peritos attente audiens, multum per illum proficit veritas. Sin distorto est & corrupto judicio, pejus id ipsi cedit quam ecclesiæ. Nam ipsum grave manet judicium Regis Ecclesiæ, qui ecclesiam inultam non sinet.* Grotius de Imper. p. 210. Joh. 18. 36.

Dir. 18. §. 42. Direct. 18. *When you are tempted to dishonorable thoughts of your Governours, look over the face of all the Earth, and compare your case with the Nations of the World, and then your murmurings may be turned into thankfulness for so great a Mercy.* What cause hath God to difference us from other Nations, and give us any more than an equal proportion of Mercy, with the rest of the World. Have we deserved to have a Christian King, when five parts of the World have Rulers that are Heathens and Mahometans? Have we deserved to have a Protestant King, when all the World hath but two more? How happy were the World if it were so with all Nations, as it is with us? Remember how unthankfulness forfeiteth our happiness.

Dir. 19. §. 43. Direct. 19. *Consider as well the benefits which you receive by Governours, as the sufferings which you undergo; and especially consider of the common benefits,*

and

and value them above your own. He that knoweth what Man is, and what the World is and what the temptations of great Men are, and what he himſelf deſerveth; and what need the beſt have of affliction, and what good they may get by the right improvement of it, will never wonder nor grudge, to have his Earthly Mercies mixt with Croſſes, and to find ſome Salt or Sowerneſs in the Sawce of his pleaſant Diſhes. For the moſt luſcious is not of beſt concoction. And he that will more obſerve his few afflictions, than his many benefits, hath much more ſelfiſh tenderneſs of the fleſh, than ingenuous thankfulneſs to his Benefactor. It is for your good that *Rulers* are the *Miniſters of God*, *Rom.* 13. 3, 4, 5. Perhaps you will think it ſtrange, that I ſay to you (what I have oft ſaid,) that I think there are not very many Rulers, no not Tyrants and Perſecutors ſo bad, but that the godly that live under them, do receive from their Government more good than hurt: And (though it muſt be confeſs'd, that better Governours would do better, yet) almoſt the worſt are better than none. And none are more beholden to God for Magiſtrates, than the godly are, however none ſuffer ſo much by them in moſt places of the World. My reaſon is, 1. Becauſe the multitude of the needy, and the diſſolute Prodigals, if they were all ungoverned, would tear out the Throats of the more wealthy and induſtrious, and as Robbers uſe Men in their Houſes, and on the High-way, ſo would ſuch Perſons uſe all about them, and turn all into a conſtant War. And hereby all honeſt induſtry would be overthrown, while the fruit of Mens labours were all at the Mercy of every one that is ſtronger than the owner; and a Robber can take away all in a Night, which you have been labouring for many years, or may ſet all on fire over your heads: And more Perſons would be killed in theſe Wars by thoſe that ſought their Goods, than Tyrants and Perſecutors uſe to kill (unleſs they be of the moſt cruel ſort of all.) 2. And it is plain, that in moſt Countries, the univerſal enmity of corrupted nature to ſerious Godlineſs, would inflame the rabble, if they were but ungoverned, to commit more murders and cruelties upon the godly, than moſt of the Perſecutors in the World have committed. Yet I deny not, in moſt places there are a ſober ſort of Men of the middle rank, that will hear Reaſon, and are more equal to Religion than the higheſt, or the loweſt uſually are. But ſuppoſe theſe ſober Men were the more numerous, yet is the vulgar rabble the more violent, and if Rulers reſtrained them not, would leave few of the faithful alive on Earth. As many volumes as are written of the Martyrs, who have ſuffered by Perſecutors, I think they ſaved the Lives of many more than they murdered. Though this is no thanks to them, it is a mercy to others: As many as Queen *Mary* martyred, they had been far more, if ſhe had but turned the rabble looſe upon them, and never meddled with them by Authority. I do not think *Nero* or *Dioclefian*, martyred near ſo many, as the People turned looſe upon them would have done. Much more was *Julian*, a Protector of the Church from the popular rage, though in compariſon of a *Conſtantine* or *Theodoſius*, he was a Plague. If you will but conſider thus the benefits of your common Protection, your thankfulneſs for Rulers would overcome your murmurings. In ſome places, and at ſome times, perhaps the People would favour the Goſpel, and flock after Chriſt, if Rulers hindered them not; but that would not be their ordinary caſe, and their unconſtancy is ſo great, that what they built up one day in their zeal, the next day they would pull down in fury.

Dicunt Stoici, ſapientes non modo liberos eſſe verum & Reges: Cum ſit Regnum imperium nemini obnoxium, quod de ſapientibus ſolis aſſeritur. Statuere enim oportere principem de bonis & malis; hæc autem malorum ſcire neminem. Similiter ad Magiſtratus, & judicia & oratorium ſolos illos idoneos, neminemque malorum. Laert. in Zenone.

Div. 20. *Eam Reſpublicam optimam ſtatuit quæ ſit mixta ex regno & populari dominatu, optimorumque potentia.* Laert. in Zenone.

§. 44. Direct. 20. *Think not that any change of the Form of Government, would cure that which is cauſed by the Peoples ſin, or the common pravity of Humane Nature.* Some think they can contrive ſuch Forms of Government, as that Rulers ſhall be able to do no hurt: But either they will diſable them to do good, or elſe their Engine is but Glaſs, and will fail or break when it comes to execution. Men that are themſelves ſo bad and unhumbled, as not to know how bad they are, and how bad Mankind is, are ſtill laying the blame upon the Form of Government, when any thing is amiſs, and think by a change to find a cure. As if when an Army is infected with the Plague, or compoſed of Cowards, the change of the General, or Form of Government, would prove a cure. But if a *Monarch* be faulty, in an *Ariſtocracy*, you will but have many faulty Governours for one; and in a *Democracy*, a multitude of Tyrants.

Dir. 21. Bad people make bad Governours: In moſt places the people are ſo wilful and tenacious of their ſinful cuſtoms, that the beſt Rulers, are not able to reform them. Yea many a Ruler hath caſt off his Government being wearied with mutinous and obſtinate people: *Plato* would not meddle with Government in *Athens*. *Quia plebs altis inſtitutis & moribus aſſueverat.* Laert. in Platone: And many other Philoſophers that were fitteſt for Government, refuſed it on the ſame account, through the diſobedience of the People.

§. 45. Direct. 21. *Set your ſelves much more to ſtudy your duty to your Governours, than the duty of your Governors to you; as knowing, that both your Temporal and Eternal Happineſs dependeth much more upon your ſelves, than upon them.* God doth not call you to ſtudy other Mens duties ſo much as your own. If your Rulers ſin, you ſhall not anſwer for it; but if you ſin your ſelves, you ſhall. If you ſhould live under the *Turk*, that would oppreſs and perſecute you, your Souls ſhall ſpeed never the worſe for this. It is not you, but he that ſhould be damned for it. If you ſay, *But it is we that ſhall be oppreſſed by it.* I anſwer, 1. How ſmall are temporal things to a true Believer, in compariſon of eternal things? Have not you a greater hurt to fear, than the killing of your Bodies by Men? *Luk.* 12. 4. 2. And even for this Life, do you not believe, that your Lives and Liberties are in the power of God, and that he can relieve you from the oppreſſion of all the World, by leſs than a word, even by his will? If you believe not this, you are Atheiſts: If you do, you muſt needs perceive that it concerneth you more to care for your duty to your Governours, than for theirs to you: And not ſo much to regard what you receive, as what you do; nor how you are uſed by others, as how you behave your ſelves to them. Be much more afraid leſt you ſhould be guilty of murmuring, diſhonouring, diſobeying, flattering, not praying for your Governours, than leſt you ſuffer any thing unjuſtly from them, 1 *Pet.* 4. 13, 14, 15, 16, 17. *Let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſie-body in other Mens matters; yet if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf——If ye be reproached for the name of Chriſt, ye are happy——.* Live ſo, that all your Adverſaries may be forced to ſay, as it was ſaid of *Daniel*, Dan. 6. 5. *We ſhall not find any occaſion againſt this* Daniel, *except we find it againſt him concerning the Law of his God*, Let none be able juſtly to puniſh you as Drunkards, or Thieves, or Slanderers, or Fornicators, or Perjured, or Deceivers, or Rebellious, or Seditious, and then never fear any ſuffering for the ſake of Chriſt, or Righteouſneſs. Yea, though you ſuffer as Chriſt himſelf did, under a falſe accuſation of diſloyalty, fear not the ſuffering nor the infamy, as long as you are free from the guilt. See that all be well at home, and that you be not faulty againſt God, or your Governours, and then you may boldly commit your ſelves to God, 1 *Pet.* 2. 23, 24.

Dir. 22.

§. 46. Direct. 22. *The more religious any are, the more obedient ſhould they be in all things lawful. Excel others in Loyalty, as well as in Piety.* Religion is ſo far from being a juſt pretence of Rebellion, that it is the only effectual Bond of ſincere Subjection and Obedience.

Dir. 23.

§. 47. Direct. 23. *Therefore believe not them that would exempt the Clergy from ſubjection to the Civil Powers:* As none ſhould know the Law of God ſo well as they, ſo none ſhould be more obedient to Kings and States, when the Law of God ſo evidently commandeth it. Of this read *Bilſon* of *Chriſtian Subjection*, (who beſides many others, ſaith enough of this.) The Arguments of the Papiſts from the ſuppoſed

supposed incapacity of Princes, would exempt Physicians, and other Arts and Sciences, from under their Government, as well as the Clergy.

Dir. 24. §. 48. Direct. 24 *Abase not Magistrates so far, as to think their Office and Power extendeth not to Matters of Religion, and the Worship of God.* Were they only for the low and contemptible Matters of this World, their Office would be contemptible and low. To help you out in this, I shall answer some of the commonest doubts.

Quest. 1. Who shall be Judge in Points of Faith and Worship? §. 49. Quest. 1. *Is the Civil Magistrate Judge in Controversies of Faith and Worship?*

Anſ. It hath many a time grieved me to hear so easie a Question frequently propounded, and pitifully answered, by such as the publick good required, to have had more understanding in such things. In a word, *Judgment is publick or private.* The *private Judgment*, which is nothing but a rational discerning of Truth and Duty, in order to our own choice and practice, belongeth to every rational Person. The *publick Judgment* is ever in order to *Execution.* Now the *Execution* is of two sorts. 1. *By the Sword.* 2. *By Gods Word applied to the Case and Person.* One is upon the *Body* or *Estate*; the other is upon the *Conscience of the Person*, or of the *Church*, to bring him to Repentance, or to bind him to avoid Communion with the Church, and the Church to avoid Communion with him. And thus *publick Judgment* is *Civil* or *Ecclesiastical: Coercive* and *violent* in the *Execution*; or only upon *Consenters* and *Voluntiers.* In the first, the *Magistrate* is the only *Judge*, and the *Pastors* in the second. About *Faith* or *Worship*, if the Questionbe, *Who shall be protected as Orthodox, and who shall be punished by the Sword as Heretical, Idolatrous, or Irreligious*; here the Magistrate is the only Judge. If the Question be, *Who shall be admitted to Church Communion as Orthodox, or ejected and Excommunicate as Heretical or Prophane*; here the Pastors are the proper Judges. This is the truth, and this is enough to end all the voluminous wranglings upon the Question, *Who shall be Judge?* And to answer the Cavils of the Papists against the Power of Princes in Matters of Religion. It is pity that such gross and silly Sophisms, in a Case that a Child may answer, should debase *Christian Princes*, and take away their chief Power, and give it to a proud and wrangling Clergy, to persecute and divide the Church with.

Of these things see my Propositions of the difference of the Magistrates and Pastors Power to Dr. *Lud. Moul.*

The *Rex Sacrorum* among the *Romans*, was debarred from exercising any Magistracy. *Plut. Rom. Quest.* 63.

Quest. 2. Of the Oath of Supremacy. See *Bilson of Subject. pag.* 238. 256. Princes only be Governours in things and Causes Ecclesiastical; that is, With the Sword — But if you infer, *ergo*, Bishops be no Governours in those things, meaning, No Dispensers, Guiders, nor Directors of those things, your conclusion is larger, &c. So *pag.* 256.

§. 50. Quest. 2. *May our Oath of Supremacy be lawfully taken, wherein the King is pronounced Supream Governour in all Causes Ecclesiastical as well as Civil?*

Anſ. There is no reason of scruple to him that understandeth, 1. That the Title [*Causes Ecclesiastical*] is taken from the ancient usurpation of the Pope, and his Prelates, who brought much of the Magistrates Work into their Courts, under the name of [*Causes Ecclesiastical.*] 2. That our Canons, and many Declarations of our Princes, have expoundeded it fully, by disclaiming all proper Pastoral Power. 3. That by [*Governour*] is meant only one that *governeth Coercively*, or by *Sword*: So that it is no more than to swear, *That in all Causes Ecclesiastical, so far as Coercive Government is required, it belongeth not to Pope or Prelates under him; but to the King and his Officers or Courts alone*: Or, *That the King is chief in Governing by the Sword, in Causes Ecclesiastical as well as Civil.* So that if you put [*Spiritual*] instead of *Ecclesiastical*, the word is taken *materially*, and not *formally*: Not that the King is chief in the *Spiritual Government*, by the *Keys of Excommunication* and *Absolution*, but that he is chief in the *Coercive Government* about *Spiritual Matters*, as before explained.

Quest. 3. §. 51. Quest. 3. *Is not this to confound the Church and State, and to give the Pastors Power to the Magistrate?*

Anſw. Not at all: It is but to say, that there may be need of the use both of the *Word* and *Sword* against the same persons, for the same offence; and the Magistrate only must use one, and the Pastors the other. An Heretical Preacher may be silenced by the King upon pain of Banishment, and silenced by the Church, upon pain of Excommunication. And what confusion is there in this?

Quest. 4. §. 52. Quest. 4. *But hath not the King Power in Cases of Church Discipline, and Excommunication it self?*

Anſw. There is a *Magistrates Discipline*, and a *Pastoral Discipline. Discipline* by the *Sword*, is the Magistrates work: *Discipline* by the *Word*, is the Pastors Work. And there is a *Coercive Excommunication*, and a *Pastoral Excommunication.* To command upon pain of corporal punishment, that a Heretick or Impenitent wicked Man, shall forbear the Sacred Ordinances and Priviledges, a Magistrate may do: But to command it only upon Divine and Spiritual Penalties, belongeth to the Pastors of the Church. The Magistrate hath power over their very Pastoral Work, though he have not power in it, so as to do it himself. Suppose but all the Physicians of the Nation to be of Divine Institution, with their Colledges and Hospitals, and in the Similitude you will see all the Difficulties resolved, and the next Question fully answered.

It was somewhat far that *Carolus Magnus* went, to be actual guide of all in his Chappel in Reading even in all their stops, as it is at large declared by *Aobas Usperg. Chro. pag.* 181.

§ 53. Quest. 5. *Seeing the King, and the Pastors of the Church, may command and judge to several Ends in the same Cause, suppose they should differ: Which of them should the Church obey?* *Quest.* 5.

Anſw. Distinguish here, 1. Between a right Judgment, and a wrong. 2. Between the Matter in question; which is either, 1. Proper in its primary State to the Magistrate. 2. Or proper primarily to the Pastor. 3. Or common to both (though in several sorts of Judgment.) And so I answer the question thus.

1. If it be a Matter wherein God himself hath first determined, and his Officers do but judge in subordination to his Law, and declare his Will, then we must obey him that speaketh according to the Word of God, if we can truly discern it; and not him, that we know goeth contrary to God. As if the Magistrate should forbid communion with *Arrians* or *Hereticks*, and the Pastors command us to hold communion with them as no *Hereticks*; Here the Magistrate is to be obeyed (because God is to be obeyed) before the Pastors, though it be in a matter of Faith and Worship. If you say, Thus you make all the People Judges. I answer you, and so you must make them such *private Judges*, to discern their own duty, and so must every Man; or else you must rule them as Beasts, or Mad-men, and prove, That there is no Heaven or Hell for any in the World, but Kings and Pastors; or, at least, that the people shall be saved or damned, for nothing but obeying, or not obeying their Governors: And if you could prove that, you are never the nearer reconciling the contradictory commands of those Governours.

Bishop *Bilson, pag.* 313. [We grant, they must rather hazard their lives, than Baptize Princes which believe not, or distribute the Lord's Misteries to them that repent not; but give wilful and open signification of impiety, &c.] *Beda Hist. Eccles. lib.* 2. *c.* 5. telleth us, That *Melitus* Bishop of *London*, (with *Justus*) was banished by the Heirs of King *Sabereth*, because he would not give them the Sacrament of the Lord's Supper, which they would needs have before they were Baptized.

2. But if the Matter be not fore-determined by God, but left to Man; then 1. If it be the Magistrates proper Work, we must obey the Magistrate only. 2. If it be about the Pastors proper Work, the Pastor is to be obeyed; though the Magistrate gainsay it, so be it he proceed according to the general Rules of his Instructions, and the Matter be of weight. As if the Magistrate and the Pastors of the Church do command different Translations or Expositions of the Bible to be used, or one forbiddeth, and another commandeth the same individual Person to be Baptized, or receive the Sacrament of the Lord's Supper, or to be esteemed a Member of the Church: If the people know not which of them judg-

eth right, it seemeth to me, they should first obey their Pastors, because it is only in Matters intimately pertaining to their Office. I speak only of formal Obedience, and that of the people only, for materially prudence may require us rather to do as the Magistrate commandeth (*quod, non quia*) to avoid a greater evil. And its always supposed, that we patiently bear the Magistrates Penalties, when we obey not his commands. 3. But in Points common to them both, the Case is more difficult. But here you must further distinguish, first, Between Points equally common, and Points unequally common; secondly, Between determinations of good, or bad, or indifferent Consequences as to the main End, and Interest of God and Souls. 1. In Points equally common to both, the Magistrate is to be obeyed against the Pastors: Because he is more properly a commanding Governour, and they are but the Guides or Governours of Voluntiers: And because, in such Cases, the Pastors themselves should obey the Magistrate; and therefore the people should first obey him. 2. Much more in Points unequally common, which the Magistrate is more concerned in, than the Pastors; the Magistrate is undoubtedly to be first obeyed. Of both, there might Instances be given about the Circumstantials or Adjuncts of God's Worship. As the Place of publick Worship, the Scituation, Form, Bells, Fonts, Pulpits, Seats, precedency in Seats, Tables, Cups, and other Utensils; Church Bounds by Parishes, Church Ornaments, Gestures, Habits, some Councils, and their Order, with other such like; in all which, *cæteris paribus*, for my part, I would rather obey the Laws of the King, than the Canons of the Bishops, if they should disagree. 3. But in Cases common to both, in which the Pastor's Office is more nearly and fully concerned than the Magistrates; the case is more difficult: As at what hour the Church shall assemble; what part of Scripture shall be read? what Text the Minister shall preach on? How long Prayer, or Sermon, or other Church Exercises shall be? What Prayers the Minister shall use? In what method he shall preach? And, what Doctrine he shall deliver, and the people hear? With many such like. These do most nearly belong to the Pastoral Office, to judge of, as well as to execute: But yet in some cases the Magistrate may interpose his Authority? And herein, 1. If the one Party do determine clearly to the necessary preservation of Religion, and the other to the ruine of it; the disparity of Consequents, maketh a great disparity in the Case: For here God himself hath predetermined, who commandeth that *all be done to edification*. As for instance, If a Christian Magistrate ordain, that no Assembly shall consist of above forty or an hundred Persons, when there are so many Preachers and places of Meeting, that it is no detriment to Mens Souls; and especially, when the danger of infection, or other evil warranteth it, then I would obey that command of the Magistrate, though the Pastors of the Church were against it, and commanded fuller Meetings. But if a *Julian* should command the same thing, on purpose to wear out the *Christian Religion*, and when it tendeth to the ruine of Mens Souls, (as when Preachers are so few, that either more must meet together, or most must be untaught, and excluded from God's Worship, here I would rather obey the Pastors that command the contrary, because they do but deliver the command of God, who determineth consequently of the necessary means, when he determineth of the end. But if the consequents of the Magistrates and the Pastors commands should be equally indifferent, and neither of them discernably good or bad, the difficulty then would be at the highest, and such as I shall not here presume to determine.

Bishop *Andrews in Tort. Tort. pag.* 383. *Cohibeat Regem Diaconus, si cum indignus sit, idque palam constet, accedat tamen ad Sacramentum: Cohibeat & Medicus si ad noxium quid vel insalubre manum admoveat: Cohibeat & Equiso inter equitandum adigat equum per locum præruptum, vel fidelium, cui fidit periculum: Etiamne Medico? Etiamne Equisoni suo judex Rex? Sed de Majori potestate loquitur; sed ea, ad rem noxiam procul arcendam. Qua in re Charitatis semper Potestas maxima.* Here you see what Church Government is, and how Kings are under it, and how not, in Bishop *Andrews* sense.

No doubt but the King is the Supream Governour over all the Schools, and Physicians, and Hospitals in the Land, that is, he is the Supream in the Civil Coercive Government: He is Supream Magistrate over Divines, Physicians, and School Masters; but not the Supream Divine, Physician, or School Master. When there is any Work for the Office of the Magistrate, that is, for the Sword, among any of them, it belongeth only to him, and not at all to them: But when there is any Work for the Divine, the Physician, the School Master, or if you will, for the Shoomaker, the Taylor, the Watch-maker, this belongeth not to the King to do, or give particular commands for: But yet it is all to be done under his Government; and on special Causes, he may make Laws to force them all to do their several Works aright, and to restrain them from abuses. As (to clear the case in hand) the King is informed, that Physicians take too great Fees of their Patients; that some through ignorance, and some through covetousness give ill compounded Medicines, and pernitious Drugs: No doubt but the King, by the advice of understanding Men, may forbid the use of such Drugs as are found pernitious to his Subjects, and may regulate not only the Fees, but the Compositions and Attendances of Physicians. But if he should command, that a Man in a Feaver, or Dropsie, or Consumption, shall have no Medicine, but this, or that, and so oft, and in such, or such a Dose, and with such or such a Diet; and the Physicians, whom my reason bindeth me to trust (and perhaps my own experience also) do tell me, that all these things are bad for me, and different tempers and accidents require different Remedies, and that I am like to die, or hazard my Health, if I obey not them contrary to the Kings commands: Here I should rather obey my Physicians; partly, because, else I should sin against God, who commandeth me the preservation of my Life; and partly because this matter more belongeth to the Physician, than to the Magistrate. Mr. *Richard Hooker*, *Eccles. Polit. lib.* 8. *pag.* 223, 224. giveth you the reason more fully.

Too many particular Laws about little matters breed contention. *Alex. Severus* would have distinguished all orders of Men by their Apparel. *Sed hoc Ulpiano, & Paulo displicuit; dicentibus plurimum rixarum fore, si faciles essent homines ad injurias.* And the Emperor yielded to them. *Lamprid. in Alex. Severus.* Lipsius, *ubi leges multæ, ibi lites multæ & vitæ moresque pravi. Non multæ leges bonos mores faciunt, sed paucæ fideliter servatæ.*

§. 54. Direct. 25. *Give not the Magistrates Power to any other; whether to the People, on pretence of their* Majestas Realis (as they call it) *or to the Pope, or Prelates, or Pastors of the Church, upon pretence of authority from Christ, or of the distinction of Ecclesiastical Government and Civil.* The Peoples pretensions to Natural Authority, or Real Majesty, or Collation of Power, I have confuted before, and more elsewhere: The Popes, Prelates, and Pastors power of the Sword in Causes Ecclesiastical, is disproved so fully by Bishop *Bilson ubi supra*, and many more, that it is needless to say much more of it. All Protestants, so far as I know are agreed, that no Bishop or Pastor hath any power of the Sword, that is, of Coercion, or force upon Mens Bodies, Liberties or Estates, except as Magistrates derived from their Soveraign. Their spiritual power is only upon Consenters, in the use of Gods Word upon the Conscience, either generally in Preaching, or with personal application in Discipline. No Courts or Commands can compel any to appear or submit, nor lay the mulct of a Penny upon any, but by their own consent, or the Magistrates authority. But this the Papists will few of them confess: For if once the Sword were taken from them, the World would quickly see that their Church had the Hearts of few of those multitudes, whom by Fire and Sword, they forced to seem their Members; or at least, that when the Window were opened, the light would quickly deliver poor Souls from the servitude of those Men of Darkness, For then few would fear the unrighte-

Dir. 25.

N. B. *Quæ habet* Andrews Tort. Tort. p. 310. *Quando & apud vos dictio juris exterior, Clavis proprie non sit: Eamque vos multis sæpe mandatis, qui Laicorum in sorte sunt, exortes sane sacri ordinis universi.*

[The Election of Bishops in those days belonged to the people, and not the Prince, and though *Valens* by plain force placed *Lucius* there, yet might the people lawfully reject him as no Bishop, and cleave to *Peter* their Pastor.] *Bilson, p.* 399. saith,

teous Excommunications of meer Usurpers. It is a manifold Usurpation by which their Kingdom is upheld. (For a *Kingdom* it is rather to be called *than a Church.*) 1. They usurp the Power of the Keys or Ecclesiastical Government over all the World, and make themselves Pastors of those Churches, which they have nothing to do to govern. Their Excommunications of Princes or People in other Lands or Churches that never took them for their Pastors, is an Usurpation the more odious; by how much the Power usurped is more holy, and the performance in so large a Parish, as the whole World, is naturally impossible to the *Roman* Usurper. 2. Under the name of *Ecclesiastical Jurisdiction*, they usurp the Magistrates Coercive Power in such Causes as they call *Ecclesiastical.* 3. Yea, and they claim an immunity to their Clergy from the Civil Government, as if they were no Subjects of the King, or the King had not power to punish his offending Subjects. 4. *In ordine ad spiritualia*, they claim yet more of the Magistrates power. 5. And one part of them give the Pope directly in Temporals a Power over Kings and Kingdoms. 6. Their most eminent Divines do ordinarily maintain, that the Pope may excommunicate Kings, and interdict Kingdoms, and that an excommunicated King is no King, and may be killed. It is an Article of their Religion, determined of in one of their approved General Councils, (*Later. Sub. Innoc.* 3. *Can.* 3.) That if Temporal Lords will not exterminate Hereticks from their Lands (such as the *Albigenses*, that denied Transubstantiation mentioned *Can.* 2.) the Pope may give their Dominions to others, and absolve their Vassals from their fealty: And when some of late would have so far salved their honour, as to invalidate the authority of that Council, they will not endure it, but have strenuously vindicated it, and indeed what ever it be to us, with them it is already enrolled among the *Approved General Councils.* Between the *Erastians* who would have no Government, but by Magistrates, and the Papists who give the Magistrates power to the Pope and his Prelates, the truth is in the middle, That the Pastors have a Nunciative and Directive Power from Christ, and a Discipline to exercise by the Word alone, on Voluntiers; much like the power of a Philosopher in his School, or a Physician in his Hospital, supposing them to be by Divine Right.

Lege Epist. Caroli Calvi ad Papam inter Hincmari Rhemensis Epistolas Cont. Papæ Usurpationes. Isidor. Hispal. Sent. 3. cap. 51. *Cognoscant Principes seculi, Deo debere se rationem reddere propter Ecclesiam quam a Christo tuendam susciperunt. Nam sive augeatur Pax & Disciplina Ecclesiæ per fideles Principes, sive solvatur, ille ab eis rationem exigit, qui eorum potestati suam Ecclesiam credidit.* Leo Epist. ad Leonem Imp. *Debes Incunctanter advertere, Regiam potestatem, tibi non solum ad mundi regimen, sed maxime ad Ecclesiæ præsidium esse collatam.* See the judgment of *Jo. Parisiensis*, *Franciscus Victoria*, and *Widdrington in Grot. de Imper. pag.* 23. *Lege Lud. Molinæi* Discourse of the Powers of the Cardinal *Chigi.*

Dir. 26. §. 55. Direct. 26. *Refuse not to swear Allegiance to your lawful Soveraign.* Though Oaths are fearful, and not to be taken without weighty cause, yet are they not to be refused when the cause is weighty, as here it is. Must the Soveraign be sworn to do his Office for you, and must he undertake so hard and perilous a charge for you, which he is no way able to go through, if his Subjects be not faithful to him? And shall those Subjects refuse to promise and swear fidelity? This is against all Reason and Equity.

§. 56. Direct. 27. *Think not that either the Pope, or any Power in the World, can dispence with this your Oath, or absolve you from the bond of it, or save you from the Punishment due from God, to the perjured and perfidious* Of this see what I have written before against *Perjury.*

Dir. 28. §. 57. Direct. 28. *Do nothing that tendeth to bring the sacred Bonds of Oaths, into an irreligious contempt, or to make Men take the horrid crime of Perjury to be a little Sin.* Soveraigns have no sufficient security of the fidelity of their Subjects, or of their Lives, or Kingdoms: If once Oaths, and Covenants be made light of, and Men can play fast and loose with the Bonds of God, which lie upon them. He is vertually a Traytor to Princes and States, who would bring Perjury and Perfidiousness into credit, and teacheth Men to violate Oaths and Vows. For there is no keeping up Humane Societies and Governments, where there is no trust to be put in one another. And there is no trust to be put in that Man, that maketh no Conscience of an Oath or Vow.

Perjurii pœna divina exitium, humana dedecus. Cicero *Agesilaus* sent thanks to his Enemies for their Perjury, as making them no question of their overthrow. Plutarch. *Perjuri numinis contemptores.* Theodosius *execrabatur cum legisset superbiam dominantium, præcipue perfidos & ingratos.* Paul. Diaconus, l. 2.

§. 58. Direct. 29. *Be ready to your power to defend your Governours, against all Treasons, Conspiracies, and Rebellions.* For this is a great part of the duty of your Relation. The *Wisdom* and *Goodness* necessary to *Government*, is much personal in the Governours themselves; but the strength (without which Laws cannot be executed, nor the People preserved) is in the People, and the Princes interest in them: Therefore if you withdraw your help, in time of need, you desert and betray your Rulers, whom you should defend. If you say, it is they that are your Protectors. I answer, True; but by your selves. They protect you by *Wisdom, Counsel, and Authority*, and you must protect them by *Obedience* and *Strength.* Would you have them protect you rather by *Mercenaries* or *Foreigners?* If not, you must be willing to do your parts, and not think it enough in Treasons, Invasions or Rebellions, to sit still and save your selves, and let him that can lay hold on the Crown, possess it. What Prince would be the Governour of a People, that he knew would forsake him in his need?

Dir. 29. See the instance of loyalty in *Malcelzer* against his own Brotner *Gildo* (a Rebel) *Paul. Dixcon. lib.* 3. *initio.*

§ 59. Direct. 30. *Murmur not at the payment of those necessary Tributes, by which the common safety must be preserved, and the due honour of your Governours kept up.* Sordid Covetousness hath been the ruin of many a Commonwealth. When every one is shifting for himself, and saving his own, and murmuring at the charge by which their safety must be defended, as if Kings could fight for them, without Men and Mony: This *Selfishness* is the most pernicious Enemy to Government, and to the common good. Tribute and Honour must be paid to whom it doth belong. *Rom.* 13. 6, 7. *For they are Gods Ministers, attending continually on this very thing.* And none of your Goods or Cabins will be saved, if by your Covetousness the Ship should perish.

Dir. 30.

§. 60. Direct. 31. *Resist not, where you cannot actually obey: And let no appearance of probable good that might come to your selves, or the Church by any unlawful means (as Treason, Sedition, or Rebellion) ever tempt you to it.* For evil must not be done, that good may come by it: And all evil means, are but palliate and deceitful cures, that seem to help a little while, but will leave the malady more perilous at last, than it was before. As it is possible, that lying or perjury might be used to the seeming service of a Governour at the time, which yet would prepare for his after danger, by teaching Men perfidiousness; even so Rebellions and Treasons, may seem at present to be very conducible to the ends of a People or Party that think themselves oppress'd; but in the end, it will leave them much worse than it found them.

Dir. 31. *Bilson* of *Subject. p.* 236. [Princes have no right to call or confirm Preachers, but to receive such as be sent of God, and give them liberty for their Preaching, and security for their Persons: And if Princes refuse so to do, Gods Labourers must go forward with that which is commanded them from Heaven; not by disturbing Princes from their Thrones, nor invading their Realms, as your Holy Father doth, and defendeth he may do; but by mildly submitting themselves to the Powers on Earth, and meekly suffering for the defence of the Truth, what they shall inflict.] So he.

§. 61. Object. *But if we must let Rulers destroy us at their pleasure, the Gospel will be rooted out of the Earth: When they know that we hold it unlawful to resist them, they will be emboldned to destroy us, and sport themselves in our Blood: As the Papists did by the poor* Albigenses, *&c.*

Object.

Answ. All this did signifie something if there were no God, that can easilier restrain and destroy them at his pleasure, than they can destroy or injure you.

Answ.

But if there be a God, and all the World is in his hand, and with a word he can ſpeak them all into duſt; and if this God be engaged to protect you, and hath told you, that the very hairs of your head are numbered, and more regardeth his Honour, and Goſpel, and Church, than you do, and accounteth his Servants as the Apple of his Eye, and hath promiſed to hear them and avenge them ſpeedily, and forbid them to avenge themſelves; then it is but Atheiſtical diſtruſt of God, to ſave your ſelves by ſinful means, as if God either could not, or would not do it: Thus he that ſaveth his Life ſhall loſe it. Do you believe, that you are in the hands of Chriſt, and that Men cannot touch you but by his permiſſion; and that he will turn all your ſufferings to your exceeding benefit? And yet will you venture on Sin and Hell to ſcape ſuch ſufferings from Men? Wolves, and Bears, and Lions, that fight moſt for themſelves, are hated and deſtroyed by all; ſo that there are but few of them in the Land. But though a hundred Sheep will run before a little Dog, the Maſter of them taketh care for their preſervation. And little Children that cannot go out of the way from a Horſe or Cart, every one is afraid of hurting. If Chriſtians behaved themſelves with that eminent Love, and Lowlineſs, and Meekneſs, and Patience, and Harmleſneſs, as their Lord hath taught them and required, perhaps the very cruelty and malice of their Enemies would abate and relent; and *when a mans ways pleaſe God, he would make his Enemies to be at peace with him*; but if not, their fury would but haſten us to our Joy and Glory. Yet note, that I ſpeak all this only againſt Rebellion, and unlawful Arms and Acts.

Prov. 16. 7.

Dir. 32. §. 62. Direct. 32. *Obey Inferior Magiſtrates according to the authority derived to them from the Supream, but never againſt the Supream, from whom it is derived.* The ſame Reaſons which oblige you to obey the Perſonal Commands of the King, do bind you alſo to obey the loweſt Conſtable, or other Officer: For they are neceſſary inſtruments of the Soveraign Power, and if you obey not them, the obedience of the Soveraign ſignifieth almoſt nothing. But no Man is bound to obey them beyond the meaſure of their authority; much leſs againſt thoſe that give them their authority.

Dir. 33. Rom. 13. 1, 2, 3, 4. & 11. 36. §. 63. Direct. 33. *No Humane Power is at all to be obeyed againſt God: For they have no power, but what they receive from God; and all that is from him, is for him. He giveth no power againſt himſelf; he is the firſt efficient, the chief dirigent, and ultimate final cauſe of all.* It is no act of *Authority*, but reſiſtance of his *Authority*, which contradicteth his Law, and is againſt him. All Humane Laws are ſubſervient to his Laws, and not co-ordinate, much leſs Superior. Therefore they are *ipſo facto* null, or have no obligation, which are againſt him: Yet is not the Office it ſelf null, when it is in ſome things thus abuſed; nor the Magiſtrates Power null, as to other things. No Man muſt commit the leaſt Sin againſt God, to pleaſe the greateſt Prince on Earth, or to avoid the greateſt corporal ſuffering. *Luk.* 12. 4. *Fear not them that can kill the body, and after that have no more that they can do; but fear him, who is able to deſtroy both body and ſoul in Hell: Yea, I ſay unto you, fear him.* Acts 5. 29. *Whether we ought to obey God rather than men, judge ye.* Heb. 11. 27. *Not fearing the wrath of the King: For he endured, as ſeeing him that is inviſible.* Verſ. 35. *Others were tortured not accepting deliverance*, &c. Dan. 3. 18. *Be it known unto thee, O King, that we will not ſerve thy Gods, nor worſhip the golden Image*, &c.

Si aliquid jubeat Proconſul, aliud jubeat Imperator, quid faciat? Si aliquid dubitatur, illo contempto, illi eſſe ſerviendum? Ergo ſi aliud Imperator, aliud jubeat Deus, quid judicatur? Major poteſtas Deus: Da veniam O Imperator. Auguſt. de Verb. Domin. Matth. Serm. 6.

Object. §. 64. Object. *If we are not obliged to obey, we are not obliged to ſuffer: For the Law obligeth primarily to obedience, and only ſecondarily* ad pœnam, *for want of obedience. Therefore where there is no primary obligation to obedience, there is no ſecondary obligation to puniſhment.*

Anſw. The word [*obligation*] being Metaphorical, muſt in controverſie be explained by its proper terms: The Law doth firſt *conſtituere debitum obedientiæ, & propter inobedientiam debitum pœnæ.* Here then you muſt diſtinguiſh, 1. Between *Obligation in foro conſcientiæ*, and *in foro humano.* 2. Between an obligation *ad pœnam* by that Law of Man, and an obligation *ad patiendum* by another Divine Law. And ſo the anſwer is this: Firſt, If the Higher Powers, *e.g.* forbid the Apoſtles to preach upon pain of death or ſcourging, the dueneſs both of the obedience and the penalty, is really null, in point of Conſcience; however *in foro humano* they are both due; that is, ſo falſly reputed in that Court: Therefore the Apoſtles are bound to preach notwithſtanding the Prohibition, and ſo far as God alloweth they may reſiſt the penalty, that is, by flying: For properly there is neither *debitum obedientiæ nec pœnæ.* Secondly, But then God himſelf obligeth them not to *reſiſt the higher powers*, *Rom.* 13. 1, 2, 3. And *in their patience to poſſeſs their Souls.* So that from this command of God, there is a true obligation *ad patiendum*, to patient ſuffeering and *non-reſiſtance*, though from the Law of Man againſt their Preaching, there was no true obligation *aut ad obedientiam, aut ad pœnam.* This is the true reſolution of this Sophiſm. *Anſw.*

Dir. 34. §. 65. Direct. 34. *It is one of the moſt needful duties to Governors; for thoſe that have a call and opportunity (as their Paſtors) to tell them wiſely and ſubmiſſively of thoſe ſins which are the greateſt Enemies to their Souls; and not the ſmalleſt Enemies to their Government, and the Publick Peace.* All Chriſtians will confeſs, that ſin is the only forfeiture of Gods Protection, and the cauſe of his diſpleaſure, and conſequently the only danger to the Soul, and the greateſt Enemy to the Land. And that the ſins of Rulers, whether Perſonal, or in their Government, have a far more dangerous influeuce upon the publick State, than the ſins of other Men. Yea, the very ſins which upon true repentance may be pardoned as to the everlaſting Puniſhment, may yet be unpardoned as to the publick ruin of a State: As the ſad inſtance of *Manaſſeh* ſheweth, 2 *King.* 23. 26. *Notwithſtanding the Lord turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt* Judah, *becauſe of all the provocations that* Manaſſeh *had provoked him withal.* 2 King. 24. 3, 4. *Surely at the commandment of the Lord came this upon* Judah, *to remove them out of his ſight for the ſins of* Manaſſeh *according to all that he did; and alſo for the innocent blood that he ſhed (for he filled* Jeruſalem *with innocent blood) which the Lord would not pardon.* And yet this was after *Joſiah* had reformed: So *Solomons* ſin did cauſe the renting of the Ten Tribes from his Sons Kingdom: Yea, the bearing with the High Places, was a provoking ſin in Kings, that otherwiſe were upright. Therefore ſin being the fire in the Thatch, the quenching of it muſt needs be an act of duty and fidelity to Governours: And thoſe that tempt them to it, or ſooth and flatter them in it, are the greateſt Enemies they have. But yet it is not every Man that muſt reprove a Governour; but thoſe that have a Call and Opportunity; nor muſt it be done by them imperiouſly, or reproachfully, or publickly to their diſhonour, but privately, humbly, and with love, honour, reverence, and ſubmiſſiveneſs.

Vetus eſt verumque dictum, Miſer eſt Imperator cui vera reticentur. Grotius de Imp. p. 245. *Principi conſule non dulciora, ſed optima.* Is one of *Solons* Sentences in *Laert. de Solon.* therefore it is a horrid villany of the Jeſuites, which is expreſſed in *Secret. Inſtruct. in Arcanis Jeſuit. p.* 5, 6, 7, 8, 11. To indulge great Men and Princes in thoſe opinions and ſins which pleaſe them, and to be on that ſide that their Liberty requireth, to keep their favor to the Society. So *Maffæius, l.* 3. *c.* 11. *in vita ipſius Loyolæ. Alexander Severus* ſo greatly hated Flatterers, that *Lampridius* ſaith, *Siquis caput flexiſſet aut blandius aliquid dixiſſet, uti adulator, vel abjiciebatur, ſi loci ejus qualitas pateretur; vel ridebatur ingenti cachinno, ſi ejus dignitas graviori ſubjacere non poſſet injuriæ. Venit ad Attilam poſt victoriam Marullus poeta ejus temporis egregius, compoſitumque in adulationem carmen recitavit: In quo ubi Attila per interpretem cognovit ſe Deum & Divina ſtirpe ortum vaniſſime prædicari, aſpernatus ſacrilegæ adulationis impudentiam, cum autore carmen exuri juſſerat. A qua ſeveritate ſubinde temperavit, ne ſcriptores cæteri à laudibus ipſius celebrandis terrerentur.* Callimach. Exp. in Attila, p. 357.

§. 66.

Object. §. 66. Object. *But great Men have great Spirits, and are impatient of Reproof, and I am not bound to that which will do no good, but ruine me.*

Answ. *Answ.* 1. It is an abuse of your Superiours, to censure them to be so proud and bruitish, as not to consider that they are the Subjects of God, and have Souls to save or lose, as well as others: Will you judge so hardly of them before trial, as if they were far worse and foolisher than the poor, and take this abuse of them to be an excuse for your other sin? No doubt there are good Rulers in the World, that will say to Christ's Ministers, as the Prince Elector *Palatine* did to *Pitiscus*, charging him to tell him plainly of his faults, when he chose him to be the *Pastor Aulicus*.

Melch. Adam. in vit. Barth. Pitisci.

2. How know you before hand what success your words will have? Hath the Word of God well managed no Power? Yea, to make even bad Men good? Can you love your Rulers, and yet give up their Souls in despair, and all for fear of suffering by them?

3. What if you do suffer in the doing of your duty? Have you not learned to serve God upon such terms as those? Or do you think it will prove it to be no duty, because it will bring suffering on you? These Reasons savor not of Faith.

Dir. 35. §. 67. Direct. 35. *Think not that it is unlawful to obey in every thing which is unlawfully commanded.* It may in many Cases be the Subjects duty, to obey the Magistrate who sinfully commandeth him. For all the Magistrates sins in commanding, do not enter into the matter or substance of the thing commanded: If a Prince command me to do the greatest duty, in an ill design, to some selfish end, it is his sin so to command; but yet that command must be obeyed (to better ends.) Nay, the matter of the command may be sinful in the Commander, and not in the obeyer. If I be commanded without any just reason to hunt a Feather, it is his sin that causlesly commandeth me so to lose my time; and yet it may be my sin to disobey it, while the thing is lawful: Else Servants and Children must prove all to be needful, as well as lawful, which is commanded them before they must obey. Or the command may at the same time be evil by accident, and the obedience good by accident, and *per se*. Very good accidents, consequence, or effects, may belong to our obedience, when the accidents of the command it self are evil. I could give you abundance of instances of these things.

Dir. 36. §. 68. Direct. 36. *Yet is not all to be obeyed that is evil but by accident, nor all to be disobeyed that is so: But the accidents must be compared; and if the obedience, will do more good than harm, we must obey; if it will evidently do more harm than good, we must not do it.* Most of the sins in the World, are evil by accident only, and not in the simple act denuded of its accidents, circumstances, or consequents. You may not sell poyson to him that you know would poyson himself with it, though to sell poyson of it self be lawful. Though it be lawfully simply to lend a Sword, yet not to a Traytor that you know would kill the King with it, no nor to one that would kill his Father, his Neighbour or himself. A command would not excuse such an act from sin. He was slain by *David*, that killed *Saul* at his own command, and if he had but lent him his Sword to do it, it had been his sin. Yet some evil accidents may be weighed down by greater evils, which would evidently follow upon the not doing of the thing commanded.

It was one of the *Roman* Laws of the Twelve Tables, *Justa imperia juntos, iisque cives modeste ac sine recusatione parento.*

Dir. 37. §. 69. Direct. 37. *In the question, whether Humane Laws bind Conscience, the doubt is not of that nature, as to have necessary influence upon your practice. For all agree, that they bind the subject to obedience, and that God's Law bindeth us to obey them.* And if God's Law bind us to obey Man's Law, and so to disobey them, be materially a sin against God's Law; this is as much as is needful to resolve you in respect of practice: No doubt, Man's Law hath no primitive obliging power at all, but a Derivative from God, and under him; and what is it to bind the Conscience (an improper Speech) but to bind the person to judge it his duty (*conscire*) and so to do it. And no doubt, but he is bound to judge it his duty, that that is, immediately by Human Law, and remotely by Divine Law, and so the contrary to be a sin proximately against Man, and ultimately against God. This is plain, and the rest is but logomachy.

Dir. 38. §. 70. Direct. 38. *The question is much harder, whether the violation of every Human Penal Law be a sin against God, though a Man submit to the penalty?* (And the desert of every sin is death.) Master *Richard Hookers* last Book unhappily ended, before he gave us the full reason of his judgment in this case, these being the last words. [*Howbeit, too rigorous it were, that the breach of every Human Law, should be a deadly sin: A mean there is between those extremities, if so be we can find it out*——] *Aniesius* hath diligently discust it, and many others. The reason for the Affirmative is, because God bindeth us to obey all the lawful Commands of our Governors: And suffering the penalty, is not obeying; the penalty being not the primary intention of the Law-giver, but the duty; and the penalty only to inforce the duty: And though the suffering of it satisfie Man, it satisfieth not God, whose Law we break by disobeying. Those that are for the Negative, say, *That God binding us but to obey the Magistrate, and his Law binding but* aut ad obedientiam, aut ad pœnam, *I fulfil his Will, if I either do or suffer: If I obey not, I please him by satisfying for my disobedience. And it is none of his Will, that my chusing the penalty, should be my sin or damnation.* To this it is replied, *That the Law bindeth* ad pœnam, *but on supposition of disobedience; and that disobedience is forbidden of God: And the penalty satisfieth not God, though it satisfie Man.* The other rejoyn, *That it satisfieth God, in that it satisfieth Man; because God's Law is but to give force to Mans, according to the nature of it. If this hold, then no disobedience at all is a sin in him that suffereth the penalty.* In so hard a case, because more distinction is necessary to the Explication, than most Readers are, willing to be troubled with, I shall now give you but this brief decision. There are some Penalties which fulfil the Magistrates own will as much as obedience, which indeed have more of the nature of a Commutation, than of Penalty: (As he that watcheth not or mendeth not the High-ways, shall pay so much to hire another to do it. He that shooteth not so oft in a year, shall pay so much: He that eateth flesh in Lent, shall pay so much to the poor: He that repaireth not his Hedges shall pay so much:) And so in most Amercements, and divers Penal Laws; in which, we have reason to judge, That the Penalty satisfieth the Law-giver fully, and that he leaveth it to our choice. In these Cases I think we need not afflict our selves with the Conscience or fear of sinning against God. But there are other Penal Laws, in which the Penalty is not desired for it self, and is supposed to be but an imperfect satisfaction to the Law-givers will, and that he doth not freely leave us to our choice, but had rather we obeyed than suffered; only he imposeth no greater a Penalty, either because there is no greater in his power, or some inconvenience prohibiteth: In this case, I should fear my disobedience were a sin, though I suffered the Penalty. (Still supposing it an act, that he had Power to command me.)

Eccl. Polit. l. 8. p. 224.

On second thoughts this case is fullier opened afterward.

Dir. 39. §. 71. Direct. 39. *Take heed of the pernicious design of those Atheistical Politicians, that would make the World believe, that all that is excellent among Men, is at enmity with Monarchy, yea and Government it self: And take heed on the other side, that the most excellent things be not turned against it by abuse.*

Here, I have two dangers to advertise you to beware: The first is of some Machiavellian pernicious principles; and the second of some erroneous unchristian practices.

§. 72. I. For

§. 72. I. For the firſt, there are two ſorts of Atheiſtical Politicians guilty of them. The firſt ſort are ſome Atheiſtical Flatterers, that to ingage Monarchs againſt all that is good, would make them believe, that all that is good is againſt them and their intereſt. By which means, while their deſign is to ſteal the help of Princes, to caſt out all that is good from the World, they are moſt pernicious undermeners of Monarchy it ſelf. For what readier way to ſet all the World againſt it, than to make them believe that it ſtandeth at enmity to all that is good. Theſe ſecret Enemies would ſet up a Leviathan to be the Butt of common Enmity and Oppoſition.

The other ſort are the profeſſed Enemies of Monarchy, who in their zeal for popular Government, do bring in all that is excellent, as if it were, adverſe to Monarchy. 1. They would (both) ſet it at enmity with Politicians. 2. With Lawyers. 3. With Hiſtory. 4. With Learning. 5. With Divines. 6. With all Chriſtian Religion. 7. And with Humanity it ſelf.

Obj. 1. §. 73. Object. 1. *The Painters of the Leviathan ſcorn all Politicks, as ignorant of the Power of Monarchs, except the Atheiſtical Inventions of their own brains. And the Adverſaries of Monarchy ſay, The reading of Politicks will ſatisfie Men againſt Monarchy: For in them you ordinary find that the* Majeſtas Realis *is in the people, and the* Majeſtas Perſonalis *in the Prince; that the Prince receiveth all his power from the people, to whom it is firſt given, and to whom it may be forfeited and eſcheat: With much more of the like, as is to be ſeen in Politicians of all Religions.*

Anſw. *Anſw.* 1. It is not all Politicks that go upon thoſe Principles: And one miſtake in Writers is no diſgrace to the true Doctrine of Politicks, which may be vindicated from ſuch miſtakes. 2. As almoſt all Authors of Politicks take Monarchy for a lawful ſpecies of Government, ſo moſt, or very many (eſpecially of the Moderns) do take it to be the moſt excellent ſort of unmixt Government. Therefore they are no Enemies to it.

Object. 2. §. 74. Object. 2. *For Lawyers they ſay, That Civilians ſet up reaſon ſo high, that they dangerouſly meaſure the Power of Monarchs by it: In ſo much, that the moſt famous pair of zealous and learned Defenders of Monarchy,* Barclay *and* Grotius, *do aſſign many Caſes, in which, it is lawful to reſiſt Princes by Arms, and more than ſo. 2. And the Common Lawyer, they ſay, are all for the Law, and ready to ſay as* Hooker, [Lex facit Regem;] *And what power the King hath, he hath it by Law.* The bounds are known, *Pag.* 218. He is *Singulis major, & Univerſis minor,* &c.

Leg. quæ de Grotio poſt p. 731.

Anſw. *Anſw.* 1. Sure the *Roman* Civil Laws were not againſt Monarchy, when Monarchs made ſo many of them. And what power *Reaſon* truly hath, it hath from God, whom none can over-top; and that which *Reaſon* is abuſed unjuſtly to defend, may be well contradicted by *Reaſon* indeed. 2. And what power the Laws of the Land have, they have by the King's Conſent and Act: And it is ſtrange impudency to pretend, that his own Laws are againſt him. If any miſ-interpret them, he may be confuted.

Obj. 3. §. 75. Object. 3. *For* Hiſtorians, *ſay they, be but well verſt in Ancient* Hiſtory, Greek, *and* Roman, *and you ſhall find them ſpeak ſo ill of Monarchy, and ſo much for Popularity, and Liberty, and magnifying ſo much the Defenders of the Peoples Liberty againſt Monarchs, that it will ſecretly ſteal the diſlike of Monarchy, and the love of popular Liberty into your minds.*

Anſ. It muſt be conſidered in what times and places the ancient *Greek* and *Roman* Hiſtorians did live. They that lived where popular Government was in force and credit, wrote according to the time and Government which they lived under, yet do they extol the Virtues and heroick Acts of Monarchs, and often ſpeak of the vulgar giddineſs and unconſtancy. And for my part, I think he that readeth in them thoſe popular tumults, irrationalities, furies, unconſtancies, cruelties, which even in *Rome* and *Athens* they committed, and all Hiſtorians Record; will rather find his heart much alienated from ſuch Democratical confuſions. And the Hiſtorians of other times and places do write as much for Monarchy, as they did for Democracy.

So *Hollingſhead* maketh Parliaments ſo mighty, as to take down the greateſt Kings, &c. As *Aug. Traj. Antonines*, &c. It is confeſſed that moſt Hiſtorians write much for Liberty againſt Tyranny. But the Heathens do it much more than the Chriſtians.

§. 76. Object. 4. *Some of them revile at* Ariſtotle *and all Univerſities, and ſay, That while multitudes muſt be taſters and pretenders to the Learning which they never thorowly can attain, they read many dangerous Books, and receive falſe notions; and theſe half-witted Men, are the diſturber of all Societies. Do you not ſee, ſay they, that the two ſtrongeſt Kingdoms in the World, are kept up by keeping the Subjects ignorant. The* Greek *and* Latin *Empires were ruined by the contention of Men that did pretend to Learning. The* Turk *keepeth all in quiet by ſuppreſſing it: And the Pope confineth it almoſt all to his Inſtruments in Government, and keepeth the common People in ignorance; which keepeth them from matter of quarrel and diſobedience.*

Obj. 4. *Langius* ſaith, that in his own hearing *Jodocus Præſes Senat. Mechlin. Magna contentione tuebatur, nequicquam ſciret in bonis literis, & addebat, vix eſſe tres in orbe qui leges Cæſareas intelligerent.* *Minem poſſe vel unus legis intelligentiam conſequi,*

Anſw. I hope you will not ſay, that *Rome* or *Athens* of old did take this courſe. And we will not deny, but Men of knowledge are more ſubject to debates and queſtionings and quarrels, about right and wrong, than Men of utter ignorance are. Beaſts fall not out about Crowns or Kingdoms, as Men do. Dogs and Swine will not ſcramble for Gold, as Men will do, if you caſt it among them: And it is eaſier to keep Swine or Sheep quiet, than Men; and yet it is not better to be Swine or Sheep, than Men; nor to be Governours of Beaſts, than Men. Dead Men are quieter than the living, and blind Men will ſubmit to be led more eaſily than thoſe that ſee; and yet it is not better to be a King of Bruits, or blind Men, or dead Men, than of the living that have their ſight. A King of Men that have many diſagreements, is better than a King of Beaſts that all agree. And yet true knowledge tendeth to concord, and to the ſureſt and conſtanteſt obedience.

Anſw.

Object. 5. §. 77. Object. 5. *But their chief calumniations are againſt Divines. They ſay that Divines make a trade of Religion, and under pretence of Divine Laws, and Conſcience, and Eccleſiaſtical Diſcipline, they ſubjugate both Prince and People to their will, and ſet up Courts which they call Eccleſiaſtical, and keep the People in dependance on their dictates, and teach them to diſobey upon pretence, that God is againſt the Matter of their Obedience, and alſo by contending for their opinions, or for ſuperiority and domination over one another, they fill Kingdoms with quarrels, and break them into Sects and Factions, and are the chief diſturbers of the Publick Peace.*

Read Biſhop *Andrews Tort. Torr.* Biſh. *Bilſon* of *Chriſt. Subjection*, *Rob. Abbots Jewel, Field*, &c. Who will fully ſhew that true Church power is no way injurious to Kings. *De Regum authoritate, quod ex jure divino non ſit Tortus probat: Aſſeri enim ſcriptorum ſententia communi: At nec omnium, nec optimorum.* Andr. Tort. Tort. p. 384.

Anſw. We cannot deny, but that carnal, ignorant, worldly, proud, unholy Paſtors, have been and are the great calamity of the Churches: But that is no more diſgrace to their Office, or to Divinity, than it is to Philoſophy or Reaſon, that Philoſophers have been ignorant, erroneous, divided, and contentious; nor then it is to Government, that Kings and other Rulers, have been imperfect, bad, contentious, and filled the World with Wars and Bloodſhed. Nay, I rather think that it is a proof of the excellency of Divinity: As the reaſon of the aforeſaid imperfections and faultineſs of Philoſophers and Rulers, is becauſe that Philoſophy and Government are things ſo excellent, that the corrupt imperfect nature of Man, will not reach ſo high, as to qualifie any Man to manage them, otherwiſe than with great defectiveneſs; ſo alſo Divinity, and the Paſtoral Office, are

Anſw.

are things so excellent and sublime, that the nature of lapsed Man will not reach to a capacity of being perfect in them. So that the faultiness of the nature of Man, compared with the excellency of things to be known and practised by Divines, is the cause of all these faults which they complain of; and Natures vitiosity, if any thing, must be blamed. Certainly, the Pastoral Office hath Men as free from ignorance, worldliness, pride, and unquietness, as any Calling in the World. To charge the faults of Nature upon that Profession, which only discovereth, but never caused them, yea, which would heal them, if they are to be healed on Earth, judge whether this dealing be not foolish and injurious, and what will be the consequents if such unreasonable Persons may be heard. And therefore, though Leviathan and his Spawn, among all that is good, bring down Divines, and the Zealots for Democracy have gloried of their new Forms of Commonwealths, as inconsistent with a Clergy, their glory is their shame to all but Infidels. Let them help us to take down and cure the ignorance, pride, carnality, worldliness, and contentiousness of the Clergy, and we will be thankful to them: but to quarrel with the best of Men for the common pravity of Nature, and to reproach the most excellent Science and Function, because depraved Nature cannot attain or manage them in perfection, this is but to play the professed Enemies of Mankind.

Object.6. § 78. Object. 6. *These Atheists or Infidels also do spit their venome against Christianity and Godliness it self, and would make Princes believe, that the principles of it are contrary to their interest, and to Government and Peace: And they fetch their cavils, 1. From the Scriptures contemptuous expressions of worldly wealth and greatness. 2. From its prohibition of revenge and maintaining our own right. 3. From the setting it above all Humane Laws, and by its authority and obscurity, filling the minds of Men with scrupulosity. 4. From the divisions which Religion occasioneth in the World: And 5. From the testimonies of the several Sects against each other.* I shall answer them particularly, though but briefly.

Object.1. Just such occasions as Papists bring against the Reformers, did the Heathens bring against the Christians as you may see in *Ennapius* in *Ædesio. At egregii illi viri & bellicosi confusis perturbatisque rebus omnibus debellasse Deos incruentis quidem, sed ab avaritiæ crimine non puris manibus gloriabantur, sacrilegium & impietatis crimen laudi sibi assumentes. Iidem postea in Sacra loca invexerunt Monachos, sic dictos homines quidem specie, sed vitam turpem porcorum more exigentes, qui in popatulo infinita & infanda scelera committebant, quibus tamen pictatis pars videbatur, sacri loci reverentiam proculcari.* O partiality!

§ 79. Object. 1. Say the Infidel Politicians, *How can Subjects have honourable thoughts of their Superiours, when they believe that to be the Word of God, which speaketh so contemptuously of them?* As *Luk. 6. 24. Wo to you that are rich; for ye have received your consolation.* Jam. 5. 1, 2, 3. *Go to now ye rich men, weep and howl for your miseries that shall come upon you.* Vers. 5, 6. *Ye have lived in pleasure on Earth, and been wanton—— Ye have condemned and killed the just*——Luk. 12. 21. & 16. *The Parable of the rich man and* Lazarus, *is spoken to make Men think of the rich as miserable damned Creatures.* Ezek. 21. 25. *Thou prophane wicked Prince of* Israel. Prov. 25. 5. *Take away the wicked from before the King*—— Prov. 29. 12. *If a Ruler hearken to lies, all his servants are wicked; the contempt of greatness is made a part of the Christian Religion.*

Answ. *Aasw.* 1. As if there were no difference between the contempt of riches and worldly prosperity, and the contempt of Government? He is blind that cannot see that riches and authority are not the same: Yea, that the over-valuing of riches is the cause of seditions, and the disturbance of Governments, when the contempt of them removeth the chief impediments of obedience and peace. 2. And may not Governours be sufficiently honoured, unless they be exempted from the Government of God? And unless their sin must go for virtue? And unless their duty, and their account, and the danger of their Souls be treacherously concealed from them? God will not flatter dust and ashes; great and small are alike to him. He is no respecter of Persons: When you can save the greatest from death and judgment, then they may be excepted from all those duties which are needful to their preparation. 3. And is it not strange, that God should teach Men to contemn the power which he himself ordaineth? And which is his own? Hath he set Officers over us, for the work of Government, and doth he teach us to despise them? There is no shew of any such thing in Scripture; there are no principles in the World, that highlier advance and honour Magistracy, than the Christian Principles, unless you will make Gods of them, as the *Roman* Senate did of the *Antonines*, and other Emperors.

§ 80. Object. 2. *How can there be any Government, when Men must believe that they must not resist evil, but give place to wrath, and turn the other cheek to him that smiteth them, and give their Coat to him that taketh away their Cloak, and lend, asking for nothing again! Is not this to let Thieves and violent rapacious Men rule all, and have their will, and go unpunished? What use is there then for Courts or Judges? And when Christ commandeth his Disciples, that though the Kings of the Nations rule over them, and exercise authority, and are called Benefactors, yet with them it shall not be so.* *Object.2.* Rom. 12. 17, 19, 20. Luk. 6. 28, 29, 30. Matth. 5. 39, 40, 41. Luk. 20. 25, 26.

Answ. These were the old cavils of *Celsus, Porphyry*, and *Julian*; but very impudent. As though *Love* and *Patience* were against *Peace* and *Government*. Christ commandeth nothing in all these words, but that we love our Neighbour as our selves, and love his Soul above our wealth, and that we do as we would be done by, and use not private revenge, and take not up the Magistrates work: And is this doctrine against Government? It is not Magistrates, but Ministers, and private Christians, whom he commandeth not to resist evil, and not to exercise Lordship, as the Civil Rulers do: When it will do more hurt to the Soul of another, than the benefit amounteth, we must not seek our own right by Law, nor must private Men revenge themselves. All Law suits and contentions and hurting of others, which are inconsistent with loving them as our selves, are forbidden in the Gospel. And when was Government ever disturbed by such principles and practices as these? Nay, when was it disturbed but for want of these? When was there any Sedition, Rebellion, or unlawful Wars, but through self love of earthly things, and want of love to one another? How easily might Princes rule Men, that are thus ruled by Love and Patience? *Answ.*

§ 81. Object. 3. *Christianity teacheth Men to obey the Scriptures before their Governours, and to obey no Law that is contrary to the Bible: And when the Bible is so large and hath so many passages hard to be understood, and easily perverted, some of these will be always interpreted against the Laws of Men: And then they are taught to fear no Man against God, and to endure any pains or death, and to be unmoved by all the penalties which should enforce obedience; and to rejoice in this, as a blessed Martyrdom, to the face of Kings; and those that punish them, are reproached as Persecutors, and threatned with damnation, and made the vilest Men on Earth, and represented odious to all.* *Object.3.* *Le Blank* in his *Travels*, *pag.* 88. saith of some Heathen Kings, They are all jealous of our Religion, holding, that the Christians adore one God, great above the rest, but will not suffer any others, and that he sets a greater esteem and value upon innocent poor and simple People, than upon Rich, Kings and Princes, and that Princes had need to preserve themselves the affections and esteem of their Subjects, to reign with greater ease.

Answ. The sum of all this Objection is, *That there is a God.* For if that be not denied, no Man can deny that he is the *Universal Governour* of the World; and that he hath his proper Laws and Judgment, and Rewards and Punishment, or that Magistrates are his Ministers, and have no power but from him; and not in respect that all things be subject to their wills, which were plain Tyranny, not Christian authority: But that all Persons within their Realms are bound to obey their Laws, or abide their Pains. So *Answ.* So Bishop *Bilson* of *Subject.* *p.* 243. Princes be Supream;

consequently, that the commands, and threats, and promises of God, are a thousand fold more to be regarded, than those of Men! He is a Beast and not a Man that feareth not God more than Man, and that feareth not Hell more than bodily Sufferings: And for the Scriptures, 1. Are they any harder to be understood than the Law of nature it self? Surely, the Characters of the Will of God *in natura rerum*, are much more obscure than in the Scriptures. Hath God sent so great a Messenger from Heaven, to open to Mankind the Mysteries of his Kingdom, and tell them what is in the other World, and bring Life and Immortality to Light, and yet shall his Revelation be accused as more obscure than nature it self is? If an Angel had been sent from Heaven to any of these Infidels by name, to tell them but the same that Scripture telleth us, sure they would not have reproached his message, with such Accusations. 2. And are not the Laws of the Land about smaller matters, more voluminous and difficult? And shall that be made a reproach to Government? And for mis-interpretation it is the fault of Humane Nature, that is ignorant and rash, and not of the Scriptures. Will you tell God, that you will not obey him, unless he will make his Laws so, as no Man can misinterpret them? When or where, were there ever such Laws? God will be God, and Judge of the World, whether you will or not: And he will not be an underling to men, nor set their Laws above his own, to avoid your Accusations. If there be another Life of joy or misery, it is necessary that there be Laws according to which those rewards and punishments are to be adjudged. And if Rulers oppose these who are appointed to promote obedience to them, they must do it at their perils: For God will render to all according to their Works.

Obj. 4. The differences are oft among the Lawyers which set the Commonwealth on fire, and then they are charged on Divines, *e.g.* Grotius de Imper. pag. 55. *Si arma in eos reges*

§. 82. Object. 4. *Doth not experience tell the World, that Christianity every where causeth divisions? And sets the World together by the ears? What a multitude of Sects are there among us at this day? And every one thinketh that his Salvation lieth upon his Opinion? And how can Princes govern Men of so contrary minds, when the pleasing of one party is the losing of the rest? We have long seen that Church Divisions shake the safety of the State. If it were not that few that are called Christians are such indeed, and serious in the Religion which themselves profess, there were no quietness to be expected: For those that are most serious, are so full of scruples, and have Consciences still objecting something or other against their obedience, and are so obstinate in their way, as thinking it is for their Salvation, that all Ages and Nations have been fain to govern them by force as Beasts, which they have called Persecution.*

sumpta sunt in quos totum populi jus translatum erat, ac qui proinde non precario sed proprio jure imperabant laudari salva pietate non possunt, quemcunque tandem prætextum aut eventum habuerint. Sin alicubi Reges tales fuere qui pactis, sive positivis legibus, & Senatus alicujus aut Ordinum decretis astringerentur, in eos ut summum Imperium non obtinent, arma ex optimatum tanquam superiorum sententia, sumi, justis de causis potuerint. Multi enim Reges, etiam qui sanguinis jure succedunt, Reges sunt nomine magis quam Imperio —— Sed fallit imperitos quod illam quotidianam & maxime in oculos incurrentem rerum Administrationem, quæ sæpe in optimatum statu penes unum est, ab interiore Reipublicæ constitutione non satis discernunt. Quod de Regibus dixi, idem multo magis de iis acceptum velo, qui & re nomine non Reges sed Principes fuere, h. e. non summi; sed Primi, p. 54.

Answ. 1. There is no Doctrine in the World so much for Love and Peace and Concord as the Doctrine of Christ is. What doth it so much urge and frequently inculcate? What doth it contain but *Love* and *Peace* from end to end? Love is the sum and end of the Gospel, and the fulfilling of the Law. To love God above all, and our neighbours as our selves, and to do as we would be done by, is the Epitome of the Doctrine of Christ and his Apostles. 2. And therefore Christianity is only the *occasion* and not the *cause* of the divisions of the earth. It is mens blindness and passions and carnal interests rebelling against the Laws of God, which is the make-bate of the World, and filleth it with strife. The wisdom from above is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good Fruits: It blesseth the peace-makers and the meek: But it is the rebellious wisdom from beneath, that is earthly, sensual and devilliſh, which causeth envy and strife, and thereby confusion and every evil work. *Jam.* 3. 15, 16, 17. *Matth.* 5. 6, 7, 8. So that the true genuine Christian is the best subject and peaceablest Man on earth: But seriousness is not enough to make a Christian; A Man may be passionately serious in an errour; Understanding must lead and seriousness follow. To be zealous in errour is not to be zealous in Christianity; For the errour is contrary to Christian verity. 3. As I said before, it is a testimony of the excellency of Religion that it thus occasioneth contention. Dogs and Swine do not contend for Crowns and Kingdoms; nor for sumptuous houses or apparel; nor do Infants trouble the World or themselves with Metaphysical or Logical or Mathematical disputes; Ideots do not molest the World with Controversies, nor fall thereby into Sects and Parties. Nor yet do wise and learned persons contend about chaff or dust or trifles. But as excellent things are matters of search, so are they matter of controversie, to the most excellent wits. The hypocritical Christians that you speak of, who make God and their Salvation give place to the unjust commands of Men, are indeed no Christians; as not taking Christ for their Soveraign Lord; And it is not in any true honour of Magistracy, that they are so ductile, and will do any thing, but it is for themselves, and their carnal interest; and when that interest requireth it, they will betray their Governours, as Infidels will do. If you can reduce all the World to be Infants or Ideots or Brutes, yea or Infidels, they will then trouble the State with no contentions for Religion or matters of Salvation. But if the Governed must be bruitified, what will the Governours be? 4. All true Christians are agreed in the substance of their Religion; There is no division among them about the necessary points of *Faith* or *Duty*. Their agreement is far greater than their disagreement; which is but about some smaller matters, where differences are tolerable; Therefore they may all be governed without any such violence as you mention; If the common Articles of Faith, and Precepts of Christian Duty be maintained, then that is upheld which all agree in; and Rulers will not find it needful to oppress every party or opinion, save one, among them that hold the common truths: Wise and sober Christians lay not Mens Salvation upon every such controversie; nor do they hold or manage them unpeaceably to the wrong of Church or State, nor with the violation of Charity, Peace or Justice. 5. Is there any of the Sciences which afford not matter of Controversie? If the Laws of the Land did yield no matter of Controversie, Lawyers and Judges would have less of that Work than now they have. And was there not greater diversity of Opinions and Worship among the Heathens than ever was among Christians. What a multitude of Sects of Philosophers and Religions had they? And what a multitude of God's had they to worship? And the number of them still increased as oft as the Senate pleased to make a God of the better sort of their Emperours when they were dead. Indeed one Emperour (of the Religion of some of these Objectors) *Heliogabalus*, bestir'd himself with all his Power to have reduced all Religion to Unity, that is, he would have all the Worship brought to his God to whom he had been Priest: Saith *Lampridius* in his life, *Dicebat Judæorum & Samaritanorum religiones & Christianum devotionem, illuc transferendam*, &c. And therefore he robbed and maimed and destroyed the other Gods, *id agens ne quis Romæ Deus nisi Heliogabalus coleretur.* But as the effect of his monstrous, abominable filthiness of life was to be thrust into a privy, killed and drag'd

Jactavit caput inser præcisos Phanaticos & genitalia sibi devinxit, &c. Lamprid.

drag'd about the Streets and drowned in *Tybur*; ſo the effect of his deſired Unity, was to bring that one God or Temple into contempt, whereto he would confine all Worſhip. The differences among Chriſtians are nothing in compariſon of the differences among Heathens. The truth is, Religion is ſuch an illuſtrious noble thing, that diſſentions about it, like ſpots in the Moon, are much more noted by the World, than about any lower common matters. Men may raiſe Controverſies in Philoſophy, Phyſick, Aſtronomy, Chronology, and yet it maketh no ſuch noiſe nor cauſeth much offence or hatred in the World: But the Devil and corrupted nature have ſuch an enmity againſt Religion, that they are glad to pick any quarrel againſt it, and blame it for the imperfections of all that learn it and ſhould practice it: As if Grammar ſhould be accuſed for every errour or fault that the Boys are guilty of in learning it: Or the Law were to be accuſed for all the differences of Lawyers or contentions of the People: or Phyſick were to be accuſed for all the differences or errours of Phyſicians, or meat and drink were culpable becauſe of Mens Exceſſes and Diſeaſes: There is no Doctrine nor Practice in the World, by which true Unity and Concord can be maintained, but by ſeriouſneſs in the true Religion. And when all contention cometh for *want of Religion*, it's impudence to blame Religion for it, which is the only Cure. If Rulers will protect all that agree in that which is juſtly to be called the *Chriſtian Religion*, both for *Doctrine and Practice*, and about their ſmall and tolerable differences, will uſe no other violence, but only to compel them to live in peace, and to ſuppreſs the ſeditious, and thoſe that abuſe and injure Government or one another; they will find that Chriſtianity tendeth not to Diviſions, nor to the hindrance or diſturbance of Government or Peace. It is *Paſſion* and *Pride* and *Selfiſhneſs* that doth this, and not Religion: Therefore let *theſe* and not Religion be reſtrained. But if they will reſolve to ſuffer none to live in peace, but thoſe that in every punctilio are all of one opinion, they muſt have but one Subject that is ſincere in his Religion (for no two will be in every thing of the ſame apprehenſion, no more than of the ſame complexion) and all the reſt muſt be worldly Hypocrites, that while they are heartily true to no Religion, will profeſs themſelves of any Religion which will ſerve their preſent turns: And theſe nominal Chriſtians will be ready to betray their Rulers, or do any miſchief which their carnal intereſt requireth.

Eunapius ſaith of his Maſter *Chryſanthius*, that when *Julian* had made him, *Primarium Pontificem totius illius ditionis, in munere tamen ſuo non moroſe ac ſuperbe ſe geſſit; junioribus urgendo haud gravis (ſicut pleriq; omnes in unum conſentientes, callide ferventerque faciundum cenſebant:) neq; Chriſtianis moleſtus admonum quippe tanta erat morum in eo lenitas atque ſimplicitas, ut per Lydiam propemodum ignorata fuerit ſacrorum in priſtinum reſtitutio. Eo factum eſt, ut cum priora aliter cecidiſſent, nihil innovatum neque mutatio inſignis accepta videretur, ſed præter expectationem cuncta placide ſapirentur,* Moderation in a Heathen was his benefit.

Obj. 5. *Veſtra doctrina eſt, niſi principes vobis ex animo ſit, quantumvis legitimus hæres ſit, Regno excludi, alium eligi poſſe. Poſſe dixi? immo oportere. Hæc Clementina veſtra fuit:* B. *Andrews* of the Papiſts, *Tort. Tort.* p. 327.

§. 83. Object. 5. *What witneſs need we more than their own Accuſations of one another.* For the Papiſts, *How many Volumes have the Proteſtants written againſt them as Enemies to all Civil Government? alledging even the Decrees of their General Councils, as* Later. ſub Innoc. 3. Can. 3. *And for the* Proteſtants, *they are as deeply charged by the Papiſts, as you may ſee in* the Image of both Churches, *and* Philanax Anglicus *and abundance more: For* Calvin *and the Presbyterians and Puritans, let the Prelates tell you how peaceable they are: And the Papiſts and Puritans ſay, that the Prelatiſts are of the ſame mind, and only for their own ends, pretend to greater Loyalty than others: There are no two among them more famous for defending Government, than* Hooker *and* Bilſon; *and what* Hooker *ſaith for popular Power, his firſt and eighth Books abundantly teſtifie; And even B.* Bilſon *himſelf defendeth the French and German Proteſtant Wars; and you may judge of his Loyal Doctrine by theſe words,* pag. 520. Of Chriſtian Subjection [*If a Prince ſhould go about to ſubject his Kingdom to a foreign Realm, or change the form of the Common wealth, from Impery to Tyranny, or neglect the Laws eſtabliſhed by common conſent of Prince and People, to execute his own pleaſure: In theſe and other Caſes, which might be named, if the Nobles and Commons joyn together, to defend their ancient and accuſtomed Liberty, Regiment and Laws, they may not well be counted Rebels.*] So *p.* 381, 382. [If others do but ſtand on their guard to keep their lives and Families from the bloody rage of their Enemies, ſeeking to put whole Towns and Provinces of them to the Sword againſt all Law and Reaſon, and to diſturb the Kingdoms in the minority of the right Governours: Or if they defend their antient and chriſtian Liberties, covenanted and agreed on by thoſe Princes, to whom they firſt ſubmitted themſelves, and ever ſince confirmed and allowed by the Kings that have ſucceeded. If in either of theſe two caſes, the godly require their right and offer no wrong, impugn not their Princes, but only ſave their own lives; you cry, rebellious Hereticks, rebellious Calviniſts, furie, phrenſie, mutinie; and I know not what: You may purſue, depoſe, and murder Princes, when the Biſhop of *Rome* biddeth you, and that without breach of Duty, Law or Conſcience to God or man, as you vaunt, though neither Life nor Limbs of yours be touched. We may not ſo much as beſeech Princes that we may be uſed like Subjects, not like Slaves; like men, not like Beaſts, that we may be convented by Laws before Judges; not murthered in corners by Inquiſitors; We may not ſo much as hide our heads, nor pull our necks out of the greedy jaws of that Romiſh Wolf, but the foam of your unclean mouth, is ready to call us by all the names you can deviſe.) So far *Bilſon.*

Anſw. 1. If it be clear that *Chriſtianity* as to its Principles, is more for Love, and Concord and Subjection, than any other rational Doctrine in the World, then if any Sect of Chriſtians ſhall indeed be found to contradict theſe Principles, ſo far they contradict Chriſtianity; And will you blame Religion becauſe Men contradict it? or blame Chriſt's Doctrine becauſe Men diſobey it? Indeed every Sect that hath ſomething of *its own to make it a Sect*, beſides *Chriſtian Religion* which maketh Men *meer Chriſtians*, may eaſily be guilty of ſuch errrour as will corrupt the Chriſtian Religion. And as a Sect, they have a *divided Intereſt* which may tempt them to *dividing Principles*: But none more condemn ſuch Diviſions than Chriſt. 2. And indeed, though a Chriſtian as ſuch is a credible witneſs; yet a Sect or Faction as ſuch, doth uſe to poſſeſs Men with ſuch an envious calomniating diſpoſition, that they are little to be believed when they accuſe each other! This factious Zeal is not from above, but is earthly, ſenſual and deviliſh; and therefore, where this is, no wonder if there be ſtrife, and falſe accuſing, and confuſion, and every evil Work. But as theſe are no competent witneſſes, ſo whether or no they are favoured by Chriſt, you may judge if you will read but thoſe three Chapters: *Matth.* 5 *Rom.* 12. *Jam.* 3. I may ſay here as B. *Bilſon* in the place which is accuſed, *pag.* 521. [IT IS EASIE FOR A RUNNING AND RANGING HEAD TO SIT AT HOME IN HIS CHAMBER AND CALL MEN REBELS, HIMSELF BEING THE RANKEST.] 3. For the Papiſts I can juſtifie them from your Accuſation, ſo far as they are Chriſtians; but as they are Papiſts let him juſtifie them that can. Indeed Uſurpation of Government is the very eſſence of Popery; for which all other Chriſtians blame them; And therefore there is ſmall reaſon that Chriſtianity ſhould be accuſed for them. 4. And for the Proteſtants, both Epiſcopal and Diſciplinarians, the ſober and moderate of them ſpeak of one another in no ſuch Language as you pretend. For the Epiſcopal, I know of none but railing Papiſts, that accuſe them univerſally of any Doctrines of Rebellion; And for the Practices of ſome particular Men, it is not to be alledged againſt their Doctrine; Do you think that Queen *Elizabeth*, to whom B. *Bilſon*'s Book was dedicated, or K. *Charles* to whom Mr. *Hooker*'s Book was dedicated, took either of them to be teachers of Rebellion? It is not every different opinion in Politicks that proveth Men to be againſt Subjection, He that can read ſuch a Book as *Bilſons* for *Chriſtian Subjection againſt Antichriſtian Rebellion*, and yet deny him to be a Teacher of Subjection, hath a very hard forehead. For the Controverſies I ſhall

say no more of them here, but what I have said before to Mr. *Hooker*. And as for *Calvin* and the Disciplinarians or Puritans as they are called, they subscribe all the confessions for Magistracy, and take the same Oaths of Allegiance and Supremacy, as others do; and they plead and write for them; so that for my part I know not of any difference in their Doctrine; Hear what B. *Andrews* saith (who was no Rebel,) in his *Tortura Torti*, pag. 379, 380. [*Calvinus autem ut Papam Regem; ita Regem Papam non probavit; neque nos quod in Papa detestamur, in Rege approbamus; at & ille nobiscum, & nos cum illo sentimus, easdem esse in Ecclesia Christiana Regis Jacobi partes, quæ Josiæ fuerunt in Judaica; nec nos ultra quicquam fieri ambimus*——] that is, (*But* Calvin *neither liked a Pope-King, nor a King-Pope; nor do we approve of that in the King, which we detest in the Pope. But he with us, and we with him do judge, that King* James *hath as much to do in a Christian Church, as* Josias *had in the Jewish Church; and we go not about to get any more*——] And after [*Sub Primatus nomine, Papatum novum Rex non invehit in Ecclesiam, sic enim statuit ut non Aaroni Pontifici, ita nec Jeroboamo Regi, jus ullum esse constatum a se vitulum populo proponendi, ut adoret, (id est) non vel fides novos articulos, vel cultus Divini novas formulas procudendi,*] that is, *the King doth not bring into the Church a new Papacy, under the name of Primacy; For thus he judgeth, (or determineth) that neither* Aaron *the Priest, nor* Jeroboam *the King, had any right to propose the Calf which they had made, to the People to be adored; that is, neither to hammer (or make) new Articles of Faith, or new Forms of Divine Worship*, And pag. 379, 380. [*Quos vero puritanos appellat, si Regium primatum detestantur, detestandi ipsi. Profitentur enim, subscribunt, jurant in lies; sed & illi quod faciunt ingenue faciunt, & societatem in hoc Torti, ipsumque adeo Tortum, tam quam mendacem hominem, (& alibi de aliis, & hic de se,) ac sycophantem egregium destantur;*] that is, [*And for those he calleth Puritans, if they detest the Kings Supremacy, they are to be detested; for they daily profess, subscribe and swear to it; and what they do, they do ingenuously; and they detest the society of* Tortus *in this, and* Tortus *himself, as a lying Man, (elsewhere of others, and here of themselves) and an egregious sycophant*,] By these testimonies judge what Protestants think of one another in point of loyalty.

5. And why are not all the other Christians taken into your enumeration? The *Armenians*. *Abassins*, and all the Greek Churches? Whom the Papists so frequently reproach as flatterers or servile, because they still gave so much to their Emperors? Have you any pretence for your accusation as against them? Unless perhaps from the tumults which *Alexandria* in its greatness was much addicted to, which is nothing to the doctrine of Christianity, nor to the practice of all the rest.

Christianity is most for Loyalty and Subjection.

§. 84. Having answered these cavils of the late Atheistical or Infidel Politicians, I shall next shew, though briefly, yet by plentiful evidence, that Christianity and true Godliness is the greatest strength of Government, and bond of Subjection, and means of Peace, that ever was revealed to the World: Which will appear in all these evidences following.

1. Christianity teacheth Men to take the higher Powers as ordained of God, and to obey them as Gods Ministers or Officers, having an Authority derived immediately from God; so that it advanceth the Magistrate as Gods Officer, as much higher than Infidels advance him, (who fetch his power no higher than *Force* or *Choice*) as a Servant of God is above a Servant of Men; which is more than a Man is above a Dog.

Rom. 15. 1, 2, 3, 4.

§. 85. 2. Christianity telleth us that our obedience to Magistrates is Gods own command, and so that we must obey him by obeying them. And as obedience to a Constable is more *procured* by the Kings Laws than by his own Commands, so obedience to a King is far more effectually procured by Gods Laws than by his own. If God be more above a King, than a King is above a Worm, the command of God must be a more powerful obligation upon every understanding Person, than the Kings. And what greater advantage can a King have in Governing, than to have Subjects whose Consciences do feel themselves bound by God himself, to obey the King and all his Officers.

Object. Object, *But this is still with exception, if it be not in things forbidden of God? And the Subjects are made Judges whether it be so or no?*

Answ. *Answ.* And woe to that Man that grudgeth that God must be obeyed before him! And would be himself a God to be obeyed in things which God is against! The Subjects are made no publick Judges, but private discerners of their duties: And so you make them your selves: Or else they must not judge whether the King or an Usurper were to be obeyed; or whether the word of a King or of a Constable, if they be contradictory is to be preferred. To judge what we must choose or refuse is proper to a Rational Creature: Even Brutes themselves will do something like it by instinct of Nature, and will not do all things according to your will: You would have us obey a Justice of Peace no further than our Loyalty to the King will give leave: And therefore there is greater reason that we should obey the higher Powers no further than our Loyalty to God will give leave. But if Men pretend Gods commands for any thing which he commandeth not, Magistrates bear not the Sword in vain, and Subjects are commanded by God not to resist: If they punish them rightfully, God will bear the Rulers out in it; if they punish them wrongfully or persecute them for well doing, God will severely punish them, who so wronged his subjects and abused the authority which he committed to their trust.

B. Bilson Ubi sub. p. 259. [As Bishops ought to discern which is truth before they teach; so must the People discern who teacheth right before they believe.] *Pag.* 261, 262. (Princes as well as others must yield obedience, to Bishops speaking the word of God: But if Bishops pass their Commission, and speak beside the word of God, what they list, both Prince and People may despise them. See him further, *pag.* 259, 260, 261, 262. proving that all have a *judicium discretionis*.

§. 86. 3. The Christian Religion bindeth Subjects to obedience upon lorer penalties than Magistrates can inflict; even upon pain of Gods displeasure, and everlasting damnation, *Rom.* 13. 2, 3. And how great a help this is to Government it is so easie to discern, that the simpler sort of Atheists do perswade themselves, that Kings devised Religion to keep People in obedience with the fears of Hell. Take away the fears of the *Life to come* and the punishment of God in Hell upon the wicked, and the World will be turned into worse than a Den of Serpents and wild Beasts; Adulteries and Murders, and poysoning Kings and all abomination will be freely committed, which *wit* or *power* can think to cover or bear out! Who will trust that Man that believeth not that God doth judge and punish?

§. 87. 4. The Christian Religion doth *encourage Obedience* and *Peace* with the promise of the Reward of endless Happiness (*cæteris paribus*;) Heaven is more than any Prince can give. If that will not move Men, there is no greater thing to move them. Atheism and Infidelity have no such motives.

§. 88. 5. Christianity teacheth Subjects to obey not only *good Rulers* but bad ones, even Heathens themselves, and not to resist when we cannot obey. Whereas among Heathens, Princes ruled no longer than they pleased the Soldiers or the People; so that *Lampridius* marvelled that *Heliogabalus* was no sooner butchered, but suffered to reign Three Years; *Mirum fortasse cuipiam videatur Constantine venerabilis, quod hac clades quam retuli loco principum fuerit; & quidem prope triennio, ita ut nemo inventus fuerit qui istum a gubernaculis Romanæ Majestatis abduceret, cum Nerone, Vitellio, Caligulæ cæterisque hujusmodi nunquam tyrannicida defuerit.*

Cicero saith, that every good man was in his heart, or as much as in him lay, one that killed *Cæsar*.

§. 89. 6.

§. 89. 6. *Christianity* and *Godliness* do not only restrain the outward acts, but rule the very Hearts, and lay a charge upon the thoughts, which the Power of Princes cannot reach. It forbiddeth to curse the King in our Bed-chamber, or to have a *thought* or *desire* of evil against him: It quencheth the first sparks of disloyalty and disorder: And the rule of the outward Man followeth the ordering of the Heart: And therefore Atheism which leaveth the Heart free and open to all *desires* and *designs* of Rebellion, doth kindle that fire in the minds of Men, which Government cannot quench! It corrupteth the fountain, it breaketh the spring that should set all a going, It poysoneth the heart of Commonwealths.

1 Pet. 4. 12.

§. 90. 7. Christianity and Godliness teach Men *Patience*, that it may not seem strange to them to bear the Cross, and suffer injuries from high and low: And therefore that Impatience which is the beginning of all Rebellion being repressed, it stayeth the distemper from going any further.

§. 91. 8. Christianity teacheth Men *self-denyal* as a great part of their Religion: And when *selfishness* is mortified, there is nothing left to be a principle of Rebellion against God or our Superiours: *Selfishness* is the very predominant principle of the ungodly: It is only for *themselves* that they obey when they do obey; no wonder therefore if the Author of *Leviathan* allow Men to do any thing when the saving of themselves requireth it. And so many *selfish* Persons as there be in a Kingdom, so many several Interests are first *sought*, which for the most part stand cross to the Interests of others: The Godly have all one common Center: They unite in God, and therefore may be kept in Concord: For Gods will is a thing that may be fulfilled by all as well as one: But the *selfish* and *ungodly* are every one his own Center, and have no *common Center* to unite in, their interests being ordinarily cross and inconsistent.

Luke 14. 9, 33.

Ungebantur Reges non per dominum, sed qui cæteris crudeliores existerint, & paulo post ab unctoribus non pro veri examinatione, trucidabantur, aliis electis truci oribus. Gildas de exc. Brit.

§. 92. 9. Christianity teacheth Men by most effectual arguments, to set light by the *Riches* and *Honours* of the World, and not to strive for superiority; but to mind higher things, and lay up our Treasure in a better World, and to condescend to Men of low degree! It forbiddeth Men to exalt themselves lest they be brought low; and commandeth them to humble themselves that God may exalt them; and he that knoweth not that *Pride* and *Covetousness* are the great disquieters of the World, and the cause of Contentions and the ruin of States, knoweth nothing of these matters. Therefore if it were but by the great urging of *Humility* and *Heavenly Mindedness*, and the strict condemning of Ambition and Earthly-mindedness, Christianity and Godliness must needs be the greatest preservers of Government, and of order, peace and quietness in the World.

§. 93. 10. Christianity teacheth Men to live in the Love of God and Man! It maketh *Love* the very *heart*, and *life*, and *sum* and *end* of all other duties of Religion. Faith it self is but the Bellows to kindle in us the sacred flames of Love. *Love* is the *end* of the *Gospel*, and the *fulfilling* of the *Law*. To love all Saints with a special Love, even with a *pure Heart* and *fervently*, and to love all Men heartily with a common love; to love our Neighbour as our selves; and to love our very *Enemies*; this is the Life which Christ requireth, upon the penalty of damnation; and if *Love* thus prevail, what should disturb the Government, Peace or Order of the World?

§. 94. 11. Christianity teacheth Men to be exact in Justice, distributive and commutative; and to do to others as we would they should do to us; and where this is followed Kings and States will have little to molest them, when *Gens sine justitia est sine remige navis in unda.*

§. 95. 12. Christianity teacheth Men to do good to all Men as far as we are able, and to abound in good works as that for which we are *redeemed* and *new made*; and if Men will set themselves wholly to do good, and be hurtful and injurious to none, how easie will it be to govern such?

§. 96. 13. Christianity teacheth Men to forbear and to forgive, as ever they will be forgiven of God, and the strong to bear the infirmities of the weak, and not to please themselves, but one another to their edification; not to be censorious, harsh or cruel, nor to place the Kingdom of God in Meats, and Drinks, and Days, but in Righteousness, Peace and Joy in the Holy Ghost; to bear one anothers burdens, and to restore them with the Spirit of meekness that are overtaken in a fault, and to be peaceable, gentle, easie to be intreated, full of mercy and good fruits, without Partiality and Hypocrisie, and to speak evil of no Man; and where this is obeyed, how quietly and easily may Princes govern?

Rom. 14. & 15. 1. Gal. 6. 1, 2, 3, 4. James 3. 15, 16, 17. Titus 3. 2.

§. 97. 14. Christianity setteth before us the perfectest pattern of all this humility, meekness, contempt of worldly wealth and greatness, self-denyal, and obedience, that ever was given in the World, The Eternal Son of God incarnate, would condescend to earth and flesh, and would obey his Superiours after the flesh, in the repute of the World; and would pay tribute, and never be drawn to any contempt of the Governours of the World, though he suffered death under the false accusation of it. He that is a Christian, endeavoureth to imitate his Lord: And can the imitation of Christ, or of his peaceable Apostles, be injurious to Governours? Could the World but lay by their Serpentine enmity against the holy doctrine and practice of Christianity, and not take themselves engaged to persecute it, nor dash themselves in pieces on the stone which they should build upon, nor by striving against it, provoke it to fall on them and grind them to powder, they never need to complain of disturbances by Christianity or Godliness.

Luke 20. 18. Matth. 21. 42, 44. Acts 4. 11. 1 Pet. 2. 7, 8. Zech. 12. 3.

§. 98. 15. *Christianity* and true *Godliness* containeth, not only all those Precepts that tend to peace and order in the World, but also *strength* and *willingness* and holy *dispositions* for the *practising* of such precepts: Other Teachers can speak but to the *ears*, but Christ doth write his Laws upon the heart: So that he maketh them such as he commandeth them to be: Only this is the remnant of our unhappiness, that while he is performing the cure on us, we retain a remnant of our old diseases, and so his work is yet imperfect: And as sin in strength is it that setteth on fire the course of nature, so the relicts of it will make some disturbance in the World, according to its degree: But nothing is more sure than that the *Godliest Christian* is the most orderly and loyal Subject, and the best Member (according to his parts and power) in the Commonwealth; and that *sin* is the *cause*, and *holiness* the *cure*, of all the disorders and calamities of the World.

§. 99. 16. Lastly, Consult with experience it self, and you will find, that all this which I have spoken, hath been ordinarily verified. What Heathenism tendeth to, you may see even in the *Roman* Government (for there you will confess it was at the *best*.) To read of the Tumults, the Cruelties, the popular Unconstancy, Faction and Injustice: How rudely the Soldiers made their Emperors, and how easily and barbarously they murdered them! Read the lives of all the Philosophers, Orators, and famous men of *Greece* or *Rome*, and try whether the Christians or they were more for Monarchy. *Arcesilaus Regum neminem magnopere coluit: Quamobrem legatione ad Antigonum fungens pro patria, nihil obtinuit.* Hesich. in Arces. Its one of *Thales* sayings in *Laert. Quid difficile? Regem vidisse tyrannum senem.* Chrysippus *videtur aspernator Regum modice fuisse. Quod cum tam multa scripserit (libros 705.) nulli unquam regi quicquam adscripserit.* Seneca saith (*Traged. de Herc. fur.*) perillously, *Victima haud ulla amplior potest, magisque opima mactari Jovi, quam Rex iniquus.* Cicero pro Milon. *Non se obstrinxit sceleresiquis Tyrannum occidat, quamvis familiarem. Et 5. Tusc. Nulla nobis cum Tyrannis societas est, neque est contra naturam spoliare eum quem honestum est necare. Plura habet similia.*

And how few of them from the days of Christ till *Constantine* did die the common death of all Men, and escape the hands of those that were their Subjects; I think this will satisfie you, whither Mens enmity to Christianity tendeth! And then to observe how suddenly the case was altered, as soon as the Emperours and Subjects became Cristians, (till in the declining of the *Greek* Empire, some Officers and Courtiers, who aspired to the Crown did murder the Emperours:) And further to observe, that the rebellious Doctrines and Practices against Governours, have been all introduced by Factions and Heresies, which forsook Christianity so far before they incurred such guilt; and that it is either Papal Usurpation (which is in its nature an enemy to Princes) that hath deposed and trampled upon Emperours and Kings, or else some mad Enthusiasticks that over-run Religion and their wits, that at *Munster* (and in *England* some lately) by the advantage of their prosperity, have dared to do violence against Soveraignty; but the more any Men were *Christians* and truly *godly*, the more they detested all such things: All this will tell you that the most serious, and religious *Christians*, are the best Members of the civil Societies upon Earth.

§ 100. II. Having done with the first part of my last Direction, I shall say but this little of the second; Let Christians see that they be Christians indeed, and abuse not that which is most excellent to be a cloak to that which is most vile. 1. In *reading Politicks*, swallow not all that every Author writeth in conformity to the Polity that he liveth under: What perverse things shall you read in the Popish Politicks, (*Contzen*, and abundance such!) What usurpation on Principalities, and cruelties to Christians, under the pretence of defending the Church, and suppressing Heresies?

2. Take heed in *reading History*, that you suffer not the Spirit of your Author, to infect you with any of that partiality which he expresseth to the cause which he espouseth. Consider in what times and places all your Authors lived, and read them accordingly with the just allowance. The name of Liberty was so precious, and the name of a King so odious to the *Romans*, *Athenians*, &c. that it is no wonder if their Historians be unfriendly unto Kings.

3. Abuse not Learning it self, to lift you up with self-conceitedness against Governours! Learned Men may be ignorant of Polity; or at least unexperienced, and almost as unfit to judge, as of matters of War or Navigation.

4. Take heed of giving the Magistrates power to the Clergy, and setting up secular coercive Power under the name of the Power of the Keys: And it had been happy for the Church, if God had perswaded Magistrates in all Ages to have kept the Sword in their own hands, and not have put it into the Clergies hands, to fulfil their Wills by: For, 1. By this means, the Clergy had escaped the odium of usurpation and domineering, by which atheistical Politicians, would make Religion odious to Magistrates for their sakes. 2. And by this means greater unity had been preserved in the Church, while one faction is not armed with the Sword to tread down the rest: For if Divines contend only by dint of Argument, when they have talkt themselves and others a weary they will have done: But when they go to it with dint of Sword, it so ill becometh them, that it seldom doth good; but the party often that trusteth least to their reason, must destroy the other, and make their cause good by Iron Arguments. 3. And then the Romish Clergy had not been armed against Princes to the terrible concussions of the Christian World, which Histories at large relate; if Princes had not first lent them the Sword which they turned against them. 4. And then Church Discipline would have been better understood, and have been more effectual; which is corrupted and turned to another thing and so cast out, when the Sword is used instead of the Keys, under pretence of making it effectual: None but Consenters are capable of Church-communion: No Man can be a Christian, nor Godly, nor saved against his Will: And therefore Consenters and Voluntiers only are capable of Church-discipline: As a Sword will not make a Sermon effectual, no more will it make Discipline effectual; which is but the management of God's word to Work upon the conscience. So far as Men are to be driven by the Sword to the *use* of *means*, or restrained from offering Injury to Religion, the Magistrate himself is fittest to do it. It is noted by Historians as the dishonour of *Cyrill* of *Alexandria* (though a famous Bishop) that he was the first Bishop that like a Magistrate used the Sword there, and used violence against Hereticks and Dissenters.

5. Above all, abuse not the name of *Religion* for the resistance of your lawful Governours: Religion must be defended and propagated by no irreligious means. It is easie before you are aware, to catch the Feaver of such a passionate zeal as *James* and *John* had, when they would have had fire from Heaven to consume the refusers and resisters of the Gospel: And then you will think that any thing almost is lawful, which doth but seem necessary to the prosperity of Religion. But no means but those of God's allowance do use to prosper, or bring home that which Men expect: They may *seem* to do wonders for a while, but they come to nothing in the latter end, and spoil the Work, and leave all worse than it was before.

§. 101. Direct. 40. *Take heed of mistaking the nature of that liberty of the People, which is truly valuable and desirable, and of contending for an undesirable liberty in its stead.* It is desirable to have liberty to *do good*, and to *possess our own*, and *enjoy Gods mercies*, and *live in peace*: But it is not desirable to have liberty to sin, and abuse one another, and hinder the Gospel, and contemn our Governours: Some mistake *Liberty* for *Government* it self; and think it is the Peoples Liberty to be Governours: And some mistake *Liberty* for *an exemption from Government*, and think they are *most free*, when they are most *ungoverned*, and may do what they list: But this is a *misery*, and not a *mercy*, and therefore was never purchased for us by Christ. Many desire servitude and calamity under the name of Liberty: *Optima est Reipublicæ forma*, saith *Seneca*, *ubi nulla Libertas deest, nisi licentia pereundi.* As Mr. *Rich. Hooker* saith, *Lib. 8. p. 195.* [*I am not of opinion, that simply in Kings the most, but the best limited power is best, both for them and the People: The most limited is that which may deal in fewest things: the best, that which in dealing is tied to the soundest, perfectest and most indifferent Rule, which Rule is the Law: I mean not only the Law of Nature and of God, but the National Law consonant thereunto: Happier that people, whose Law is their King in the greatest things, than that whose King is himself their Law.*] Dir. 40. 1 Pet. 2. 16. Gal. 5. 13. 2 Pet. 2. 19. Gal. 4. 26. 2 Cor. 3. 17.

Yet no doubt, but the *Law-givers are as such* above the Law as an Authoritative Instrument of Government, but *under it*, as a Man is under the *obligation* of his *own Consent* and *Word*: It ruleth Subjects in the former sense: It bindeth the *summam Potestatem* in the latter.

§. 102. Direct. 41. *When you have done all that you can in just obedience, look for your reward from God alone*; Let it satisfie you that he knoweth and approveth your sincerity. You make it a holy Work if you do it to please God; and you will be fixed Dir. 41.

and

See *Bilson of Subject.* p. 525, 526. Proving from *Chrysost. Hilary. Origen*, that Pastors may use no force or terror, but only perswasion, to recover their wandering sheep. *Ibid.* p. 541. Parliaments have been kept by the King and his Barons, the Clergy wholly excluded, and yet their Acts and Statutes good: And when the Bishops were present, their voices from the Conquest to this day were never negative. By God's Law you have nothing to do with making Laws, for Kingdoms and Common-wealths: You may teach, you may not command: Perswasion is your part, compulsion is the Princes, &c. Thus Bishop *Bilson*: So p. 358.

and conſtant, if you take Heaven for your Reward, (which is enough, and will not fail you;) But you make it but a ſelfiſh carnal Work, if you do it only to pleaſe your Governours, or get Preferment, or eſcape ſome hurt which they may do you, and are ſubject only in flattery, or for fear of wrath, and not for conſcience ſake. And ſuch obedience is uncertain and unconſtant; For when you fail of your hopes, or think Rulers deal unjuſtly or unthankfully with you, your ſubjection will be turned into paſſionate deſires of revenge. Remember ſtill the example of your Saviour, who ſuffered Death as an Enemy to *Cæſar*, when he had never failed of his duty ſo much as in one thought or word. And are you better than your Lord and Maſter? If God be all to you, and you have laid up all your hopes in Heaven, it is then but little of your concernment, (further than God is concerned in it) whether Rulers do uſe you well or ill, and whether they interpret your actions rightly, or what they take you for, or how they call you; But it is your concernment that God account you Loyal, and will judge you ſo, and juſtifie you from Mens accuſations of diſloyalty, and reward you with more than Man can give you. Nothing is well done, eſpecially of ſo high a nature as this, which is not done for God and Heaven, and which the Crown of Glory is not the moitve to.

I have purpoſely been the larger on this Subject, becauſe the times in which we live require it, both for the ſetling of ſome, and for the confuting the falſe Accuſations of others, who would perſwade the World that our Doctrine is not what it is; when through the ſinful Practices of ſome, the way of truth is evil ſpoken of, 2 *Pet.* 2. 2.

Tit. 2. *A fuller Reſolution of the Caſes*, 1. *Whether the Laws of Men do bind the Conſcience: 2. Eſpecially ſmaller and Penal Laws?*

THe Word [*Conſcience*] ſignifieth either, 1. In general according to the notion of the Word, The knowledge of our own matters; *Conſcire*; The knowledge of our ſelves, our duties, our faults, our fears, our hopes, our diſeaſes, *&c.* 2. Or more limitedly and narrowly, *The knowledge of our ſelves and our own matters in Relation to God's Law and Judgment*; *Judicium hominis de ſeipſo prout ſubjicitur judicio Dei*, as *Ameſius* defineth it.

2. *Conſcience* is taken, 1. Sometime for the *Act* of *ſelf-knowing*; 2. Sometime for the *Habit*; 3. Sometime for the faculty, that is, for the intellect it ſelf, as it is a faculty of ſelf-knowing. In all theſe ſenſes it is taken properly. 2. And ſometimes it is uſed (by cuſtom) improperly, for the *Perſon* himſelf, that doth *Conſcire*; or for his *Will*, (another faculty.)

3. The *Conſcience* may be ſaid to be *bound*, 1. *Subjectively*, as the *ſubjectum quod*, or the *faculty obliged*; 2. Or *Objectively*, as *Conſcire*, the Act of Conſcience, is the thing *ad quod*, to which we are obliged.

And upon theſe neceſſary diſtinctions I thus anſwer to the firſt Queſtion.

Prop. 1. The *Act* or the *Habit* of *Conſcience* are not capable of being the *ſubject obliged*; no more than any other act or duty; The *Act* or *Duty* is not bound, but the *Man to the* Act or Duty.

2. The *Faculty* or *Judgment* is not capable of being the Object or *Materia ad quam*, the thing to which we are bound. A Man is not *bound* to be a Man, or to have an *Intellect*, but is *made* ſuch.

3. The *Faculty* of Conſcience (that is the Intellect) is not capable of being the immediate or neareſt *ſubjectum quod*, or ſubject obliged. The reaſon is, Becauſe the Intellect of it ſelf is not a *free-working faculty*, but acteth *neceſſarily per modum naturæ*, further than it is under the Empire of the Will; And therefore *Intellectual* and *Moral* habits are by all Men diſtinguiſhed.

4. All Legal or Moral Obligation falleth directly upon the *Will* only; and ſo upon the *Perſon* as a *voluntary Agent*, So that it is proper to ſay, *The Will is bound*, and *The Perſon is bound.*

5. Improperly and remotely it may be ſaid, The Intellect (or faculty of *Conſcience*) is bound, or the Tongue, or Hand, or Foot is bound; as the *Man* is bound to *uſe* them.

6. Though it be not proper to ſay, that the Conſcience is bound, it is proper to ſay, that the *Man* is bound to the *Act* and *Habit* of Conſcience, or to the exerciſe of the *Faculty*.

7. The common meaning of the phraſe, that we are [*bound in Conſcience*] or that [*Conſcience is bound*] is that [*we are bound to a thing by God*] or [*by a Divine Obligation*] and that it is [*a Sin againſt God to violate it*;] So that Divines uſe here to take the word *Conſcience* in the narrower Theological ſenſe, as *reſpect to Gods Law and Judgment*, doth enter the definition of it.

8. Taking *Conſcience* in this narrower ſenſe, To ask, *Whether Mans Law as Mans do bind us in Conſcience*, is all one as to ask, *Whether Man be God.* Having ſpoken of this Controverſie, in my *Life of Faith*, as an eaſie thing, in which I thought we were really agreed, while we ſeemed to differ, which I called *a pitiful Caſe*, ſome Brethren (who ſay nothing againſt the truth of what I ſaid) are offended at me as ſpeaking too confidently, and calling that ſo eaſie which Biſhop *Sanderſon* and ſo many others did make a greater matter of: I retract the words, if they be unſuitable either to the matter or the Readers: But as to the matter and the truth of the words, I deſire the Reader but to conſider how eaſie a caſe Mr. *P.* maketh of it *Eccl. Pol.* and how heinous a matter he maketh of our ſuppoſed diſſent: And if after all this it ſhall appear, that the *Non-conformiſts* do not at all differ from *Hooker*, *Biſſon*, and the generality of the *Conformiſts* in this point, let him that is, willing to be repreſented as odious and intolerable to Rulers and to mankind, for that in which we do not differ, proceed to backbite me for ſaying that it is *a pitiful caſe*; and pretending that we are agreed.

9. And taking *Conſcience* in the large or general ſenſe, to ask whether *Mans Laws bind us in Conſcience*, ſubjectively is to ask *whether* they bind the *Underſtanding* to know our duty to Man? And the tenour of them will ſhew that; While they bind us to an outward act, or from an outward act, it is the *Man* that they bind *to* or *from* that *act*, and that is, as he is a *Rational Voluntary Agent*; ſo that a human Obligation is laid upon the *Man*, on the *Will*, and on the *Intellect* by humane Laws.

10. And humane Laws while they bind us *to* or *from* an outward Act, do thereby bind us as *Rational-free* Agents, *knowingly* to *chooſe* or *refuſe* thoſe Acts; Nor can a Law which is a Moral Inſtrument any otherwiſe bind the Hand, Foot or Tongue, but by firſt binding us to *chooſe* or *refuſe* it *knowingly*, that is, conſcientiouſly, ſo that a humane Bond is certainly laid on the Mind, Soul or Conſcience taken in the larger ſenſe.

11. Taking Conſcience in the ſtricter ſenſe, as including eſſentially a relation to Gods Obligation, the full ſenſe of the queſtion plainly is but this, *Whether it be a ſin againſt God to break the Laws of Man?* And thus plain Men might eaſily underſtand it. And to this it muſt be anſwered, that it is in two reſpects a ſin againſt God to break ſuch Laws or Commands as Rulers are authorized by God to make: 1. Becauſe God commandeth us to obey our Rulers: Therefore he that (ſo) obeyeth them not, ſinneth againſt a Law of God. God obligeth us in general to obey them in all things which they are authorized by him to command: But their Law determineth of the particular matter: Therefore God obligeth us (in Conſcience of his Law) to obey them in that particular. 2. Becauſe by making them his Officers, by his Commiſſion he hath given them a certain beam of Authority, which is Divine as derived from God: Therefore they can command us by a power derived from God: Therefore to diſobey is to ſin againſt a power derived from God. And thus the general caſe is very plain and eaſie, How Man ſinneth againſt God in diſobeying the Laws of Man, and conſequently how (in a tolera-

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ble ſenſe of that Phraſe) it may be ſaid, that Mans Laws do or do not *bind* the *Conſcience* (or rather, bind us in point of *Conſcience*;) or by a Divine Obligation, Man is not God; and therefore *as Man*, of *himſelf* can lay no *Divine Obligation* on us. But Man being *Gods Officer*, 1. His *own* Law layeth on us an obligation *derivatively Divine* (for it is no Law which hath no obligation, and it is no authoritative obligation which is not derived from God.) 2. And *Gods own Law* bindeth us to obey *Mans Laws*.

Queſt. 2. BUT *is it a ſin to break every Penal Law of Man?*

Anſw. 1. You muſt remember that *Mans Law* is eſſentially the *ſignification of Mans Will*; and therefore obligeth no further than it truly ſignifieth the Rulers Will.

2. That it is the Act of a Power derived from God; and therefore no further bindeth, than it is the exerciſe of ſuch a Power.

3. That it is given, 1. Finally for Gods Glory and Pleaſure, and for the common good (comprehending the Honour of the Ruler and the Welfare of the Society ruled.) And therefore obligeth not when it is, 1. Againſt God. 2. Or againſt the common good. 2. And it is ſubordinate to Gods own Laws, (in Nature and Scripture) and therefore obligeth not to ſin, or to the violation of Gods Law.

Is it not Mr. *Humphrey* alone that hath written that Laws bind not in Conſcience to obedience which are againſt the publick good. The greateſt Caſuiſts ſay the ſame, excepting the caſe of ſcandal: He that would ſee this in them may chooſe but theſe two ſpecial Authors. *Bapt. Fragoſ. de Regimine Reipublicæ*, & *Greg. Sayrus* in his *Clavis Regia*, and in them he ſhall find enough more cited. Though I think ſome further Cautions would make it more ſatisfactory.

4. You muſt note that Laws are made for the Government of Societies as ſuch univerſally; and ſo are fitted to the common caſe, for the common good. And it is not poſſible but that a Law which preſcribeth a duty which by accident is ſo to the moſt, ſhould meet with ſome particular ſubject to whom the caſe is ſo circumſtantiated as that the ſame act would be to him a ſin: And to the *ſame Man* it may be *ordinarily* a duty, and in an *extraordinary* caſe a ſin. Thence it is that in ſome caſes (as *Lent Faſts*, *Marriages*, &c. Rulers oft authorize ſome Perſons to grant diſpenſations in ſome certain caſes; and hence it is ſaid, that Neceſſity hath no Law.

Hereupon I conclude as followeth.

1. It is no ſin to break a Law which is no Law as being againſt God, or not authorized by him (as of a Uſurper, *&c.*) See *R. Hooker Concluſ. Lib.* 8.

2. It is no Law ſo far as it is no ſignification of the true Will of the Ruler, what ever the words be: Therefore ſo far it is no ſin to break it.

3. The Will of the Ruler is to be judged of, not only by the *Words*, but by the *Ends* of Government, and by the Rules of Humanity.

4. It being not poſſible that the Ruler in his Laws can fore-ſee and name all exceptions, which may occur, it is to be ſuppoſed that it is his Will, that the Nature of the thing, ſhall be the notifier of his Will, when it cometh to paſs: And that if he were preſent, and this caſe fell out before him, which the ſenſe and end of the Law extendeth not to, he would ſay, This is an excepted Caſe.

5. There is therefore a wide difference between a *General Law*, and a *perſonal particular Mandate*; as of a *Parent* to a Child, or a Maſter to a Servant, for this latter fully notifieth the Will of the Ruler in that very caſe, and to that very Perſon; and therefore it cannot be ſaid that here is any exception, or that it is not his Will; but in an Univerſal or General Law, it is to be ſuppoſed that ſome particular excepted caſes will fall out extraordinarily, though they cannot be named; and that in thoſe caſes, the Rulers Will diſpenſeth with it.

6. Sometimes alſo the Ruler doth by the meer neglect of preſſing or executing his own Laws, permit them to grow obſolete, and out of uſe; and ſometimes he forbeareth the execution of them for ſome time, or to ſome ſort of Perſons; and by ſo doing doth notifie, that it was not his Will that at ſuch a time, and in ſuch caſes they ſhould oblige. I ſay not, that *all remiſsneſs* of execution is ſuch a ſign; but *ſometimes* it is; and the very *word* of the Law-giver, may notifie his Diſpenſation or ſuſpending Will. As for inſtance, upon the burning of *London*, there were many Laws (about coming to Pariſh Churches, and relief of the Poor of the Pariſh, and the like,) that the People became uncapable of obeying, and it was to be ſuppoſed, that the Rulers Will would have been to have excepted ſuch caſes if foreſeen; and that they did diſpence with them when they fell out.

7. Sometimes alſo the penalty of violating a Law, is ſome ſuch mulct or ſervice, which the Ruler intendeth as a Commutation for the duty, ſo that he freely leaveth it to the choice of the ſubject which he will chooſe. And then it is no ſin to pay the Mulct, and omit the action; becauſe it croſſeth not the Law-givers will.

8. Sometimes alſo the Law may command this principally for ſome Mens ſake, which ſo little concerns others, that it ſhould not extend to them at all, were it not leſt the liberty of them ſhould be an impediment to the obedience of others, and conſequently of the common good; in which caſe, if thoſe Perſons ſo little concerned, do but omit the action ſecretly, ſo as to be no ſcandal or publick hurt, it ſeemeth that they have the implicite Conſent of the Rulers.

9. Sometimes particular duties are commanded with this expreſs exception, [*Unleſs they have juſt and reaſonable impediment*] As for coming every Lords Day to Church, *&c.*) which ſeemeth to imply, that (though in caſes where the publick good is concerned, the Perſon himſelf ſhall not be judge, nor at all as to the penalty; yet that) in actions of an indifferent nature in themſelves, this exception is ſtill ſuppoſed to be implyed, [*Unleſs we have juſt and reaſonable impediments*] of which in private caſes, as to the *Crime*, *we* may judge.

10. I need not mention the common natural exceptions; as that Laws bind not to a thing when it becometh naturally impoſſible; or, *ceſſante materia, vel capacitate ſubjecti obligati*, &c.

11. Laws may change their ſenſe in part by the change of the Law-giver; for the Law is not formally to us his Law that is dead and was once our Ruler, but his that is alive and is now our Ruler. If *Henry* the eighth make a Law about the outward acts of Religion (as for coming to Church, *&c.*) and this remain unrepealed in King *Edward*'s, Queen *Maries*, Queen *Elizabeths*, King *James* his days, *&c.* even till now; as we are not to think that the Law-givers had the ſame ſenſe and will, ſo neither that the Law hath the ſame ſenſe and obligation; for if the general words be capable of ſeveral ſenſes, we muſt not take it as binding to us in the ſenſe it was made in, but in the ſenſe of our preſent Law-givers or Rulers; becauſe it is their Law.

12. Therefore if a Law had a ſpecial Reaſon for it at the firſt making (as the Law for uſing Bows and Arrows) that Reaſon ceaſing we are to ſuppoſe the Will of the Law-giver to remit the obligation, if he urge not the execution, and renew not the Law.

13. By theſe plain principles many particular difficulties may be eaſily reſolved, which cannot be foreſeen and named: *e.g.* The Law againſt relieving a Beggar bindeth not, when he is like to die if he be not relieved; or in ſuch a caſe as after the burning of *London*, when there was no Pariſh to bring him to. A Law that is but for the *ordering of Mens charity*, (to *Soul*, or *Body*, by *preaching* of *alms*) will not diſoblige me from the Duties of Charity themſelves, in caſes where Scripture or Nature

ture proveth them to be impoſed by God. A Law for faſting will not bind me, when it would be deſtructive to my Body; even on Gods Sabbaths duties of Mercy were to be preferred to Reſt and Sacrifices.

14. If Gods own Laws muſt be thus expounded, that [*When two duties come together, and both cannot be done, the leſſer ceaſeth at that time to be a duty, and the greater is to be preferred,*] Mans Laws muſt alſo be neceſſarily ſo expounded: And the rather becauſe Mans Laws may be contradictory when Gods never are ſo, rightly underſtood.

15. Where the Subject is to obey, ſo far he muſt diſcern which of the Laws inconſiſtent, is to be preferred: But in the Magiſtratical execution, the Magiſtrate or Judge muſt determine.

E. g. One Law commandeth that all the needy poor be kept on the Pariſh where they were born or laſt lived. Another Law ſaith, that Non-conformable Miniſters of the Goſpel who take not the *Oxford* Oath ſhall not come within five miles of City or Corporation (though they were born there) or any place where they have been Preachers. In caſe of neceſſity, what ſhall they do? *Anſw.* Whither they ſhall go for relief, they muſt diſcern as well as they can: But whither they ſhall be *carried* or *ſent*, the Magiſtrate or Conſtable muſt diſcern, and judge.

Alſo whether he ſhall go with a Conſtable that by one Law bringeth him to a place which by the other Law he is forbid on pain of ſix Months impriſonment in the common Goal to come to? *Anſw.* If he be not voluntary in it, it is not his fault: And if one bring him thither by force, and another impriſon him for being there, he muſt patiently ſuffer for it.

16. But out of ſuch excepted caſes, the Laws of our Rulers (as the commands of Parents) do bind us as is afore explained; and it is a ſin againſt God to violate them.

17. Yea, when the reaſon of the Law reacheth not our particular caſe and Perſon, yet when we have reaſon to judge, that it is the Rulers will that all be bound for the ſake of ſome, and the common order and good will be hindered by our exemption, we muſt obey to our corporal detriment, to avoid the publick detriment, and to promote the publick good.

CHAP. IV.

Directions to Lawyers about their Duty to God.

GEntlemen, you need not meet theſe Directions with the uſual cenſures or ſuſpicions, that Divines are buſying themſelves with the matters of your Calling, which belong not to them, and which they do not underſtand: You ſhall ſee that I will as much forbear ſuch matters as you can well deſire. If your Calling be not to be *ſanctified* by ſerving God in it, and regulating it by his Law, it is then neither honourable nor deſirable. But if it be, permit me very briefly ſo far to direct you.

Legum mihi placet autoritas; ſed earum uſus hominum nequitia depravatur: Itaque piguit perdiſcere, quo inboneſte uti nollem, & boneſte vix poſſem, etſi vellem. Petrarch. in vita ſua.

Dir. 1. §. 1. Direct 1. *Take the whole frame of Polity together, and ſtudy each part in its proper place, and know it in its due relation to the reſt: That is, underſtand firſt the Doctrine of Polity and Laws* in genere, *and next the Univerſal Polity and Laws of God* in ſpecie; *and then ſtudy Humane Polity and Laws as they ſtand in their due ſubordination to the Polity and Laws of God, as the by-Laws of Corporations do to the General Laws of the Land.*

§. 2. He that underſtandeth not what *Polity* and *Law* is *in genere*, is unlike to underſtand what *Divine* or *Humane Polity* or *Law* is *in ſpecie*; He that knoweth not what Government is, and what a community, and what a politick Society is; will hardly know what a Commonwealth or Church is; And he that knoweth not what a Commonwealth is in *genere*, what is its end, and what its conſtitutive Parts, and what the efficient cauſes, and what a Law, and Judgment, and Execution is, will ſtudy but unhappily the Conſtitution or Laws of the Kingdom which he liveth in.

§ 3. And he that underſtandeth not the *Divine Dominium & Imperium* as founded in *Creation* (and refounded in *Redemption*) and Mans Subjection to his *abſolute Lord*, and the *Univerſal Laws*, which he hath given in *Nature* and *Scripture* to the World, can never have any true underſtanding of the Polity or Laws of any Kingdom in particular; no more than he can well underſtand the true ſtate of a Corporation, or the Power of a Mayor, or Juſtice, or Conſtable, who knoweth nothing of the ſtate of the Kingdom, or of the King, or of his Laws. What ridiculous diſcourſes would ſuch a Man make of his Local Polity or Laws? He knoweth nothing worth the knowing, who knoweth not that all Kings and States have no power but what is derived from God, and ſubſervient to him, and are all his Officers, much more below him, than their Juſtices and Officers are to them; and that their Laws are of no force againſt the Laws of God, whether of Natural or Supernatural Revelation. And therefore it is moſt eaſie to ſee, that he that will be a good *Lawyer* muſt firſt be a *Divine*, and that the Atheiſts that deride or ſlight Divinity, do but play the fools in all their *independent* broken ſtudies. A Man may be a good *Divine*, that is no *Lawer*, but he can be no good *Lawyer*, that underſtandeth not Theology. Therefore let the *Government* and *Laws of God*, have the firſt and chiefeſt place in your ſtudies, and in all your obſervation and regard.

1. Becauſe it is the *Ground* of Humane Government, and the Fountain of Mans Power and Laws.

2. Becauſe the Divine Polity is alſo the end of Humane Policy: Mans Laws being ultimately to promote our obedience to the Laws of God, and the Honour of his Government.

3. Becauſe Gods Laws are the *meaſure* and *bounds* of *Humane Laws*; againſt which no Man can have power.

4. Becauſe Gods Rewards and Puniſhments are incomparably more regardable than Mans: Eternal Joy or Miſery being ſo much more conſiderable than temporal *Peace* or *Suffering*: Therefore though it be a diſhonour to Lawyers to be ignorant of Languages, Hiſtory and other needful parts of learning, yet it is much more their diſhonour to be ignorant of the Univerſal Government and Laws of God.

Male ſe rectum putat, qui regulam ſummæ rectitudinis ignorat. Ambroſ. de Offic.

§. 4. Direct. 2. *Be ſure that you make not the getting of Money to be your principal end, in the exerciſe of your function; but the promoting of Juſtice, for the righting of the juſt, and the publick good; and therein the pleaſing of the moſt righteous God.* For your *work* can be to you no better than your end. A baſe end doth debaſe your work. I deny not, but your competent gain and maintenance may be your *lower end*, but the *promoting* of *juſtice* muſt be your *higher end*, and ſought before it. The queſtion is not, Whether you ſeek to live by your Calling; for ſo may the beſt; nor yet whether you intend the *promoting* of *Juſtice*, for ſo may the worſt in ſome degree.) But the queſtion is, which of theſe you *prefer*? And which you *firſt* and *principally* intend? He that looketh chiefly at his worldly gain, muſt take that gain inſtead of *Gods reward*, and look for no more than he *chiefly intended*: for that is formally no good work, which is not intended chiefly to pleaſe God; and God doth not reward the Servants of the World, nor can any Man rationally imagine, that he ſhould reward a Man with happineſs hereafter, for ſeeking after Riches here. And if you ſay, that you look for no Reward but Riches, you muſt look for a *Puniſhment* worſe than Poverty; for the neglecting of *God* and your *ultimate end*, is a ſin that deſerveth the privation of

Dir. 4. It was an ill time when *Petr. Bleſ.* ſaid [*Officium officialium eſt hodie jura confundere, lites ſuſcitare, tranſactiones reſcindere, dilationes innectere, ſupprimere veritatem, fovere mendacium, quæſtum ſequi, equitatem vendere, inhiare actionibus, verſutias connare.*]

of all which you neglect; and leaveth not your Actions in a state of innocent indifferency.

Dir. 3. §. 5. Direct. 3. *Be not Counsellors or Advocates against God, that is, against Justice, Truth, or Innocency.* A bad cause would have no Patrons, if there were no bad or ignorant Lawyers. It's a dear bought Fee, which is got by sinning; especially by such a wilful aggravated Sin, as the deliberate pleading for Iniquity, or opposing of the Truth. *Judas* his gain, and *Achitophel's* counsel will be too hot at last for conscience; and sooner drive them to hang themselves in the review, than afford them any true content; As St. *James* saith to them that he calleth to *weep and howl*, for their approaching misery, *Your Riches are corrupted, and your Garments moth eaten, your Gold and Silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.* Whatever you say or do against Truth, and Innocency, and Justice, you do it against God himself. And is it not a sad case, that among professed Christians, there is no cause so bad but can find an *Advocate* for a Fee? I speak not against *just counsel* to a Man that hath a *bad Cause* (to tell him it is bad, and perswade him to disown it;) Nor I speak not against you for pleading against *excessive Penalties* or *Damages*: For so far your *Cause is good*, though the *main Cause* of your Client was *bad*; But he that *speaketh* or *counselleth* another for the defence of sin, or the wronging of the innocent, or the defrauding another of his right, and will open his mouth to the injury of the Just, for a little Money, or for a friend, must try whether that *Money* or *Friend* will save him from the vengeance of the Universal Judge (unless Faith and true Repentance, which will cause *Confession* and *Restitution* do prevent it.)

Blas fertur in causis orandis summus atque vehementissimus fuisse, bonam tamen in partem dicendi vem exercere solitum. Laertius. p. 53.

Justum est homines justitiam diligere; non autem justitiam propter homines posponere; Gregor. Reg. *Justitia non novit patrem, vel matrem: Veritatem novit: personam non novit:*

Deum imitatur——Cassian. Plutarch saith, that *Callicratidas* being offered a great Sum of Money, (of which he had great need to pay his Seamen) if he would do an unjust act, refused; To whom saith *Cleander* his Counsellor, *Ego profecto hæc accepissem, fuissem* Callicratidas: He answered, *Ego accepissem si fuissem* Cleander.

The *Romans* called them Thieves, that by Fraud, or Plea, or Judgment got unlawful Gain, and deprived others of their right.

Lampridius saith of *Alexander Severus, Tanti eum stomachi fuisse in eos judices qui furtorum fama laborassent, etiamsi damnati non essent, ut si eos casu aliquo videret, commotione animi stomachi choleram evomeret, toto vultu inardescente, ita ut nihil posset loqui.* And afterwards, *Severissimus judex contra fures, appellans eosdem quotidianorum scelerum reos, & solos hostes inimicosque respublicæ.* Adding this instance, *Eum notarium, qui falsum causæ brevem in consilio imperatorio retulisset, incisis digitorum, nervis ita ut nunquam posset scribere, deportavit.* And that he caused *Turinus* one of his Courtiers to be tied in the Market-place to a Stake, and choaked to death with Smoak, for taking Mens Money on pretence of furthering their Suits with the Emperour; *Præcone dicente, Fumo punitur, qui vendidit fumum.* He strictly prohibited buying of Offices, saying, *Necesse est ut qui emit, vendat: Ego vero non patiar mercatores potestatum: quos si patiar, damnare non possum.* The frowns or favour of Man, or the love of Money, will prove at last a poor defence against his Justice, whom by injustice you offend.

Facile est justitiam homini justissimo.

The Poet could say,

Justum & tenacem propositi virum,
Non civium ardor prava jubentium
Non vultus instantis tyranni,
Mente quatit solida:——Horat]

But if Men would first *be just*, it would not be so hard to bring them to do justly; saith *Plautus.*

[*Justa autem ab injustis petere insipientia est:*
Quippe illi iniqui jus ignorantneq; tenent.]

§. 6. Direct. 4. *Make the cause of the innocent, as it were your own; and suffer it not to miscarry through your slothfulness and neglect.* He is a lover of money more than Justice, that will sweat in the cause of the Rich that pay him well, and will slubber over, and starve the cause of the Poor, because he getteth little by them. Whatever your place obligeth you to do, let it be done diligently, and with your might; both in your getting Abilities, and in using them. *Scævola* was wont to say, (*ut lib. Pandect. 42. tit. refer.*) [*Jus civile vigilantibus scriptum est, non dormientibus.*] Saith *Austin*, [*Ignorantia judicis plerumque est calamitas innocentis.*] And as you look, every Labourer that you hire should be laborious in your Work, and your Physician should be diligent in his Employment for your health; so is it as just that you be diligent for them whose cause you undertake, and where God who is the lover of Justice doth require it.

Dir. 4.

Vix potest negligere, qui novit æquitatem: nec facile erroris vitio fordescit quem doctrina purgaverit. Cassiodor.

§. 7. Direct. 5. *Be acquainted with the Temptations which most endanger you in your place, and go continually armed against them with the true remedies, and with Christian Faith, and watchfulness and resolution.* You will keep your innocency, and consequently your God, if you see to it that you love nothing better than that which you should keep. No Man will chaffer away his Commodity for any thing which he judgeth to be worse and less useful to him. Know well how little Friends or Wealth will do for you in comparison of God, and you will not hear them when they speak against God, (*Luke* 14. 26. 17. 33.) When one of his Friends was importunate with *P. Rutilius* to do him an unjust courtesie, and angrily said, [*What use have I of thy friendship, if thou wilt not grant my request?*] he answered him [*And what use have I of thy friendship, if for thy sake I must be urged to do unjustly?*] It is a grave saying of *Plutarch, Pulchrum quidem est justitia regnum adipisci: pulchrum etiam regno justitiam anteponere: Nam virtus alterum sibi illustrem reddidit, ut regno dignus judicaretur; alterum ita magnum ut id contemneret. Plut. in Lycurg. & Numa.* But specially remember who hath said, *What shall it profit a Man to win all the World, and lose his Soul?* And that Temptations surprize you not, be deliberate and take time, and be not too hasty in owning or opposing a cause or Person, till you are well informed; As *Seneca* saith of Anger, so say I here, *Dandum semper est tempus: Veritatem enim dies aperit. Potest pœna dilata exigi; cum non potest exacta revocari.* It's more than a shame to say, I was mistaken, when you have done another Man wrong by your Temerity.

Dir. 5.

Chilon in Laert. p. 43. (mihi) saith, *Sibi non esse conscium in tota vita ingratitudinis: una tamen re se modice moveri, quod cum semel inter amicos illi judicandum esset, neque contra jus agere aliquid vellet, persuaserit amico judicium a se provocaret, ut si nimirum utrumque & legem & amicum servaret.* This was his injustice of which he repented.

CHAP. V.

The Duty of Physicians.

NEither is it my purpose to give any occasion to the learned Men of this honourable Profession, to say that I intermeddle in the mysteries of their Art. I shall only tell them, and that very briefly, what God and Conscience will expect from them.

Dir. 31. §. 1. Direct. 1. *Be sure that the saving of Mens lives and health, be first and chiefly in your Intention, before any gain or honour of your own.* I know you may lawfully have respect, both to your maintenance and honour; But in a *second place* only, as a far lesser good than the *lives* of *Men.* If *Money* be your ultimate end, you debase your Profession, which as *exercised by you*, can be no more to your honour or comfort, than your own intention carrieth it. It is more the *End* than the *Means*, that ennobleth or debaseth Men; If *Gain* be the thing which you chiefly seek, the matter is not very great (to you) whether you seek

seek it by medicining Men or Beasts, or by lower means than either of them. To others indeed it may be a very great benefit, whose lives you have been a means to save; but to *your selves* it will be no greater, than your intention maketh it. If the honouring and pleasing God, and the publick good, and the saving of Mens Lives, be really first and highest in your desires, then it is God that you serve in your profession: Otherwise you do but serve your selves. And take heed lest you here deceive your selves, by thinking that the good of others is your end, and dearer to you than your gain, because your reason telleth you it is *better*, and ought to be preferred: For God and the publick good are not every Mans *end*, that can speak highly of them, and say they *should* be so. If most of the World do practically prefer their carnal Prosperity even before their Souls, while they speak of the World as disgracefully as others, and call it *Vanity*; how much more easily may you deceive your selves, in preferring your gain before Mens Lives, while your tongue can speak contemptuously of gain.

Dir. 2. §. 2. Direct. 2. *Be ready to help the poor as well as the rich:* Differencing them no farther than the *publick good* requireth you to do. Let not the health or lives of Men be neglected, because they have no money to give you: Many poor People perish for want of means, because they are discouraged from going to Physicians, through the emptiness of their Purses: In such a case you must not only help them *gratis*, but also appoint the cheapest Medicines for them.

Dir. 3. §. 3. Direct. 3. *Adventure not unnecessarily on things beyond your skill, but in difficult cases perswade your patients to use the help of abler Physicians, if there be any to be had, though it be against your own commodity.* So far should you be from envying the greater esteem and practice of abler Men, and from all unworthy aspersions or detraction, that you should do your best to perswade all your Patients to seek their Counsels, when ever the danger of their lives or health requireth it. For their *Lives* are of greater value than *your gain*. So abstruse and conjectural is the business of your profession, that it requireth very high accomplishments to be a Physician indeed! If there concur not, 1. A *natural strength* of *Reason* and *Sagacity*. 2. And a great deal of *Study*, *Reading*, and acquaintance with the way of excellent Men. 3. And considerable *experience of your own*, to ripen all this; you have cause to be very fearful and cautelous in your practice, lest you sacrifice Mens Lives to your *ignorance* and *temerity*. And *one Man* that hath all these accomplishments, in a high degree may do more good, than a Hundred smatterers: And when you are conscious of a defect in any of these, should not Reason and Conscience command you, to perswade the sick, to seek out to those that are abler than your selves? Should Mens lives be hazzarded, that you may get by it a little sordid gain? It is so great a doubt whether the ignorant unexperienced sort of Physicians, do cure or hurt more, that it hath brought the vulgar in many Countries, into a contempt of Physicians.

As over-valuing Mens own understandings in Religion, is the ruine of Souls and Churches; so over-valuing Mens raw unexperienced apprehensions in Physick costeth multitudes their Lives. I know not whether a few able, judicious, experienced Physicians cure more or the rest kill more?

Dir. 4. §. 4. Direct. 4. *Depend on God for your direction and success. Earnestly crave his help and blessing in all your undertakings.* Without this all your labour is in vain. How easie is it for you, to overlook some *one thing*, among a multitude that *must be seen*, about the *Causes* and *Cure* of Diseases; unless God shall open it to you, and give you a clear discerning, and an universal observation? And when Twenty considerable things are noted, a Mans Life may be lost, for want of your discerning *one point more*. What need have you of the help of God, to bring the fittest remedies to your memory? And much more to bless them when they are administred? As the experience of your daily practice may inform you (where Atheism hath not made Men fools.

§. 5. Direct. 5. *Let your continual observation of the fragility of the flesh, and of Mans mortality, make you more spiritual than other Men, and more industrious in preparing for the Life to come, and greater contemners of the vanities of this World.* He that is so frequently among the sick, and a spectator of the dead and dying, is utterly unexcusable if he be himself unprepared, for his sickness or for death. If the *Heart* be not made *better*, when you almost dwell in the house of mourning, it is a bad and deplorate Heart indeed. It is strange that Physicians should be so much suspected of Atheism as commonly they are; and *Religio medici* should be a word that signifieth irreligiousness; sure this conceit was taken up in some more irreligious Age or Country; for I have oft been very thankful to God, in observing the contrary, even how many excellent pious Physicians there have been in most Countries where the purity of Religion hath appeared, and how much they promoted the work of Reformation, (such as *Crato*, *Platerus*, *Erastus*, and abundance more that I might name;) and in this Land and Age, I must needs bear witness, that I have known as many Physicians religious proportionably as of any one Profession, except the Preachers of the Gospel. But as no Men are more desperately wicked, than those that are wicked after pious education, and under the most powerful means of their reformation; so it is very like that those Physicians that are not *truly good* are *very bad*; because they are *bad* against so much light, and so many warnings; and from some of these it's like this censorious Proverb came. And indeed Mans nature is so apt to be affected with things that are unusual, and to lose all sense of things that are grown common, that no Men have more need to watch their Hearts, and be afraid of being hardened, than those that are continually under the most quickning helps and warnings. For it is very easie to grow customary and senseless under them; and then the danger is, that there are no better means remaining, to quicken such a stupid hardened Heart. Whereas those that enjoy such helps but seldom, are not so apt to lose the sense and benefit of them. The sight of a sick or dying Man, doth usually much awaken those that have such sights but seldom; but who are more hardened than Soldiers and Seamen, that live continually as as among the dead? When they have twice or thrice seen the field covered with Mens Carkasses, they usually grow more obdurate than any others. And this is it that Physicians are in danger of, and should most carefully avoid. But certainly an Atheistical or ungodly Physician, is unexcusably blind. To say, as some do, that they study nature so much, that they are carried away from God; is as if you should say, [They study the work so much, that they forget the Workman;] or [They look so much on the Book, that they overlook the Sense;] or that [They study Medicine so much, that they forget both the Patient and his Health.] To look into *Nature* and not see God, is as to see the *Creatures*, and not the light by which we see them; or to see the *Trees* and *Houses*, and not to see the *Earth* that beareth them. For God is the Creating, Conserving, Dirigent, Final cause of all. Of him and through him and to him are all things; He is all in all. And if they know not that *they* are the *Subjects* of this God, and *have immortal Souls*, they are ill proficients in the study of *Nature*, that know no better the *nature* of *Man*. To boast of their acquisitions in other Sciences, while they know not what a *Man* is, or what *they are themselves*, is little to the honour of their understandings. You that live still as in the sight of death, should live as in the sight of another World, and excel others in spiritual Wisdom and Holiness and

Dir. 5.

Sobriety, as your advantages by these quickning helps excel.

Dir. 6. §. 6. Direct. 6. *Exercise your Compassion and Charity to Mens Souls, as well as to their Bodies; and speak to your Patients, such words as tend to prepare them for their change.* You have excellent opportunities, if you have hearts to take them. If ever Men will hear, it is when they are sick; and if ever they will be humbled and serious, it is when the approach of death constraineth them. They will hear that counsel now with patience, which they would have despised in their health. A few serious words about the danger of an unregenerate state, and the necessity of Holiness, and the use of a Saviour, and the everlasting state of Souls, for ought you know, may be blest to their Conversion and Salvation. And it is much more comfortable for you to save a Soul, than cure the Body. Think not to excuse your selves by saying, *It is the Pastors duty:* For though it be theirs *ex officio*, it is yours also, *ex charitate.* Charity bindeth every Man, as he hath opportunity to do good to all; and especially the greatest good. And God giveth you opportunity, by casting them in your way: The Priest and Levite that past by the wounded Man, were more to be blamed for not relieving him, than those that never went that way, and therefore saw him not, *Luk.* 10. 32. And many a Man will send for the Physician, that will not send for the Pastor: And many a one will hear the Physician that will despise the Pastor. As they reverence their Landlords, because they hold their estates from them, so do they the Physician, because they think they can do much to save their Lives. And, alas, in too many places the Pastors either mind not such work, or are insufficient for it; or else stand at odds and distance from the People: So that there is but too much need of your charitable help. Remember therefore that he that *converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins,* Jam. 5. 20. Remember that you are to speak to one that is going into another World, and that must be saved now or never! And that all that ever must be done for his Salvation must be presently done, or it will be too late. Pity humane Nature, and harden not your Hearts against a Man in his extream necessity. O speak a few serious words for his Conversion (if he be one that needs them) before his Soul be past your help, in the World from which there is no return.

CHAP. VI.

Directions to School-Masters about their Duty for their Childrens Souls.

PAssing by all your Grammatical employment, I shall only leave you these brief Directions, for the higher and more noble exercises of your Profession.

Dir. 1. §. 1. Direct. 1. *Determine first rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it.* If your end be chiefly your own *Commodity* or *Reputation*, the means will be distorted accordingly, and your labours perverted, and your calling corrupted, and embased (to *your selves*,) by your perverse intentions. See therefore, 1. That your *ultimate end*, be the pleasing and glorifying of God. 2. And this by promoting the *publick good*, by fitting youth for publick service. And 3. Forming their minds to the love and service of their Maker. 4. And furthering their Salvation, and their welfare in the World. These noble designs will lift up your minds, to an industrious and cheerful performance of your duties! He that seeketh *great* and *heavenly* things, will do it with *great* resolution and *alacrity*! When any drowsiness, creeping pace, and deceitful superficial humours, will satisfie him that hath poor and selfish ends. As God will not accept your labours as any service of his, if your ends be wrong, so he useth not to give so large a blessing, to such Mens labours as to others.

§. 2. Direct 2. *Understand the excellency of your calling, and what fair opportunities you have to promote those noble ends; and also how great a charge you undertake; that so you may be kept from sloth and superficialness, and may be quickned to a diligent discharge of your undertaken trust.* 1. You have not a charge of Sheep or Oxen, but of rational Creatures. 2. You have not the care of their *Bodies*, but of their *Minds*: You are not to teach them a Trade to liveby only in the World, but to inform their Minds with the knowledge of their Maker, and to cultivate their Wits, and advance their Reason, and fit them for the most Man-like Conversations. 3. You have them not (as Pastors) when they are hardened in sin by prejudice and long custom; but you have the tenderest twigs to bow, and the most tractable age to tame: You have Paper to write on, (not wholly white, but that) which hath the fewest blots and lines to be expunged. 4. You have them not as Volunteers, but as obliged to obey you, and under the correction of the Rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general Lecture (as Preachers have them at a Sermon:) but in your neerest converse, where you may teach them as particularly as you please, and examine their profiting, and call them daily to account. 6. You have them not once a Week (as Preachers have them) but all the Week long, from day to day, and from morning until night. 7. You have them at that age, which doth believe their Teachers, and take all upon trust, before they are grown up to self-conceitedness, and to contradict and quarrel with their Teachers (as with their Pastors they very ordinarily do.) All these are great advantages to your ends. *Dir.* 2.

§. 3. Direct. 3. *Labour to take pleasure in your work, and make it as a recreation, and take heed of a weary or diverted Mind.* 1. To this end consider often what is said above; think on the excellency of your ends, and of the worth of Souls, and of the greatness of your advantages. 2. Take all your Scholars as committed to your charge by Jesus Christ: As if he had said to you; Take these whom I have so dearly bought, and train them up for my Church and Service. 3. Remember what good one Scholar may do, when he cometh to be ripe for the service of the Church or Commonwealth! How many Souls some of them may be a means to save. Or if they be but fitted for a private Life, what blessings may they be to their Families and Neighbours! And remember what a joyful thing it will be, to see them in Heaven with Christ for ever! How cheerfully should such excellent things be sought? If you take pleasure in your work, it will not only be an ease and happiness to your selves, but greatly further your diligence and success. But when Men have a base esteem of their employment, and look at Children as so many Swine or Sheep, or have some higher matters in their eye, and make their Schools but the way to some preferment, or more desired life, then usually they do their work deceitfully, and any thing will serve the turn, because they are weary of it, and because their heaats are somewhere else. *Dir.* 3.

Many of the greatest Divines have given God great thanks for their School-masters, and left their names on record with honour, as *Calvin* did by *Corderius*, *Beza* by *Melchior*, *Volmarius*, &c.

§. 4. Direct. 4. *Seeing it is Divinity that teacheth them the beginning, and the end of all their other studies, let it never be omitted or slightly slubbered over, and thrust into a corner: But give it the precedency, and teach it them with greater care and diligence, than any other part of learning; especially teach them the Catechism and the Holy Scriptures.* If you think that this is no part of your work, few wise Men will choose such Teachers for their Children. If you say as some Sectaries, that Children should not be taught to speak holy words, till they are more capable to understand the Sense, because it is Hypocrisie, or taking the *Dir.* 4.

the Name of God in vain; I have anſwered this before; and ſhewed that words being the ſigns, muſt be learned in order to the underſtanding of the ſenſe, or thing that is ſignified: and that this is not to uſe ſuch words in vain, how holy ſoever, but to the proper end for which they are appointed. Both in Divine and Humane Learning, the *Memories* of Children muſt firſt be furniſhed in order to the furniſhing of their Underſtandings afterwards. And this is a chief point of the Maſters skill, that time be not loſt, nor labour fruſtrated. For the Memories of Children are as capacious as Mens of riper Age; and therefore they ſhould be ſtored early, with that which will be uſeful to them afterwards: But till they come to ſome maturity of Age, their Judgments are not ripe for Information, about any high or difficult points. Therefore teach them betimes the words of Catechiſms and ſome Chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive that you take this for the beſt of all their Learning.

Dir. 5. §. 5. Direct. 5. *Beſides the Forms of Catechiſm, which you teach them, ſpeak often to them ſome ſerious words, about their Souls, and the Life to come, in ſuch a plain familiar manner, as tendeth moſt to the awakening of their Conſciences, and making them perceive how greatly what you ſay concerneth them.* A little ſuch familiar ſerious Diſcourſe, in an interlocutory way, may go to their hearts, and never be forgotten; when meer Forms alone are lifeleſs and unprofitable. Abundance of good might be done on Children, if Parents and School maſters did well perform their parts in this.

Dir. 6. §. 6. Direct. 6. *Take ſtrict account of their ſpending the Lords day!* How they hear, and what they remember; and how they ſpend the reſt of the day. For the right ſpending of that day, is of great importance to their Souls! And a cuſtom of play, and idleneſs on that day, doth uſually debauch them, and prepare them for much worſe. Though they are from under your eye on the Lords day, yet if on Monday they be called to account, it will leave an awe upon them in your abſence..

Dir. 7. §. 7. Direct. 7. *Pray with them, and for them.* If God give not the increaſe by the dews of Heaven, and ſhine not on your labours, your planting and watering will be all in vain. Therefore Prayer is as ſuitable a means as Teaching, to do them good; and they muſt go together. He that hath a heart to pray earneſtly for his Scholars, ſhall certainly have himſelf moſt comfort in his labours; and it is likely that he ſhall do moſt good to them.

Dir. 8. §. 8. Direct. 8. *Watch over them, by one another, when they are behind your backs, at their ſports or converſe with each other.* For it is abundance of wickedneſs that Children uſe to learn and practiſe, which never cometh to their Maſters ears; eſpecially in ſome great and publick Schools. They that came thither to learn Sobriety and Piety of their Maſters, do oftentimes learn prophaneneſs, and ribaldry, and curſing, and ſwearing, and ſcorning, deriding, and reviling one another, of their ungracious School fellows. And thoſe Leſſons are ſo eaſily learnt, that there are few Children but are infected with ſome ſuch debauchery, though their Parents and Maſters watch againſt it; and perhaps it never cometh to their knowledge. So alſo for gaming and robbing Orchards, and fighting with one another, and reading Play-books and Romances, and lying, and abundance other Vices which muſt be carefully watched againſt.

Dir. 9. §. 9. Direct: 9. *Correct them more ſharply for ſins againſt God, than for their dulneſs and failing at their Books.* Though negligence in their Learning, is not to be indulged, yet ſmart ſhould teach them, eſpecially to take heed of ſinning; that they may underſtand that ſin is the greateſt evil.

Dir. 10. §. 10. Direct. 10. *Eſpecially curb or caſhire the Leaders of Impiety and Rebellion, who corrupt the reſt.* There are few great Schools but have ſome that are notoriouſly debauched; that glory in their wickedneſs; that in filthy talking, and fighting, and curſing, and reviling words, are the infecters of the reſt. And uſually they are ſome of the bigger ſort, that are the greateſt fighters, and maſter the reſt, and by domineering over them, and abuſing them, force them both to follow them in their ſin, and to conceal it. The correcting of ſuch, or expelling them, if incorrigible, is of great neceſſity to preſerve the reſt; for if they are ſuffered, the reſt will be ſecretly infected and undone, before the Maſter is aware. This cauſeth many that have a care of their Childrens Souls, to be very fearful of ſending them to great and Publick Schools, and rather chuſe Private Schools that are freer from that denger; it being almoſt of as great concernment to Children, what their Companions be, as what their Maſter is.

CHAP. VII.

Directions for Soldiers, about their Duty in Point of Conſcience.

THough it is likely that few Soldiers will read what I ſhall write for them, yet for the ſake of thoſe few that will, I will do as *John Baptiſt* did, and give them ſome few neceſſary Directions, and not omit them as ſome do, as if they were a hopeleſs ſort of Men.

§. 1. Direct 1. *Be careful to make your peace with God, and live in a continual readineſs to die.* This being the great duty of every Rational Man, you cannot deny it to be eſpecially yours, whoſe calling ſetteth you ſo frequently in the Face of Death. Though ſome Gariſon Soldiers are ſo ſeldom, if ever, put to fight, that they live more ſecurely than moſt other Men, yet a Soldier, as ſuch, being by his place ingaged to fight, I muſt fit my Directions to the ordinary condition and expectation of Men in that imployment. *Dir.* 1. It is a moſt irrational and worſe than beaſtly negligence, for any Man to live careleſly in an unpreparedneſs for Death, conſidering how certain it is, and how uncertain the time, and how unconceivably great is the change which it inferreth: But for a Soldier to be unready to die, who hath ſuch ſpecial reaſon to expect it, and who liſteth himſelf into a ſtate which is ſo near it, this is to live and fight like Beaſts, and to be Soldiers before you underſtand what it is to be a Chriſtian or a Man. Firſt therefore, make ſure that your Souls are regenerate and reconciled unto God by Chriſt; and that when you die, you have a part in Heaven; and that you are not yet in the ſtate of Sin and Nature: An unrenewed unſanctified Soul is ſure to go to Hell, by what death, or in what cauſe ſoever he dieth. If ſuch a Man be a Soldier, he muſt be a Coward or a Mad-man; if he will run upon Death, when he knoweth not whither it will ſend him, yea, when Hell is certainly the next ſtep, he is worſe than mad: But if he know and conſider the terribleneſs of ſuch a change, it muſt needs make him tremble when he thinks of dying. He can be no good Soldier that dare not die; and who can expect that he ſhould dare to die, who muſt be damned when he dieth? Reaſon may command a Man to venture upon death; but no reaſon will allow him to venture upon Hell. I never knew but two ſorts of Valiant Soldiers: The one was Boys, and bruitiſh ignorant Sots, who had no ſenſe of the concernments of their Souls; and the other (who only were truly valiant) were thoſe that had made ſuch preparations for Eternity, as, at leaſt, perſwaded them that it ſhould go well with them when they died. And many a debauched Soldier I have known, whoſe Conſcience hath made them Cowards, and ſhift or run away when they ſhould venture upon death, becauſe they knew they were unready to die, and were more afraid of Hell, than of the Enemy. He that is fit to be a Martyr,

is the fitteſt Man to be a Soldier; he that is regenerate, and hath laid up his treaſure, and his hopes in Heaven, and ſo hath overcome the fears of death, may be bold as a Lion, and ready for any thing, and fearleſs in the greateſt perils. For, what ſhould he fear, who hath eſcaped Hell, and Gods diſpleaſure, and hath conquered the King of Terrors? But fear is the duty and moſt rational temper of a guilty Soul; and the more fearleſs ſuch are, the more fooliſh and more miſerable.

Dir. 2. §. 2. Direct. 2. *Be ſure you have a warrantable Cauſe and Call.* In a bad cauſe it is a dreadful thing to conquer, or to be conquered. If you conquer, you are a murderer of all that you kill; if you are conquered and die in the proſecution of your ſin, I need not tell you what you may expect. I know we are here upon a difficulty which muſt be tenderly handled; if we make the Soveraign Power, to be the *abſolute, and only Judge*, whether the Soldiers cauſe and call be good; then it would follow, that it is the duty of all the Chriſtian Subjects of the *Turk*, to fight againſt Chriſtianity as ſuch, and to deſtroy all Chriſtians when the *Turk* commandeth it; and that all the Subjects of other Lands, are bound to invade this or other ſuch Chriſtian Kingdoms, and deſtroy their Kings, when ever their Popiſh, or malicious Princes or States ſhall command them; which being intollerable conſequences, prove the Antecedent to be intollerable. And yet on the other ſide, if Subjects muſt be the Judges of their Cauſe and Call, the Prince ſhall not be ſerved, nor the common good ſecured, till the intereſt of the Subjects will allow them to diſcern the goodneſs of the Cauſe. Between theſe two intollerable conſequents, it is hard to meet with a juſt diſcovery of the mean. Moſt run into one of the extreams, which they take to be the leſs, and think that there is no other avoiding of the other. The grand errors in this, and an hundred like caſes, come from not diſtinguiſhing aright the *caſe de eſſe*, from the *caſe de apparere*, or *cognoſcere*, and not firſt determining the former, as it ought, before the latter be determined. Either the Cauſe which Subjects are commanded to fight in, is *really lawful to them*, or *it is not*. (Say not here importunely, *Who ſhall judge*? For we are now but upon the queſtion *de eſſe*.) If it *be not lawful* in it ſelf, but be meer robbery or murder, then come to the caſe of Evidence; either this evil is to the Subject *diſcernable by juſt means*, or not: If it be, I am not able for my part to juſtifie him from the ſin, if he do it, no more than to have juſtified the three witneſſes, *Dan.* 3. If they had bowed down to the *Golden Calf*, or *Dan.* 6. if he had forborn Prayer, or the Apoſtles, if they had forborn Preaching, or the Soldiers for apprehending and crucifying Chriſt, when their Superiors command them. For God is firſt to be obeyed and feared. But if the evil of the *Cauſe* be ſuch, as the Subject cannot by juſt and ordinary means diſcern, then muſt he come next to examine his *Call*; and a Voluntier unneceſſarily he may not be in a *doutful Cauſe*; it is ſo heinous a ſin to murder Men, that no Man ſhould *unneceſſarily* venture upon that which may prove to be Murder, for ought he knoweth. But if you ask what *Call* may make ſuch a doubtful action neceſſary, I anſwer, It muſt be ſuch as warranteth it, either from the end of the Action, or from the Authority of the Commander, or both. And from the end of the Action, the caſe may be made clear, That if a King ſhould do wrong to a Foreign Enemy, and ſhould have the worſe cauſe, yet if the revenge which that Enemy ſeeketh, would be the deſtruction of the King, and Countrey, or Religion; it is lawful, and a duty to fight in the defence of them. And if the King ſhould be the aſſailant, or beginner, that which is in offenſive War in him (for which he himſelf muſt anſwer) may be but a defenſive War in the commanded Subjects, and they be innocent; even on the High-way, if I ſee a ſtranger provoke another by giving him the firſt blow, yet I may be bound to ſave his life from the fury of the avenging party. But whether, or how far, the bare command of a Soveraign may warrant the Subjects to venture in a doubtful cauſe, (ſuppoſing the thing lawful in it ſelf, though they are doubtful) requireth ſo much to be ſaid to it, which civil Governours may poſſibly think me too bold to meddle with, that I think it ſafeſt to paſs it by; only ſaying, that there are ſome caſes in which the Ruler is the only competent Judge, and the doubts of the Subject are ſo unreaſonable, that they will not excuſe the ſin of his diſobedience; and alſo, that the degree of the doubt is oft very conſiderable in the caſe. But ſuppoſe the cauſe of the War be *really lawful in it ſelf*, and yet the Subject is in doubt of it, yea, or thinketh otherwiſe; then is he in the caſe, as other Erroneous Conſciences are, that is, intangled in a neceſſity of ſinning, till he be undeceived, in caſe his Rulers command his ſervice. But which would be the greater ſin, to do it or not, the Ends and Circumſtances may do much to determine: But doubtleſs in true neceſſity to ſave the King and State, Subjects may be compelled to fight in a juſt Cauſe, notwithſtanding, that they miſtake it for unjuſt: And if the Subject have a *private diſcerning Judgment*, ſo far as he is a voluntary Agent, yet the Soveraign hath a *publick determining Judgment*, when a neglecter is to be forced to his duty. Even as a Man that thinketh it unlawful to maintain his Wife and Children, may be compelled lawfully to do it.

So that it is apparent, that ſometime the Soveraigns Cauſe may be good, and yet an erroneous Conſcience may make the Soldiers cauſe bad, if they are Voluntiers, who run unneceſſarily upon that which they take for Robbery and Murder; and yet that the higher Powers may force even ſuch miſtakers to defend their Countrey, and their Governours, in a caſe of true neceſſity. And it is manifeſt that ſometimes the Cauſe of the Ruler may be bad; and yet the Cauſe of the Soldier good; and that ſometimes the Cauſe may be bad and ſinful to them both; and ſometime good and lawful unto both.

§. 3. Direct. 3. *When you are doubtful, whether your Cauſe and Call be good, it is (ordinarily) ſafeſt to ſit ſtill, and not to venture in ſo dangerous a caſe, without great deliberation and ſufficient evidence to ſatisfie your Conſciences.* *Neander* might well ſay of *Solons's* Law, which puniſhed them that took not one part or other in a Civil War or Sedition, *Admirabilis autem illa atque plane incredibilis, quæ honoribus abdicat eum, qui orta ſeditione nullam factionem ſecutus ſit.* No doubt, he is a culpable Neuter that will not defend his Governours and his Countrey, when he hath a Call: But it is ſo dreadful a thing to be guilty of the Blood, and Calamities of an unjuſt War, that a wiſe Man will rather be abuſed as a Neuter, than run himſelf into the danger of ſuch a caſe. *Dir.* 3. *Neander in Chron. p.* 104.

§. 4. Direct. 4. *When neceſſity forceth you to go forth in a juſt War, do it with ſuch humiliation and unwillingneſs as beſeemeth one that is a Patient, a Spectator, and an Actor, in one of the foreſt of Gods temporal Judgments.* Go not to kill Men, as if you went to a Cock-fight, or a Bear-baiting. Make not a ſport of a common Calamity; be not inſenſible of the diſpleaſure of God, expreſſed in ſo great a Judgment. What a ſad condition is it to your ſelves, to be imployed in deſtroying others: If they be good, How ſad a thought is it, that you muſt kill them? If they are wicked, how ſad is it that by killing them, you cut off all their hopes of Mercy, and ſend them ſuddenly to Hell? How ſad an Imployment is it, to ſpoil and undo the poor Inhabitants where you come? To caſt them into terrors, to deprive them of that which they have long been labouring for? To prepare for Famine, and be like a conſuming Peſtilence where you come. Were it *Dir.* 4.

but

but to see such Desolations, it should melt you into compassion; much more to be the Executioners your selves: How unsuitable a Work is it to the grace of Love. Though I doubt not but it is a service, which the Love of God, our Countrey, and our Rulers; may sometimes justifie and command, yet (as to the Rulers, and Masters of the business) it must be a very clear and great necessity that can warrrant a War. And, as to the Soldiers, they must needs go with great regret, to kill Men by thousands, whom they love as themselves. He that loveth his Neighbour as himself, and blesseth, and doth good to his persecuting Enemy, will take it heavily to be imployed in killing him, even when necessity maketh it his duty. But the greatest Calamity of War is the perniciousness of it to Mens Souls. Armies are commonly that to the Soul, as a City infected with the Plague is to the Body. The very Nurseries and Academies of Pride, and Cruelty, and Drunkenness, and Whoredom, and Robbery, and Licentiousness; and the bane of Piety, and common Civility and Humanity. Not that every Soldier cometh to this pass; the hottest Pestilence killeth not all: But oh! how hard is it to keep up a Life of Faith and Godliness, in an Army? The greatness of their business, and of their fears and cares, doth so wholly take up their minds and talk, that there is scarce any room found for the Matters of their Souls, though unspeakably greater. They have seldom leisure to hear a Sermon, and less to pray. The Lords day is usually taken up in Matters that concern their lives, and therefore can pretend necessity: So that it must be a very resolute, confirmed, vigilant Person, that is not alienated from God. And then it is a course of Life, which giveth great opportunity to the Tempter, and advantage to Temptations, both to Errors in Judgment, and vitiousness of Heart and Life: He that never tried it, can hardly conceive how difficult it is to keep up Piety and Innocency in an Army. If you will suppose that there is no difference in the Cause, or the Ends and Accidents; I take it to be much more desirable to serve God in a Prison, than in an Army: and that the condition of a Prisoner, hath far less in it to tempt the foolish, or to afflict the wise, than a Military. (Excepting those whose life in Garisons and lingring Wars, doth little differ from a State of Peace.) I am not simply against the lawfulness of War (nor as I conceive, *Erasmus* himself, though he saw the sinfulness of that sort of Men; and use to speak truly of the horrid wickedness and misery of them, that thirst for Blood, or rush on Wars without necessity.) But it must be a very extraordinary Army, that is not constituted of Wolves and Tygers; and is not unto common Honesty and Piety, the same that a Stews or Whore-house is to Chastity. And, Oh! How much sweeter is the Work of an honest Physician that saveth Mens lives, than of a Soldier, whose Vertue is shewed in destroying them? Or a Carpenters, or Masons, that adorneth Cities with comely Buildings, than a Soldiers that consumeth them by fire!

And though I ignore not that it is a much more fashionable and celebrated practice in young Gentlemen to kill Men, than to cure them; and that mistaken Mortals think it to be the noblest exercise of Virtue, to destroy the noblest Workmanship of Nature, (and indeed in some few cases, the requisiteness and danger of destructive Valour, may make its Actions become a virtuous Patriot) yet when I consider the Character given of our great Master and Exemplar, that he went about doing good, and healing all manner of Sicknesses ——I cannot but think such an Imployment worthy of the very noblest of his Disciples. *Mr. Boyles Experiment. Philos. p.* 303, 304.

Dir. 5. §. 5. Direct. 5. *Be sure first, that your Cause be better than your lives, and then resolve to venture your lives for them.* It is the hazarding of your lives, which in your Calling you undertake: And therefore be not unprepared for it; but reckon upon the worst, and be ready to undergo what ever you undertake. A Soldiers Life is unfit for one that dare not die. A Coward is one of the most pernicious Murderers: He verifieth Christs saying in another sense, *He that saveth his life shall lose it.* While Men stand to it, it is usually but few that die; because they quickly daunt the Enemy, and keep him on the defensive Part; but when once they rout, and run away, they are slain on heaps, and fall like Leaves in a windy Autumn. Every Coward that pursueth them is imboldned by their fear, and dare run them through, or shoot them behind, that durst not so near have looked them in the face, and maketh it his sport to kill a Fugative, or one that layeth down his Weapons, that would flie himself from a daring presence. Your cowardly fear betrayeth the cause of your King and Countrey; it betrayeth the lives of your Fellow Soldiers, while the running of a few affrighted Dastards, lets in ruine upon all the rest; and it casteth away your own lives which you think to save. If you will be Soldiers, resolve to conquer or to die. It is not so much skill or strength that conquereth, as boldness. It is fear that loseth the day, and fearlesness that winneth it. The Army that standeth to it, getteth the Victory, though they fight never so weakly: For if you will not run, the Enemy will. And if the lives of a few be lost by courage, it usually saveth the lives of many; (though Wisdom still is needful in the Conduct.) And if the cause be not worth your lives, you should not meddle with it.

§. 6. Direct. 6. *Resolve upon an absolute obedience to your Commanders, in all things consistent with your obedience to God, and the Soveraign Power.* Disobedience is no where more intolerable than in an Army; where it is often unfit for a Soldier to know the reason of his Commands; and where Self-conceitedness and Wilfulness is inconsistent with their Common Safety, and the lives of many may pay for the Disobedience of a few. If you cannot obey, undertake not to be Soldiers. *Dir.* 6.

§. 7. Direct. 7. *Especially detest all Murmurings, Mutinies, Sidings, and Rebellions.* For these are to an Army like violent Feavers to the Body, or like a Fire in a City; and would make an Army the greatest Plague to their King and Countrey. How many Emperours, Kings, and Commanders, have lost their Dignities and Lives, by the fury of mutinous inraged Soldiers: And how many Kingdoms and other Common-wealths have been thus over-thrown, and betrayed into the Enemies hand? And how many Thousands and Millions of Soldiers have thereby lost their Lives? In your discontents and murmuring Passions, you may quickly set the House on Fire over your Heads, and when you feel your misery repent too late. Passion may begin that which fruitless penitence must end. The Leaders of Mutinies may easily have many fair pretences to inflame an Army into discontents: They may aggravate many seeming Injuries; they may represent their Commanders as odious and unworthy, by putting an ill appearance on their Actions: But in the end it will appear, that it was their own advancement which they secretly aimed at, and the destruction of the present Government, or the Soldiers ruin which is like to be the effect. A mutinous Army is likest Hell of any thing I know among God's Creatures; and next Hell, there is scarce a worse place for their Commanders to be in. *Dir.* 7.

§ 8. Direct. 8. *Use not your power or liberty to the robbing, or oppressing, or injury of any.* Though Military Thieves and Oppressors, may scape the Gallows, more than others, they shall come as soon to Hell as any. If you plunder, and spoil, and tyranize over the poor People, under pretence of supplying your own wants, there is a God in Heaven that will hear their cries, and will avenge them speedily, though you seem to go scot-free for a time. You may take a pride in domineering over others, and *Dir.* 8.

and making your ſelves Lords by violence of other Mens Eſtates, and when you ſee none that will queſtion you for it, you may take that which you have moſt mind of: But the poor and oppreſſed have a juſt Defender, who hath a ſeverer puniſhment for you than the Sword or Gallows! And though he take you not in the very fact, and his ſentence is not preſently executed, yet be certain of it, that your day is coming.

Dir. 9. §. 9. Direct. 9. *Take heed leſt cuſtom, and the frequency of Gods judgments, do harden your hearts into a reprobate ſtupidity.* Many a Man that formerly by the ſight of a Corpſe, or the groanings of the ſick, was awakened to a ſerious thought of his latter end, when he cometh into an Army, and hath often ſeen the dead lie ſcattered on the Earth, and hath often ſcaped death himſelf, groweth utterly ſenſeleſs, and taketh blockiſhneſs to be valour, and cuſtom maketh ſuch warnings to be of no effect. You can ſcarce name a more ſtrange and lamentable proof, of the madding and hardening nature of ſin! That Men ſhould be moſt ſenſeleſs, when they are in the greateſt danger! And leaſt fear God, when they are among his dreadful judgments! And leaſt hear his Voice, when his Calls are loudeſt! And live as if they ſhould not die, when they look death ſo often in the face, and ſee ſo many dead before them! That they ſhould be moſt regardleſs of their endleſs Life, when they are neareſt it; and Senſe it ſelf hath ſuch notable advadtage to tell them of all this! What a monſtrous kind of ſottiſh ſtupidity is this? Think whither the Soul is gone when you ſee the Carkaſs on the Earth; and think where your own muſt be for ever.

Dir. 10. § 10. Direct. 10. *Take heed of falling into drunkenneſs and ſenſuality, though Temptations and Liberty be never ſo great.* It is too common with Soldiers, becauſe they are oft put to thirſt and wants, to think they may lawfully pour it in, when they come at it, without moderation or reſtraint: Even as many poor Men take a gluttonous meal for no ſin, becauſe they have ſo many days of hunger, ſo is it with ſuch Soldiers in their drink: Till drunkenneſs firſt have wounded their Conſciences, and afterwards grow common, till it have debauched and ſcared them; and then they have drowned Religion and Reaſon, and are turned ſottiſh miſerable Bruits.

Dir. 11. § 11. Direct. 11. *If neceſſity deprive you of the benefits of Gods publick or ſtated Worſhip, ſee that you labour to repair that loſs, by double diligence in thoſe ſpiritual duties, which yet you have opportunity for.* If you muſt march or watch on the Lords days, redeem your other time the more: If you cannot hear Sermons, be not without ſome profitable Book, and often read it; and let your Meditations be holy, and your Diſcourſes edifying. For theſe you have opportunities, if you have hearts.

Dir. 12. §. 12. Direct. 12. *Take heed that Command or Succeſſes do not puff you up; and make you over-value your ſelves, and incline you to rebel againſt your Governours.* What lamentable effects hath *England* lately ſeen of this! A ſilly half-witted Soldier, if he be but made a Captain, doth carry it as if he were wiſer than the Preachers, or the Judge! As if his dignity had added to his wit! When Victories have laid the power at Mens feet; and they think now that none is able to control them, how few are they that abuſe not ſuch ſucceſs to their undoing, and are not conquered by the pride of their own hearts, when they have conquered others? How ordinarily do they miſ expound the Providence of God, and think he hath put the Government into their hands, becauſe they have the ſtrength; and from the Hiſtories of former ſucceſsful Rebels; and the fairneſs of their opportunity encourage themſelves to rebel, and think they do but what is their duty? How eaſily do they juſtifie themſelves in thoſe unlawful deeds, whith impartial by-ſtanders ſee the evil of? And how eaſily do they quiet their Conſciences, when they have but power enough to raiſe up flatterers, and to ſtop the mouth of wholſome reprehenſion? How lamentably doth Proſperity make them drunk, and ſudden advancement overturn their brains! And their Greatneſs together with their Pride and Fury, preſerveth them from the acceſſes of Wiſdom, and of ſober Men, that ſo their malady may have no remedy: And there like a drunken Man, they rave a while, and ſpeak big words, and lay about them, and glory in the honour of a Peſtilence, that they can kill Men, and we muſt not ſpeak to them, till their heads are ſettled and they come to themſelves, and that is not uſually till the hand of God have laid them lower than it found them; and then perhaps they will again hear Reaſon, unleſs Pride hath left their Souls as deſperate, as at laſt it doth their Bodies or Eſtates. The experience of this age may ſtand on Record, as a Teacher to future Generations, what Power there is in great Succeſſes, to conquer both Reaſon, Religion, Righteouſneſs, Profeſſions, Vows, and all Obligations to God and Man, by puffing up the heart with Pride, and thereby making the Underſtanding drunken.

CHAP. VIII.

Advice againſt Murder.

§. 1. THough Murder be a ſin which humane Nature and Intereſt do ſo powerfully riſe up againſt, that one would think beſides the Laws of Nature, and the fear of temporal puniſhment, there ſhould need no other argument againſt it: And though it be a ſin which is not frequently committed, except by Soldiers, yet becauſe Mans corrupted heart is liable to it, and becauſe one ſin of ſuch a heinous nature, may be more miſchievous than many ſmall infirmities, I ſhall not wholly paſs by this ſin, which falls in order here before me. I ſhall give Men no other advice againſt it, than only to open to them, 1. The Cauſes. 2. The Greatneſs. And 3. The Conſequents of the Sin.

§. 2. 1. The Cauſes of Murder, are either the neareſt, or the more radical and remote. The opening of the neareſt ſort of Cauſes, will be but to tell you, how many ways of murdering the World is uſed to! And when you know the cauſe, the contrary to it, is the prevention. Avoid theſe cauſes, and you avoid the ſin.

§. 3. 1. The greateſt cauſe of the cruelleſt Murders, is Unlawful Wars. All that a Man killeth in an unlawful War, he murdereth; and all that the Army killeth, he that ſetteth them a work by Command or Counſel, is guilty of himſelf. And therefore, how dreadful a thing is an unrighteous War? And how much Men have need to look about them, and try every other lawful way, and ſuffer long, before they venture upon War? It is the skill and glory of a Soldier, when he can kill more than other Men. He ſtudieth it; he maketh it the matter of his greateſt care, and valour, and endeavour: He goeth through very great difficulties to accompliſh it; this is not like a ſudden or voluntary act. Thieves and Robbers kill ſingle Perſons; but Soldiers murder Thouſands at a time: And becauſe there is none at preſent to judge them for it, they waſh their hands, as if they were innocent, and ſleep as quietly, as if the avenger of Blood would never come. O what Devils are thoſe Councellers and Incendiaries to Princes and States, who ſtir them up to unlawful Wars!

§. 4. 2. Another cauſe and way of Murder, is by the Pride and Tyranny of Men in power. When they do it eaſily, becauſe they can do it; when their Will and Intereſt is their Rule, and their Paſſion ſeemeth a ſufficient warrant for their injuſtice. It is not only *Neroes, Tiberiuſes, Domitians, &c.* that are guilty of this crying crime; but O what Man that careth for his Soul, had not rather be tormented a Thou-

Thouſand Years, than have the Blood-guiltineſs of a famous applauded *Alexander*, or *Cæſar*, or *Tamerlane*, to anſwer for! So dangerous a thing it is to have Power to do miſchief, that *Uriah* may fall by a *Davids* guilt, and *Criſpus* may be killed by his Father *Conſtantine*. O what abundance of horrid Murders do the Hiſtories of almoſt all Empires and Kingdoms of the World afford us? The Maps of the Affairs of *Greeks* and *Romans*, of *Tartarians*, *Turks*, *Ruſſians*, *Germans*, of *Heathens* and *Infidels*, of *Papiſts*, and too many *Proteſtants*, are drawn out with too many Purple Lines, and their Hiſtories written in Letters of Blood. What write the Chriſtians of the Infidels, the Orthodox of the *Arrians* (*Romans*, or *Goths*, or *Vandals*,) or the moſt impartial Hiſtorians of the Mock-Catholicks of *Rome*, but *Blood*, *Blood*, *Blood!* how proudly and loftily doth a Tyrant look, when he telleth the oppreſſed Innocent that diſpleaſeth him, *Sirrah*, *I will make you know my power! Take him*, *Impriſon him*, *Rack him*, *Hang him!* Or as *Pilate* to *Chriſt*, *Joh.* 9. 10. *Knoweſt thou not that I have power to crucifie thee, and have power to releaſe thee? I will make you know that your life is in my hand: Heat the Furnace ſeven times hotter*, *Dan.* 3. Alas poor Worm! Haſt thou power to kill? So hath a Toad or Adder, or Mad Dog, or Peſtilence, when God permitteth it. Haſt thou power to kill? But haſt thou power alſo to keep thy ſelf alive? And to keep thy Corps from rottenneſs and duſt? And to keep thy Soul from paying for it in Hell? Or to keep thy Conſcience from worrying thee for it, to all Eternity? With how trembling a heart, and ghaſtly look wilt thou at laſt hear of this, which now thou glorieſt in. The Bones and Duſt of the oppreſſed Innocents, will be as great and honourable as thine; and their Souls perhaps in reſt and joy, when thine is tormented by infernal Furies. When thou art in *Nebuchadnezzars* glory, what a mercy were it to thee, if thou mighteſt be turned out among the Beaſts, to prevent thy being turned out among the Devils. If killing and deſtroying be the glory of thy greatneſs, the Devils are more honourable than thou, and as thou agreeſt with them in thy work and glory, ſo ſhalt thou in the reward.

§. 5. 3. Another moſt heinous cauſe of Murders, is, *A malignant enmity againſt the godly, and a perſecuting deſtructive zeal.* What a multitude of Innocents hath this conſumed! And what innumerable companies of holy Souls are ſtill crying for vengeance on thoſe Proſecutors? The enmity began immediately upon the fall, between the Womans and the Serpents ſeed. It ſhewed it ſelf preſently in the two firſt Men that were born into the World. A malignant envy againſt the accepted Sacrifice of *Abel*, was able to make his Brother to be his Murderer. And it is uſual with the Devil, to caſt ſome Bone of carnal Intereſt alſo between them, to heighten the malignant enmity. Wicked Men are all covetous, voluptuous, and proud; and the doctrine and practice of the godly, doth contradict them and condemn them; and they uſually eſpouſe ſome wicked intereſt, or engage themſelves in ſome ſervice of the Devil, which the Servants of Chriſt are bound in their ſeveral places and callings to reſiſt. And then not only this reſiſtance, though it be but by the humbleſt words or actions, yea, the very conceit that they are not for their intereſt and way, doth inſtigate the befooled World to perſecution! And thus an *Iſhmael*, and an *Iſaac*, an *Eſau*, and a *Jacob*, a *Saul*, and a *David*, cannot live together in Peace. *Gal.* 4. 29. *But as then he that was born after the fleſh, perſecuted him that was born after the ſpirit, even ſo it is now.* *Saul's* intereſt maketh him think it juſt to perſecute *David*; and religiouſly he bleſſeth thoſe that furthered him! 1 *Sam.* 23. 21. *Bleſſed be ye of the Lord, for ye have compaſſion on me.* He juſtifieth himſelf in murdering the Prieſts, becauſe he thought that they helped *David* againſt him; and *Doeg* ſeemeth but a dutiful Subject, in executing his bloody command, 1 *Sam.* 22. And *Shimei* thought he might boldly curſe him, 2 *Sam.* 16. 7, 8. And he could ſcarce have charged him with more odious ſin, than to be [*A Bloody Man, and a Man of Belial.*] If the Prophet ſpeak againſt *Jereboams* Political Religion, he will ſay, *Lay hold on him!* 1 *King.* 13. 4. Even *Aſa* will be raging wrathful, and impriſon the Prophet that reprehendeth his ſin, 2 *Chron.* 16. 10. *Ahab* will feed *Michaiah* in a Priſon with the Bread and Water of affliction, if he contradict him, 1 *King.* 22. 27. And even *Jeruſalem killed the Prophets, and ſtoned them, which were ſent to gather them under the gracious wing of Chriſt*, Matth. 23. 37. *Which of the Prophets did they not perſecute? Acts* 7. 52. And if you conſider, but what ſtreams of Blood ſince the death of Chriſt, and his Apoſtles, have been ſhed for the ſake of Chriſt and Righteouſneſs, it will make you wonder, that ſo much cruelty can conſiſt with humanity, and Men and Devils ſhould be ſo like! The ſame Man, as *Paul*, as ſoon as he ceaſeth to ſhed the blood of others, muſt look in the ſame way to loſe his own. How many Thouſands were murdered by Heathen *Rome*, in the Ten Perſecutions? And how many by the *Arrian* Emperors and Kings! And how many by more Orthodox Princes in their particular diſtaſtes! And yet how far hath the pretended Vicar of Chriſt out-done them all! How many Hundred Thouſands of the *Albigenſes*, *Waldenſes*, and *Bohemians*, hath the Papal rage conſumed? Two Hundred Thouſand the *Iriſh* murdered in a little ſpace; to outgo, the Thirty or Forty Thouſand which the *French* Maſſacre made an end of! The Sacrifices offered by their fury in the flames, in the *Marian* perſecution here in *England*, were nothing to what one day hath done in other parts. What Volumes can contain the particular Hiſtories of them? What a Shambles was their Inquiſition in the *Low Countries?* And what is the employment of it ſtill! So that a doubting Man would be inclined to think, that Papal *Rome* is the murderous *Babylon*, that doth but conſider, *How drunken ſhe is with the Blood of the Saints, and the Martyrs of Jeſus; and that the Blood of Saints, will be found in her day of tryal? Revel.* 17. 6. & 18. 24. If we ſhould look over all the reſt of the World, and reckon up the Torments and Murders of the Innocent, (in *Japan*, and moſt parts of the World, where ever Chriſtianity came) it may increaſe your wonder, that Devils and Men are ſtill ſo like! Yea, though there be as loud a teſtimony in Humane Nature againſt this Bloodineſs, as almoſt any ſin whatſoever; and though the names of Perſecutors always ſtink to following Generations, how proudly ſoever they carried it for a time; and though one would think a Perſecutor ſhould need no cure, but his own Pride, that his Name may not be left as *Pilates* in the Creed, to be odious in the Mouths of the Ages that come after him; yet for all this, ſo deep is the enmity, ſo potent is the Devil; ſo blinding a thing is ſin, and intereſt, and paſſion, that ſtill one Generation of Perſecutors doth ſucceed the others; and they kill the preſent Saints, while they honour the dead ones, and build them Monuments, and ſay, *If we had lived in the days of our Fathers, we would not have been partakers with them in the Prophets Blood.* Read well *Matth.* 23. 29. to the end. What a Sea of Righteous Blood hath Malignity and Perſecuting Zeal drawn out?

§. 6. 4. Another cauſe of Murder is, raſh and unrighteous Judgment. When Judges are ignorant, or partial, or perverted by Paſſion, or Prejudice, or reſpect of Perſons: But though many an Innocent hath ſuffered this way, I hope among Chriſtians, this is one of the rareſt Cauſes.

§. 7. 5. Another way of Murder is by Oppreſſion and Uncharitableneſs; when the poor are kept deſtitute of neceſſaries to preſerve their Lives: Though few of them die directly of Famine, yet Thouſands of

of them die of thoſe ſickneſſes which they contract, by unwholſome food. And all thoſe are guilty of their Death, either that cauſe it by Oppreſſion, or that relieve them not, when they are able and obliged to it, *Jam.* 5. 1, 2, 3, 4, 5.

§. 8. 6. Another way and cauſe of Murder is, by Thieves and Robbers that do it to poſſeſs themſelves of that which is another Mans; when Riotouſneſs or Idleneſs hath conſumed what they had themſelves, and Sloath and Pride will not ſuffer them to labour, nor Senſuality ſuffer them to indure want, then they will have it by right or wrong, what ever it coſt them. Gods Laws or Mans, the Gallows or Hell, ſhall not deter them; but have it they will, though they rob and murder, and are hanged and damned for it. Alas, How dear a purchaſe do they make! How much eaſier are their greateſt wants, than the wrath of God, and the pains of Hell?

§. 9. 7. Another cauſe of Murder is, Guilt and Shame. When wicked People have done ſome great diſgraceful ſin, which will utterly ſhame them, or undo them, if it be known, they are tempted to murder them that know it, to conceal the Crime, and ſave themſelves. Thus many a Whoremonger hath murdered her, that he hath committed Fornication with; and many a Whore hath murdered her Child (before the birth or after) to prevent the ſhame. But how madly do they forget the day, when both the one, and the other, will be brought to light? And the Righteous Judge will make them know, that all their wicked ſhifts will be their confuſion, becauſe there is no hiding them from him?

§. 10. 8. Another cauſe is, furious Anger, which maſtereth Reaſon, and for the preſent makes them mad; and Drunkenneſs which doth the ſame. Many a one hath killed another in his fury, or his drink; ſo dangerous is it to ſuffer Reaſon to loſe its Power, and to uſe our ſelves to a *Bedlam* courſe! And ſo neceſſary is it, to get a ſober, meek, and quiet Spirit, and mortifie and maſter theſe turbulent and beaſtly Vices.

§. 11. 9. Another cauſe of Murder is, Malice and Revenge! When Mens own wrongs or ſufferings are ſo great a matter to them, and they have ſo little learned to bear them, that they hate that Man that is the cauſe of them, and boil with a revengeful deſire of his ruine. And this ſin hath in it ſo much of the Devil, that thoſe that are once addicted to it, are almoſt wholly at his command! He maketh Witches of ſome, and Murderers of others, and Wretches of all! Who ſet themſelves in the place of God, and will do Juſtice as they call it, for themſelves, as if God were not juſt enough to do it! And ſo ſweet is Revenge to their furious Nature, (as the damning of Men is to the Devil) that revenged they will be, though they loſe their Souls by it: And the impotency and baſeneſs of their Spirits is ſuch, that they ſay, *Fleſh and Blood is unable to bear it.*

§. 12. 10. Another cauſe of Murder is, A wicked Impatience with near Relations, and a hatred of thoſe that ſhould be moſt dearly loved. Thus many Men and Women have murdered their Wives and Husbands, when either Adulterous Luſt hath given up their hearts to another, or a croſs, impatient, diſcontented Mind, hath made them ſeem intollerable burdens to each other; and then the Devil that deſtroyed their love, and brought them thus far, will be their teacher in the reſt, and ſhew them how to eaſe themſelves, till he hath led them to the Gallows, and to Hell. How neceſſary is it to keep in the way of duty, and abhor and ſuppreſs the beginnings of ſin?

§. 13. 11. And ſometimes Covetouſneſs hath cauſed Murder, when one Man deſireth another Mans Eſtate. Thus *Ahab* came by *Naboths* Vineyards to his coſt. And many a one deſireth the death of another, whoſe Eſtate muſt fall to him at the others death. Thus many a Child in heart is guilty of the murder of his Parents, though he actually commit it not; yea, a ſecret gladneſs when they are dead, doth ſhew the guilt of ſome ſuch deſires while they were living: And the very abatement of ſuch moderate Mourning, as natural affection ſhould procure (becauſe the Eſtate is thereby come to them as the Heirs) doth ſhew that ſuch are far from innocent. Many a *Judas* for covetouſneſs hath betrayed another! Many a falſe witneſs for covetouſneſs hath ſold anothers life; many a Thief for covetouſneſs hath taken away anothers life, to get his Money; and many a covetous Landlord hath longed for his Tenants death, and been glad to hear of it; and many a covetous Soldier hath made a trade of killing Men for Money. So true is it, *That the love of Money is the root of all evil*; and therefore is one cauſe of this.

§. 14. 12. And Ambition is too common a cauſe of Murder, among the great ones of the World. How many have diſpatched others out of the World, becauſe they ſtood in the way of their advancement? For a long time together, it was the ordinary way of riſing, and dying to the *Roman* and *Greek* Emperors; for one to procure the murder of the Emperor, that he might uſurp his Seat, and then to be ſo murdered by another himſelf; and every Soldier that looked for preferment by the change, was ready to be an inſtrument in the Fact. And thus hath even the *Roman* Seat of his Mock-holineſs, for a long time, and oft received its Succeſſors, by the Poyſon, or other murdering of the Poſſeſſors of the deſired place. And alas, how many thouſands hath that See devoured to defend its Univerſal Empire, under the name of the Spiritual Headſhip of the Church? How many unlawful Wars have they raiſed or cheriſhed, even againſt Chriſtian Emperors and Kings? How many thouſands have been Maſſacred? How many aſſaſſinated, as *Henry* the Third, and *Henry* the Fourth of *France*? Beſides thoſe that Fires and Inquiſitions have conſumed; and all theſe have been the Flames of Pride. Yea, when their Fellow-Sectaries in *Munſter*, and in *England*, (the Anabaptiſts and Seekers) have catched ſome of their proud Diſeaſe, it hath worked in the ſame way of blood and cruelty.

§. 15. But beſides theſe Twelve great ſins, which are the neareſt cauſe of Murder, there are many more which are yet greater, and deeper in nature, which are the Roots of all; eſpecially theſe.

1. The firſt cauſe, is the want of true Belief of the Word of God, and the Judgment and Puniſhment to come, and the want of the Knowledge of God himſelf: Atheiſm and Infidelity.

2. Hence cometh the want of the true Fear of God, and Subjection to his holy Laws.

3. The predominance of Selfiſhneſs in all the unſanctified, is the radical Inclination to Murder, and all the injuſtice that is committed.

4. And the want of Charity, or loving our Neighbour as our ſelves, doth bring Men near to the execution, and leaveth little inward reſtraint.

§. 16. By all this you may ſee how this ſin muſt be prevented! (And let not any Man think it a needleſs work! Thouſands have been guilty of Murder, that once thought themſelves as far from it as you.) 1. The Soul muſt be poſſeſſed with the Knowledge of God, and the true Belief of his Word and Judgment. 2. Hereby it muſt be poſſeſſed of the fear of God, and ſubjection to him. 3. And the love of God muſt mortifie the power of Selfiſhneſs. 4. And alſo much poſſeſs with a true love to our Neighbours, yea, and Enemies for his ſake. 5. And the Twelve fore-mentioned Cauſes of Murder, will thus be deſtroyed at the Root.

§. 17. 11. And ſome further help it will be to underſtand the greatneſs of this ſin. Conſider therefore, 1. It is an unlawful deſtroying, not only a Crea-

Creature of God, but one of his nobleſt Creatures upon Earth! Even one that beareth (at leaſt the Natural) Image of God. Gen. 9. 5, 6. *And ſurely, your blood of your lives will I require; at the hand of every beaſt will I require it; and at the hand of Man; at the hand of every Mans Brother will I require the life of Man. Whoſo ſheddeth Mans blood, by Man ſhall his blood be ſhed; for in the Image of God made he Man.* Yea, God will not only have the Beaſt ſlain that killeth a Man, but alſo forbiddeth there the *eating of Blood*, Verſ. 4. That Man might not be accuſtomed to cruelty.

2. It is the opening a door to confuſion, and all Calamity in the World: For if one Man may kill another without the ſentence of the Magiſtrate, another may kill him; and the World will be like Maſtiffs or Mad-dogs, turned all looſe on one another, kill that kill can.

3. If it be a wicked Man that is killed, it is the ſending of a Soul to Hell, and cutting off his time of repentance, and his hopes. If it be a godly Man, it is a depriving of the World of the Bleſſing of a profitable Member, and all that are about him of the benefits of his goodneſs, and God of the ſervice, which he was here to have performed. Theſe are enough to infer the dreadful conſequents to the Murderer, which are ſuch as theſe.

III. 1. It is a ſin which bringeth ſo great a guilt, that if it be repented of, and pardoned, yet Conſcience very hardly doth ever attain to peace and quietneſs in this World: And if it be unpardoned, it is enough to make a Man his own Executioner and Tormenter.

2. It is a ſin that ſeldom ſcapeth vengeance in this life: If the Law of the Land take not away their lives, as God appointeth, *Gen.* 9. 6. God uſeth to follow them with his extraordinary Plagues, and cauſeth their ſin to find them out; ſo that the Blood-thirſty Man doth ſeldom live out half his days. The Treatiſes purpoſely written on this Subject, and the experience of all Ages, do give us very wonderful Narratives of God's Judgments, in the detecting of Murderers, and bringing them to puniſhment. They go about a while like *Cain*, with a terrified Conſcience, afraid of every one they ſee, till ſeaſonable vengeance give them their reward; or rather ſend them to the place where they muſt receive it.

3. For it is eternal torment, under the wrath of God, which is the final puniſhment which they muſt expect, (if very great Repentance, and the Blood of Chriſt, do not prevent it.) There are few I think that by ſhame, and terror of Conſcience, are not brought to ſuch a Repentance for it, as *Cain* and *Judas* had, or as a Man that hath brought calamity on himſelf; and therefore wiſh they had never done it, becauſe of their own unhappineſs thereby (except thoſe Perſecutors or Murderers that are hardned by Error, Pride, or Power:) But this will not prevent the Vengeance of God in their damnation: It muſt be a deep Repentance proceeding from the love of God and Man, and the hatred of ſin, and ſenſe of Gods diſpleaſure for it, which is only found in ſanctified Souls! And alas, how few Murderers ever have the Grace, to manifeſt any ſuch Renovation and Repentance?

Tit. 2. *Advice againſt Self-Murder.*

THough *Self-Murder* be a ſin which *Nature* hath as ſtrongly inclined Men againſt, as any ſin in the World that I remember, and therefore I ſhall ſay but little of it; yet experience telleth us, That it is a ſin that ſome Perſons are in danger of, and therefore I ſhall not paſs it by.

The prevention of it lieth in the avoiding of theſe following Cauſes of it.

Dir. 1. §. 1. Direct. 1. *The commoneſt cauſe is prevailing Melancholy, which is near to madneſs: Therefore to prevent this ſad Diſeaſe, or to cure it if contracted, and to watch them in the mean time, is the chief prevention of this ſin.* Though there be much more hope of the Salvation of ſuch, as want the uſe of their Underſtandings, becauſe ſo far it may be called *Involuntary*, yet it is a very dreadful caſe, eſpecially ſo far as reaſon remaineth in any power. But it is not more natural for a Man in a Feaver to thirſt and rave, than for Melancholy, at the height, to incline Men to make away themſelves. For the Diſeaſe will let them feel nothing but miſery and deſpair, and ſay nothing, but, *I am forſaken, miſerable, and undone!* And not only maketh them a weary of their lives (even while they are afraid to die) but the Devil hath ſome great advantage by it, to urge them to do it; ſo that if they paſs over a Bridge, he urgeth them to leap into the Water: If they ſee a Knife, they are preſently urged to kill themſelves with it; and feel, as if it were, ſomething within them importunately provoking them, and ſaying, *Do it, do it now*; and giving them no reſt. In ſo much, that many of them contrive it, and caſt about ſecretly how they may accompliſh it.

Though the Cure of theſe poor People belong as much to others care as to their own, yet ſo far, as they yet can uſe their reaſon, they muſt be warned,

1. To abhor all theſe Suggeſtions, and give them not room a moment in their minds.

And 2. To avoid all occaſions of the ſin, and not to be neer a Knife, a River, or any Inſtrument which the Devil would have them uſe in the Execution.

And 3. To open their caſe to others, and tell them all, that they may help to their preſervation.

4. And eſpecially to be willing to uſe the means, both Phyſick, and ſatisfying Counſel, which tends to cure their Diſeaſe. And if there be any rooted cauſe in the mind that was antecedent to the Melancholy, it muſt carefully be looked to in the Cure.

§. 2. Direct. 2. *Take heed of worldly trouble and diſcontent; for this alſo is a common Cauſe.* *Dir.* 2. Either it ſuddenly caſteth Men into Melancholy, or without it of it ſelf overturneth their Reaſon, ſo far as to make them violently diſpatch themſelves; eſpecially, if it fall out in a mind where there is a mixture of theſe two Cauſes: 1. Unmortified love to any Creature. 2. And an impotent, and paſſionate Mind; their Diſcontent doth cauſe ſuch Unquietneſs, that they will furiouſly go to Hell for eaſe. Mortifie therefore firſt your worldly Luſts, and ſet not too much by an Earthly thing: If you did not fooliſhly overvalue your ſelves, or your Credit, or your Wealth or Friends, there would be nothing to feed your diſcontent: Make no greater a matter of the World than it deſerveth, and you will make no ſuch great matter of your Sufferings.

And 2. Mortifie your turbulent Paſſions, and give not way to *Bedlam* fury to overcome your Reaſon. Go to Chriſt, to beg and learn to be meek and lowly in Spirit, and then your troubled minds will have reſt, *Matth.* 11. 28, 29. Paſſionate Women, and ſuch other feeble ſpirited Perſons, that are eaſily troubled and hardly quieted and pleaſed, have great cauſe to bend their greateſt endeavours, to the curing of this impotent temper of mind, and procuring from God ſuch ſtrengthening Grace, as may reſtore their Reaſon to its power.

§. 3. Direct 3. *And ſometimes ſudden paſſion it ſelf, without any longer diſcontent, hath cauſed Men to make away themſelves.* *Dir.* 3. Mortifie therefore and watch over ſuch diſtracting Paſſions.

§. 4. Direct. 4. *Take heed of running into the guilt of any heinous ſin.* *Dir.* 4. For though you may feel no hurt from it at the preſent, when Conſcience is awakened, it is ſo diſquieting a thing, that it maketh many a one hang himſelf. Some grievous ſins are ſo tormenting to the Conſcience, that they give many no reſt, till they have brought them to *Judaſes* or *Achitophel's* end. Eſpecially take heed of ſinning againſt

Conſcience, and of yielding to that for fear of Men, which God and Conſcience charge you to forbear. For the caſe of many a hundred as well as *Spira*, may tell you into what calamity this may caſt you. If Man be the maſter of your Religion, you have no Religion; for what is Religion, but the ſubjection of the Soul to God, eſpecially in the matters of his Worſhip: And if God be ſubjected to Man, he is taken for No-God. When you Worſhip a God that is inferior to a Man, then you muſt ſubject your Religion to the will of that Man. Keep God and Conſcience at peace with you, if you love your ſelves, though thereby you loſe your peace with the World.

Dir. 5. §. 5. Direct. 5. *Keep up a Believing foreſight of the ſtate which Death will ſend you to:* And then, if you have the uſe of Reaſon, Hell, at leaſt, will hold your hands, and make you afraid of venturing upon death. What Repentance are you like to have, when you die in the very act of ſin? And when an unmortified Luſt or Love of the World, doth hurry you to the halter by ſinful diſcontent? And what hope of Pardon without Repentance? How exceeding likely therefore is it, that whenever you put your ſelves out of your preſent pain and trouble, you ſend your Souls to endleſs torments. And will it eaſe you to paſs from proverty or croſſes into Hell? Or will you damn your Souls, becauſe another wrongeth you? O the madneſs of a ſinner? Who will you think hath wronged you moſt, when you feel Hell fire? Are you a weary of your lives, and will you go to Hell for eaſe? Alas, how quickly would you be glad to be here again, in a painfuller condition, than that which you were ſo weary of? yea, and to indure it a thouſand years? Suppoſe you ſaw Hell before your eyes? Would you leap into it? Is not time of Repentance a Mercy to be valued? Yea, a little reprieve from endleſs miſery is better than nothing. What need you make haſte to come to Hell? Will it not be ſoon enough, if you ſtay thence as long as you can? And why will you throw away your hopes, and put your ſelves paſt all poſſibility of recovery, before God put you ſo himſelf?

Dir. 6. §. 6. Direct. 6. *Underſtand the wonders of Mercy revealed, and beſtowed on mankind in Jeſus Chriſt; and underſtand the tenour of the Covenant of Grace.* The ignorance of this is it that keepeth a bitter taſte upon your Spirits; and maketh you cry out, *Forſaken* and *Undone*; when ſuch miracles of Mercy are wrought for your Salvation. And the ignorance of this is it that maketh you fooliſhly cry out. *There is no hope; The day of grace is paſt; It is too late; God will never ſhew me mercy!* When his word aſſureth all that will believe it, that *who ever confeſſeth and forſaketh his ſins, ſhall have mercy!* Prov. 28. 13. *And if we confeſs our ſins, he is faithful and juſt to forgive.* 1 John 1. 9. *And that whoever will, may freely drink of the waters of life,* Rev. 22. 17. *And that whoever believeth in him, ſhall not periſh, but have everlaſting life.* I have no other hope of my Salvation, but that Goſpel, which promiſeth Pardon and Salvation unto all, that at any time, *repent* and *turn* to God by Faith in Chriſt: And I dare lay my Salvation on the truth of this, that Chriſt never rejected any *Sinner* how great ſoever, that at any time in this Life, was truly willing to come to him, and to God by him, John 6. 37. *He that cometh unto me, I will in no wiſe caſt out.* But the malicious Devil would fain make God ſeem odious to the Soul, and repreſenteth Love it ſelf as our Enemy, that we might not love him! Deſpair is ſuch a part of Hell, that if he could bring us to it, he would think he had us half in Hell already: And then he would urge us to diſpatch our ſelves, that we might be there indeed, and our deſpair might be uncurable. How blind is he that ſeeth not the Devil in all this?

CHAP. IX.

Directions for the forgiving of Enemies, *and thoſe that injure us; againſt* Wrath, *and* Malice, *and* Revenge, *and* Perſecution.

§. 1. IT is not only actual *Murder* which is forbidden in the ſixth Commandment, but alſo all inordinate *Wrath*, and *Malice* and deſires of *Revenge*, and injuring the Perſon of our Neighbour or our Enemy: For ſo the Prophet and Judge of the Church hath himſelf expounded it, *Mat.* 5. 21, 22. *Anger* hath a *hurting* inclination, and *Malice* is a fixed *Anger*, and *Revenge* is the fruit of both or either of them. He that will be free from *injurious actions*, muſt ſubdue the *Wrath* and *Malice* which is their cauſe. *Heart-murders* and *injuries* muſt be carefully rooted up: *For out of the heart proceed all evil thoughts and murders*, &c. Matth. 15. 19. This is the *fire of Hell on which* an evil tongue is ſet, *James* 3. 6. And this muſt be *quenched* if you would be innocent.

§. 2. Direct. 1. *See God in your neighbour, and love him for that of God which is upon him.* If he be holy, he hath the *Moral Image* of God. If he be *unholy*, he hath his *Natural Image* as he is a Man. He is not only *Gods Creature*, but his *Reaſonable Creature*, and the Lord of his inferior works: And art thou a Child of God, and yet canſt not *ſee* him, and love him in his works? Without *God* he is *nothing*, whom thou art ſo much offended with: And though there be ſomewhat in him which is not of God, which may deſerve thy hatred, yet that is not his *Subſtance* or *Perſon*: Hate not, or wrong not that which is of God, It would raiſe in you ſuch a Reverence, as would aſſwage your Wrath, if you could but ſee God in him that you are diſpleaſed with. *Dir.* 1.

§. 3. Direct. 2. *To this end obſerve more the good which is in your Neighbour, than the evil.* Malice overlooketh all that is *good* and *amiable*, and can ſee nothing but that which is *bad* and *deteſtable:* It hearkeneth more to them that *diſpraiſe* and open the faults of others, than to thoſe that *praiſe* them and declare their virtues: Nor that *Good* and *Evil* muſt be confounded: But the *Good* as well as the *Evil* muſt be acknowledged. We have more uſe of our ſelves for the obſervation of their virtues than of their faults: And it is more our duty: And were it never ſo little *good* that is in them, the right obſerving of it, at leaſt would much diminiſh your diſlike, *Dir.* 2.

§. 4. Direct. 3. *Learn but to love your Neighbour as your ſelf, and this will make it eaſie to you both to forbear him and forgive him.* With your *ſelf* you are not apt to be ſo angry. Againſt *your ſelf* you bear no *malice*, nor deſire no *revenge* that ſhall do you hurt. As you are *angry* with your ſelf penitently for the faults you have committed, but not ſo as to deſire your own deſtruction, or final hurt; but with ſuch a diſpleaſure as tendeth to your recovery; ſo alſo muſt you do by others. *Dir.* 3.

Direct. 4. *To this end be ſure to mortifie your ſelfiſhneſs.* For it is the inordinate reſpect that Men have to themſelves, which maketh them aggravate the faults of all that are againſt them, or offend them. Be *humble* and *ſelf-denying*, and you will think your ſelves ſo mean and inconſiderable, that no fault can be very great, nor deſerve much diſpleaſure, meerly as it is againſt you. A proud ſelf-eſteeming Man is eaſily provoked, and hardly reconciled without great ſubmiſſion: Becauſe he thinketh ſo highly of himſelf, that he rhinketh heinouſly of all that is ſaid or done againſt him; and he is ſo over-dear to himſelf, that he is impatient with his adverſary. *Dir.* 4.

§. 5. Direct. 5. *Be not your own Judge in caſes of ſettled malice or revenge; but let ſome impartial ſober by-ſtander be the Judge.* For a ſelfiſh, paſſionate, diſtempered mind is very unlike to judge aright. And moſt Men have ſo much of theſe diſeaſes, that they *Dir.* 5.

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are very unfit to be Judges in their own caſe. Ask firſt ſome wiſe impartial Man, whether it be beſt for thee to be *malicious* and *revengeful* againſt ſuch a one that thou thinkeſt hath greatly wronged thee, or rather to love him and forgive him.

Dir. 6. §. 6. Direct. 6. *Take time to deliberate upon the matter, and do nothing raſhly in the heat of paſſion againſt another.* Wrath and Malice will vaniſh, if you bring the matter into the light, and uſe but thoſe effectual Conſiderations which will ſhew their ſinfulneſs and ſhame; I ſhall therefore next here ſet down ſome ſuch Conſiderations, as are moſt powerful to ſuppreſs them.

Conſid. 1. § 7. Conſid. 1. Remember firſt, That *whoever hath offended you, hath offended God by greater injuries, and if God forgive him the greater, why ſhould not you forgive the leſs?* The ſame fault which he did againſt you, is a greater crime as againſt God, than as againſt you! And many a hundred more hath he committed; it's a ſmall matter to diſpleaſe ſuch a Worm as Man, in compariſon of the diſpleaſing of Almighty God; and ſhould not his Children imitate their Heavenly Father! Doth he remit the pains of Hell, and cannot you forbear your paſſionate revenge? Let me ask you, whether you deſire that God ſhould forgive him his ſins or not? (both that and all the reſt which he hath committed;) If you ſay, No, you are Deviliſh and inhumane, who would not have God forgive a ſinner; if you ſay, yea, you condemn, yea, and contradict your ſelves! While you ſay you would have God forgive him, and yet your ſelves will not forgive him; (I ſpeak not of neceſſary *Correction* but *Revenge.*)

Conſid. 2. §. 8. Conſid. 2. Conſider alſo that *you have much more your ſelves to be forgiven by God, or you are undone for ever.* There is no compariſon between other Mens offences, againſt you, and your offences againſt God; either for the number of them, or the *greatneſs*, or the *deſert.* Doſt thou owe to God Ten Thouſand Talents, and wilt thou lay hold on thy Brother for an hundred pence? See then thy doom, Matth. 18. 34. The *Tormenters* ſhall exact thy debt to God. Doth it beſeem that Man to aggravate or revenge his little injuries, who deſerveth damnation, and forfeiteth his Soul every day and hour? And hath no hope of his own Salvation, but by the free forgiveneſs of all his Sins?

Conſid. 3. §. 9. Conſid. 3. *Either thou art thy ſelf a member of Chriſt or not! If not, thou art yet under the guilt of all the ſins that ever thou didſt commit.* And doth it beſeem that Man to be ſevere and revengeful againſt others, that muſt for ever be damned for his own tranſgreſſions, if a ſpeedy converſion do not prevent it? Sure you have ſomewhat elſe to think on, than of your petty injuries from Men! But if thou be indeed a Member of Chriſt, thy ſins are all pardoned by the price of thy Redeemers Blood! And canſt thou feel the ſweetneſs of ſo great a mercy, and not feel a ſtrong obligation on thee, to forgive thy Brother? Muſt Chriſt be a Sacrifice for thy offences? And muſt thy Brother, who offended thee, be ſacrificed to thy wrath?

Conſid. 4. §. 10. Conſid. 4. *Thou art not forgiven of God, if thou doſt not forgive.* For, 1. If ever the Love of God and the Blood of Chriſt had come in power upon thy heart, they would undoubtedly have cauſed thee to forgive thy Brother. 2. Yea, God hath made thy *forgiving others*, to be a condition, without which he will not finally or plenarily forgive thee. Thou haſt no warrant to pray or hope for pardon upon any lower terms: But [*Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; For if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes*, Matth. 6. 14, 15. Likewiſe, (ſaith Chriſt) *ſhall my heavenly Father do alſo unto you* (even deliver you to the tormentors) *if from your hearts ye forgive not every one his Brother their treſpaſſes*, Matth. 18. 35. *For he ſhall have judgment without mercy that hath ſhewed no mercy, and mercy rejoiceth againſt judgment*, Jam. 2. 13.]

Conſid. 5. §. 11. Conſid. 5. Remember alſo that *you have need of forgiveneſs from others, as well as they have need of it from you.* Have you wronged none? Have you provoked none? Have you not paſſions which muſt be pardoned? And a nature which muſt be born with? Can ſo corrupt a Creature as Man is, be no annoyance to thoſe he liveth with? Sure all the Sins which burden your ſelf, and diſpleaſe the Lord; muſt needs be ſome trouble to all about you: And he that needeth pardon, is obliged more to pardon others.

Conſid. 6. §. 12. Conſid. 6. *Nay, it is the unhappineſs of all mankind, that their corruptions will in ſome meaſure be injurious to all that they have to do with*; and it is impoſſible for ſuch diſtempered ſinners to live together, and not by their miſtakes, or ſelfiſhneſs, or paſſions, to exerciſe the patience and forbearance of each other. Therefore you muſt either be *malicious* and *revengeful* againſt all mankind, or elſe againſt none on ſuch accounts as are common to all.

Conſid. 7. §. 13. Conſid. 7. Obſerve alſo *how eaſily you can forgive your ſelves, though you do a Thouſand fold more againſt your ſelves, than ever any Enemy did.* It is not their wrongs or offences againſt you, that you are in any danger of being damned for: You ſhall not ſuffer for *their ſins*, but for your own! In the day of judgment, it is not your ſufferings from others, but your own offences againſt God that will be charged upon you: And if ever you be undone, it will be by theſe! Men or Devils can never do that againſt you, which by every ſin you do againſt your ſelves! No Robber, no Oppreſſor, no Perſecutor, no Deceiver, can ever hurt you ſo much as you hurt your ſelves: And yet how gently do you take it at your own hands? How eaſily do you pardon it to your ſelves? How lovingly do you think of your ſelves? So far are you from malice or revenge againſt your ſelves, that you can ſcarce endure to hear plainly of your ſins. But are more inclined to bear malice againſt thoſe that do reprove you. Judge whether this be equal dealing, and loving your Neighbours as your ſelves?

Conſid. 8. §. 14. Conſid. 8. Conſider how *great a crime it is, for a Worm to uſurp the authority of God, and cenſure him for not doing juſtice, and to preſume to anticipate his judgment, and take the Sword as it were out of his hands, as all do that will be their own avengers.* It is the Magiſtrate and not you that beareth the Sword of publick Juſtice; and what he doth not, God will do in his time and way: *Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord. Therefore if thine enemy hunger feed him; if he thirſt give him drink: For in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil* (that is, the evil that is done againſt you) *But overcome evil with good:* Rom. 12. 19, 20, 21. He that becometh a Revenger for himſelf, doth by his Actions as it were ſay to God, Thou art unjuſt, and doſt not do me juſtice, and therefore I will do it for my ſelf. And ſhall ſuch an impatient blaſpheming Atheiſt go unpuniſhed?

Conſid. 9. §. 15. Conſid. 9. Conſider *how much fitter God is than you, to execute revenge and juſtice on your Enemies.* He hath the higheſt authority, and you have none; He is impartial and moſt juſt, and you are unrighteous and perverted by ſelfiſhneſs and partiality. He is Eternal and Omniſcient, and ſeeth to the end, and what will be the conſequent; and therefore knoweth the fitteſt ſeaſon and degree; but you are ſhort ſighted Creatures, that ſee no further than the preſent day, and know not what will be to morrow, and therefore may be ignorant of an hundred things, which would ſtop you and change your Counſel if you had foreſeen them. He is moſt wiſe and good, and knoweth what is fit for every Perſon, and how

to do good with as little hurt as may be in the doing of it: But you are ignorant of your ſelves, and blinded by intereſt and paſſion, and are ſo bad your ſelves, that you are inclined to do hurt to others. At leaſt, for ought *you know*, you may miſcarry in your paſſion, and come off with guilt and a wounded Conſcience; but you may be ſure that God will not miſcarry, but will do all in perfect Wiſdom, and Righteouſneſs and Truth.

Conſid. 10. §. 16. Conſid. 10. *Do you not underſtand that your paſſion, malice and revenge,* 1. *Do hurt your ſelves much more than they can hurt another.* and 2. *Much more than any other can hurt you?* Would you be revenged on another! And will you therefore hurt your ſelves? The ſtone of reproach which you caſt at him, doth fly back into your face, and wound your ſelves. Do you *feel* that the fire of *paſſion* and *malice*, are like a ſcorching Feaver, which overthrow your health and quietneſs, and fill you full of reſtleſneſs and pain? And will you do this againſt your ſelves, becauſe another hath abuſed you? Did not he that offended you, do *enough* againſt you? If you would have *more*, why are you offended with him? If you would not have more, why do you inflict it on your ſelves? If you love diſquietneſs, why do you complain of him that doth diſquiet you! If you do not, why do you diſquiet your ſelves? And that much more thanhe can do? He that wrongeth you, toucheth but your Eſtates, or Bodies or Names; it may be but a blaſt of wind, the words of his mouth; and will you therefore wound your ſelves at the very heart? God hath lockt up your heart from others; none can touch that but your ſelves; their words, their wrongs cannot reach your Hearts, unleſs you open them the door, yea, unleſs it be your own doing! Will you take the Dagger which pierced but your skin, and pierce your own hearts with it, becauſe another ſo much wronged you? If you do, blame no one for it ſo much as your ſelves: Blame them for touching your Eſtates or Names, but blame your ſelves for all that is at your Hearts. And if you might deſire anothers hurt, it is folly to hurt your ſelves much more, and to do a greater miſchief to your ſelves, that ſo you may do a leſs to him: If you rail at him, or ſlander, or defame him, you touch but his Reputation; if you trouble him at Law, you touch but his Eſtate: If you beat him, it reacheth but to his fleſh! But the paſſion and guilt is a fire in your own hearts; and the wrath of God which you procure, doth fall upon your Souls for ever! I have heard but of a few that have ſaid openly [I am contented to be damned, ſo I may but be avenged:] But many Thouſands ſpeak it by their deeds. And O how juſt is their damnation, who will run into Hell that they may hurt another. Even as I have heard of ſome paſſionate Wives and Children, who have hanged themſelves, or cut their Throats, to be revenged on their Husbands or Children by grieving them.

Conſid. 11. §. 17. Conſid. 11. *Remember that malice and hurtfulneſs are the ſpecial Sins and Image of the Devil. All ſin* is from him as the Tempter: But ſome Sins are are ſo eminently his own, that they may be called the Nature and Image of the Devil; and thoſe are principally, Rebellion againſt God; Malignity or Enmity to good; Pride or Self-exaltation; Lying and Calumny; and Malice, Hurtfulneſs and Murder; theſe are above the ſins of meer ſenſuality or carnality, and moſt properly denominate Men (in whom they prevail) the *Serpents Seed.* I ſpeak but as Chriſt himſelf hath ſpoken, *Joh* 8. 44. to thoſe that were eſteemed the wiſeſt and moſt (ceremoniouſly) Religious of thoſe times; *Ye are of your Father the Devil, and the luſts of your Father ye will do: He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: When he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyar, and the father of it.* And what pity is it that a Man that ſhould bear the Image of God, ſhould be transformed as it were into an incarnate Devil, by being like to Satan, and bearing his Image!

Conſid. 12. §. 18. Conſid. 12. *The perſon that you are angry with, is either a Child of God, or of the Devil, and one that muſt live either in Heaven or Hell.* If he be a *Child of God*, will not his Fathers Intereſt and Image reconcile you to him? Will you hate and hurt a Member of Chriſt! If you have any hope of being ſaved your ſelves, are you not aſhamed to think of meeting him in Heaven, whom you hated and perſecuted here on Earth? If there were any ſhame and grief in Heaven, it would overwhelm you there with ſhame and grief, to meet thoſe in the Union of thoſe bleſſed joys, whom you hated and abuſed. Believe unfeignedly that you muſt dwell with them for ever in the deareſt intimacy of Eternal Love, and you cannot poſſibly rage againſt them, nor play the Devils againſt thoſe, with whom you muſt live in Unity before God. But if they be wicked Men, and ſuch as muſt be damned (as malice will make you eaſily believe,) are they not miſerable enough already, in being the ſlaves of Sin and Satan? And will they not be miſerable time enough and long enough in Hell? Do you thirſt to have them tormented before the time! O cruel Men! O deviliſh Malice! Would you wiſh them more puniſhment than Hell fire? Can you not patiently endure to ſee a poor Sinner have a little proſperity and eaſe, who muſt live in everlaſting flames? But the truth is, malicious Men are ordinarily Atheiſts, and never think of another World; and therefore deſire to be the avengers of themſelves, becauſe they believe not, that there is any God to do it, or any future Judgment and Execution to be expected.

Conſid. 13. §. 19. Conſid. 13. And remember *how near both he and you are to death and judgment, when God will judge righteouſly betwixt you both.* There are few ſo cruelly malicious, but if they both lay dying, they would abate their malice and be eaſily reconciled, as remembring that their duſt and bones will lie in quietneſs together, and malice is a miſerable caſe to appear in before the Lord! Why then do you cheriſh your vice, by putting away the day of death from your remembrance? Do you not know that you are dying? Is a few more days ſo great a matter with you, that you will therefore do that becauſe you have a few more days to live, which elſe you durſt not do or think of? O hearken to the dreadful Trumpet of God, which is ſummoning you all to come away, and methinks this ſhould ſound a retreat to the malicious, from perſecuting thoſe with whom they are going to be judged. God will ſhortly make the third, if you will needs be quarrelling! Unleſs it be maſtiff Dogs or fighting Cocks, there are ſcarce any creatures but will give over fighting, if Man or Beaſt do come upon them, that would deſtroy or hurt them both.

Conſid. 14. §. 20. Conſid. 14. *Wrathful and hurtful creatures are commonly hated and purſued by all: And loving, gentle, harmleſs, profitable creatures, are commonly beloved:* And will you make your ſelves like wild beaſts or Vermine, that all men naturally hate and ſeek to deſtroy? If a Wolf, or a Fox, or an Adder, do but appear, every Man is ready to ſeek the death of him, as a hurtful creature, and enemy to mankind: But harmleſs creatures no one medleth with (unleſs for their own benefit and uſe:) So if you will be malicious hurtful Serpents that hiſs, and ſting, and trouble others, you will be the common hatred of the World, and it will be thought a meritorious work to miſchief you: Whereas if you will be loving, kind and profitable, it will be taken to be Mens intereſt to love you, and deſire your good.

Conſid. 15. §. 21. Conſid. 15. Obſerve how you *unfit your ſelves for all holy duties, and communion with God, while you cheriſh wrath and malice in your hearts.* Do you find your ſelves fit for Meditation, Conference or Prayer while you are in wrath? I know you cannot: It both

both undiſpoſeth you to the duty, and the guilt affrighteth you, and telleth you that you are unfit to come near to God. As a Feaver taketh away a Mans appetite to his meat, and his diſpoſition to labour, ſo doth wrath and malice deſtroy both your diſpoſition to holy duties, and your pleaſure in them. And Conſcience will tell you that it is ſo terrible to draw near God in ſuch a caſe, that you will be readier (were it poſſible) to hide your ſelves as *Adam* and *Eve*, or fly as *Cain*, as not enduring the preſence of God. And therefore the Common-Prayer Book above all other ſins, enableth the Paſtor to keep away the malicious from the Sacrament of Communion; and Conſcience maketh many that have little conſcience in any thing elſe, that they dare not come to that Sacrament, while wrath and malice are in their breaſts: And Chriſt himſelf ſaith, Matth. 5. 23, 24, 25. *If thou bring thy gift unto the Altar, and there thou remembreſt that thy brother hath ought againſt thee; Leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly while thou art in the way with him, leſt at any time the adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon*, &c.

Conſid. 16. §. 22. Conſid. 16. And your ſin is aggravated, in that you *hinder* the *good* of thoſe that you are offended with, and alſo provoke them to add ſin to ſin, and to be as furious and uncharitable as your ſelves. If your Neighbour be not faulty, why are you ſo diſpleaſed with him? If he be, why will you make him worſe? Will you bring him to amendment by hatred or cruelty? Do you think one vice will cure another? Or is any Man like to hearken to the counſel of an Enemy? Or to love the words of one that hateth him? Is malice and fierceneſs an attractive thing? Or rather is it not the way to drive Men further, from their duty, and into ſin, by driving them from you who pretend to reform them by ſuch unlikely contrary means as theſe? And as you do your worſt to harden them in their faults, and to make them hate whatever you would perſwade them to: So at preſent you ſeek to kindle in their breaſts, the ſame fire of malice or paſſion which is kindled in your ſelves. As love is the moſt effectual way to cauſe love; ſo paſſion is the the moſt effectual cauſe of paſſion; and malice is the moſt effectual cauſe of malice; and hurting another is the powerfulleſt means; to provoke him to hurt you again if he be able: (And weak things are oft-times able to do hurt, when injuries boil up their paſſions to the height, or make them deſperate.) If your ſinful provocations fill him alſo with rage, and make him curſe, or ſwear, or rail, or plot revenge, or do you a miſchief, you are guilty of this ſin, and have a hand in the damnation of his Soul, as much as in you lyeth.

Conſid. 17. §. 23. Conſid. 17. Conſider how *much fitter means there are at hand*, to right your ſelf, and attain any ends that are good, than by paſſion, malice or revenge. If your end be nothing but to do miſchief, and make another miſerable, you are to the World as mad Dogs, and Wolves, and Serpents to the Countrey; and they that know you will be as glad when the World is rid of you, as when an Adder or a Toad is killed. But if your end be only to *right your ſelves*, and to *reclaim* your Enemy, or reform your Brother, fury and revenge is not the way. God hath appointed Governours to do juſtice in Common-wealths and Families, and to thoſe you may repair, and not take upon you to revenge your ſelves: And God himſelf is the moſt righteous Governour of all the World, and to him you may confidently refer the caſe, when Magiſtrates and Rulers fail you; and his Judgment will be ſoon enough and ſevere enough. And if you would rather have your Neighbour reclaimed than deſtroyed, it is love and gentleneſs that are the way, with peaceable Convictions, and ſuch Reaſonings as ſhew that you deſire his good! Overcome him with kindneſs, if you would melt him into repentance, and heap Coals of fire on his head. If thy enemy hunger, feed him; if he thirſt, give him drink; This is *overcoming evil with good*, (and not by beaſtly fury to overcome him,) but when you are drawn to ſinful paſſion and revenge, you are *overcome of evil*, Rom. 12. 19, 20, 21. If you would *do good*, it muſt be *by good*, and not by *evil*.

Conſid. 18. §. 24. Conſid. 18. Remember alſo how little you are concerned in the Words or Action of other Men towards you, in compariſon of *your carriage to your ſelves and them*. You have greater matters to mind, than your little Sufferings by them; even the preſerving of your innocency and your peace with God! It is your *own actions*, and not theirs that you muſt anſwer for. You ſhall not be condemned for *ſuffering wrong*, but for *doing wrong* you may. All their injuries againſt you, make you not the leſs eſteemed of God, and therefore diminiſh not your felicity; it is themſelves that they mortally wound, even to damnation, if they impenitently oppreſs another; keep *your ſelves* and you keep your *Salvation*, whatever others do againſt you.

Conſid. 19. §. 25. Conſid. 19. Remember that injuries are your *tryals* and *temptations*; *God tryeth* you by them, and *Satan tempteth* you by them! God tryeth your love and patience and obedience; that you may be perfect as your Heavenly Father is perfect, and may be indeed his *Children*, while *you love your enemies, and bleſs them that curſe you, and do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you*, Matth. 5. 44, 45. and being *tryed* you may *receive* the *Crown of Life*. Jam. 1. 3, 4, 12. And Satan on the other ſide is at work, to try whether he can draw you by injuries to impatiency, and to hatred, malice, revenge or cruelty, and ſo damn your Souls by the hurting of your Bodies. And when you foreknow his deſign, will you let him overcome? Hear every provoking word that's given you, and every injury that's done unto you, as if a meſſenger from Satan were ſent to buffet you, or to ſpeak that provoking language in his name; and as if he ſaid to you [I come from the Devil to call thee all that's nought and to abuſe thee, and to try whether I can thus provoke thee to paſſion, malice, railing or revenge, to ſin againſt God and damn thy Soul.] If you knew one came to you from the Devil on this errand, tell me how you would entertain him; And do you not know that this is indeed the caſe? Rev. 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer; behold the Devil ſhall caſt ſome of you into Priſon that ye may be tryed, and ye ſhall have tribulation ten days; be thou faithful to the death and I will give thee a Crown of Life. As trying impriſonments* ſo all other *trying injuries* are from the Devil by Gods permiſſion, whoever be his inſtruments: And will you be overcome by him when you foreknow the the end of his attempts?

Conſid. 20. §. 26. Conſid. 20. Laſtly, ſet before you *the example of our Lord Jeſus Chriſt*: See whether he was addicted to wrath and malice, hurtfulneſs or revenge! If you will not imitate him, you are none of his Diſciples! nor will he be your Saviour. A ſerious view of the holy Pattern of love and meekneſs, and patience, and forgiveneſs, which is ſet before us in the Life of Chriſt, is a moſt powerful remedy againſt malice and revenge; and will cure it, if any thing will cure it. Phil. 2. 5, 6, 7. *Let this mind be in you, which was alſo in Chriſt Jeſus, who being in the form of God—— yet made himſelf of no Reputation, and took upon him the form of a Servant.* 1 Pet. 4. 1. *Foraſmuch then as Chriſt hath ſuffered in the fleſh, arm your ſelves likewiſe with the ſame mind.* 1 Pet. 2. 19, to the 25. *For this is thank-worthy, if a Man for Conſcience toward God, endure grief ſuffering wrong.*

wrongfully; For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: Because Christ also suffered for us, leaving us an ensample that ye should follow his steps; who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered he threatned not, but committed it to him that judgeth righteously. Think not to live and reign with Christ, if you will not follow him and suffer with him. It is impudent presumption and not faith, to look to be like the Saints in glory, while you are like the Devil in malice and cruelty.

CHAP. X.

Cases resolved about forgiving Injuries and Debts, and about Self-defence, and seeking Right by Law or otherwise.

THE Cases about forgiving, and revenging are many, and some of them difficult: I shall resolve those of ordinary use in our practice, and pass by the rest.

Quest. 1. § 1. Quest. 1. *Is a Man bound to forgive all injuries and damages that are done him?* If not, *What injuries be they which every Man is obliged to forgive?*

Answ. To both these Questions I briefly answer, 1. We must distinguish between a *Crime* or sin *against God*, and the common good; and an *injury* or *damage to our selves*. 2. And between *publick Justice* and *private Revenge*. 3. And *between* those *damages* which fall upon my self only, and those that by me redound to others (as Wife or Children, *&c.*) 4. And between the remitting of a *punishment*, and the remitting of reparations of my loss. 5. And between the *various punishments* to be remitted. He that will confound any of these shall sooner deceive himself and others, than resolve the doubts.

§. 2. *Prop.* 1. It frequently falleth out, that it is not in our power to remit the penalty of a crime; no not the temporal Penalty. For this is a wrong to God the Universal Governour, and God only can forgive it, and Man no farther than God hath commissionated him: Murder, Whoredom, Drunkenness, Swearing, *&c.* as they are sins against God, the Magistrate is bound to punish; and private Men to endeavour it by the Magistrate; And if it may be said that the Soveraign Ruler of a Nation, hath power to forgive such Crimes; the meaning is no more than this, 1. That as to the *Species* of these sins, if he do forgive the temporal punishment which in his Office he should have inflicted, yet no humane Power can question him for it; because he hath none on Earth above him; But yet God will question him, and shew him that he had no power to dispense with his Laws, nor disoblige himself from his duty. 2. And that in some cases an *individual* crime may be forgiven by the Magistrate as to the temporal punishment, even where the *Ends* of the Law and Government require it: But this must not be ordinary.

§. 3. Prop. 2. *It is not alway in the power of the Magistrate to remit the temporal punishment, of heinous Crimes against the common good.* Because it is ordinarily necessary to the common good that they be punished; and his power is for the common good, and not against it; The Enemies of the publick Peace must by punishment be restrained.

§. 4. *Prop.* 3. Much less is it in the power of a private Man, to remit a penalty to be inflicted by a Magistrate. And what I say of Magistrates, holdeth of *Parents*, and other Governours, *caeteris paribus*, according to the proportion of their Authority.

§. 5. *Prop.* 4. I may by just means exact satisfaction for damages to my self, in my reputation or Estate, when the ends of Christianity, even the honour of God and the publick good, and the benefit of Mens Souls require it; that is, when I only vindicate these by lawful means, as they are the Talents which God hath committed to me for his service, and for which he will call me to account. It may fall out, that the vindicating of a Ministers or other Christians name from a slander, may become very needful for the interest and honour of Religion, and for the good of many Souls; And if I have an Estate which I resolve to use for God, and a Thief, or a deceiver take it from me, who will do no good with it but hurt, I may be bound to vindicate it; that I may be enabled to do good, and may give God a comfortable account of my Stewardship; besides the suppressing of Thievery and deceit as they are against the common good.

§. 6. *Prop.* 5. When my Estate is not entirely my own, but Wife or Child or any other is a sharer in it, it is not wholly in my power to remit any Debt or Damage out of it, but I must have the consent of them that are Joynt-owners; Unless I be entrusted for them.

§. 7. *Prop.* 6. If I be primarily obliged to maintain Wife and Children, or any others with my Estate, I am bound on their behalf, to use all just means to vindicate it from any that shall injuriously invade it: Otherwise I am guilty of their Sufferings whom I should maintain; I may no more suffer a *Thief* than a *Dog*, to go away with my Childrens Meat.

§. 8. *Prop.* 7. And as I must vindicate my Estate for others to whom I am entrusted to Administer it by God, so must I for my self also, so far as God would have me use it my self. For he that hath charged me to provide for my Family, requireth also that I famish not my self: And he hath required me to love my Neighbour but as my self; And therefore as I am bound to vindicate and help my Neighbour if a Thief or Oppressor would rob him, (according to my place and power), so must I do also for my self; in all these Seven cases I am not obliged to forgive.

§. 9. But on the other side in all these cases following, I am bound to forgive and let go my right.

Prop. 1. As the Church may declare to penitent sinners, the remission of the eternal punishment, so may it remit the temporal punishment of excommunication to the penitent: Yea, this they are *obliged* by Christ to do, ministerially as under him.

§. 10. *Prop.* 2. When the Repentance and satisfaction of the Sinner, is like to conduce more to the publick good, and the honour of God, and other ends of Government, than his punishment would do, a private Man may not be obliged to prosecute him before the Magistrate, and the Magistrate hath power to forgive him as to the penalty which it belongeth to him to inflict: (Though this may not extend to the remitting of *Crimes ordinarily* and *frequently*, nor to the remitting of *some sort of heinous crimes* at all; because this cannot attain the ends of Government as aforesaid.)

§. 11. *Prop.* 3. All personal wrongs so far as they are *merely against my self*, and disable me not from my duty to God and my Neighbour, I may and must forgive: For my own interest is put more in my own power; and here it is that I am commanded to forgive. If you say that I am bound to preserve my own Life and Soul as much as anothers; I answer, It's true, I am bound to perserve my own and anothers ultimately for the service and glory of God; and Gods interest in me I cannot remit or give away. As there is no obligation to duty but what is Originally from God, so there is none but what is ultimately for God, even to please and glorifie him.

Obj. *But if this be all, I shall forgive no wrongs: for there is none which doth not some way hinder me in*

my

my duty: *Answ.* Yes, there may be many to your body, your estate and name, which yet may be no disablement or hinderance to you, except you make it so your self: As if you receive a box on the Ear, or be slandered or reviled when none heareth it but your self, or such as will make no evil use of it, or if a little be diminished injuriously out of a superfluous estate, or so as to be employed as well as you would have done. 2. But I further answer this objection in the next Propositions.

§. 12. *Prop.* 4. If my patient suffering a personal injury, which somewhat hindereth me from my duty, be like to be as great a service to God, or to do more good, than by that duty I should do, I ought to pass by and forgive that injury: Because then Gods interest obligeth me not to vindicate my right.

§. 13. *Prop.* 5. If when I am injured, and thereby disabled from doing some good which I should else have done, I am not able by seeking reparation or the punishment of the Person, to recover my capacity, and promote the service of God, I am bound to pass by and remit that injury (I speak not of the criminal part, but the injury as such: For a Man may be bound to bring a Thief to punishment, on the account of Gods honour, and the common good, (though else he might forgive the injury to himself.)

§. 14. *Prop.* 6. If it be probable that he that defraudeth me of my Estate, will do more good with it than I should have done, I am not bound to vindicate it from him for my own interest (though as he is criminal, and the crime is hurtful, as an ill example, to the common good, so I may be bound to it:) Nay, were it not for the said criminal respect, I am bound rather to let him take it than to vindicate it by any such means as would break Charity and do more hurt than good.

§. 15. *Prop.* 7. If I am absolutely trusted with the Person or Estate of another, I may so far forgive the wrongs done to that other, upon sufficient reasons as well as against my self.

§. 16. *Prop.* 8. A private Man may not usurp the Magistrates power, or do any act which is proper to his office, nor yet may he break his Laws for the avenging of himself: He may use no other means than the Law of God and his Soveraign do allow him. Therefore he may not rail or revile or slander or rob or strike or hurt any (unless in case of defence as afterward,) nor take any other prohibited course.

§. 17. *Prop.* 9. No rigor or severity must be used to right my self, where gentler means may probably do it; but the most harmless way must first be tryed.

§. 18. *Prop.* 10. In general, all wrongs, and debts and damages must be forgiven, when the hurt is like to be greater which will come by our righting our selves, than that which by forbearance we shall sustain: And all must be forgiven where Gods Law or Mans forbiddeth us not to forgive. Therefore a Man that will here know his duty, must conduct his actions by very great prudence (which if he have not himself, he must make use of a guide or Counsellor:) and he must be able to compare the Evil which he suffereth with the Evil which will in probability follow his vindication, and to discern which of them is the greater: Or else he can never know how far and when he may and must forgive. And herein he must observe,

§. 19. 1. That hurt that cometh to a Mans Soul is greater than the hurt that befalleth the Body: And therefore if my suing a Man at Law be like to hurt his Soul by uncharitableness, or to hurt my own, or the Souls of others by scandal or disturbances, I must rather suffer any meer *bodily injuries*, than use that means: But if yet greater hurt to Souls would follow that *bodily* suffering of mine, the case is then altered the other way. So if by forgiving debts or wrongs, I be liker to do more good to the Soul of him whom I forgive, or others, than the recovery of my own, or the righting of my self is like any way to equal, I am obliged to forgive that debt or wrong.

§. 20. 2. The good or hurt which cometh to a community or to many, is *cæteris paribus* to be more regarded than that which cometh to my self or any one alone. Because many are of more worth than one; and because Gods honour (*cæteris paribus*) is more concerned in the good of many than of one. Therefore I must not seek my own right to the hurt of many, either of their Souls or Bodies, unless some greater good require it.

§. 21. 3 The good or hurt of publick Persons, Magistrates or Pastors is (*cæteris paribus*) of more regard than the good or hurt of single Men: Therefore *cæteris paribus* I must not right my self to the dishonour or the hurt of Governours (no though I were none of their Charge or Subjects:] because the publick good is more concerned in their honour or welfare than in mine. The same may be said of Persons by their gifts and interests more eminently serviceable to God and the common good than I am.

§ 22. 4. The good or hurt of a near relation, of a dear friend, of a worthy Person, is more to be regarded by me *cæteris paribus* than the good or hurt of a vile unworthy Person, or a stranger: And therefore the *Israelites* might not take Usury of a *poor Brother*, which yet they might do of an alien of another Land! The Laws of nature and friendship may more oblige me to one than to another, though they were supposed equal in themselves: Therefore I am not bound to remit a debt or wrong to a Thief or Deceiver or a vile Person, when a *nearer* or a *worthier* Person would be equally damnified by his benefit; and thus far, if without any partial self-love a Man can justly estimate himself] he may not only as he is neareſt in himself, but also for his real worth, prefer his own commodity before the commodity of a more unworthy and unserviceable Person.

§ 23. 5. Another Mans *necessities* are more regardable than our own *superfluities*; as his *life* is more regardable than our corporal delights. Therefore it is a great sin for any Man to reduce another to extremity, and deprive him of necessaries for his life, meerly to vindicate his own right in superfluities for the satisfaction of his concupiscence and sensual desires; if a poor Man steal to save his own or his Childrens lives, and the rich Man vindicate his own, meerly to live in greater fulness or gallantry in the World, he sinneth both the sin of sensuality and uncharitableness; (but how far for the *common good* he is bound to prosecute the Thief as *criminal*, is a case which depends on other circumstances) And this is the most common case, in which the forgiving of debts and damages is required in Scripture, *viz.* When the other is poor and we are rich, and his necessities require it as an act of Charity (And also the former case, when the hurt by our vindication is like to be greater than our benefit will countervail.

§. 24. Quest. 2. *What is the meaning of those words of Christ*, Matth. 5. 38, 39, 40, 41, 42. *Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also: and if any man will sue thee at the Law and take away thy Coat, let him have thy Cloak also: And whosoever shall compel thee to go a mile, go with him two: Give to him that asketh thee; and from him that would borrow of thee turn thou not away?* Quest. 2.

Answ. The meaning of the Text is this: As if he had said [Because you have heard that Magistrates are required to do justice exactly between Man and Man, and to take an Eye for an Eye, *&c.* therefore you may perhaps believe those Teachers who would per-

perswade you that for any Man to exact this satisfaction, is no fault: But I tell you that duties of Charity must be performed, as well as Justice must be done: And though it must be the Magistrates duty to do you this Justice, it is not your duty always to require it, but Charity may make the contrary to be your duty. *Therefore I say unto you, overvalue not the concernments of your flesh, nor the trifles of this World, but if a man abuse you, or wrong you in these trifles, make no great matter of it, and be not presently inflamed to revenge, and to right your selves; but exercise your Patience, and your Charity to him that wrongeth you, and by a habituated stedfastness herein, be ready to receive another injury with equal patience, yea many such, rather than to fly to an unnecessary vindication of your right: For what if he give you another Stroke? Or what if he also take your Cloak? Or what if he compel you to another mile for him? Let him do it; let him take it; how small is your hurt? What inconsiderable things are these? Your resistance and vindication of your right may violate Charity and Peace, and inflame his passion, and kindle your own, and hurt both your Souls, and draw you into other sins, and cost you dearer than your right was worth: Whereas your patience, and yieldingness, and submission, and readiness to serve another, and to let go your own for Peace and Charity, may shame him, or melt him, and prevent contention, and keep your own and the publick peace, and may shew the excellency of your Holy Religion, and win Mens Souls to the love of it, that they may be saved. Therefore instead of exacting or vindicating your utmost right, set light by your corporal sufferings and wrongs, and study and labour with all your power, to excel in Charity, and to do good to all, and to stoop to any service to another, and humble your selves, and exercise patience, and give and lend according to your abilities; and pretend not justice against the great duties of Charity and Patience.*] So that here is forbidden both *violent* and *legal* revenge for our Corporal abuses, when the Law of *Charity* or *Patience* is against it: But this disobligeth not Magistrates to do Justice, or Men to seek it, in any of the Cases mentioned in the Seven first Propositions.

§. 25. Quest. 3. *Am I bound to forgive another, if he ask me not forgiveness? The reason of the question is, because Christ saith,* Luke 17. 3, 4. *If thy brother trespass against thee, rebuke him: and if he repent forgive him: and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.*

Answ. In the resolving of this; while some have barely affirmed, and others denied, for want of distinguishing, they have said worse than nothing. It is necessary that we distinguish,

1. Between the forgiving of an Enemy, and of a Stranger, and of a Neighbour, and of a Brother, as such.

1. Between the several penalties to be remitted (as well as revenges to be forborn.) And so briefly the case must be thus resolved.

Prop. 1. *An Enemy, a Stranger, and a Neighbour, as such,* must be forgiven (in the cases before asserted) *though they ask not forgiveness,* nor say, *I repent:* For,

1. Many other Scriptures absolutely require it.

2. And forgiving *them as such,* is but the continuing them in our *common Charity,* as *Men,* or *Neighbours*; that is, our not endeavouring to ruin them, or do them any hurt, and our hearty desiring and endeavouring their good, according to their capacities or ours; and thus far we must forgive them.

Prop. 2. *A Brother must be also thus far forgiven, though he say not, I repent:* That is, we must love him as a Man, and wish and endeavour his good to our power.

Prop. 3. *A Brother as a Brother, is not to be so forgiven, as to be restored to our estimation, and affection, and usage of him as a Brother, either in spiritual account, or intimate special love and familiarity,* as long as he is impenitent in his gross offences; and that is, till he turn again and say, I repent. A *Natural Brother* is still to be loved as a Natural Brother. For that kind of love dependeth not on his honesty or repentance. But,

1. A Brother in a religious sense.

2. Or a bosom familiar friend, are both unfit for to be received in these capacities, till they are penitent for gross offences; therefore the Church is not to pardon the impenitent, in point of Communion, nor particular Christians to pardon them in their esteem and carriage; nor am I bound to take an unfit Person to be my bosom friend to know my secrets; therefore if either of these offend, I must not forgive them, that is, by forgiveness continue them in the respect and usage of this Brotherhood, till they repent; and this, (first especially) is the Brother mentioned in the Text.

§. 26. Quest. 4. *Is it lawful to sue a Brother at Law? The reason of the question is, from the words of the Apostle* Paul, 1 Cor. 6. 7. *There is utterly a fault among you, because ye go to Law one with another: Why do you not rather take wrong? Why do you not rather suffer your selves to be defrauded?* Quest. 4.

Answ. 1. Distinguish betwixt going to Law before Heathens, or other Enemies to the Christian Religion, and before Christian Magistrates.

2. Between going to Law in malice for revenge, and going meerly to seek my right, or to seek the suppression and reformation of sin.

3. Between going to Law when you are bound to forgive, and when you are not.

4. And between going to Law in haste and needlessly, and going to Law as the last remedy, in case of necessity when other means fail.

5. And between going to Law when the hurt is like to be greater than the benefit, and going to Law when it is likely to do good. There is a great deal of difference between these cases.

§. 27. *Prop.* 1. Christans must rather suffer wrong, than go to Law before the Enemies of Religion, when it is like to harden them, and to bring Christianity into contempt.

Prop. 2. It is not lawful to make Law and Justice the means of private unlawful revenge; nor to vent our malice, nor to oppress the innocent.

Prop. 3. When ever I am bound to forgive the trespass, wrong, or debt, then it is unlawful to seek my own at Law. For that is not forgiving.

Prop. 4. There are many other remedies which must first be tryed (ordinarily) before we go to Law; As

1. To rebuke our Neighbour for his wrong, and privately to desire necessary reparations.

2. To take two or three to admonish him; or to refer the matter to Arbitrators (or in some cases to a Lot.) And if any make Law their first remedy needlesly, while the other means should first be used, it is a sin.

Prop. 5. It is not lawful to go to Law-suits, when prudence may discern that the hurt which may come by it, will be greater than the benefit; (either by hardning the Person, or disturbing ourselves, or scandalizing others against Religion, or drawing any to ways of unpeaceableness and revenge, *&c.*) The foreseen consequences may over-rule the case.

§. 28. But on the other side, *Prop.* 1. It is lawful to make use of Christian Judicatories, so it be done in a lawful manner; yea, and in some cases, of the Judicatories of Infidels.

Prop. 2. The suppressing of sin, and the defending of the innocent, and righting of the wronged, being the duty of Governours, it is lawful to seek these benefits at their hands.

Prop. 3. In cases where I am not obliged to forgive (as I have shewed before some such there be,) I may justly make use of Governours as the Ordinance of God.

Prop. 4.

Prop. 4. The Order and Seaſon is when I have tryed other means in vain! When *Perſwaſion* or *Arbitration* will do no good, or cannot be uſed with hope of ſucceſs.

Prop. 5. And the great condition to prove it lawful, is, when it is not like to do more hurt than good, either directly of it ſelf, or by Mens abuſe; when Religion, or the Soul of any Man, or any ones Body, or Eſtate, or Name, is not like to loſe more than my Gain, or any other Benefits will compenſate; When all theſe concur, it's lawful to go to Law.

Queſt. 5. §. 29. Queſt. 5. *Is it lawful to defend my Perſon, Life or Eſtate againſt a Thief, or Murderer, or unjuſt Invader by force of Arms?*

Anſw. You muſt diſtinguiſh, 1. Between ſuch Defence as the Law of the Land alloweth, and ſuch as it forbiddeth.

2. Between *Neceſſary* and *Unneceſſary* Actions of Defence.

Prop. 1. There is no doubt, but it is both lawful, and a duty to defend our ſelves by ſuch convenient means, as are likely to attain their end, and are not contrary to any Law, *of God or Man!* We muſt defend our Neighbour if he be aſſaulted or oppreſſed, and we muſt love our Neighbours as our ſelves.

Prop. 2. This Self-defence by force, is then lawful, when it is *Neceſſary*, and other more gentle means have been uneffectual, or have no place, (ſuppoſing ſtill that the means be ſuch as the Law of God or Man forbiddeth not.)

Prop. 3. And it is neceſſary to the lawfulneſs of it, that the means be ſuch as in its nature is like to be ſucceſsful, or like to do more good than harm.

§. 30. But on the other ſide: *Prop.* 1. We may not defend our ſelves, by any ſuch force as either the Laws of God, or our Rulers, thereto authorized by him, ſhall forbid. For,

1. The Laws are made by ſuch as have more power over our lives, than we have over them our ſelves.

2. And they are made for the good of the Common-wealth: which is to be preferred before the good or life of any ſingle Perſon. And what ever ſelfiſh Infidels ſay, both Nature and Grace do teach us to lay down our lives, for the welfare of the Church or State, and to prefer a multitude before our ſelves. Therefore it is better to be robbed, oppreſt, or killed, than to break the Peace of the Commonwealth.

Prop. 2. Therefore a private Man may not raiſe an Army to defend his Life againſt his Prince, or lawful Governour. Perhaps he might *hold his hands*, if perſonally he went about to murder him, without the violation of the publick Peace: But he cannot raiſe a War without it.

Prop. 3. We may not do that by blood or violence, which might be done by perſwaſion, or by any lawful gentle means: Violence muſt be uſed, even in defence, but in caſe of true neceſſity.

Prop. 4. When Self-defence is like to have conſequents ſo ill, as the ſaving of our ſelves cannot countervail, it is then unlawful *finis gratia*, and not to be attempted.

Prop. 5. Therefore if Self-defence be unlikely to prevail, our ſtrength being inconſiderable, and when the Enemy is but like to be the more exaſperated by it, and our Sufferings like to be the greater; *Nature* and *Reaſon* teach us to ſubmit, and uſe the more effectual (lawful) means.

Queſt. 6. §. 31. Queſt. 6. *Is it lawful to take away anothers Life, in the defending of my Purſe or Eſtate?*

Anſw. 1. You muſt again diſtinguiſh between ſuch defence, as the Law of the Land alloweth, and ſuch as it forbiddeth.

2. Between what is neceſſary, and what is unneceſſary.

3. Between a life leſs worth than the prize which he contendeth for, and a life more worth than it, or than mine own.

4. Between the ſimple defence of my Purſe, and the defence of it, and my life together.

5. Between what I do with purpoſe and deſire, and what I do unwillingly through the aſſailants temerity or violence.

6. And between what I do in meer defence, and what I do to bring a Thief or Robber unto legal puniſhment. And ſo I anſwer.

Prop. 1. You may not defend your Purſe, or your Eſtate by ſuch Actions, as the Law of the Land forbiddeth. (Unleſs it go againſt the Law of God:) Becauſe it is to be ſuppoſed, that it is better a Mans Eſtate or Purſe be loſt, than Law and publick Order violated.

Prop. 2. You may not (againſt an ordinary Thief or Robber) defend your Purſe with the probable hazard of his life, if a few good words, or other ſafe and gentle means, which you have opportunity to uſe, be like to ſerve turn without ſuch violence.

Prop. 3. If it might be ſuppoſed that a Prince, or other Perſon of great uſe and ſervice to the Common-wealth, ſhould in a frolick or otherwiſe aſſault your Perſon for your Eſtate, or Purſe, it is not lawful to take away his life by a defenſive violence, if you know it to be he: Becauſe (though in ſome Countreys the Law might allow it you, yet) *finis gratia* it is unlawful; becauſe his life is more neceſſary to the common good, than yours.

Prop. 4. If a pilfering Thief would ſteal your Purſe, without any violence which hazardeth your life, (ordinarily) you may not take away his life in the defending of it. Becauſe it is the work of the Magiſtrate to puniſh him by publick Juſtice, and your defence requireth it not.

Prop. 5. All this is chiefly meant, of the voluntary deſigned taking away of his life; and not of any lawful Action, which doth it accidently againſt your will.

§. 33. On the other ſide. *Prop.* 1. If the Law of the Land allow you to take away a Mans Life in the defending of your Purſe, it removeth the ſcruple, if the weight of the matter alſo do allow it: Becauſe it ſuppoſeth, that the Law taketh the Offender to be worthy of death, and maketh you in that caſe the Executioner of it. And if indeed, the crime be ſuch as deſerveth death, you may be the Executioner when the Law alloweth it.

Prop. 2. And this is more clear, when the Robber for your Money doth aſſault your Life, or is like for ought you ſee to do it.

Prop. 3. And when gentler means will not ſerve the turn, but Violence is the only remedy which is left you, which is like to avail for your defence.

Prop. 4. And when the Perſon is a vile Offender, who is rather a plague and burden to the Commonwealth, than any neceſſary Member of it.

Prop. 5. If you deſire not, and deſign not his Death, but he ruſh upon it himſelf in his fury, while you lawfully defend your own, the caſe is yet leſs queſtionable.

Prop. 6. If a Thief have taken your Purſe, though you may not take away his life after to recover it (becauſe it is of leſs value) nor yet in revenge (becauſe that belongeth not to private Men;) yet if the Law require or allow you to purſue him to bring him to a judicial Tryal, if you kill him while he reſiſteth, it is not your ſin; becauſe you are but ſuppreſſing ſin in your place, according to the allowance of the Law.

Queſt. 7. §. 34. Queſt. 7. *May I kill or wound another in the defence or vindication of my honour, or good name?*

Anſw. No, not by private aſſault or violence: But if the crime be ſo great, that the Law of the Land doth puniſh it with death, if that Law be juſt, you may in ſome caſes ſeek to bring the offender to publick Juſtice: But that is rare, and otherwiſe you may not do it. For,

1. It belongeth only to the Magiſtrate, and not to you, to be the avenger.

2. And killing a Man can be no meet defence againſt calumny or ſlander: For if you will kill a Man for prevention, you kill the innocent; if you kill him afterward, it is no defence, but an unprofitable revenge, which vindicateth not your honour, but diſhonoureth you more. Your patience is your honour, and your bloody revenge doth ſhew you to be ſo like the Devil, the deſtroyer, that it is your greateſt ſhame.

3. It is odious Pride which maketh Men over-value their Reputation among Men, and think that a Man's Life is a juſt compenſation to them for their diſhonour! Such bloody Sacrifices are fit to appeaſe only the blood-thirſty Spirit! But what is it that Pride will not do and juſtifie?

CHAP. XI.

Special Directions to eſcape the guilt of Perſecuting. Determining alſo the Caſe about Liberty in Matters of Religion.

THough this be a Subject which the guilty cannot indure to hear of, yet the miſery of Perſecutors, the Blood, and Groans, and Ruines of the Church, and the lamentable Diviſions of Profeſſed Chriſtians, do all command me not to paſs it by in ſilence; but to tell them the truth, *Whether they will hear, or whether they will forbear*; though they were ſuch as *Ezek.* 3. 7, 8, 9, 11.

Dir. 1. §. 1. Direct 1. If you would eſcape this dreadful guilt, *Underſtand well what Perſecution is*, elſe you may either run into it ignorantly, or oppoſe a duty as if it were Perſecution.

§. 2. The Verb [*Perſequor*] is often taken in a good ſenſe, for no more than *continuato muto vel ad extremum ſequor*; and ſometime for the blameleſs Proſecution of a Delinquent: But we take it here, as the *Engliſh* Word [*Perſecute*] is moſt commonly taken, for [*inimico affectu inſequor*;] a *malicious or injurious hurting or perſecuting another, and that for the ſake of Religion or Righteouſneſs.* For it is not common Injuries which we here intend to ſpeak of. Three things then go to make up *Perſecution.* 1. That it be the *hurting of another*, in his *Body*, *Liberty*, *Relations*, *Eſtate*, *or Reputation.* 2. That it be done *injuriouſly*, to one who deſerveth it not, in the particular which is the Cauſe. 3. That it be for the cauſe of *Religion*, or of *Righteouſneſs*, that is, for the *Truth of God* which we hold or utter; or for the *Worſhip of God* which we perform; or for *Obedience* to the *Will of God* revealed in his Laws. This is the cauſe on the Sufferers part, what ever is intended by the Perſecuter.

§. 3. There are divers ſorts of *Perſecutions.* As to the *Principles* of the *Perſecutors.* 1. There is a *Perſecution* which is openly profeſſed to be for the cauſe of Religion; as *Heathens* and *Mahometans* perſecute *Chriſtians* as *Chriſtians.* And there is an *Hypocritical Perſecution*, when the pretended Cauſe is ſome odious Crime, but the real cauſe is *Mens Religion*, or *obedience to God.* This is the *common Perſecution*, which *nominal Chriſtians* exerciſe on *ſerious Chriſtians*, or on one another. They will not ſay that they perſecute them, becauſe they are *godly* or *ſerious Chriſtians*; but that is the true cauſe: For if they will but ſet them above God, and obey them againſt God, they will abate their Perſecution. Many of the *Heathens* thus perſecuted the *Chriſtians* too, under the name of *ungodly, and evil doers*; but the true cauſe was, becauſe they obeyed not their commands in the Worſhipping of their Idol Gods. So do the Papiſts perſecute and murder Men, not as Profeſſors of the Truth (which is the true cauſe) but under the name of *Hereticks* and *Schiſmaticks*, or Rebels againſt the Pope, or what ever their malice pleaſeth to accuſe them of. And *prophane nominal Chriſtians* ſeldom perſecute the ſerious and ſincere directly by that name, but under ſome nickname which they ſet upon them, or under the name of *Hypocrites*, or *Self-conceited*, or *Factious Perſons*, or ſuch like. And if they live in a Place, and Age, where there are many Civil Wars or Differences, they are ſure to fetch ſome odious Name or Accuſation thence: Which ſide ſoever it be that they are on; or if they meddle not on any ſide, they are ſure by every party whom they pleaſe not, to hear Religion loaded with ſuch Reproaches, as the times will allow them to vent againſt it. Even the Papiſts who take this courſe with *Proteſtants*, it ſeems by *Acoſta* are ſo uſed themſelves, not by the *Heathens*; but by one another, yea, by the multitude, yea, by their *Prieſts.* For ſo ſaith he ſpeaking of the *Pariſh Prieſts* among the *Indians*, having reproved their Dicing, Carding, Hunting, Idleneſs. *Lib.* 4. *cap.* 15. *pag.* 404, 405. *Itaque is cui Paſtoralis Indorum cura committitur, non ſolum contra diaboli machinas & naturæ incentiva pugnare debet; ſed jam etiam confirmatæ hominum conſuetudini & tempore & turbæ præpotenti ſeſe objicere; & ad excipiendæ invidorum ac malevolorum tela forte pectus opponere; qui ſiquid a profano ſuo inſtituto abhorrentem viderint; proditorem, hypocritam, hoſtem clamant:* That is, *He therefore to whom the Paſtoral care of the Indians is committed, muſt not only fight againſt the Engines of the Devil, and the Incentives of Nature; but alſo now muſt object or ſet himſelf againſt the confirmed cuſtom of Men, which is grown very powerful both by time, and by the multitude; and muſt valiantly oppoſe his Breſt, to receive the Darts of the envious and malevolent, who if they ſee any thing contrary to their profane faſhion* (or breeding) *cry out,* [*A Traytor, an Hypocrite, an Enemy*.] It ſeems then that this is a common courſe.

§. 4. 2. *Perſecution* is either done in *Ignorance* or *Knowledge.* The *commoneſt Perſecution* is that which is done in *ignorance* and *error*; when Men think a good cauſe to be bad, or a bad cauſe to be good, and to perſecute Truth, while they take it to be falſhood, or good, while they take it to be evil, or obtrude by violence their errors for truths, and their evils, as good and neceſſary things. Thus *Peter* teſtifieth of the *Jews*, who killed the *Prince of Life*, *Acts* 3. 13, 14, 17. [*I know that through ignorance you did it, as did alſo your Rulers.*] And *Paul*, 1 Cor. 2. 8. [*Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory.*] And *Chriſt* himſelf ſaith, *Joh.* 16. 3. *Theſe things will they do unto you, becauſe they have not known the Father, or me.* And *Paul* ſaith of himſelf, *Acts* 26. 9. *I thought verily with my ſelf, that I ought to do many things contrary to the Name of Jeſus of* Nazareth, *which thing I alſo did, &c.* And 1 *Tim* 1. 13. that it was *ignorantly in unbelief*, that he was *a Blaſphemer, a Perſecutor, and Injurious.* And on the other ſide, ſome *perſecute Truth* and *Goodneſs*, while they know it to be ſo. Not becauſe it is *Truth* or *Goodneſs*, but becauſe it is againſt their *carnal worldly intereſt* and *inclination.* As the Conſcience of a Worldling, a Drunkard, a Whoremonger, beareth witneſs againſt his ſin while he goeth on in it; ſo oft-times doth the Conſcience of the Perſecutor; and he hath ſecret Convictions, that thoſe whom he perſecuteth, are better and happier than himſelf.

§. 5. 3. As to the *Cauſe*, ſometime *Perſecution* is for *Chriſtianity* and *Godlineſs* in the groſs, or for ſome *great eſſential Point*; and ſometimes it is only for ſome *particular Truth* or *Duty*, and that perhaps of a lower nature; ſo ſmall or ſo dark, that it is become a great Controverſie, whether it be *Truth* or *Error*, *Duty* or *Sin.* In ſome reſpects, it is more comfortable to the perſecuted, and more heinous in the Perſecutor, that the ſuffering be for the greateſt things. For this leaveth no doubt in the mind,

Mind, whether our cauſe be good, or not; and this ſheweth, that the Perſecutors mind is moſt alien from *God* and *Truth*: But in ſome other reſpect, it is an aggravation of the ſin of the Perſecutor, and of the comfort of the perſecuted, when it is for ſmaller truths and duties. For it is a ſign of great uncharitablneſs and cruelty, when Men can find in their hearts to perſecute others for little things: And it is a ſign of a heart that is true to God, and very ſincere, when we will rather ſuffer any thing from Man, than renounce the ſmalleſt *Truth of God*, or commit the ſmalleſt ſin againſt him, or omit the ſmalleſt duty, when it is a duty.

4. Sometime Perſecution is directly for *Religion*; that is, for matters of *Profeſſed Faith* or *Worſhip*: And ſometimes it is for a *Civil* or a *Common Cauſe*; yet ſtill it is for our obedience to God (or elſe it is not the perſecution which we ſpeak of) though the Matter of it be ſome common or civil thing: As if I were perſecuted meerly for giving to the poor, or helping the ſick, or for being Loyal to my Prince, and to the Laws, or for doing my duty to my Parents, or becauſe I will not bear falſe-witneſs, or tell a lie, or ſubſcribe a falſhood, or any ſuch like: This is truly perſecution, whatever the matter of it be, as long as it is truly for obeying God, that we undergo the ſuffering.

§. 6. I omit many other leſs conſiderable diſtributions; And alſo thoſe afflictions which are but improperly called *Perſecutions*; (as when a Man is puniſhed for a fault in a greater meaſure than it deſerveth. This is *Injuſtice*, but not *Perſecution*, (unleſs it be his *Religion* and *Obedience to God*, which is the ſecret cauſe of it.)

Dir. 2. §. 7. Direct. 2. *Underſtand well the greatneſs of the ſin of Perſecution, that you may be kept in a due fear of being tempted to it.* Here therefore I ſhall ſhew you how great a ſin it is.

§. 8. 1. *Perſecution is a fighting againſt God:* So it is called, *Acts* 5. 39. And *to fight againſt God, is odious malignity, and deſperate folly.* 1. It is venemous malignity, for a Creature to fight againſt his *Creator*, and a Sinner againſt his *Redeemer* who would ſave him; and for ſo blind a Worm to riſe up againſt the Wiſdom of the *All-knowing God!* And for ſo vile a Sinner to oppoſe the *Fountain of Love and Goodneſs!* 2. And what *Folly* can be greater, than for a Mole to reproach the Sun for darkneſs? Or a lump of Earth to take up Arms againſt the *Almighty terrible God?* Art thou able to make good thy cauſe againſt him? Or to ſtand before him when he is offended, and chargeth thee with ſin? Hear a Phariſee, *Acts* 6. 38, 39. [*And now I ſay unto you, reſrain from theſe men, and let them alone; for if this counſel, or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; leſt happily ye be found even to fight againſt God.*] Or hear *Chriſt* himſelf, *Acts* 9. 4, 5. *I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks!* With bare feet or hands to beat the Thorns! How unmeet a match is Man for God! He needeth not ſo much as a word to take away thy Soul, and cruſh thee to the loweſt Hell. His will alone can lay thee under thy deſerved pains. Canſt thou conquer the *Almighty God?* Wilt thou aſſault the Power which was never overcome, or ſtorm *Jehovahs* Throne or Kingdom? Firſt try to take down the Sun, and Moon, and Stars, from the Firmament, and to ſtop the courſe of the Rivers, or of the Sea; and to rebuke the Winds, and turn Night into Day, and Winter into Summer, and decrepit Age into vigorous Youth. Attempt not greater matters till thou haſt performed theſe: It is a greater matter than any of theſe, to conquer God, whoſe cauſe thou fighteſt againſt. Hear him again, *Iſa.* 45. 1. *Wo unto him that ſtriveth with his Maker: Let the Potſherd ſtrive with the Potſherds of the Earth. Shall the Clay ſay to him that faſhioneth it, What makeſt thou?*] Or thy work. [*He hath no hands?*] And *Iſa.* 45. 2. [*Who would ſet the Bryars and Thorns againſt me in battel? I would go through them, I would burn them together.*] Wo to the Man that is not content to go to fight with Men, but chuſeth the moſt dreadful God to be his Enemy! It had been better for thee, that all the World had been againſt thee!

§. 9. 2. *Perſecution* oppoſeth the gracious deſign of our *Redeemer*, and hindereth his *Goſpel*, and *Work of Mercy* to the World, and endeavoureth the ruine of his Kingdom upon Earth. *Chriſt* came to ſave Men, and Perſecutors raiſe up their power againſt him, as if they envied Salvation to the World. And if God have made the work of Mans Redemption, the moſt wonderful of all his works, which ever he revealed to the Sons of Men, you may eaſily conceive what thanks he will give them, that reſiſt him in ſo high and glorious a deſign. If you could pull the Stars out of the Firmament, or hinder the motions of the Heavens, or deny the Rain to the thirſty Earth, you might look for as good a reward for this, as for oppoſing the *Merciful Redeemer* of the World, in the bleſſed work of Mans Salvation.

§. 10. 3. *Perſecution is a reſiſting or fighting againſt the Holy Ghoſt. Acts* 7. 51. ſaith *Stephen* to the *Jews*, [*Ye ſtiff-necked and uncircumciſed in heart and ears: ye do always reſiſt the Holy Ghoſt: As your Fathers did, ſo do ye!*] If you ſilence the Miniſters who are the means by which the Spirit worketh, in the illuminating and ſanctifying of Souls, (*Acts* 26. 17, 18.) Or if you afflict Men for thoſe holy duties, which the Spirit of God hath taught them to perform, or would force Men from that which the Spirit of *Chriſt* is ſent to draw them to; this is to raiſe War againſt that Spirit, into whoſe Name you were your ſelves baptized.

§. 21. 4. *Perſecution* endeavoureth the damnation of Mens Souls, either by depriving them of the Preaching of the Goſpel which ſhould ſave them, or by forcing them upon that ſin for which God will condemn them. Yea, the baniſhing or ſilencing of one faithful Preacher, may conduce to the damnation of many hundreds? If it be ſaid, that others who are ſet up in their ſtead, may ſave Mens Souls as well as they. I anſwer, 1. God ſeldom, if ever, did qualifie ſupernumeraries for the work of the Miniſtry! Many a Nation hath had too few, but I never read of any Nation that had too many, who were well qualified for that great and difficult work, no not from the days of *Chriſt* till now! So that if they are all fit Men, there are none of them to be ſpared; but all are too few, if they conjoin their greateſt skill and diligence. *Chriſt* biddeth us pray the *Lord of the Harveſt, to ſend forth more Labourers into his Harveſt*; but never biddeth us pray to ſend out fewer, or to call any in that were but tolerably fitted for the work. 2. Many *Perſecutors* baniſh all Preachers of the Goſpel, and ſet up no other to do the ſervice which they were called to. And it is rarely ſeen, that any who can find in their hearts, to caſt out any faithful Miniſters of *Chriſt*, have hearts to ſet up better, or any that are competent in their ſtead: But it is ordinarily ſeen, that when the judgment is ſo far depraved, as to approve of the caſting out of worthy Men; it is alſo ſo far depraved as to think an ignorant, unskilful, heartleſs, or ſcandalous ſort of Miniſters, to be as fit to ſave Mens Souls as they. And how many poor Congregations in the Eaſtern and the Weſtern Churches (nay, how many Thouſands) have ignorant, ungodly, ſenſual Paſtors, who are ſuch unſavoury Salt, as to be unfit for the Land, or for the Dunghil? Whilſt Men are extinguiſhing the cleareſt Lights, or thruſting them into obſcurity. *Matth.* 5. 13, 14, 15. *Luk.* 14. 35. 3. And there may be ſomething of ſuitableneſs between a Paſtor, and the Flock, which may give him advantage to be more profitable to their Souls,

than another Man of equal parts. 4. And, though God can work by the weakeſt means, yet ordinarily we ſee that his work upon Mens Souls is ſo far Moral, as that he uſually proſpereth Men, according to the fitneſs of their labours to the work! And ſome Men have far more ſucceſs than others. He that ſhould expel a dozen or twenty of the ableſt Phyſicians out of *London*, and ſay, There are enough left in their ſteads, who may ſave Mens lives, as well as they; might, notwithſtanding that Aſſertion, be found guilty of the Blood of no ſmall numbers. And as Men have ſometime an averſeneſs to one ſort of food, (as good as any to another Man,) and as this diſtemper is not laudable; and yet he that would force them to eat nothing elſe, but that which they ſo abhor, were liker to kill them, than to cure them; ſo is it with the Souls of many. And there are few who have any ſpiritual diſcerning and reliſh, but have ſome ſpecial ſenſe of what is helpful or hurtful to their Souls, in Sermons, Books, and Conference, which a ſtander by is not ſo fit to judge of, as themſelves. So that it is clear, that perſecution driveth Men towards their damnation! And, O how ſad a caſe it is, to have the damnation of one Soul to anſwer for! (Which is worſe than the murdering of many Bodies.) Much more to be guilty of the Perdition of a multitude.)

§. 12. 5. *Perſecution is unjuſtice, and oppreſſion of the innocent!* And what a multitude of terrible threatnings againſt this ſin, are found throughout the Holy Scriptures? Doth a Man deſerve to be cruelly uſed, for being faithful to his God, and for preferring him before Man? And for being afraid to ſin againſt him? Or for doing that which God commandeth him, and that upon pain of greater ſefferings than Man can inflict upon him? Is it not his Saviour that hath ſaid, *Fear not them that can kill the body, and after that have no more that they can do; but fear him who after he hath killed, hath power to caſt into Hell, yea, I ſay unto you, fear him.* Though Chriſtianity was once called *A Sect which every where was ſpoken againſt*, *Acts* 28. 22. And *Paul* was accuſed as *a peſtilent fellow, and a mover of Sedition among the people*, *Acts* 24. 5. And Chriſt was crucified as a Uſurper of the Crown; yet innocency ſhall be innocency ſtill in ſpight of malice, and lying accuſations; becauſe God will be the final Judge, and will bring all ſecret things to light, and will juſtifie thoſe whom injuſtice hath condemned, and will not call them as ſlandering Tongues have called them. Yea, the Conſciences of the Perſecutors are often forced to ſay, as they did of *Daniel*, Dan. 6. 5. *We ſhall not find any occaſion againſt this* Daniel, *except we find it againſt him concerning the Law of his God.* And therefore, the Net which they were fain to lay for him, was a Law againſt his *Religion*, or *Prayers to God*; for a Law againſt Treaſon, Sedition, Swearing, Drunkenneſs, Fornication, *&c.* would have done them no ſervice! And yet they would fain have aſperſed him there, *Verſ.* 4. *Jer.* 22. 13. *Wo to him that buildeth his houſe by unrighteouſneſs, &c.* Iſa. 33. 1. *Wo to thee that ſpoileſt, and thou waſt not ſpoiled.* Iſa. 5. 20. *Wo to them that call evil good, and good evil*, Jer. 2. 34. *In thy ſkirts is found the Blood of the Souls of the poor innocents.* Prov. 6. 16, 17. *Hands that ſhed innocent blood, the Lord doth hate, &c.*

Dæmones ex hominibus fieri quidam opinati ſunt, perpetua criminum licentia, &c. Quod ut forte tolerabiliter dictum ſit, malarum voluntatum ſimilitudo efficit, qua homo malus atque in malis obſtinatus pene dæmonem æquat. Petrarch. de Injuſto Domin.

§. 13. 6. *Perſecution maketh Men likeſt unto Devils, and maketh them his moſt notable Servants in the World.* Many wicked Men may neglect that duty which they are convinced they ſhould do. But to hate it, and malice Men that do it, and ſeek their ruin; this, if any thing, is a work more beſeeming a Devil, than a Man. Theſe are the Commanders in the Armies of the Devil, againſt the Cauſe and Kingdom of the Lord! *Joh.* 8. 42, 44. And accordingly ſhall they ſpeed.

§. 14. 7. *Perſecution is an inhumane, diſingenuous ſin, and ſheweth an extinction of the Light of Nature.* A good natured Man, if he had no grace at all, would abhor to be cruel, and to oppreſs his Brethren; and that meerly, becauſe they are true to their Conſciences, and obey their God, while they do no hurt to any others. If they had deſerved Execution, an ingenuous nature would not be forward to be their Executioner; much more when they deſerve incouragement and imitation: It is no honour to be numbred with Blood-thirſty Men.

§. 15. 8. It is a ſin *that hath ſo little of commodity, honour, or pleaſure to invite Men to it, that maketh it utterly without excuſe, and ſheweth, that the ſerpentine nature is the cauſe*, (*Gen.* 3. 15.) What get Men by ſhedding the Blood of Innocents, or ſilencing the Faithful Preachers of the Goſpel? What ſweetneſs could they find in cruelty, if a malicious nature made it not ſweet?

§. 16. 9. It is a ſin which Men have as *terrible warnings againſt from God, as any ſin in the World, that I can remember.* 1. In Gods threatnings. 2. In ſad Examples, and Judgments in this life, even on poſterity. 3. And in the infamy that followeth the names of Perſecutors, when they are dead.

§. 17. 1. How terrible are thoſe words of Chriſt, *Matth.* 18. 6. *But who ſo ſhall offend one of theſe little ones that believe in me, it were better for him, that a Milſtone were hanged about his neck, and that he were drowned in the depth of the Sea.* How terrible is that Character which *Paul* giveth of the *Jews*, 1 Theſ. 2. 15, 16. *Who both killed the Lord Jeſus, and their own Prophets, and have perſecuted us: And they pleaſe not God, and are contrary to all Men; forbidding us to ſpeak to the Gentiles that they might be ſaved to fill up their ſins always; for the wrath is come upon them to the uttermoſt.* Such Terrors againſt Perſecutors are ſo common through the Scriptures, that it would be tedious to recite them.

§. 18. 2. And for Examples, the Captivity firſt, and afterward the caſting off of the *Jews*, may ſerve inſtead of many, 2 *Chron.* 36. 16. *But they mocked the Meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the wrath of the Lord aroſe againſt his People, till there was no remedy.* And of the caſting off, ſee *Matth.* 23. 37, 38. *O* Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, How oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not? Behold your houſe is left unto you deſolate* —— And Verſ. 34, 35, 36. *Behold, I ſend unto you Prophets, and wiſe Men and Scribes; and ſome of them ye ſhall kill and crucifie, and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from City to City; that upon you may come all the righteous bloodſhed upon the Earth, from the blood of righteous* Abel, *to the blood of* Zacharias, *Son of* Barachias, *whom ye ſlew between the Temple and the Altar. Verily I ſay unto you, All theſe things ſhall come on this Generation.* To give you the particular Examples of Gods Judgments againſt Perſecutors, and their poſterity after them, would be a Voluminous work: You may find them in the Holy Scriptures, and the Churches Martyrologies.

§. 19. 3. And by a marvellous providence, God doth ſo over-rule the Tongue of Fame, and the Pens of Hiſtorians, and the Thoughts of Men, that commonly the names of Perſecutors ſtink when they are dead; yea, though they were never ſo much honoured and flattered, while they were alive! What odious names are the names of *Pharaoh*, *Ahab*, *Pilate*, *Herod*, *Nero*, *Domitian*, *Dioclefian*, &c? What a name hath the *French* Maſſacre left on *Charles* the Ninth! And the *Engliſh* Perſecution on Queen *Mary*? And ſo of others throughout the World! Yea, what a blot leaveth it on *Aſa*, *Amaziah*, or any that do but hurt a Prophet of the Lord! The Eleventh Chapter of the *Hebrews*, and all the Martyrologies

tyrologies that are written to preſerve the name of the Witneſſes of Chriſt, are all the Records of the Impiety, and the perpetual ſhame of thoſe, by whom they ſuffered. Even Learning, and Wiſdom, and common Virtue, hath got that eſtimation in the Nature of Man, that he that perſecuteth but a *Seneca*, a *Cicero*, a *Demoſthenes*, or a *Socrates*, hath irrecoverably wounded his Reputation to Poſterity, and left his name to the hatred of all ſucceeding Ages. *Prov.* 10. 7. *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.*

§. 20. 4. *The Perſecution of Godlineſs*, as ſuch, in Miniſters or private Chriſtians, is one of the moſt viſible undoubted Marks, of one that is yet unſanctified, and in a ſtate of ſin and condemnation; for it ſheweth moſt clearly the predominancy of the Serpentine nature in the Perſecutor. Though *Aſa* in a peeviſh fit may impriſon the Prophet, and thoſe Chriſtians that are ingaged in a Sect or Party, may in a ſinful Zeal be injurious to thoſe of the contrary party; and yet there may remain ſome roots of uprightneſs within: Yet he that ſhall ſet himſelf to hinder the Goſpel, and the ſerious practice of Godlineſs in the World, and to that end, hinder or perſecute the Preachers, and Profeſſors and Practiſers of it, hath the plaineſt mark of a Child of the Devil, and the moſt viſible brand of the wrath of God upon his Soul, of any ſort of Men on Earth. If there might be any hope of Grace in him, that at preſent doth but neglect or diſobey the Goſpel, and doth not himſelf live a godly life (as indeed there is not) yet there can be no poſſibility that he ſhould have Grace at that preſent, who hateth and oppoſeth it; and that he ſhould be juſtified by the Goſpel who perſecuteth it, and that he ſhould be a godly Man, who ſetteth himſelf againſt the godly, and ſeeketh to deſtroy them.

§. 21. 10. And it is a far more heinous ſin in a *Profeſſed Chriſtian*, than in an *Infidel* or *Heathen*. For theſe do according to the darkneſs of their Education, and the Intereſt of their party, and the principles of their own Profeſſion. But for a profeſſed Chriſtian to perſecute Chriſtianity, and one that profeſſeth to believe the Goſpel, to perſecute the Preachers and ſerious Practiſers of the Doctrine of the Goſpel; this is ſo near that ſin which is commonly ſaid to be the unpardonable ſin againſt the Holy Ghoſt, that it is not eaſie to perceive a difference; and if I did conſent to that deſcription of the unpardonable ſin, I ſhould have little hope of the Converſion of any one of theſe. But however they make up ſuch a mixture of *Hypocriſie*, and *Impiety*, and *Cruelty*, as ſheweth them to exceed all ordinary ſinners, in malignity and miſery. They are a ſelf-condemned ſort of Men; out of their own mouths will God condemn them. They profeſs themſelves to believe in God, and yet they perſecute thoſe that ſerve him; they dare not ſpeak againſt the preaching and practiſing of the Doctrine of Godlineſs, directly, and in plain Expreſſions; and yet they perſecute them, and cannot indure them! They fight againſt the Intereſt and Law of God the Father, Son, and Holy Ghoſt, when they have in Baptiſm vowed themſelves unto his Service. Of all Men on Earth, theſe Men will have leaſt to ſay for their ſin, or againſt their condemnation.

§. 22. 11. Laſtly, Remember that Chriſt taketh all that is done by Perſecutors againſt his Servants for his Cauſe, to be done as to himſelf, and will accordingly in Judgment charge it on them. So ſpeaketh he to *Saul*, Acts 9. 5, 6. *Saul, Saul, why perſecuteſt thou me? --- I am Jeſus whom thou perſecuteſt!* And *Matth.* 25. 41, to 46. Even to them that did not feed, and cloath, and viſit, and relieve them, he ſaith, *Verily, I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* What then will he ſay to them that impoveriſhed and impriſoned them? Remember, that it is Chriſt repu-

tatively, whom thou doſt hate, deride, and perſecute.

§. 23. Direct. 3. *If you would eſcape the guilt of Perſecution, the Cauſe and Intereſt of Chriſt in the World, muſt be truly underſtood.* He that knoweth not that *Holineſs* is Chriſt's end, and Scripture is his Word, and Law, and that the Preachers of the Goſpel are his Meſſengers, and that Preaching is his appointed means, and that ſanctified Believers are his Members, and the whole number of them are his Myſtical Body; and all that profeſs to be ſuch, are his Viſible Body, or Kingdom in the World; and that ſin is the thing which he came to deſtroy, and the Devil, the World, and the Fleſh, are the Enemies which he cauſeth us to conquer. I ſay, He that knoweth not this, doth not know what Chriſtianity or Godlineſs is; and therefore may eaſily perſecute it in his ignorance. If you know not, or believe not, that *ſerious Godlineſs in heart and life*, and *ſerious Preaching* and *Diſcipline* to promote it, are *Chriſts* great Cauſe and Intereſt in the World, you may fight againſt him in the dark, whileſt ignorantly you call your ſelves his followers. If the Devil can but make you think that *Ignorance* is as good as *Knowledge*, and *Phariſaical Formality*, and *Hypocritical* ſhews, are as good as *Spiritual Worſhip*, and *Rational Service of God*; and that *ſeeming* and *Lip-ſervice* is as good as *ſeriouſneſs in Religion*; and that the *ſtrict and ſerious obeying of God*, and living as we profeſs, according to the Principles of our Religion, is but *Hypocriſie*, *Pride*, or *Faction*, (that is, that all are Hypocrites who will not be Hypocrites, but ſeriouſly Religious:) I ſay, if Satan can bring you once to ſuch erroneous malignant thoughts as theſe; no wonder if he make you Perſecutors. O value the great Bleſſing of a ſound Underſtanding: For if Error blind you (either *impious Error*, or *factious Error*,) there is no wickedneſs ſo great, but you may promote it, and nothing ſo good and holy, but you may perſecute it, and think all the while that you are doing well. *Joh.* 16. 2. *They ſhall put you out of the Synagogues; yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice.* What Prophet ſo great, or Saint ſo holy, that did not ſuffer by ſuch hands? Yea, Chriſt himſelf was perſecuted as a ſinner, that never ſinned. *Dir.* 3.

§. 24. Direct. 4. *And (if you would eſcape the guilt of Perſecution) the Cauſe and Intereſt of Chriſt, muſt be higheſt in your eſteem and preferred before all worldly carnal Intereſts of your own.* Otherwiſe the Devil will be ſtill perſwading you, that your own intereſt requireth you, to ſuppreſs the Intereſt of Chriſt: For the truth is, the *Goſpel of Chriſt* is quite againſt the intereſt of Carnality and Concupiſcence; it doth condemn Ambition, Covetouſneſs, and Luſt; it forbiddeth thoſe ſins on pain of damnation, which the proud, and covetous, and ſenſual love and will not part with: And therefore it is no more wonder to have a proud Man, or a covetous Man, or a luſtful, voluptuous Man to be a Perſecutor, than for a Dog to flie in his face who takes his bone from him. If you love your Pride, and Luſt, and Pleaſures better than the Goſpel, and a holy Life, no marvel if you be Perſecutors; for theſe will not well agree together: And though ſometimes the Providence of God may ſo contrive things, that an ambitious Hypocrite may think that his worldly intereſt requireth him to ſeem religious, and promote the Preaching and Practice of Godlineſs; this is but ſeldom, and uſually not long. For he cannot chuſe, but quickly find that Chriſt is no Patron of his ſin, and that Holineſs is contrary to his worldly Luſts. Therefore if you cannot value the Cauſe of Godlineſs above your Luſts and carnal Intereſts, I cannot tell you how to avoid the guilt of Perſecution, nor the wrath and vengeance of Almighty God. *Dir.* 4.

§. 25. Direct. 5. Yea, though you do prefer *Chriſts* intereſt in the main, *You muſt carefully take heed of ſtepping into any forbidden way, and eſpouſing any in-* *Dir.* 5.

tereſt

tereſt of your own or others, which is contrary to the Laws or intereſt of Chriſt. Otherwiſe in the defence or proſecution of your Cauſe, you will be carried into a ſeeming neceſſity of perſecuting before you are aware. This hath been the ruine of multitudes of great ones in the World. When *Ahab* had ſet himſelf in a way of ſin, the Prophet muſt reprove him; and then he hateth and perſecuteth the Prophet, becauſe he propheſied not good of him, but evil. When *Jeroboam* thought that his intereſt required him to ſet up Calves at *Dan* and *Bethel*, and to make Prieſts for them of the baſeſt of the People, the Prophet muſt ſpeak againſt his ſin; and then he ſtretcheth out his hand againſt him, and ſaith, *Lay hold on him.* If *Aſa* ſin, and the Prophet tell him of it, his rage may proceed to impriſon his reprover. If *Amaziah* ſin with the Idolaters, the Prophet muſt reprove him, and he will *ſilence him*, or *ſmite him.* And ſilenced he is, and what muſt follow? 2 *Chron.* 15. 16. *The King ſaid to him, Art thou made of the Kings counſel? Forbear: Why ſhouldſt thou be ſmitten?* (This ſeemeth to be gentle dealing.) *Then the Prophet forbore and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkned to my counſel.* If *Pilate* do but hear, [*If thou let this Man go, thou art not* Cæſars *friend*] he thinketh it his intereſt to crucifie *Chriſt:* As *Herod* thought it his intereſt to kill him, and therefore to kill ſo many other Infants, when he heard of the Birth of a King of the *Jews.* Becauſe of an *Herodias* and the honour of his Word, *Herod* will not ſtick to behead *John Baptiſt*; and another *Herod* will kill *James* with the Sword, and impriſon *Peter*, becauſe he ſeeth that it pleaſeth the *Jews.* Inſtances of this deſperate ſin are innumerable. There is no way ſo common, by which Satan hath ingaged the Rulers of the World, againſt the Kingdom of *Jeſus Chriſt*, and againſt the Preachers of his *Goſpel*, and the People that obey him, than by perſwading them as *Haman* did *Ahaſuerus*, Eſther 3. 8, 9. [*There is a certain People ſcattered abroad, and diſperſed among the People in all the Provinces of thy Kingdom, and their Laws are divers from all People, neither keep they the Kings Laws: Therefore it is not for the Kings profit to ſuffer them; if it pleaſe the King, let it be written that they may be deſtroyed.*] When once the Devil hath got Men, by error or ſenſuality, to eſpouſe an intereſt that *Chriſt* is againſt, he hath half done his work: For then he knoweth, that *Chriſt* or his Servants will never bend to the wills of ſinners, nor be reconciled to their wicked ways, nor take part with them in a ſinful Cauſe: And then it is eaſie for Satan to perſwade ſuch Men, that theſe preciſe Preachers and People are their Enemies, and are againſt their intereſt and honour, and that they are a turbulent ſeditious ſort of People, unfit to be governed (becauſe they will not be falſe to God, nor take part with the Devil, nor be friends to ſin.) When once *Nebuchadnezzar* hath ſet up his Golden Image, he thinks he is obliged in honour to perſecute them that will not bow down, as refractory Perſons that obey not the King. When *Jeroboam* is once ingaged to ſet up his Calves, he is preſently ingaged againſt thoſe that are againſt them; and that is againſt God, and all his Servants. Therefore as Rulers love their Souls, let them take heed what cauſe and intereſt they eſpouſe.

1 Kings 22. 8, 17. & 13. 2, 4.

2 Chron. 16. 10.

Joh. 19. 11.

Matth. 2. 16, 17, 18. & 14. 6, 7, 8, 9. Mark 6. 19, 21, 22. Acts 1. 2. 3, 4.

Dir. 6. §. 26. Direct. 6. *To love your Neighbours as your ſelves, and do as you would be done by*, is the infallible means to avoid the guilt of Perſecution. *For Charity ſuffereth long, and is kind, it envieth not, it is not eaſily provoked, it thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; it beareth all things, believeth all things, hopeth all things, indureth all things,* 1 Cor. 13. 4, 5, 6, 7. *Love worketh no ill to his Neighbour; therefore love is the fulfilling of the Law,* Rom. 13. 10. And if it fulfil the Law, it wrongeth no Man. When did you ſee a Man perſecute himſelf? Impriſon, baniſh, defame, ſlander, revile, or put to death himſelf (if he were well in his wits?) Never fear Perſecution from a Man *that loveth his Neighbour as himſelf, and doth as he would be done by*, and is not ſelfiſh and uncharitable.

Dir. 7. §. 27. Direct. 7. *Pride alſo muſt be ſubdued, if you would not be Perſecutors.* For a proud Man cannot indure to have his word diſobeyed, though it contradict the Word of God: Nor can he indure to be reproved by the Preachers of the Goſpel; but will do as *Herod* with *John Baptiſt*, or as *Aſa*, or *Amaziah*, by the Prophets! Till the Soul be humbled, it will not bear the ſharp Remedies which our Saviour hath preſcribed, but will perſecute him that would adminiſter them.

Dir. 8. §. 28. Direct. 8. *Paſſion muſt be ſubdued, and the Mind kept calm, if you would avoid the guilt of Perſecution.* *Aſa* was in a rage when he impriſoned the Prophet; (a fit work for a raging Man.) And *Nebuchadnezzar* was in a rage and fury when he commanded the Puniſhment of the three Witneſſes, *Dan.* 3. 13 The wrath of Man worketh not the Will of God, *Jam.* 1. 20. The nature of wrathfulneſs tendeth to hurting thoſe you are angry with. And wrath is impatient, and unjuſt, and will not hear what Men can ſay, but raſhly paſſeth unrighteous ſentence. And it blindeth Reaſon, ſo that it cannot ſee the truth.

Dir. 9. §. 29. Direct. 9. *And hearkning to malicious backbiters, and ſlanderers, and favoring the Enemies of Godlineſs in their calumnies, will ingage Men in Perſecution ere they are aware.* For when the wicked are in the favour, and at the ear of Rulers, they have opportunity to vent thoſe falſe Reports, which they never want a will to vent! And any thing may be ſaid of Men behind their backs, with an appearance of Truth, when there is none to contradict it. If *Haman* may be heard, the *Jews* ſhall be deſtroyed, as not being for the Kings profit, nor obedient to his Laws. If *Sanballat* and *Tobiah* may be heard, the building of the Walls of *Jeruſalem*, ſhall ſignifie no better than an intended Rebellion. They are true words, though to ſome ungrateful, which are ſpoken by the Holy Ghoſt, *Prov.* 29. 12. [*If a Ruler hearken to lies, all his Servants are wicked,*] (for they will ſoon accommodate themſelves to ſo vitious a humor.) Prov. 25. 4, 5. *Take away the droſs from the ſilver, and there ſhall come forth a Veſſel for the finer: Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſs.* If the Devil might be believed, *Job* was one that ſerved God for gain, and might have been made to curſe him to his face. And if his Servants may be believed, there is nothing ſo vile which the beſt Men are not guilty of.

Dir. 10. §. 30. Direct. 10. *Take heed of ingaging your ſelves in a Sect or Faction!* For when once you depart from *Catholick Charity*, there groweth up inſtead of it, a partial reſpect to the intereſt of that Sect to which you joyn; and you will think that whatſoever doth promote that Sect, doth promote Chriſtianity; and what ever is againſt that Sect, is againſt the Church, or Cauſe of God. A narrow Sectarian ſeparating mind, will make all the Truths of God give place to the opinions of his party, and will meaſure the proſperity of the Goſpel in the World, by the proſperity of his party, as if he had forgot, that there are any more Men on the face of the Earth, or thought God regarded none but them. He will not ſtick to perſecute all the reſt of the *Church of Chriſt*, if the intereſt of his Sect require it. When once Men incorporate themſelves into a party, it poſſeſſeth them with another Spirit; even with a ſtrange uncharitableneſs, injuſtice, cruelty, and partiality! What hath the Chriſtian World ſuffered by one Sects perſecuting another, and Faction riſing up in fury to maintain its own intereſt, as if it had been to maintain the Being of all Religion! The Blood-thirſty Papiſts, whoſe Inquiſition, Maſſacres, and manifold Murders, have filled the Earth with the

Blood

Blood of Innocents, is a ſufficient teſtimony of this. And ſtill here among us, they ſeem as thirſty of Blood as ever, and tell us to our faces, that they would ſoon make an end of us, if we were in their power: As if the Two hundred thouſand lately murdered in ſo ſhort a time in *Ireland*, had rather irritated than quenched their thirſt. And all Faction naturally tendeth to Perſecution. Own not therefore any dividing Opinions or Names; maintain the Unity of the *Body of Chriſt* (not of the Body of the Pope!) Let *Chriſtian* and *Catholick* be all your Titles, as to your Religion. Mark thoſe that cauſe Diviſions and Offences, and avoid them, *Rom.* 16. 17.

Dir. 11. §. 31. Direct. 11. To this end, *Overvalue not any private or ſingular opinions of your own or others:* For if once Spiritual Pride and Ignorance of your own weakneſs, hath made you eſpouſe ſome particular opinion as peculiarly your own; you will dote on the Brats of your own Brains, and will think your conceits to be far more illuminating and neceſſary than indeed they are, as if Mens ſincerity lay in the imbracing of them, and their Salvation on the receiving of them! And then you will make a party for your opinion, and will think all that are againſt it, deſerve to be caſt out, as Enemies to Reformation, or to the Truth of God, or to the Church: And perhaps twenty years after, experience may bring you to your wits, and make you ſee, either the falſhood or the ſmallneſs of all thoſe Points, which you made ſo great a matter of; and then what comfort will you have in your Perſecutions?

Dir. 12. §. 32. Direct. 12. *Obey not the Solicitations of ſelfiſh paſſionate Diſputers.* Biſhops and Divines falling out among themſelves, and then drawing Princes to own their Quarrels, when they find their Arguments will not ſerve, hath been the diſtraction, diviſion, and ruine of the Chriſtian World. And he that falleth in with one of the Parties, to bear out that by the ruines of the other, is loſt himſelf in their contentions. Would Rulers let wrangling Biſhops and Diſputers alone, and never lend them their Swords to end their differences, unleſs the ſubſtance of Religion be indangered, they would be weary of quarrelling, and would chide themſelves Friends, and no ſuch Tragical conſequents would follow, as do when the Sword interpoſeth to ſuppreſs the diſcountenanced party, and to end their Syllogiſms and wranglings in Blood.

Dir. 13. §. 33. Direct. 13. *Take heed leſt an uncharitable hurting Spirit do prevail under the name of holy Zeal.* As it did with *James* and *John*, when they would have fire from Heaven to have revenged the contempt of their Miniſtry: To whom *Chriſt* ſaith, *Ye know not what manner of Spirit ye are of.* The difference between a Chriſtian Zeal, and an envious, contentious, cenſorious, hurtful Zeal, is excellently deſcribed by the Apoſtle *James*, *chap.* 3. throughout, *Where envying and ſtrife is, there is confuſion, and every evil work. The wiſdom from above is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy and good Works, without partiality and hypocriſie.*

Luk. 9. 55.

Dir. 14. §. 34. Direct. 14. *The Catholick Church, and Particular Churches, and our Communion with each, muſt be diſtinguiſhed; and a Man muſt not be caſt out of our Catholick Communion, becauſe by ſome tolerable difference he is uncapable of Communion with ſome particular Church.* If a Man be impatient in any Hereſie or Sin, which is contrary to the common Nature of Chriſtianity or Godlineſs, and ſo unfit for Catholick Communion, he is to be caſt out of Chriſtian Communion: But if ſome particular Church do impoſe any unneceſſary Doctrine or Practices, and he dare not approve it, or joyn in it (be it right or wrong;) yea, or if he withdraw himſelf from one Church, through the badneſs of the Miniſter, or through any falling out between them, and joyn to another that hath a Miniſter more ſuitable to his caſe. Theſe are not crimes to be puniſhed with ejection from Catholick Communion. He that is not fit for Communion with ſome one particular Church, may be fit for Communion with many others, that give him no ſuch occaſion of diſſentance or diſtaſte. Without Catholick Principles, Perſecution will not be avoided.

Dir. 15. §. 35. Direct. 15. *Let Church Union and Communion be laid upon none but Catholick Terms, which are poſſible and fit for all to be agreed in.* Common Reaſon will tell any impartial Man, that there can be no more effectual Engine to divide the Churches, and raiſe Contentions and Perſecutions, than to make Laws for Church-Communion requiring ſuch Conditions, as it is certain the Members cannot conſent to. If any Man knew that my Opinion is againſt the Doctrine of Tranſubſtantion, or of the Dominicans Predetermination, and he would make a Law, That no Man ſhall have Communion with that Church who ſubſcribeth not to theſe, he unavoidably excludeth me (unleſs I be ſuch a Beaſt, as to *believe nothing ſoundly*, and therefore to *ſay any thing.*) If ever the Churches agree, and Chriſtians be reconciled, it muſt be by leaving out all dividing Impoſitions, and requiring nothing as neceſſary to Communion, which all may not rationally be expected to conſent in. Now theſe Catholick Principles of Communion muſt be ſuch as theſe. *Dir.* 15. See my Treatiſe, of *A true Catholick, and Catholick Church.*

1. Such Points of Faith only as conſtitute Chriſtianity, and which every upright Chriſtian holdeth; and therefore only ſuch as are contained in our *Baptiſmal Covenant* or *Profeſſion*, which maketh us Chriſtians; and not thoſe other which only ſome ſtronger Chriſtians believe or underſtand; becauſe the weak are not to be caſt out of the Family of *Chriſt*.

2. Such Points as the *Primitive Churches* did agree in, and not Innovations, which they never practiced or agreed in: For they are our Pattern, and were better than we; and no more can be neceſſary to our Concord and Communion, than was to theirs. See *Vincent. Lerinenſ.*

3. Such Points as all the Church hath ſometime or other at leaſt agreed in: For what Reaſon can we have to think that the Churches ſhould now agree in that, which they never hitherto agreed in.

4. Such Points as all the true *Chriſtians* in the World are now agreed in: For otherwiſe we ſhall exclude ſome true *Chriſtians* from our *Chriſtian Communion.*

5. No Points of *Worſhip*, much leſs of *Modes* and *Circumſtances*, which are not neceſſary, and more neceſſary to the Churches good, than is the Communion of all thoſe Perſons, who by diſſenting are like to be ſeparated or caſt out; and whoſe omiſſion would not do more hurt than this ſeparation and diviſion is like to do.

6. Eſpecially no ſuch things muſt be made neceſſary to Communion, as the moſt Conſcientious are ordinarily fearful of and averſe to, and may be forborn without any great detriment to godlineſs.

Object. §. 36. Object. *But*, it will be ſaid, *that Catholick Communion indeed requireth no more than you ſay: But particular Churches may require more of their Members; for that may be neceſſary or fit for a Member of this particular Church, which is not ſo to all.*

Anſw. Catholick Communion is that which all *Chriſtians* and *Churches* have with one another, and the terms of it are ſuch as all *Chriſtians may agree in. Catholick Communion* is principally *exiſtent* and exerciſed in *particular Churches*, (as there is no *exiſtent Chriſtianity* or *Faith*, which exiſteth not in *individual Chriſtians.*) Therefore if one *particular Church* may ſo narrow the door of its Communion, then another and another, and every one may do ſo; if not by the ſame particular Impoſitions, yet by ſome other of the like nature; for what power one *Church* hath herein, others have; and then *Catholick Communion* will be ſcarce found exiſtent externally in the World: But a meer *Catholick Chriſtian* would be denied Communion in every *particular Church* he cometh

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to. And how do you hold *Catholick Communion*, when you will admit no meer *Catholick Chriſtian* as ſuch to your Communion, but only ſuch as ſupererogate according to your private Church terms?

2. But grant that every Church may impoſe more upon its Members, it muſt be only that which is neceſſary to thoſe common things which all agree in; and then the neceſſity will be diſcernable to all ſober minded Perſons, and will prevent diviſions; as it is neceſſary that he that will communicate with our *Churches*, do join with them in the ſame *Tranſlation* of *Scripture*, and *Verſion* of *Pſalms*, and under the ſame *Paſtor*, as the reſt of the *Church* doth: For here the *Church* cannot uſe variety of *Paſtors*, *Tranſlations*, *Verſions*, *&c.* to fit the variety of Mens humours; there is an evident neceſſity, that if they will be one Society, they muſt agree in the ſame, in each of theſe. Therefore when the *Church* hath united in one, if any Man refuſe that *one perſon* or *way* which the *Church* is neceſſarily united in, he refuſeth Communion with that *Church*, and the *Church* doth not excommunicate him! But if that *Church* agree on things hurtful or unneceſſary, as neceſſary to its Communion, it muſt bear the blame of the Separations it ſelf.

3. And grant yet that ſome *Churches* cannot admit ſuch ſcrupulous Perſons to her Communion as dare not join in every *punctilio*, circumſtance or mode: It doth not follow that thoſe Perſons muſt therefore be excommunicated, or forbidden to worſhip God among themſelves without that which they ſcruple; or to join in, or with a Congregation which impoſeth no ſuch things upon them. Perſecution will unavoidably come in, upon ſuch domineering narrow terms as thoſe. The Man is a Chriſtian ſtill; though he ſcruple one of our Modes or Ceremonies, and is capable of *Catholick Communion*. And if private and little inconveniences ſhall be thought a ſufficient cauſe, to forbid all ſuch the publick worſhipping of God, on pretence that in one Nation, there muſt not be variety of modes, this is a dividing *Principle*, and not *Catholick*, and plungeth Men into the guilt of Perſecution. It was not ſo in the *Churches* of the *Roman* Empire. In the day of *Baſil* his *Church*, and that at *Neocæſarea* differed; and ordinarily ſeveral Biſhops uſed ſeveral Forms of Prayer and Worſhip, in their ſeveral Churches, without offence. And further,

Dir. 16. § 37. Direct. 16. *Different faults muſt have different penalties: And excommunication or forbidding men all publick worſhip of God, muſt not be the penalty of every diſſent.* Is there no ſmaller penalty ſufficient, if a doubtful ſubſcription or ceremony be ſcrupled, than to *ſilence Miniſters* therefore from *Preaching the Goſpel*, or excommunicating Men, and forbidding them to worſhip God at all, except they can do this? This is the higheſt Eccleſiaſtical Penalty that can be laid on Men for the greateſt hereſie or crime. Doubtleſs there are leſſer puniſhments that may ſuffice for leſſer faults.

Dir. 17. §. 38. Direct. 17. *Every friend of Chriſt, and the Church, muſt chuſe ſuch penalties for Miniſters and private Chriſtians, who offend, as are leaſt to the hinderance of the Goſpel, or hurtful to the Peoples Souls.* Therefore ſilencing Miniſters is not a fit penalty for every fault which they commit! The Providence of God (as I ſaid before) hath furniſhed the World with ſo few that are fit for that high and ſacred Work, that no Man can pretend that they are ſupernumeraries, or unneceſſary, and that others may be ſubſtituted to the *Churches* profit: For the number is ſo ſmall, that all are much too few; and ſo many as are ſilenced, ſo many *Churches* (either the ſame or others) muſt be unſupplied or ill. And God working ordinarily by means, we may conclude, that ſilencing of ſuch Preachers, doth as plainly tend to Mens damnation, as the prohibiting of Phyſicians doth to their Death, and more. And it is not the part of a friend, either of God or Men, to endeavour the damnation of one Soul, much leſs of multitudes, becauſe a Miniſter hath diſpleaſed him. If one Man muſt pay for another Mans ſins, let it be a pecuniary mulct, or the loſs of a Member, rather than the loſs of his Soul. It is more merciful every time a Miniſter offendeth, to cut off a hand, or an arm of ſome of his Flock, than to ſay to him, *Teach them no more the way to Salvation, that ſo they may be damned.* If a Father offend, and his Children muſt needs pay for all his faults, it is better to beat the Children or maim them, than forbid him to feed them, when there is none elſe to do it, and ſo to famiſh them. What Reaſon is there that Mens Souls ſhould be untaught, becauſe a Miniſter hath offended? I know ſtill, thoſe Men that care not for their own Souls, and therefore care as little for others, will ſay, What if the People have but a Reader, or a weak, ignorant, lifeleſs Preacher? Doth it therefore follow that the People muſt be damned? I anſwer, No: No more than it followeth, that the City that hath none but Women-Phyſicians muſt die of their ſickneſſes, or that they that live only upon Graſs or Roots muſt famiſh. Nature may do more to overcome a Diſeaſe without a Phyſician in one than in another. Some perhaps are converted already, and have the Law written in their hearts, and are taught of God, and can make ſhift to live without a Teacher: But for the reſt, whoſe diſeaſes need a skilful diligent Phyſician; whoſe ignorance and impenitence extreamly needeth a skilful diligent lively Teacher, he that depriveth them of ſuch, doth take the probable courſe to damn them! And it is the ſame courſe which the Devil himſelf would take; and he partly knoweth what tendeth to Mans damnation! He that knoweth what a caſe the Heathen, Infidel, Mahometan World is in for want of Teachers; and what a caſe the Greek Church, the Moſcovites, the Abaſſines, Syrians, Armenians, Papiſts, and moſt of the Chriſtians of the World are in, for want of able, ſkilful, godly Paſtors, will lay his hand on his mouth, and meddle with ſuch Reaſonings as theſe no more.

Object. *But by this device you will have the Clergy lawleſs, or as tht Papiſts, exempt them from the Magiſtrates puniſhments, for fear of depriving the People of inſtruction.* *Object.*

Anſw. No ſuch matter: It is the contrary that I am adviſing; I would have them puniſhed more ſeverely than other Men, as their ſins are more aggravated than other Mens. Yea, and I would have them ſilenced when it is meet, and that is in two caſes. *Viz.* 1. If they commit ſuch capital crimes, as God and Man would have puniſhed with death, it is fit they die, (and then they are ſilenced:) For in this caſe it is ſuppoſed that their lives, (by their impunity) are like to do more hurt than good. 2. If their Hereſie, Inſufficiency, Scandal, or any fault whatever, do make them more hurtful than profitable to the Church, it is fit they be caſt out. If their Miniſtry be not like to do more good, than their faults to do harm, let them be ſilenced! But if it be otherwiſe, then let them be puniſhed in their Bodies or Purſes, rather than the Peoples Souls ſhould ſuffer. The Laws have variety of Penalties for other Men! Will none of thoſe ſuffice for Miniſters? *Anſw.*

But alas? What talk I of their faults! Search all Church Hiſtory, and obſerve whether in all ages Miniſters have not been ſilenced rather for their duties, than their faults; or, for not ſubſcribing to ſome unneceſſary opinion or impoſition of a prevailing party; or about ſome wrangling Controverſies which Church diſturbers ſet afoot: There is many a poor Miniſter would work in *Bridewel*, or be tied to ſhovel the Streets all the reſt of the Week, if he might but have liberty to preach the Goſpel! And would not ſuch a penalty be ſufficient, for a diſſent

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in ſome unneceſſary point? As it is not every fault that a Magiſtrate is depoſed for by the Soveraign, but ſuch as make him unfit for the place; ſo is it alſo with the Miniſters.

Dir. 18. §. 39. Direct. 18. *Malignity and prophaneneſs muſt not be gratified or encouraged.* It muſt be conſidered, *How the carnal mind is enmity againſt God; for it is not ſubject to his Law, nor can be*: And that enmity is put between the Womans, and the Serpents ſeed; and that the whole buſineſs of the World, is but the proſecution of the War, between the Armies of Chriſt and Satan; and that malignity inclineth the ungodly World, to ſlander and reproach the Servants of the Lord; and they are glad of any opportunity to make them odious, or to exaſperate Magiſtrates againſt them; and that their ſilencing and fall, is the joy of the ungodly. And if there be any civil differences or ſidings, the ungodly rabble will take that ſide, be it right or wrong, which they think will do moſt to the downfal of the godly, whom they hate. Therefore beſides the merits of the particular cauſe, a Ruler that regardeth the intereſt of the Goſpel, and Mens Salvation, muſt have ſome care that the courſe which he taketh againſt godly Miniſters and People, when they diſpleaſe him, be ſuch as doth not ſtrengthen the hands of evil doers, nor harden them, increaſe them, or make them glad. I do not ſay, that a Ruler muſt be againſt what ever the ungodly part is for; or that he muſt be for that which the major part of godly Men are for, (I know this is a deceitful Rule.) But yet that which pleaſeth the malignant rabble, and diſpleaſeth or hurteth the generality of godly Men, is ſo ſeldom pleaſing to God, that it is much to be ſuſpected.

Rom. 8. 7, 8. Gen. 3. 15.

Dir. 19. §. 40. Direct. 19. *The ſubſtance of Faith and the practice of Godlineſs muſt be valued above all opinions, and parties, and worldly intereſts: And godly Men accounted, as they are,* (cæteris paribus) *the beſt Members both of Church and State.* If Rulers once knew the difference between a Saint and a Senſualiſt, *a vile perſon would be contemned in their eyes, and they would honour them that fear the Lord, Pſal.* 15. 4. And if they honoured them as God commandeth them, they would not perſecute them; and if the promoting of practical Godlineſs were their deſign, there were little danger of their oppreſſing thoſe that muſt be the inſtruments of propagating it, if ever it proſper in the World.

Dir. 20. §. 41. Direct. 20. To this end, *Remember the near and dear Relation which every true Believer ſtandeth in, to God, the Father, Son, and Holy Ghoſt.* They are called by God, *His peculiar treaſure, his jewels, his children, the Members of Chriſt, the Temples of the Holy Ghoſt: God dwelleth in them by love, and Chriſt by faith, and the Spirit by all his ſanctifying gifts.* If this were well believed, Men would more reverence them on Gods account, than cauſeleſly to perſecute them. *Zech.* 2. 8. *He that toucheth you, toucheth the apple of my eye.*

Exod. 19. 5. 1 Pet. 2. 9. Tit. 2. 14. 2 Cor. 6. 16, 17, 18. Mal. 3. 17, 18. Eph. 3. 17. 1 Cor. 3. 16 2 Tim. 1. 14 1 Joh. 4. 15, 16.

Dir. 21. §. 42. Direct. 21. *Look not ſo much on Mens infirmities, as to overlook or make light of all that is good in them.* But look as much at the good, as at the evil; and then you will ſee reaſon for lenity, as well as for ſeverity; and for love and tenderneſs, rather than for hatred and perſecution: And you will diſcern that thoſe may be ſerviceable to the Church, in whom blinded malice can ſee nothing worthy of honour or reſpect.

Dir. 22. §. 43. Direct. 22. *Eſtimate and uſe all leſſer matters, as means to ſpiritual worſhip and practical holineſs.* If there be any thing of worth in Controverſies, and Ceremonies, and ſuch other matters of inferior rank, it is as they are a means to the power of Godlineſs, which is their end. And if once they be no otherwiſe eſteemed, they will not be made uſe of againſt the intereſt of Godlineſs, to the ſilencing of the Preachers, and perſecuting the Profeſſors of it.

§. 44. Direct. 23. *Remember that the Underſtanding is not free (ſave only participative, as it is ſubject to the will.)* It acteth of it ſelf *per modum naturæ*, and is neceſſitated by its object (further than as it is under the power of the will.) A Man cannot hold what opinion he would himſelf, nor be againſt what he would not have to be true; much leſs can he believe as another Man commandeth him. My underſtanding is not at my own command; I cannot be of every Mans belief that is uppermoſt. Evidence and not force, is the natural means to compel the mind; even as goodneſs and not force, is the natural means to win Mens Love. It is as wiſe a thing to ſay, *Love me, or I will kill thee*; as to ſay, [*Believe me, or I will kill thee.*]

§. 45. Direct. 24. *Conſider that it is eſſential to Religion, to be above the authority of Man, (unleſs as they ſubſerve the authority of God.)* He that worſhippeth a God that is ſubject to any Man, muſt ſubject his Religion to that Man. (But this is no Religion, becauſe it is no God whom he worſhippeth:) But if the God, whom I ſerve, be above all Men, my Religion or Service of him, muſt needs be alſo above the will of Men. *Dir.* 23.

§. 46. Direct. 25. *Conſider that an obedient diſpoſition towards Gods Law, and a tender Conſcience which feareth in the ſmalleſt matter to offend him, is a ſubſtantial part of holineſs, and of great neceſſity to Salvation.* It is part of the excellency of the Soul; and therefore to be greatly encouraged by Governours. To drive this out of the World, is to drive out Godlineſs, and make Men rebels againſt their Maker. And nothing is more certain, than that the violent impoſing of unneceſſary diſputable things in the Worſhip of God, doth unavoidably tend either to debauch the Conſcience, and drive Men from their obedience to God, or to deſtroy them; or undo them in the World: For it is not poſſible, that all conſcionable Perſons ſhould diſcern the lawfulneſs of all ſuch diſputable things. *Dir.* 25.

§. 47. Direct. 26. *Remember that ſuch violence in doubtful matters, is the way to ſet up the moſt debauched Atheiſts, and conſequently to undo Church and Commonwealth.* For whatever Oaths or Subſcriptions you require, he that believeth not, that there is a God or a Devil, a Heaven or a Hell, will yield to all, and make no more of Perjury or a Lie, than to eat a bit of Bread! If you caſt out all Miniſters that will not ſwear or ſubſcribe this or that form about things doubtful, you will caſt out never an Atheiſt, or debauched Infidel by it. All that have no Conſcience, will be kept in; and all that are true to God, and their Conſcience, if they think it is ſin which you require of them, will be caſt out. And whither this tendeth, you may eaſily foreſee. *Dir.* 26.

§. 48. Direct. 27. *Remember that if by force you do prevail with a Man to go againſt his Conſcience, you do but make him diſſemble and lye.* And if Hypocrites be not hateful to you, why do you cry out ſo much againſt Hypocrites (where you cannot prove your accuſation?) But if they be ſo hateful, why do you ſo eagerly make Men Hypocrites? Whatever their Tongues may ſay, you can ſcarce believe your ſelves, that Priſons or Fire will change Mens judgments in matters of Faith, and duty to God. *Dir.* 27.

§. 49. Direct. 28. *Conſider not only whether the thing which you impoſe be ſin in it ſelf, but alſo what it is to him that thinketh it a ſin.* His own doubting Conſcience may make that a ſin to him, which is no ſin to another. *And he that doubteth* (whether ſuch or ſuch a Meat be lawful) *is condemned if he eat, becauſe he eateth not of Faith: For whatſoever is not of Faith is ſin, Rom.* 14. 23. And is it like to be damnation to him that doth it againſt his Conſcience? And will you drive on any Man towards damnation? *Deſtroy not him with thy meat for whom Chriſt died, Rom.* 14. 15. 1 *Cor.* 8. 11. *Dir.* 28.

§. 50. If it be objected, *That then there will be no Object.*

Government, if every Man muſt be left to his own Conſcience. I anſwer, That the Holy Ghoſt did not fear ſuch Objecters, when he laid down this Doctrine here expreſt. 1. It is eaſie to diſtinguiſh between things neceſſary, and things unneceſſary. 2. And between great Penalties and ſmall. And Firſt, It followeth, not that a Man muſt be left to his own Conſcience in every thing, becauſe he muſt be ſo in ſome things. In things neceſſary, as it is a ſin to do them doubtingly, ſo it may be a greater ſin to leave them undone; (As for a Man to maintain his Family, or defend his King, or hear the Word of God, &c.) He that can ſay, *My Conſcience is againſt it*, muſt not be excuſed from a neceſſary duty: And he that can ſay, *My Conſcience bids me do it*, muſt not be excuſed in a ſin. But yet the Apoſtle knew what he ſaid, when he (that was a greater Church Governour than you) determined the caſe of mutual forbearance, as in *Rom.* 14. and 15. and 1 *Cor.* 8. Secondly, And he is not wholly left to himſelf, who is puniſhed with a ſmall penalty for a ſmall offence: For if a Man muſt be ſtill puniſhed more, as long as he obeyeth God, and his Conſcience before Men, an honeſt Man muſt not be ſuffered to live. For he will certainly do it to the death.

Dir. 29. §. 51. Direct. 29. *Remember the wonderful variety of Mens apprehenſions, which muſt be ſuppoſed in all Laws!* Mens Faces are ſcarce more various and unlike, than their Underſtandings are: For beſides that Nature hath diverſified Intellects as well as Faces; the diverſity and unlikeneſs is much increaſed, by variety of Educations, Company, Repreſentations, Accidents, Cogitations, and many other Cauſes. It is wiſer to make Laws, that all Men ſhall take the ſame Phyſick, or eat only the ſame Meat, or that all Shooes ſhall be of a ſize, and all Cloaths of the ſame bigneſs, upon ſuppoſition, That all Mens Health, or Appetite, or Feet, or Bodies, are alike; than to make Laws that all Men ſhall agree (or ſay that they agree) in every Opinion, Circumſtance, or Ceremony, in Matters of Religion.

Dir. 30. §. 52. Direct 30. *Remember eſpecially, that moſt Chriſtians are ignorant, and of weak Underſtandings, and not able to make uſe of all the diſtinctions and ſubtilties which are needful, to bring them over to your mind in doubtful and unneceſſary things.* Therefore the Laws which will be the means of Peace, muſt ſuppoſe this weakneſs and ignorance of moſt Subjects! And how convenient it is, to ſay to a poor ignorant Chriſtian, [*Know this, or profeſs this or that, which the ableſt godly Paſtors themſelves are not agreed in, or elſe thou ſhalt be impriſoned or baniſhed*] I leave to equal Men to judge.

Dir. 31. §. 53. Direct. 31. *Humane Infirmities muſt be ſuppoſed in the beſt and ſtrongeſt Chriſtians.* All have their errors and their faults, Divines themſelves as well as others. Therefore either ſome errors and faults muſt be accounted tolerable, or elſe no two Perſons muſt tolerate one another in the World, but kill on till the ſtrongeſt only ſhall ſurvive. *Gal.* 6. 1, 2. *Brethren, if a Man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one in the Spirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted. Bear ye one anothers burdens, and ſo fulfil the Law of Chriſt.* And if the ſtrong muſt be born with themſelves, *then they that are ſtrong ought to bear the Infirmities of the weak, and not to pleaſe themſelves: but every one to pleaſe his Neighbour for his good to edification: For even Chriſt pleaſed not himſelf*, &c. Rom. 15. 1. 2, 3. *And him that is weak in the Faith we muſt receive, but not to doubtful diſputations*, Rom. 14. 1.

Dir. 32. §. 54. Direct. 32. *The Paſtors muſt not be impatient under the abuſes which they receive from weak or diſtempered Brethren.* We muſt excel others in patience and meekneſs and forbearance, as much as we do in knowledge and in other graces. If the Nurſe or Mother will take every Word or Action of the Child, as if it were the injury of an Enemy, there will be no preſervation of the Family in peace! If Children cry, or fight, or chide, or make any fowl or troubleſome work, the Mother will not therefore turn them out of doors, or uſe them like ſtrangers, but remember that it is her place and duty to bear with that weakneſs which ſhe cannot cure. The proud impatience of the Paſtors hath frequently brought them into the guilt of Perſecution, to the alienating of the Peoples hearts, and the diſtraction and diviſion of the Churches: when poor ſilly-pered Perſons are offended with them, and it may be revile them, and call them Seducers, or Anti-chriſtian, or Superſtitious, or what their Pride and Paſſion ſhall ſuggeſt; or if ſome weak ones raiſe up ſome erroneous Opinions; alas many Paſtors have no more wit or grace or pity, than preſently to be rough with them and revile them again, and ſeek to right themſelves by ways of force, and club down very error and contention, when they ſhould overcome them by evidence of Truth, and by Meekneſs, Patience and Love. (Though there be place alſo for ſeverity, with turbulent, implacable, impenitent Hereticks.)

Dir. 33. §. 55. Direct. 33. *Time of learning and overcoming their miſtakes, muſt be allowed to thoſe that are miſinformed.* We muſt not turn thoſe of the lower forms out of Chriſt's School, becauſe they learn not as much as thoſe of the higher forms in a few weeks or years. The Holy Ghoſt teacheth thoſe, who for the time might have been Teachers of others, and yet had need to be taught the firſt Principles, *Heb.* 5. 11, 12. He doth not turn them out of the Church for their Non-proficiency; and where there is ignorance, there will be error.

Dir. 34. §. 56. Direct. 34. *Some inconveniences muſt be expected and tolerated, and no perfect Order or Concord expected here on earth.* It is not good reaſoning to ſay, If we ſuffer theſe Men, they will cauſe this or that diſorder or inconvenience: But you muſt alſo conſider whither you muſt drive it, if you ſuffer them not; and what will be the conſequents: He that will follow his Conſcience to a Priſon, will likely follow it to death. And if nothing but *Death* or *Priſon* or *Baniſhment* can reſtrain them from what they take to be their duty, it muſt be conſidered how many muſt be ſo uſed; and whether (if they were truly faulty) they deſerve ſo much: and if they do, yet whether the evils of the Toleration or of the puniſhment are like to be the greater. Peace and Concord will never be perfect, till Knowledge and Holineſs be perfect.

Dir. 35. §. 57. Direct. 35. *You may go further in reſtraining than in conſtraining; in forbidding Men to preach againſt* approved Doctrines or Practices of the Church, than in forcing them to *preach for them*, or to ſubſcribe or ſpeak their approbation or aſſent: If they be not *Points* or *Practices* of great neceſſity, a Man may be fit for the Miniſtry and Church-communion, who meddleth not with them, but Preacheth the wholeſome truths of the Goſpel, and lets them alone. And, becauſe no duty is at all times a duty, a ſober Mans Judgment will allow him to be ſilent at many an error, when he dare not ſubſcribe to or approve the leaſt. But if here any proud and cruel Paſtors, ſhall come in with their leſſer ſelfiſh incommodities, and ſay, If they do not approve of what we ſay and do, they will ſecretly foment a Faction againſt us; I ſhould anſwer them, that as good Men will foment no Faction, ſo if ſuch proud, impatient, turbulent Men will endure none that ſubſcribe not to all their Opinions, or differ from them in a Circumſtance or a Ceremony, they ſhall raiſe a greater Faction (if they'll call it ſo) againſt themſelves, and make the People look on them as Tyrants, and not as Paſtors, and they ſhall ſee in the end, when they have bought their wit by dear experience, that they have but torn the Church in pieces, by preventing Diviſions by carnal means, and that they have loſt themſelves by

by being over zealous for themſelves; and that DOCTRINE and LOVE are the Inſtruments of a wiſe Shepherd, that loveth the Flock, and underſtands his work.

Dir. 36. §. 58. Direct. 36. *Diſtinguiſh between the making of new Laws or Articles of belief, and the puniſhing of Men for the Laws already made*; And think not that we muſt have new Laws or Canons, every time the old ones are broken, or that any Law can be made which can keep it ſelf from being broken. Perverſneſs in this error hath brought the Church to the miſery which it endureth. God hath made an Univerſal Law ſufficient for the Univerſal Church, in matters of Faith and Holy Practice; leaving it to Men to determine of neceſſary Circumſtrnces which were unfit for an Univerſal Law: And if the ſufficiency of God's Law, were acknowledged in Mens Practices, the Churches would have had more peace: But when particular Countreys have their particular Volumes of Articles, Confeſſions Liturgies, and I know not what elſe to be ſubſcribed to, and none muſt Preach that will not ſay or write or ſwear, [that he believeth all this to be true and good, and nothing in it to be againſt the Word of God] this Engine wracks the Limbs of the Churches all to pieces; And then whats the pretence for this epidemical Calamity? Why no better than this [Every Heretick will ſubſcribe to the Scriptures, and take it in his own ſence:] And what followeth? Muſt we needs therefore have new Laws which Hereticks will not ſubſcribe to, or which they cannot break? It is the Commendation of Gods Law, as fit to be the means of Unity, that all are ſo eaſily agreed to it in terms, and therefore would agree in the ſenſe if they underſtood it. But they will not do ſo by the Laws of Men. All, or many Hereticks in the Primitive times, would profeſs aſſent to the Churches *Creed*; no doubt in a corrupt and private ſenſe; But the Churches did not therefore make new *Creeds*; till above Three hundred years after Chriſt, they began to put in ſome particular words to obviate Hereticks, which *Hilary* complained of as the cauſe of all their Diviſions; And what if Hereticks will ſubſcribe to all you bid them, and take it in their own corrupted ſenſe? Muſt you therefore be ſtill making new Laws and Articles, till you meet with ſome which they cannot miſ-underſtand, or dare not thus abuſe? What if Men will miſ-interpret and break the Laws of the Land? Muſt they be made new till none can miſ-expound or violate them? Sure there is a wiſer way than this. Gods word containeth inſufficient Expreſſions, all that is neceſſary to be ſubſcribed to; Require none therefore to ſubſcribe to any more, (in matters of Faith or holy Practice; But if you think any Articles need a ſpecial Interpretation, let the Church give her ſenſe of thoſe Articles; and if any Man Preach againſt that ſenſe, and corrupt the Word of God which he hath ſubſcribed, let his fault be proved, and let him be admoniſhed and cenſured as it deſerves: *Cenſured* I ſay, not *for not ſubſcribing more than Scripture, but for corrupting the Scriptures to which he hath ſubſcribed, or breaking Gods Laws which he promiſed to obſerve.*

Dir. 37. §. 59. Direct. 37. *The good of Men, and not their ruine muſt be intended in all the Diſcipline of the Church*: or the *good* of the *Church*, when we have but little hope of theirs. If this were *done*, it would eaſily be perceived, that Perſecution is an unlikely means to do good by.

Dir. 38. §. 60. Direct. 38. *Neither unlimited Liberty in matters of Religion muſt be allowed, nor unneceſſary force and rigour uſed, but Tolerable differences and parties muſt be tolerated, and intollerable ones by the wiſeſt means ſuppreſt*: And to this end, by the Counſel of the moſt prudent, peaceable Divines, the *Tolerable* and the *Intolerable* muſt be *ſtatedly diſtinguiſhed!* And thoſe that are only *Tolerated*, muſt be under a Law for their Toleration, preſcribing them their terms of good behaviour; and thoſe that are *approved*, muſt moreover have the *Countenance* and *Maintenance* of the Magiſtrate: And if this were done, 1. The advantage of the ſaid *Encouragement* from Governours. 2. With the regulation of the Toleration, and the Magiſtrates careful Government of the tolerated, would prevent both Perſecution, and moſt of the Diviſions and Calamities of the Church. Thus did the antient Chriſtian Emperours and Biſhops: (And was their experience nothing?) The Novatians (as good and Orthodox Men) were allowed their own Churches and Biſhops even in *Conſtantinople*, at the Emperours Noſe. Eſpecially if it be made the *work* of ſome Juſtices, 1. To judge of Perſons to be tolerated, and grant them Patents. 2. And to over-rule them and puniſh them when they deſerve it; No other way would avoid ſo many inconveniences.

Dir. 39. §. 61. Direct. 39. The things *intolerable are theſe two*; 1. (Not the *believing*, but) *the preaching and propagating of Principles contrary to the eſſentials of Godlineſs or Chriſtianity*, or *Government*, *Juſtice*, *Charity* or *Peace*. 2. The *turbulent*, *unpeaceable management* of thoſe Opinions which in themſelves are tolerable. If any would Preach againſt the Articles of the Creed, the Petitions of the Lord's Prayer, or any of the Ten Commandments, he is not to be ſuffered: And if any that is orthodox, do in their ſeparated Meetings, make it their buſineſs to revile at others, and deſtroy Mens Charity, or to ſtir Men up to Rebellion or Sedition, or contempt of Magiſtracy; none of this ſhould be endured.

§. 62. As for thoſe Libertines, that under the name of Liberty of Conſcience do plead for a Liberty of ſuch vitious Practices, and in order thereto, would prove, that the Magiſtrate hath nothing to do in matters of Religion, I have Preached and Wrote ſo much againſt them, whileſt that Error raigned, and I find it ſo unſeaſonable, now the conſtitution of things looks another way, that I will not weary my ſelf and the Reader with ſo unneceſſary a task as to confute them. Only I ſhall ſay, that *Rom.* 13. telleth us that Rulers are a terrour to them that do evil: and that Hereticks and turbulent fire-brands do evil: therefore Rulers ſhould be a terror to them; And that if all things are to be done to the glory of God, and his intereſt is to be ſet higheſt in the World, then Magiſtrates and Government are for the ſame end; And if no Action which we do, is of ſo baſe a nature, as ultimately to be terminated in the concernments of the fleſh, much leſs is Government ſo vile a thing, when Rulers are in Scripture called Gods, as being the Officers of God.

Dir. 40. §. 63. Direct. 40. *Remember death, and live together as Men that are near dying, and muſt live together in another World.* The fooliſh expectation of proſperity and long life, is it which ſetteth Men together by the ears. When *Ridley* and *Hooper* were both in Priſon, and preparing for the Flames, their contentions were ſoon ended, and *Ridley* repented of his perſecuting way. If the Perſecutors and perſecuted were ſhut up together in one houſe that hath the Plague, in the time of this lamentable Contagion, it's two to one but they would be reconciled. When Men ſee that they are going into another World, it takes off the edge of their bitterneſs and violence, and the apprehenſions of the righteous Judgment of God, doth awe them into a patience and forbearance with each other. Can you perſecute that Man on Earth, with whom you look to dwell in Heaven? (But to reſtrain a Man from damning Souls, by Hereſie or Turbulency or any ſuch courſe, my Conſcience would not forbid it me if I were dying)

Dir. 41. §. 64. Direct. 41. Let the *Proud themſelves* who will regard no higher motives, *remember* how *Fame* and *Hiſtory* will repreſent them to poſterity when

they are dead. There is no Man that desireth his name should stink and be odious to future Generations; There is nothing that an ambitious Man desireth more, than a great surviving name. And will you knowingly and wilfully then expose it to perpetual contempt and hatred? Read over what History you please, and find out the name of one Persecutor if you can, that is not now a word of ignominy, and doth not rot, as God hath threatned? If you say, that it is only in the esteem of such as I, or the persecuted party; neither your Opinion shall be judge nor mine; but the Opinion and Language of Historians, and of the wisest Men, who are the Masters of Fame. Certainly that Report of Holy Scripture and History which hath prevailed, will still prevail; and while there are wise and good, and merciful Men in the World, the Names and Manners of the foolish, and wicked, and cruel will be odious; as they continue at this day.

§. 65. I have wrote these Directions to discharge my duty, for those that are willing to escape the guilt of so desperate a sin; But not with any expectation at all, that it should do much good with any considerable number of Persecutors; For they will not *read* such things as these; And God seldom giveth professed Christians over to this sin, till they have very grievously blinded their minds, and hardened their hearts, and by *malignity* and *obstinacy* are prepared for his sorest judgments; and I know that *whoever will live godly in Christ Jesus* (It is not said Who *professeth* to *believe in Christ Jesus*; *but to live Godly*) *shall suffer persecution*, and that the Cross must still be the passage to the *Crown*.

2 Tim. 3. 11, 12. Mat. 5. 11, 12. Luk. 14. 26, 33.

CHAP. XII.

Directions against Scandal as given.

Scandal being a murdering of Souls, is a violation of the general Law of *Charity*, and of the sixth Commandment in particular. In handling this Subject, I shall 1. Shew you what is *true Scandal* given to another: 2. What things go under the Name of *Scandal*, which are not it, but are falsly so named. 3. What are the particular ways and *sorts* of *scandal*. 4. The greatness of this sin. 5. Directions to avoid it.

Scandal what it is?

§. 2. I. I shall not need to stand upon the Etymology of the word [*Scandal*;] whether it come from σκάζω *claudico*, as *Erasmus* thought, or from σκάμβον *curvum*, &c. *Martinius*, *Stephanus*, *Lyserut*, &c. have sufficiently done it, whither I refer you; as for the sense of the word it is past doubt, that the ordinary use of it in Scripture is for a *stumbling Block*, for a Man to fall upon, or a trap to ensnare a Man; and in the Old Testament it is often used for a stumbling Stone, on which a Man may fall into any corporal calamity, or a snare to hurt or ruin a Man in the World; (As *Exod.* 10. 7. 1 *Sam.* 18. 21. & 25. 31. *Psal.* 119. 165. *Ezek.* 7. 19. *Sept.*) But in the New Testament, (which speaketh more of spiritual hurts) it is taken for a stumbling block or temptation, by which a Man is in danger of falling into sin, or spiritual loss, or ruin, or dislike of Godliness, or any way to be turned from God, or hindered in a religious holy way; (and if sometimes it be taken for *Grieving* or *Troubling*, it is as it hereby thus *hindereth* or ensnareth;) so that to *Scandalize*, is, sometimes taken for the doing of a blameless action, from which another unjustly taketh occasion to *fall*, or *sin*, or be *perverted*; but when it signifieth *a sin* (as we take it in this place) then to *Scandalize* is, *By something unlawful of itself, or at least unnecessary, which may occasion the spiritual hurt or ruin of another*: 1. The matter is either something that is simply sinful (and then it is a double sin) or something *indifferent* or *unnecessary*, and then it is simply the sin of *Scandal*. 2. It must be that which may [*occasion*] anothers *fall*; I say [*occasion*.] For no Man can *forcibly cause* another Man to *sin*, but only *occasion* it, or *tempt* him to it, as a Moral Cause.

What is not Scandal, that is by many so called?

§. 3. II. By this you may see, 1. That to *scandalize*, is not meerly to *displease*, or *grieve* another; for many a Man is *displeased* through his folly and vice, by that which tendeth to his good; and many a Man is *tempted* (that is *scandalized*) by that which *pleaseth* him; When Christ saith, [*If thy right eye or hand offend*, (*or scandalize thee*) *pluck it out, or cut it off*,] &c. Mat. 5 he doth not by [*offending*] mean [*displeasing*] or [*grieving*;] for by so *offending* it may *profit* us; but he plainly meaneth [If it draw thee to sin;] or else he had never added, that it is better to enter maimed into Life, than having two eyes or hands to be cast into Hell! That is, in a word, [Thy damnation is a greater hurt than the loss of hand or eye, and therefore if there were no other way to avoid it, this would be a very cheap way.] So *pedem offendere in lapidem* is to stumble upon a stone. The most censorious and humorous sort of Men, have got a notion, that whatever offendeth or displeaseth them is scandalous! And they think that no Man must do any thing which grieveth or displeaseth them, lest he be guilty of scandal; and by this trick whoever can purchase impatiency and pievishness enough, to be always displeased with the actions of others, shall rule the World. But the truth is, the ordinary way of scandaling these Men, is by *pleasing* them.

§. 4. I will give you one instance of *Scandal* in Scripture, which may help this sort of People, better to understand it. *Gal.* 2. 10, to 16. *Peter* there giveth true scandal to the Jews and Gentiles; He walked not uprightly according to the truth of the Gospel, but laid a stumbling block before the Jews and Gentiles; and this was not by *displeasing* the Jews, but by *pleasing* them. The Jews thought it a sin to eat with the Gentiles, and to have *Communion* with uncircumcised Men. *Peter* knew the contrary, but for *fear* of them of the circumcision, lest they should be offended at him as a sinner, he [*withdrew and separated himself.*] This scandal tended to harden the Jews in their *sinful separation*, and to seduce the Gentiles into a conceit of the necessity of circumcision; and *Barnabas* was carried away with the dissimulation. Here you may see, that if any think it a sin in us to have communion in such or such Congregations, with such Persons, in such worship, which God alloweth us not to separate from, it is a sin of scandal in us to separate to avoid these Mens offence. We scandalize them and others, even by pleasing them, and by avoiding that which they falsly called *scandalous*. And if we would not scandalize them, we must do that which is just, and not by our practice hide the sound Doctrine, which is contrary to their separating error.

§. 5. 2. And it is as apparent that to *scandalize* another, is not (as is vulgarly imagined by the ignorant,) to do that which is *commonly reputed sinful*, or which hath the *appearance* of a sin, or which will make a Man *evil thought of*, or spoken of by others; yet commonly when Men say, [*This is a scandalous action*,] they mean, it is an action which is *reproachful* or of *evil report* as a *sin*. And therefore in our English speech it is common to say of one that slandereth another, that he *raised a scandal of him*. But this is not the meaning of the word in Scripture; *materially* indeed *scandal* may consist in any such thing, which may be a *stumbling block* to another; but *formally* it is the tempting of another, or occasioning his *fall*, or *ruin*, or *hurt*, which is the nature of *scandalizing*. And this is done more seldom by committing open disgraceful sins, and doing that which will make the doer evil spoken of; for by that means others are the more assisted against the temptation of imitating him; but *scandal* is most commonly found in those actions, which are under least reproach among Men, or which have the most plausible

plauſible appearance of good in them, when they are evil! For theſe are apter to deceive and overthrow another.

§. 6. 3. And it is alſo apparent, that it is no *ſinful ſcandalizing* to do a *duty* or *neceſſary* action, which I have not power to forbear, though I know that another will be offended, or fall by it into ſin. If God have made it my *duty*, even at this time, I muſt not *diſobey him*, and omit my duty, becauſe another will make it an occaſion of his ſin. It muſt be either a *ſinful* or an *indifferent* action, that is, *ſcandal*, or ſomething that is in my own power to do, or to forbear: Yet this muſt be added, that Affirmatives binding not *ad ſemper*, to all times, and no duty being a duty at every moment, it may oft fall out, that that which elſe would have been my duty at this time, may become at this time no duty but a ſin, by the evil conſequents which I may foreſee; as if another Man will make it an occaſion of his fall. So that this may oblige me to defer a duty to a fitter time and place. For all ſuch duties as have the nature of a means, are never duties when they croſs the intereſt of their chief ends, and make againſt that which they are uſed to effect. And therefore here Chriſtian prudence, foreſeeing conſequents, and weighing the Good and Evil together, is neceſſary to him that will know a duty from a ſin, and a *ſcandal* from no *ſcandal*.

The ſorts of ſcandalizing.

§. 7. III. The ſeveral ways of *ſcandalizing* are theſe following: 1. *Scandal* is either *intended* or not *intended*, either that which is done maliciouſly of ſet purpoſe, or that which is done through negligence, careleſneſs or contempt. Some Men do purpoſely contrive the fall or ruin of another, and this is a Deviliſh aggravation of the ſin: And ſome do hurt to others while they intend it not: Yet this is far from excuſing them from ſin; for it is *voluntary* as *an Omiſſion of the Will*, though not as its *poſitive choice*; that is called voluntary which the will is chargeable with, or culpable of; and it is chargeable with its *Omiſſions*, and ſluggiſh neglects of the duty which it ſhould do. Thoſe that are careleſs of the conſequent of their actions, and contemn the Souls of other Men, and will go their own way, come of it what will, and ſay, let other Men look to themſelves, are the commoneſt ſort of ſcandalizers; and are as culpable, as a Servant that would leave hot water or fire when the Children are like to fall into it; or that would leave Straw or Gunpowder near the fire, or would leave open the doors, though not of purpoſe to let in the Thieves.

§. 8. 2. *Scandal* is that which tendeth to anothers fall, either *directly* or *indirectly*, *immediately* or *remotely*. The former may eaſily be foreſeen; but the latter requireth a large forſeeing comparing underſtanding; yet this kind of *ſcandal* alſo muſt be avoided; and wiſe Men that would not undo Mens Souls while they think no harm, muſt look far before them, and foreſee what is like to be the conſequent of their actions at the greateſt diſtance and at many removes.

3. *Scandals* alſo are Aptitudinal or Actual, many things are apt to tempt, and occaſion the ruin of another; which yet never attain ſo bad an end, becauſe God diſappointeth them; but that is no thanks to them that give the *ſcandal*.

§. 9. 4. *Scandal* alſo as to the *Means* of it, is of ſeveral ſorts. 1. By Doctrine; 2. By Perſwaſion; 3. By alluring Promiſes; 4. By Threats; 5. By Violence; 6. By Gifts; 7. By Example; 8. By Omiſſion of duties, and by ſilence; by all theſe ways you may ſcandalize.

§. 10. 1. *Falſe Doctrine* is directly ſcandalous; for it ſeduceth the judgment, which then miſ-guideth the will, which then miſ-ruleth the reſt of the Faculties. Falſe Doctrine if it be in weighty practical points, is the pernicious plague of Souls and Nations.

§. 11. 2. Alſo the *ſollicitations* of ſeducers and of tempting People, are *ſcandalous*, and tend to the ruin of Souls; when People have no *reaſon* to draw a Man to ſin, they weary him out by tedious importunity. And many a one yields to the *earneſtneſs*, or *importunity*, or *tediouſneſs* of a perſwaſion, who could eaſily reſiſt it, if it came only with pretence of reaſon.

§. 12. 3. *Alluring promiſes* of ſome gain or pleaſure that ſhall come by ſin, is another *ſcandal* which doth cauſe the fall of many. The courſe that *Satan* tryed with Chriſt [*All this will I give thee,*] was but the ſame which he found moſt ſucceſsful with ſinners in the World. This is a bait which Sinners will themſelves hunt after, if it be not offered them. *Judas* will go to the Phariſees with a [*What will ye give me, and I will deliver him unto you?*] *Peter* ſaith of the ſcandalous Hereticks of his time, *They allure through the luſt of the fleſh, through much wantonneſs thoſe that were clean eſcaped from them who live in error: While they promiſe them liberty, they themſelves are the ſervants of corruption*, 2 Pet. 2. 18, 19.

§. 13. 4. *Threatnings alſo and ſcorns are ſcandals*, which frighten unbelieving Souls into ſin: Thus *Rabſhekah* thought to prevail with *Hezekiah* Thus *Nebuchadnezzar*, *Dan.* 3. thought to have drawn thoſe three Worthies to Idolatry; Thus the Phariſees thought to have frightned the Apoſtles, from Preaching any more in the Name of Chriſt. *Acts* 4. 17, 21. Thus *Saul* thought to have perverted the Diſciples, by breathing out threatnings againſt them, *Acts* 9. 1.

§. 14. 5. And what words will not do, the ungodly think to do by force; and it enrageth them, that any ſhould reſiſt their wills, and that their force is patiently endured. What cruel torments! What various ſorts of heavy ſufferings have the Devil and his inſtruments deviſed, to be ſtumbling blocks to the weak, to affright them into ſin?

§. 15. 1. *Gifts* alſo have blinded the eyes of ſome who ſeemed wiſe, *Exod.* 33. 8. As *oppreſſion maketh a wiſe man mad, ſo a gift deſtroyeth the heart.* What ſcandals have preferments proved to the World, and how many have they ruined? Few are able to eſteem the reproach of Chriſt to be greater riches than the treaſures of the World.

§. 16. 6. And evil examples are the commoneſt ſort of *ſcandals*; not as they *offend* or *grieve*, or are apparently ſinful; but as they *ſeem good*, and therefore are temptations to the weak to imitate them. So apt are Men to imitation, eſpecially in evil, that they will do what they ſee another do, without examining whether it be juſtifiable or not. Eſpecially if it be the example either of *Great Men*, or of *Learned Men*, or of Men reputed eminently *Godly*, or of a *Multitude*, any of theſe the People are apt to imitate; This therefore is the common way of ſcandal. When People do that which is evil as if it were good, and thereby draw the ignorant to think it good, and ſo imitate them. Or elſe when they do that which is lawful in it ſelf, in ſuch a manner as tendeth to deceive another, and draw him to that which is indeed unlawful; or to hinder him in any thing that is good. Heb. 11. 26.

§. 17. 8. Laſtly, Even *Silence* and *Omiſſions* alſo may be ſcandalous, and draw another into error and ſin. If by *ſilence* you ſeem to *conſent* to falſe Doctrine, or to wicked Works, when you have opportunity to control them, hereby you draw others to conſent alſo to the ſin; or if you omit thoſe publick or private duties, which others may be witneſſes of, you tempt them to the like omiſſion, and to think they are no duties, but indifferent things: For in evil they will eaſily reſt in your judgment, and ſay that you are wiſer than they: But they are not ſo ductile and flexible to good.

§. 18. 5. *Scandals* alſo are diſtinguiſhable by the effects: Which are ſuch as theſe:

1. Some *Scandals* do tempt Men to actual infidelity, and to deny or doubt of the truth of the Goſpel.

2. Some ſcandals would draw Men but into ſome particular error, and from ſome particular Truth, while he holds the reſt.

3. Some ſcandals draw Men to diſlike and diſtaſte the way of Godlineſs; and ſome to diſlike the Servants of God.

4. Some ſcandals tend to confound Men, and bring them to utter uncertainties in Religion.

5. Some tend to terrifie Men from the way of Godlineſs.

6. Some only ſtop them for a time, and diſcourage or hinder them in their way.

7. Some tend to draw them to ſome particular ſin.

8. And ſome to draw them from ſome particular duty.

9. And ſome tend to break and weaken their Spirits, by grief or perplexity of mind.

10. And as the Word is taken in the *Old Teſtament*, the Snares that malicious Men lay to intrap others in their Lives, or Liberties, or Eſtates, or Names, are called *Scandals*. And all theſe ways, a Man may ſinfully ſcandalize another.

§. 19. And that you may ſee that the ſcandal forbidden in the *New Teſtament*, is always of this nature, let us take notice of the particular Texts where the word is uſed: And firſt to ſcandalize is uſed actively in theſe following Texts. In *Matth.* 5. before cited, and in the other *Evangeliſts* citing the ſame words, the ſenſe is clear; that *the offending of a hand or eye*, is not *diſpleaſing*, nor *ſeeking* of ill Report; but hindering our Salvation by drawing us to ſin. So. in *Matth.* 18. 8. and *Mark* 9. 42, 43. where the ſenſe is the ſame. In *Matth.* 17. 27. [*Leſt we ſhould offend them*, &c.] is not only [*Leſt we diſpleaſe them*] but leſt we give them occaſion to diſlike Religion, or think hardly of the Goſpel, and ſo lay a ſtumbling block to the danger of their Souls. So *Matth.* 18. 6. and *Mark* 9. [*Who ſo ſhall offend one of theſe little ones that believe in me*, &c.] that is, *not who ſhall diſpleaſe them*, but who ſo by Threats, Perſecutions, Cruelties, or any other means, ſhall go about to turn them from the Faith of Chriſt, or ſtop them in their way to Heaven, or hinder them in a holy Life: Though theſe two Texts ſeem neareſt to the denied ſenſe, yet that is not indeed their meaning. So in *Joh.* 6. 6. *Doth this offend you?* That is, Doth this ſeem incredible to you, or hard to be believed, or digeſted? Doth it ſtop your Faith, and make you diſtaſte my Doctrine? So 1 *Cor.* 8. 13. *If meat ſcandalize my Brother*, our Tranſlators have turned it, *If meat make my Brother to offend.* So it was not diſpleaſing him only, but tempting him to ſin, which is the ſcandalizing here reproved.

§. 20. View alſo the places where the word [*Scandal*] is uſed, *Matth.* 13. 41. Πάντα τὰ σκάνδαλα *All ſcandals*, tranſlated [*All things that offend,*] doth not ſignifie *All that is diſpleaſing*; but all temptations to ſin, and hinderances or ſtumbling blocks that would have ſtopt Men in the ways to Heaven. So in *Matth.* 16.23.(a Text as like as any to be near the denied ſenſe; yet indeed) [*Thou art a ſcandal to me*] (tranſlated *an offence*) doth not only ſignifie, *Thou diſpleaſeſt me*, but, *Thou goeſt about to hinder me in my undertaken Office, from ſuffering for the redemption of the World:* It was an *Aptitudinal ſcandal*, though not *effectual.* So *Matth.* 18. 7. *It muſt be that ſcandals come*, (tranſlated *Offences*) that is, that there be many ſtumbling Blocks ſet before Men in their way to Heaven. So *Luk.* 17. 1. to the ſame ſenſe. And *Rom.* 9. 33. *I lay in* Zion *a ſtumbling Stone, and a Rock of ſcandal* (tranſlated *of offence*;) that is, ſuch as will not only be diſpleaſing, but an occaſion of utter ruine to the unbelieving perſecuting *Jews*; according to that of *Simeon*, Luk. 2. 34. *This Child is ſet for the fall and riſing again of many in* Iſrael.) *Rom.* 11. 9. *Let their table be made a ſnare, a trap, and a ſtumbling block.* The Greek word εἰς σκάνδαλον doth not ſignifie *a diſpleaſure only*, but *an occaſion of ruine.* So *Rom.* 14. 13. expoundeth it ſelf, [*That no Man put a ſtumbling block, or an occaſion to fall into his Brothers way.*] The Greek word is [*or a ſcandal.*] This is the juſt Expoſition of the word in its ordinary uſe in the *New Teſtament.* So *Rom.* 16. 17. *Mark them which cauſe diviſions and ſcandals* (tranſlated *Offences*;) that is, which lay ſtumbling blocks in the way of Chriſtians,and would trouble them in it,or turn them from it. So 1 *Cor.* 1. 23. *To the Jews a ſtumbling block*, that is, *a ſcandal* (as the Greek word is) as before expounded. So *Gal.* 5. 11. *The ſcandal of the Croſs*, tranſlated *the offence*, doth ſignifie not *the bare reproach*, but *the reproach*, as it is the tryal, and ſtumbling block of the World, that maketh believing difficult. So 1 *Joh.* 2. 10. *There is no ſcandal in him*, tranſlated, *No occaſion of ſtumbling.* Theſe are all the places that I remember where the word is uſed:

So *Revel.* 2. 14. *Balaam* did Βαλεῖν σκάνδαλον, *lay a ſcandal*, or ſtumbling block before the *Iſraelites*; that is, a temptation to ſin.

§. 21. The Paſſive Verb σκανδαλίζομαι, *to be ſcandalized*, is often uſed. As *Matth.* 11. 6. *Bleſſed is he that is not ſcandalized* (tranſlated [*offended*] *in me*;) that is, who is not diſtaſted with my Perſon and Doctrine through carnal prejudices; and ſo kept in unbelief: There were many things in the Perſon, Life and Doctrine of Chriſt, which were unſuitable to carnal Reaſon and Expectation. Theſe Men thought to be hard and ſtrange, and could not digeſt them, and ſo were hindered by them from believing: And this was *being* [*offended in Chriſt.*] So in *Matth.* 13. 57. and *Mark* 6. 3. *They were offended in, or at him*; that is, took a diſlike or diſtate to him for his words. And *Matth.* 13. 21. *When Perſecution ariſeth, by and by they are offended*; that is, they ſtumble and fall away. And *Matth.* 15. 12. *The Phariſees were offended* (or *ſcandalized*;) that is, ſo offended as to be more in diſlike of Chriſt. And *Matth.* 24. 10. *Then ſhall many be offended* (or *ſcandalized*;) that is, ſhall draw back and fall away from Chriſt. And *Matth.* 26. 31, 33. *Mark* 14. 27, 29. [*All ye ſhall be offended becauſe of me*, &c. *Though all Men ſhall be offended* (or *ſcandalized*) *yet will I never be ſcandalized*;] that is, brought to doubt of Chriſt, or to forſake him or deny him, or be hindered from owning their relation to him. So *Joh.* 16. 1. *Theſe things have I ſpoken, that ye ſhould not be offended*; that is, that when the time cometh, the unexpected trouble may not ſo ſurprize you, as to turn you from the Faith, or ſtagger you in your obedience or hope, *Rom.* 14. 21. doth exactly expound it. *It is good neither to eat fleſh, or drink wine, or any thing whereby thy Brother ſtumbleth, or is ſcandalized*, (or *offended*) or *made weak*; it is a *making weak.* So 2 *Cor.* 11. 29. *Who is offended*; that is, ſtumbled, or hindered, or ready to apoſtatize. So much for the nature and ſorts of *Scandal.*

Luk. 7. 23.

Mark 6. 3.

Mark 4. 17.

§. 22. IV. You are next to obſerve the aggravations of this Sin. Which briefly are ſuch as theſe.

1. *Scandal* is a murdering of Souls: It is a hindering of Mens Salvation, and an inticing or driving them towards Hell. And therefore in ſome reſpect worſe than murder, as the Soul is better than the Body.

2. *Scandal* is a fighting againſt Jeſus Chriſt, in his work of Mans Salvation. He came to *ſeek* and to *ſave* that which was *loſt*; and the ſcandalizer ſeeketh to loſe and deſtroy that which Chriſt would ſeek and ſave.

3. *Scandal* robbeth God of the hearts and ſervice of his Creatures: For it is a raiſing in them a diſtaſte of his People, and Word, and Ways, and of himſelf; and a turning from him the hearts of thoſe that ſhould adhere unto him.

4. *Scandal* is a ſerving of the Devil, in his proper work of enmity to Chriſt, and perdition of Souls,

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Scandalizers do his Work in the World, and propagate his Cauſe and Kingdom.

§. 23. V. The means of avoiding the guilt of Scandal, are as followeth.

Dir. 1. §. 23. Direct. 1. *Miſtake not (with the vulgar) the nature of Scandal, as if it lay in that offending Men, which is nothing but grieving or diſpleaſing them; or in making your ſelves to be of evil Report: But remember that Scandal, is that offending Men, which tempteth them into ſin; from God and Godlineſs, and maketh them ſtumble and fall, or occaſioneth them to think evil of a holy Life.* It is a pitiful thing to hear religious Perſons plead for the ſin of Man-pleaſing, under the name of avoiding ſcandal; yea, to hear them ſet up a uſurped dominion over the lives of other Men, and all by the advantage of the word [*ſcandal*] miſunderſtood! So that all Men muſt avoid whatever a cenſorious Perſon will call *ſcandalous*, when he meaneth nothing elſe himſelf by *Scandal*, than a thing that is of evil Report, with ſuch as he: Yea, *Pride* it ſelf is often pleaded for by this miſ-underſtanding of *Scandal*; and Men are taught to overvalue their Reputations, and to ſtrain their Conſciences to keep up their eſteem, and all under pretence of avoiding *Scandal*; and in the mean time they are *really ſcandalous*, even in that action, by which they think they are avoiding it. I need no other inſtance, than the caſe of unwarrantable Separation. Some will hold communion with none but the Rebaptiſed; ſome think an impoſed Liturgy is enough to prove communion with ſuch a Church unlawful (at leaſt in the uſe of it;) and almoſt every Sect do make their Differences a Reaſon for their ſeparating from other Churches. And if any one would hold Communion with thoſe that they ſeparate from, they preſently ſay, That it is *ſcandalous* to do ſo, and to joyn in any worſhip which they think unlawful: And by *ſcandal* they mean no more, but that it is among them of *evil Report*, and is offenſive or diſpleaſing to them! Whereas indeed the Argument from *ſcandal* ſhould move Men to uſe ſuch communion, which erroneous, uncharitable, dividing Men do hold unlawful. For elſe by avoiding that communion, I ſhall lay a ſtumbling block in the way of the weak; I ſhall tempt him to think that a duty is a ſin, and weaken his Charity, and draw him into a ſinful Separation, or the neglect of ſome Ordinances of God, or opportunities of getting good. And it is this Temptation which is indeed the *ſcandal*. This is before proved in the inſtance of *Peter*, Gal. 2. who ſcandalized, or hardened the *Jews*, by yielding to a ſinful Separation from the *Gentiles*, and fearing the Cenſoriouſneſs of the *Jews*, whom he ſought to pleaſe; and the *offending* of whom he was avoiding, when he really offended them, that is, was a *ſcandal* or *temptation* to them.

Dir. 2. §. 24. Direct. 2. *He that will eſcape the guilt of Scandal, muſt be no contemner of the Souls of others, but muſt be truly charitable, and have a tender love to Souls.* That which a Man highly valueth, and dearly loveth, he will be careful to preſerve, and loth to hurt. Such a Man will eaſily part with his own Rights, or ſubmit to Loſſes, Injuries, or Diſgrace, to preſerve his Neighbours Soul from ſin. Whereas a deſpiſer of Souls, will inſiſt upon his own Power, and Right, and Honour, and will intrap and damn a hundred Souls, rather than he will abate a word, or a ceremony which he thinks his intereſt requireth him to exact; Tell him that it will inſnare Mens Souls in ſin, and he is ready to ſay as the Phariſees to *Judas*, *What is that to us? See thou to that.* A Dog hath as much pity on a Hare, or a Hawk on a Partridge, as a carnal worldly ambitious *Diotrephes*, or an *Elymas* hath of Souls. Tell him that it will occaſion Men to ſin, to wound their Conſciences, to offend their God, it moveth him no more than to tell him of the ſmalleſt incommodity to himſelf: He will do more to ſave a Horſe, or a Dog of his own, than to ſave anothers Soul from ſin! To lay ſnares in their way, or to deprive them of the Preaching of the Goſpel, or other means of their Salvation, is a thing which they may be induced to, by the ſmalleſt intereſt of their own; yea, though it be but a point of ſeeming honour. And therefore when carnal worldly Men do become the diſpoſers of Matters of Religion, it is eaſie to ſee what meaſure and uſage Men muſt expect: Yea, though they aſſume the office and name of Paſtors, who ſhould have the moſt tender fatherly care of the Souls of all the Flocks, yet will their carnal Inclinations and Intereſts ingage them in the Work of Wolves, to intrap, or famiſh, or deſtroy Chriſt's Sheep.

§. 25. Direct. 3. *Alſo you muſt be perſons who value your own Souls, and are diligently exerciſed in ſaving them from temptations; or elſe you are very like to be ſcandalizers and tempters of the Souls of others.* *Dir.* 3. And therefore when ſuch a Man is made a Church-Governour as is unacquainted with the renewing Work of Grace, and with the inward Government of Chriſt in the Soul, what deviliſh Work is he like to make among the Sheep of Chriſt, under the name of Government! What corrupting of the Doctrine, Worſhip, or Diſcipline of Chriſt! What inventions of his own to inſnare Mens Conſciences? And driving them on, by armed force, to do that which, at leaſt, to them is ſin, and which can never countervail the loſs, either of their Souls, or of the Church, by ſuch diſturbances! How mercileſs will he be, when a poor Member of Chriſt, ſhall beg of him but to have pity on his Soul? And tell him, *I cannot do this*, or *ſwear this*, or *ſubſcribe this*, without the guilt of a deliberate ſin! And I cannot ſin without diſpleaſing God, and hindering my Salvation. He that dare wilfully ſin himſelf, and make it his deliberate choice, and dare play away his own Salvation at the pooreſt game that the Devil will invite him to, and will ſell his own Soul at the baſeſt price, even for a little pelf, or pleaſure, or high titles for ſo ſhort a time; certainly this Man is unlike to be very tender of the Souls of others, or to ſtick at ſcandalizing and inſnaring them, or to care any more to murder Souls, than a Butcher doth to kill a Hog: *Judas* his heart will make them ſell their Lord, or his Flock, at *Judas* his price; and prepare themſelves for *Judas* his reward. And hence it is, that the *carnal Seed even within the Church*, hath ordinarily perſecuted the Spiritual Seed. For ſaith *Paul*, *As he that was born after the fleſh, perſecuted him that was born after the Spirit, even ſo it is now*, Gal. 4. 29.

§. 26. Direct. 4. *To be well acquainted with the methods of Satan, and the way of particular temptations, is a great help againſt your ſcandalizing others.* *Dir.* 4. He that ſeeth the Devil as the principal in each temptation, and knoweth in what manner he ingageth his Inſtruments to carry on his Work, and whither all this tendeth at the laſt, will ſcarce be willing to ſerve ſuch a Maſter in ſo bad a Work. Remember that Scandalizers and Tempters of others, and hinderers of Mens Salvation, are the ſervants of the Devil, and are executing his malice, for the damnation of their Brethrens Souls. And what reward can they expect for ſuch a work from ſuch a Maſter? The Devil uſeth them, but as Men do Ferrets, whoſe mouths are ſealed, becauſe they muſt not partake of the prey; but only bring it to their Maſters hand. Live in a conſtant watchful reſiſtance of Temptations your ſelves, and you will have no mind to the drudgery of tempting others.

§. 27. Direct 5. *Set not your ſelves upon any worldly ambitious deſign.* *Dir.* 5. For the love of the riches and honours of the World, will not only ingage you in a courſe of ſinning, but alſo make it ſeem your intereſt, to make others as bad and miſerable as your ſelves, and to drive them on to ſerve your intereſts by their ſin.

§. 28. Direct. 6. *Take heed leſt a fleſhly inclination* *Dir.* 6.

do

do draw you to the love of fleſhly pleaſure! And that your minds be not ſet upon the pleaſing of your fancies, ſenſe, or appetite; either in meat, or drink, or cloaths, or dwellings, or recreations, or any ſuch delights: If once the love of theſe grow ſtrong, it will conquer your Reaſon, and ſeduce it into Libertiniſm, and make you think that a voluptuous fleſh-pleaſing Life, (ſo it be not by groſs diſgraced ſins) is but the lawful uſe of the Creature, which Chriſt hath purchaſed not only for our neceſſity, but for our delight; and that the contrary opinion is but the too much rigor of ſuch as underſtand not their Chriſtian Liberty,

Dir. 7. §. 29. Direct. 7. *Be not raſhly and ignorantly zealous in ſoliciting and importuning others to your private opinions, before you are certain that they are of God* O what abundance of zeal and labour hath many a Man laid out, to make others of his mind, in the Points of *Antinomianiſm*, *Anabaptiſm*, *Separation*, *Popery*, *&c.* thinking that the ſaving of their Souls had lain upon it; and at laſt they find, that as they erred themſelves, ſo all their labour was but to ſcandalize the weak, and lay a ſtumbling block in their way to Heaven?

Dir. 8. §. 30. Direct. 8. *Never perſwade any Man, (much leſs compel him) to any thing unneceſſary, which he taketh to be a ſin* (whatever you take it for your ſelves.) For if he judge it a ſin, it is a ſin to him! No Man can innocently do that which he thinketh is forbidden him of God. And ſhall a thing unneceſſary be preferred before the ſaving of a Soul? (Yea, before the Souls of Thouſands, as by many mercileſs Men it is.) Indeed, if there be an Antecedent neceſſity (as well as lawfulneſs in the thing) and ſuch a neceſſity as is not in your power to take away, then the doing it will be his ſin, and the not doing it his greater ſin; and the greater ſin, is greatlieſt to be avoided (but by convenient means.)

Dir. 9. §. 31. Direct. 9. *Remember the charge which you have of the Souls of one another.* Though you be not Magiſtrates or Paſtors: (For their care of Souls is ſo unqueſtionable and ſo great, that ſcandal in them is like Parents murdering their own Children.) Yet no private Man muſt ſay as *Cain*, *Am I my Brothers keeper.* Every Man is bound to do his beſt for the ſaving of his Neighbour; much more to forbear infecting, ſeducing, ſcandalizing, and deſtroying him.

Dir. 10. §. 32. Direct. 10. *Keep up a ſpecial tenderneſs of the weak.* So doth God himſelf, and ſo muſt we. *He gathereth the Lambs with his Arms, &c. Iſa.* 40. 11. If his Infants cry, he doth not therefore knock out their brains, or turn them out of doors! Nor doth he ſay, They are not his Children, for every ignorance or peeviſh paſſion which they are guilty of. Chriſt doth not turn Men out of his School, becauſe they want knowledge! For why then will he have little Children come? And what do they come for, but to learn? He doth not hate his new born Babes, but feedeth and nurſeth them with a ſpecial tenderneſs: And he hath commanded and communicated the like tenderneſs to his Miniſters; who muſt not be weak with the weak, and froward with the froward; but in meekneſs and patience muſt bear with the weak, and endure their bittereſt cenſures and requitals. *For the ſervant of the Lord muſt not ſtrive, but be gentle to all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, &c. 2 Tim.* 2. 24, 25. And if they are long learning before they come to the knowledge of the Truth, they are not therefore to be caſt off. He that can read, *Rom.* 14. *&* 15. *&* 1 *Cor.* 12. 12. *&* 8. *&Gal.* 6. And yet can be ſo mercileſs and cruel, as to caſt Men out of the Miniſtry or Church, or to ruin them, for tolerable weakneſs, which God hath ſo earneſtly charged us to bear with, in our Brethren, either he doth not underſtand what he readeth, or not believe it, or hath ſomewhat elſe which he more regardeth at his heart, than the authority or love of God.

Dir. 11. §. 33. Direct. 11. *Do not cenſure every Man to be wilful or obſtinate, who is not of your opinion, when he hath heard your Reaſons, how clear ſoever they may ſeem to you.* Alas, how many things are there beſides wilful obſtinacy, to hinder one Man from being as wiſe as another! If a few times repeating over the Reaſons of an Opinion, is enough to implant it in all the hearers, why do your Children go ſo long to School, and after that to the Univerſities? And why are you ſo long Preaching to all your Pariſhioners? Sure you Preach not Novelties to them as long as you live! And yet Thirty or Forty Years painful Preaching, even of the ſame Fundamentals of of Religion, ſhall leave many ignorant of them in the beſt of Pariſhes in the Land. There muſt be a right and ripe diſpoſition in the hearers, or elſe the cleareſt reaſoning may be uneffectual. A diſuſed or unfurniſhed mind, that hath not received all the Truths, which are preſuppoſed to thoſe which you deliver, or hath not digeſted them into a clear underſtanding, may long hear the trueſt Reaſons, and never apprehend their weight. There is need of more ado than a bare unfolding of the Truth, to make a Man receive it in its proper evidence. Perhaps he hath been long pre-poſſeſſed with contrary opinions, which are not eaſily rooted out. Or if he be but confident of the Truth of ſome one Opinion, which is inconſiſtent with yours, no wonder if he cannot receive that which is contrary, to what he ſo verily believeth to be the Truth. There is a marvellous variety of Mens apprehenſions, of the ſame Opinions or Reaſons, as they are variouſly repreſented to Men, and variouſly pondered, and as the natural capacity of Men is various, and as the whole courſe of their lives, their education, company, and converſation, have variouſly formed their minds: It is like the ſetting together all the parts of a Watch when it is in pieces: If any one part of many be miſplaced, it may neceſſitate the miſplacing of thoſe that follow, without any wilful obſtinacy in him that doth it. If in the whole frame of ſacred Truth, there be but ſome one miſunderſtood, it may bring in other miſtakes, and keep out many Truths, even from an honeſt willing mind! And who is there that can ſay, he is free from Error? Have not you perceived in your ſelves, that the Truths which you heard an hundred times over, to little purpoſe, when you were Children, were received more convincingly and ſatisfyingly when you were Men! And that you have found a delightful clearneſs in ſome points on a ſudden, which before you either reſiſted, or held with little obſervation or regard? And yet it is common with the Scandalizers of Souls, to cry out againſt all that conform not to their Opinions and Will, as ſoon as they have heard their Reaſons, that they are ſtubborn, and refractory, and wilful, and factious, and ſo turn from Arguments to Clubs; as if they had never known themſelves, or others, nor how weak and dark the Underſtandings of almoſt all Men are! But *they ſhall have judgment without mercy, who ſhew no mercy!* And when their own Errors ſhall all be opened to them by the Lord, they will be loth they ſhould all be imputed to their wilful obſtinacy! And perhaps theſe very cenſorious Men, may prove themſelves to have been on the wrong ſide; for Pride and Uncharitableneſs are uſually erroneous.

Dir. 11 §. 34. Direct. 12. *Engage not your ſelves in an evil cauſe.* For if you do, it will engage you to draw in others; you will expect your Friends ſhould take your part, and think as you think, and ſay as you ſay; though it be never ſo much againſt Truth or Righteouſneſs.

Dir. 11 §. 35. Direct. 13. *Speak not raſhly againſt any cauſe or perſons before you are acquainted with them; or have well conſidered what you ſay. Eſpecially take heed how you believe what a Man of any Sect in Religion, doth ſpeak or write againſt his Adverſaries of a contrary Sect.*

If

Pſal. 119. 69. *Vix equidem credar: Sed cum ſint promta falſi Nulla; ratam debet teſtis habere fidem.* Ovid.

If experience had not proved it in our days, beyond contradiction, it would ſeem incredible how little Men are to be believed in this caſe, and how the falſeſt Reports will run among the People of the Sect, againſt thoſe whom the intereſt of their Opinion and Party, engageth them to miſ-repreſent! Think not that you are excuſable for receiving or venting an ill Report, becauſe you can ſay, *He was an honeſt Man that ſpoke it:* For many that are otherwiſe honeſt, do make it a part of their honeſty to be diſhoneſt in this. They think they are not zealous enough for thoſe Opinions which they call their *Religion*, unleſs they are eaſie in believing and ſpeaking evil of thoſe that are the Adverſaries of it. When it may be upon a juſt tryal, all proveth falſe, and then all the words which you ignorantly utter againſt the Truth, or thoſe that follow it, are ſcandals or ſtumbling blocks to the hearers, to turn them from it, and make them hate it. I am not ſpeaking againſt a juſt credulity: There muſt be humane belief, or elſe there can be no humane converſe; but ever ſuſpect partiality in a Party. For the intereſt of their Religion is a more powerful charm to the Conſciences of evil Speakers, than perſonal intereſt or bribes would be. How many Legends tell us this, how eaſily ſome Men counted godly, have been prevailed with to *lie for God?*

Rom. 3. 7, 8. Jam. 3, 14. Job 13. 7, 8.

Dir. 14. §. 36. Direct. 14. *Take heed of mocking at a Religious Life; yea, or of breaking any jeſts or ſcorns at the weakneſſes of any in Religious Exerciſes, which may poſſibly reflect upon the Exerciſes themſelves.* Many a Thouſand Souls have been kept from a holy Life, by the ſcorns of the vulgar, that ſpeak of it as a matter of deriſion or ſport. Reading the Scriptures, and holy Conference, and Prayer, and inſtructing our Families, and the holy obſervation of the Lord's Day, and Church Diſcipline, are commonly the deriſion of ungodly Perſons, who can ſcorn that which they can neither confute, nor learn. And weak People are greatly moved by ſuch ſenſeleſs means. A mock or jear doth more with them than an argument; they cannot endure to be made a laughing ſtock: Thus was the name of the *Crucified God*, the deriſion of the Heathens, and the ſcandal of the World, both *Jews* and *Gentiles*. And there is ſcarce a greater ſcandal or ſtumbling block at this day, which keepeth multitudes from Heaven, than when the Devil can make it, either a matter of danger or of ſhame to be a Chriſtian, or to live a holy mortified Life. Perſecution and Deriſion are the great ſucceſsful ſcandals of the World. And therefore ſeeing Men are ſo apt to be turned off from Chriſt and Godlineſs, never ſpeak unreverently or diſreſpectfully of them! It is a prophane and ſcandalous courſe of ſome, that if a Preacher have but an unhandſome tone or geſture, they make a jeſt of it, and ſay, *He whined*, or *he ſpoke through the Noſe*, or ſome ſuch ſcorn they caſt upon him; which the hearers quickly apply to all others, and turn to a ſcorn of Preaching, or Prayer, or Religion it ſelf: Or if Men differ from each other in Opinion in Matters of Religion, they are preſently inclined to deride them for ſomething in their Worſhipping of God! And while they deride a Man as an *Anabaptiſt*, as an *Independant*, as a *Presbyterian*, as *Prelatical*, they little know what a malignant tincture it may leave upon the hearers mind, and teach carnal Perſons to make a jeſt of all alike.

Dir. 15. §. 37. Direct. 15. *Impute not the faults of Men to Chriſt, and blame not Religion for the faults of them that ſin againſt it.* This is the malignant trick of Satan, and his blinded inſtruments: If an Hypocrite miſcarry, or if a Man that in all things elſe hath walked uprightly, be overthrown by a temptation in ſome odious ſin, they preſently cry out, *Theſe are your Profeſſors! Your Religious People! That are ſo preciſe, and pure, and ſtrict! Try them, and they will appear as bad as others!* If a *Noah* be once drunk, or a *Lot* be overthrown thereby, or a *David* commit Adultery and Murder, or a *Peter* deny his Maſter, or a *Judas* betray him, they preſently cry out, *They are all alike!* And turn it to the ſcorn of Godlineſs it ſelf. Unworthy Beaſts! As if Chriſts Laws were therefore to be ſcorned, becauſe Men break them? And Obedience to God were bad, becauſe ſome are diſobedient! Hath Chriſt forbidden the ſins which you blame, or hath he not? If he have not, blame them not, for they are no ſins; if he have, commend the juſtneſs and holineſs of his Laws! Either the offenders you blame, did well or ill! If they did well, why do you blame them? If they did ill, why do you not commend Religion, and the Scripture which condemneth them? Either it is beſt for all Men, to live in ſuch ſins as thoſe, which theſe lapſed Perſons or Hypocrites committed, or it is not. If it be, why are you offended with them for that, which you allow? If it be not, why do you ſooth up the wicked in their ſins, and excuſe an ungodly Life, becauſe of the falls of ſuch as ſeem Religious. There is no common ingenuity in this, but malicious ſpite againſt God and Holineſs, (of which, more in the next Chapter.)

§. 38. Direct. 16. *Make not uſe of civil quarrels to lay an odium upon Religion.* It is ordinary with ungodly malicious Men, to labour to turn the diſpleaſure of Rulers, againſt Men of integrity; and if there be any Broils or Civil Wars, to ſnatch any pretence, how falſe ſoever, to call them *Traytors* and *Enemies to Government*. If it be but becauſe they are againſt an *Uſurper*, or becauſe ſome *Fanatick Perſons* (whom they oppoſe,) have behaved themſelves rebelliouſly or diſobediently; a holy Life (which is the greateſt friend to Loyalty) muſt be blamed for all. And all is but to gratifie the Devil in driving poor Souls from God and Holineſs. *Dir.* 16.

§. 39. Direct. 17. *When you think it your duty to ſpeak of the faults of Men that profeſs a godly Life, lay the blame only on the Perſon, but ſpeak as much and more in the commendations of Godlineſs it ſelf; and commend that which is good in them, while you diſcommend that which is evil.* Is their Praying bad? Is their inſtructing their Families, and ſanctifying the Lords day, bad? Is their fearing ſin, and obeying God, bad? If not, why do you not ſay as much to commend them for theſe, or at leaſt to commend theſe in themſelves, as you do to diſcommend them for their faults? Why do you not fear leſt the hearers ſhould be drawn to diſlike a godly Life by your diſgracing Perſons accounted godly? And therefore warn them to think never the worſe of Godlineſs for this? You that give the Poyſon, ſhould in reaſon give an Antidote, if it be not your deſign to poyſon Souls. Is it really your deſign by ſpeaking againſt Men accounted godly, to draw the hearers to the hatred of Godlineſs, or is it not? If it be, you are incarnate Devils. If it be not, why do you endeavour it, by making odious the Perſons, under the name of Profeſſors and godly Men? And why do you not ſpeak more to draw People to a godly Life? And to imitate them in that which is good, while they diſclaim them in that which is evil? *Dir.* 17.

§. 40. Direct. 18. *Be eſpecially tender of the reputations of thoſe, that the Souls of Men have moſt dependance on: As the Preachers of the Goſpel, and the eminenteſt Men for Knowledge and Religiouſneſs.* Not that I deſire that ſin ſhould be the better thought of for being theirs, or that evil ſhould be called good in any: But experience hath told the World, ſince God and the Devil had their ſeveral ways and ſervants upon Earth, that it hath been the Devils moſt uſual ſucceſsful courſe, to wound Religion through the ſides of the Religious, and to blame the Perſons, when he would turn Men from the way! For he knoweth that Religious Perſons have their faults, and in them his malice may find ſomewhat to faſten on; but Religion hath no fault, and malice it ſelf is *Dir.* 36. *Ita comparatum eſt ut virtutem non ſuſpiciamus, neque ejus imitandæ ſtudio corripimur niſi cum in quo ea conſpicitur, ſummo honore & amore proſequamur.* Plutar. in Cat. Utic.

is ſeldom ſo impudent, as to ſpeak directly againſt a holy, heavenly Life. But the way is to make thoſe diſgraceful and odious, who are noted to lead ſuch a life; and then ſecretly to infer, [*If thoſe that ſeem godly be no better, you need not be godly, you are as well as you are. This Religion is but a phanſie; a needleſs, if not a troubleſome, hurtful thing.*] Seeing therefore that the Devil hath no blow at Religion, ſo fair as by ſtriking at the Perſons of the Preachers and Profeſſors of it, every Friend of Chriſt muſt be acquainted with his deſign, and muſt not ſerve him in it, but counter-work him, and preſerve the reputation even of the Perſons of the Religious: Not ſo much in Charity to them, but for the Peoples Souls, and the honour of Chriſt.

§. 41. Direct. 19. *Let all that preach and profeſs the Goſpel, and a godly Life, be ſure that they live according to their Profeſſion.* That the Name of God be not evil ſpoken of among the wicked through their miſdoings, *Rom.* 2. It was the aggravation of *Davids* ſin which God would not quite forgive, that he made the Enemies of the Lord blaſpheme. 2 Sam. 12. 14. *Servants muſt count their Maſters worthy of all honour, that the Name of God and his Doctrine be not blaſphemed,* 1 Tim. 6. 1. The Duties of good Women are particularly named by the Apoſtle, *Tit.* 2. 3, 4, 5. With this Motive to the practice of them [*That the Word of God be not blaſphemed.*] Obedience to Government, is commanded with this Motive, 1 Pet. 2. 15. *For ſo is the Will of God, that with well doing, you may put to ſilence, the ignorance of fooliſh Men.* And Verſ. 11, 12. *Dearly beloved, I beſeech you, as ſtrangers and Pilgrims, abſtain from fleſhly luſts which war againſt the Soul: Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may by your works which they ſhall behold, glorifie God in the day of Viſitation.* And it was the aggravation of the Hereticks ſin, that [*many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of*] 2 Pet. 2.2. O then, how carefully ſhould Miniſters, and all that are godly walk! The blind World cannot read the Goſpel in it ſelf, but only as it is exemplified by the lives of Men: They judge not of the Actions of Men by the Law, but of the Law of God by Mens Actions! Therefore the ſaving or damning of Mens Souls, doth lie much upon the lives of the Profeſſors of Religion! Becauſe their liking or diſliking a holy Life doth depend upon them. Saith *Paul* of young Women [*I will that——they give no occaſion to the adverſary to ſpeak reproachfully; for ſome are already turned aſide after Satan.*] 1 Tim. 5. 14, 15. Hence it is, that even the *appearance of evil is ſo carefully to be avoided,* by all that fear God, leſt others be drawn by it to ſpeak evil of Godlineſs! Every ſcandal (truly ſo called) is a ſtab to the Soul of him that is ſcandalized, and a reproachful blot to the Chriſtian Cauſe. I may ſay of the faults of Chriſtians, as *Plutarch* doth of the faults of Princes. *A wart or blemiſh in the face, is more conſpicuous and diſgraceful than in other parts.*

§. 42. Direct. 20. *Let no pretence of the evil of Hypocriſie make you ſo contented with your ſecret innocency, as to neglect the edification and ſatisfaction of your Neighbours.* When it is only your own intereſt that is concerned in the buſineſs, then it is no matter whether any Man be acquainted with any good that you do; and it is a very ſmall matter how they judge, or what they ſay of you; the approbation of God alone is enough. No matter who condemneth you, if he juſtifie you. But when the vindication of your innocency, or the manifeſtation of your virtue, is neceſſary to the good of your Neighbours Souls, or to the honour of your ſacred Profeſſion: The neglect of it is not ſincerity, but cruelty.

CHAP. XIII.

Directions againſt Scandal taken, or an aptneſs to receive hurt, by the words or deeds of others.

§. 1. IT was not only an Admonition, but a Propheſie of *Chriſt*, when he ſaid, *Wo to the World becauſe of offences! It muſt be that offence come. And, Bleſſed is he that is not offended or ſcandalized in me.* He foreknew that the errors and miſdoings of ſome, would be the ſnare and ruine of many others; and that, when *damnable hereſies ariſe, many will follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.* 2 Pet. 1. 2. Like Men in the dark, where if one catch a fall, he that comes next him, falls upon him.

There are four ſorts of Perſons that uſe to be ſcandalized, or hurt by the ſins of others.

§. 2. 1. *Malignant Enemies of Chriſt and Godlineſs,* who are partly hardned in their malice, and partly rejoyced at the diſhonour of Religion, and inſult over thoſe that give the offence, or take occaſion by it to blaſpheme or perſecute.

2. Some that are more equal, and hopeful, and in greater poſſibility of Converſion, who are ſtopt by it in their deſires, and purpoſes, and attempts of a godly Life.

3. *Unſound Profeſſors, or Hypocrites,* who are turned by ſcandals from the way of Godlineſs, which they ſeemed to walk in.

4. *Weak Chriſtians,* who are troubled and hindered in their way of Piety, or elſe drawn into ſome particular error or ſin, though they fall not off.

§. 3. So that the effects of *ſcandal* may be reduced to theſe two. I. The perverting of *Mens Judgments,* to *diſlike Religion,* and *think hardly,* either of the *Doctrine or Practice of Chriſtianity.* II. The *imboldning of Men* to commit particular ſins, or to omit particular duties; or at leaſt the troubling and hindering them in the performance: Againſt which, I ſhall firſt give you diſtinctly ſome *Meditative Directions,* and then ſome *Practical Directions* againſt them both together.

§. 4. I. Direct. 1. *Conſider what an evident ſign it is, of a very blind or malicious Soul, to be ſo apt to pick quarrels with God and Godlineſs, becauſe of the ſins of other Men.* *Dir.* 1.

Love thinketh not ill of thoſe we love: Ill will and malice are ſtill ready to impute whatever is amiſs, to thoſe whom they hate. Enmity is contentious and ſlanderous; and will make a crime of virtue it ſelf, and from any Topick fetch matter of reproach. There is no witneſs ſeemeth incredible to it, who ſpeaketh any thing that is evil of thoſe they hate. An Argument *A baculo ad verbera* is ſufficient: Thus did the *Heathens* by the *Primitive Chriſtians*; and will you do thus by God? Will you terrifie your own Conſciences, when they ſhall awake, and find ſuch an ugly Serpent in your boſome, as Malice and Enmity againſt your Maker and Redeemer? It is the nature of the Devil, even his principal ſin. And will you not only wear his Livery, but bear his Image, to prove that he is your Father? And by community of natures, to prove that you muſt alſo have a communion with him in condemnation and puniſhment? And doth not ſo viſible a mark of Diviliſm upon your Souls, affright you, and make you ready to run away from your ſelves? Nothing but deviliſh malice can charge that upon God or Godlineſs, which is done by ſinners againſt his Laws. Would you uſe a Friend thus? If a Murder were done, or a Slander raiſed of you, or your Houſe were fired, or your Goods ſtoln, would you ſuſpect your Friend of it? Or any one that you honoured, loved, or thought well of? You would not certainly, but rather your Enemy, or ſome lewd and diſſolute Perſons that were moſt likely to be guilty. You are blinded by malice, if you ſee not how evident a proof of your devi-

deviliſh malice this is, to be ready, when Men that profeſs Religion do any thing amiſs, to think the worſe of Godlineſs or Religion for it! The cauſe of this ſuſpicion is lodged in your own hearts.

Dir. 2. §. 5. Direct. 2. *Remember that this was the firſt temptation, by which the Devil overthrew Mankind, to perſwade them to think ill of God, as if he had been falſe of his word, and had envied them their felicity.* Gen. 3. 4, 5. *Ye ſhall not ſurely die; For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as Gods knowing good and evil.* And will you not be warned by the calamity of all the World, to take heed of thinking ill of God, and of his Word, and of believing the Devils reports againſt him?

Dir. 3. §. 6. Direct. 3. *Conſider that to think ill of God is to think him to be a Devil; and to think ill of godlineſs, is to take it to be wickedneſs: And can Man be guilty of a more deviliſh crime?* Nay, is it not worſe than the Devil that tempteth you to it can commit? To be *God*, is to be *Good*, even the *Infinite*, *Eternal*, *Perfect Good*, *in whom is no evil, nor none can be.* To be a *Devil*, is to be *Evil*, even the chief that *do evil*, and would draw others ſo to do. It is not *an ugly* ſhape in which a *Painter* doth repreſent the *Devil*, which ſheweth us his uglineſs indeed: An *Enemy of Godlineſs*, is liker to him than that *Picture:* It is his ſinfulneſs againſt God, which is his true deformity. Therefore to ſuſpect God to be evil, is to ſuſpect him to be the Devil, ſo horrid a Blaſphemy doth this ſin partake of. And if *Godlineſs* be bad, then *He* that is the *Author* and *End* of it, cannot be *Good.*

Dir. 4. §. 7. Direct. 4. *Conſider what horrible blindneſs it is to impute Mens faults to God, who is the greateſt adverſary to ſin in all the World, and who will moſt ſeverely puniſh it, and to Godlineſs which is perfectly its contrary,* There is no Angel in Heaven ſo little to be ſuſpected to be the friend of ſin as God. Creatures are mutable in themſelves; Angels have the innocent imperfection of Creatures; Saints on Earth have a culpable imperfection through the remainder of ſin. If you had only ſuſpected theſe, you might have had ſome pretence for it; but to quarrel with God or Godlineſs, is madder than to think that Light is the cauſe of Darkneſs.

Dir. 5. §. 8. Direct. 5. *And think what extremity of injury and injuſtice this is to God, to blame him or his Laws, for thoſe ſins of Men which are committed againſt him and his Laws.* Who is it that ſin is committed againſt but God? Is it not he that made the Laws, which it is the tranſgreſſion of? Are not thoſe Laws think you, ſtrict enough againſt it? Is it not their ſtrictneſs which ſuch as you diſlike? Were they Laws that would give you leave to be worldly, ſenſual and proud, you would never quarrel with them; and yet you charge Mens ſins on theſe Laws, becauſe they are ſo ſtrict againſt them. Do you impute ſin to God, becauſe he will judge Men for it to Hell-fire, and caſt them for ever out of his glorious preſence into miſery? O curſed impudence! How righteous is God in condemning ſuch malicious Souls? Tell us if you can, Would you have had God to have forbidden ſin more ſtrictly? Or condemned it more ſeverely? Or puniſhed it more terribly? If you would, you pray for greater vengeance than Hell upon your ſelves? Wo to you, when he executeth but ſo much as he hath already threatned? Shall the crime of Rebels be imputed to the King, againſt whom they rebel? If a Thief ſhall rob you, or a Servant deceive you, or a Son deſpiſe you, is he juſt that will ſo much increaſe your injury, as to lay the blame of all upon your ſelves? You will ſay, *It is not God that we are offended with.* But if be at a holy life, it is at God: For what is *Godlineſs*, but the loving, and ſerving, and obeying God? If you ſay, that it is not *Godlineſs* neither; Why then do you diſtaſte or ſpeak againſt a godly life on this occaſion? If you ſay, *It is theſe Hypocrites only that we diſlike:* What do you diſlike them for? Is it for their *Vertue* or their *Vices?* If it be for their ſins, Why then do you not ſpeak, and do more againſt ſin, in your ſelves and others? We will concur with you to the utmoſt in oppoſing ſin where ever it be found. If it be their Hypocriſie that you blame, perſwade your ſelves and other Men to be ſincerely godly. How would you have Hypocriſie avoided? By an open profeſſion to ſerve the Devil? Or by ſincerity in ſerving God? If the latter, Why then do you think evil of the moſt ſerious obedience to God? Alas, all Chriſtian Countreys are too full of Hypocrites. Every one that is Baptized, and profeſſeth Chriſtianity, is a *Saint*, or an *Hypocrite?* All drunken, covetous, ambitious, ſenſual, unclean Chriſtians, are *Hypocrites* and not *Chriſtians* indeed. And theſe *Hypocrites* can quietly live a worldly fleſhly life, and never lament their own Hypocriſie, nor their perfidious violating their Baptiſmal Vow: But if one that ſeemeth diligent for his Soul, prove an *Hypocrite*, or fall into any ſcandalous ſin, here they preſently make an outcry; not to call the Man from his ſin, but to make a godly diligent life ſeem odious to all, by telling Men, Theſe are your godly Men. It is *Godlineſs* that they quarrel with, while they pretend only to find fault with ſin. Why elſe do not you find fault with the ſame ſin equally in all? Or, at leaſt, perſwade Men by ſuch Examples to be leſs ſinful, and more watchful, and not to be leſs religious and more looſe. Tell me truly of any one that is more againſt ſin than God, or any thing more contrary to it than Godlineſs and true Religion, or any Men that do more againſt it than the moſt religious, and then I will joyn with you in preferring thoſe. Till then remember how you condemn your ſelves, when you condemn them that are better than your ſelves.

Dir. 6. §. 9. Direct. 6. *Think what a fooliſh, audacious thing it is, to ſet your ſelves againſt your God and Judge.* Will you accuſe him of evil, becauſe Men do evil? Are you fit to judge him? Are guilty Worms either *Wiſe* or *Juſt* enough for ſuch an attempt, or ſtrong enough to bear it out? What do you but ſet your faces againſt Heaven, and profeſs Rebellion againſt God, when you blame his Laws and Government, and think the obeying and ſerving him to be evil?

Dir. 7. §. 10. Direct. 7. *Conſider what cruelty it is to your ſelves, to turn the faults of others to your ruine, which ſhould be your warning to avoid the like.* If another Man ſin, will you not only do ſo too, but be the more averſe to Repentance and Reformation? Will you cut your throat, becauſe another cut his finger, or did ſo before you? Why ſhould you do your ſelves ſuch miſchief?

Dir. 8. §. 11. Direct. 8. *Remember that this was the deſign of the Devil in tempting Religious people to ſin, not only to deſtroy them, but to undo you and others by their falls.* If he can make you think the worſe of Religion, he hath his deſign and will; he hath killed many at a blow. Yea, perhaps the ſinner may repent, and be forgiven, when you that are driven from Repentance and Godlineſs by the ſcandal, may be damned. And will you ſo far gratifie the Devil, in the wilful deſtruction of your ſelves? Sin is contagious; and this is your catching of the infection, if it prevail to drive you further from God. And thus this Plague devoureth multitudes.

Dir. 9. §. 12. Direct. 9. *He that will think ill of Godlineſs for Mens ſins, ſhall never want occaſion of ſuch offence, nor ſuch temptations to flie from God.* If you are ſo fooliſh or malignant, as to pick quarrels with God and Godlineſs for Mens faults (which nothing but God and Godlineſs can reform) you may ſet up your Standard of defiance againſt Heaven, and ſee what you will get by it in the end. For God will not remove all occaſion of your ſcandal. There ever have been, and will be *Hypocrites* in the Church on Earth.

Noahs Ark had a *Cham*; *Abrahams* Family had an *Ishmael*, and *Isaacs* an *Esau*, and *Davids* an *Absalom*, and *Christs* a *Judas*. The falls of good Men are cited in Scripture, to admonish you to take heed. *Noah*, *Lot*, *David*, *Josephs* Brethren, *&c.* have left a mark behind them where they fell, that you may take a safer way. If you will make all such, the occasion of your malignity, you turn your medicine into your Poyson, and chuse Hell, because some others chuse it, or because some stumbled in the way to Heaven.

§ 13. AND for those who are emboldned in sin, because they see their Superiors or Religious Men commit it, or read, that *David*, *Noah*, *Peter*, *&c.* fell, let them consider,

Dir. 1. Direct. 1. *That it is Rule, and not Example that you must chiefly live by.* Do the Laws of God by which you must be judged, allow of sin? If they do, then fear it not.

Dir. 2. §. 14. Direct. 2. *Is not the example of Christ much better than a sinners?* If you will follow examples, follow the best, even that which was given you purposely to imitate. The greatest and most learned Man is fallible, and the most religious is not wholly free from Sin: Sincerity writeth after a perfect Copy, though it cannot reach it.

Dir. 3. §. 15. Direct. 3. *Consider that sin is not the better but the worse, for being committed by a Religious, a great or a learned Man.* Their place, their knowledge and profession aggravateth it. And shall that embolden you which God most hateth?

Dir. 4. §. 16. Direct. 4. *And consider that when he that falleth by a surprize, doth rise again by Repentance, and is pardoned; those that are hereby emboldned to sin deliberately and impenitently, shall be condemned.* You may sin with *David* or *Peter* when you will, but you cannot rise with them by true Repentance, without that Grace which you wilfully resist and forfeit.

Dir. 5. § 17. Direct. 5. Lastly, *Consider that the best men, and the greatest, are the most dangerous tempters, when they mislead us.* A *David* was a stronger temptation to *Bathsheba*, than another Man could have been. A *Peter* might sooner mislead *Barnabas*, and others, into a sinful dissimulation and separation, than another could have done. Therefore do not think that where your danger is greatest, your venturousness should be most.

Practical Directions against Offence and Hurt by others.

Dir. 1. §. 18. Direct. 1. *Lay well your foundation, and understand the Nature and Reasons of Religion; and then you will be so far from disliking it for the errors and falls of others, that it will be written upon your minds, as with a beam of the Sun, That there can be no Reason against obeying God, and against the careful securing of our Salvation.* This will be the first and undoubted Principle, which nothing in the World can make you question. What ever Scandals, Persecutions, or Sufferings, may attend a holy Life, you will still be past doubt, that there is no other way? No other eligible, no other tolerable, no other rational, or that will lead to Happiness. What ever falls out in the World, if the most great, or learned, or religious fall away, it will not make you question, Whether a Man be a living Creature, nor whether the Sun be Light, nor whether two and two be four. No more should it make you question, Whether God be better than the Creature, Heaven than Earth, or a life of holiness, than a life of sin. You will say as *Peter*, *Lord, whither should we go? Thou hast the words of eternal life*, *Joh.* 6. What ever Scandals are given, or whatever befal the Church, or if all the Disciples of Christ forsake him, this remaineth as sure as that the Earth is under us, that there is no other way than holiness, for a wise Man once to take into his thoughts.

§ 19. Direct. 2. *Get once a sincere love to God, and a holy life, and then no scandals will make you jealous of it, nor think of looking any other way.* It is want of true and hearty love, that maketh you so easily taken off.

Dir. 3. §. 20. Direct. 3. *To this end, know Religion by experience; and this will put you past all doubt of its goodness.* He that never tasted Sugar, may be perswaded by argument that it is not sweet, or may think it bitter when he seeth another spit it out: And he that knoweth Godliness, but by looking on, or hearsay, may thus be drawn to think it bad: But so will not he that hath truly tried it; I mean not only to try what it is to hear, and read, and pray; but what it is to be humble, holy, and heavenly, both in heart and life.

Dir. 4. §. 21. Direct. 24. *When you see any man sin, be sure you do that duty which it calls you to.* Every fall that you see of others doth call you to see the odiousness of sin (as you will do when you see a Drunkard spewing, or a Thief at the Whipping-post.) And it calleth you to search for, and lament the root of such sin in your selves; and to set your Watch more strictly upon such a warning: And it calls you to compassionate the sinner, and if you have hope and opportunity to endeavour his recovery. If you will conscionably do this duty which is your own, you will be the less in danger of hurt by Scandal. It is duty that must help to prevent infection.

Dir. 5. §. 22. Direct. 5. *Be watchful among all Men, high and low, learned or unlearned, good and bad.* Venture not blindly upon the singular opinion of any Men whatsoever; nor into a new unproved way. Remember that all Men are a temptation to others; and therefore be armed and watch against such temptation. Know well what it is, that is the peculiar temptation, which the quality of those that you have to do with, layeth before you. Spend no day or hour in any company good or bad, without a wise and careful vigilancy.

Dir. 6. §. 23. Direct. 6. *Be as little as you can in Scandalous and Tempting Company.* Presume not to touch Pitch, and promise your selves to scape defilement; especially fly from two sorts of scandals. First, The Discourses and Societies of *Heretical* or *Schismatical Men*, who speak perverse things to draw away Disciples after them, *Acts* 20. 30. Those that presume to run into such snares, and think their own understanding and stability, is sufficient to preserve them, do shew by their Pride that they are near a fall, 1 *Cor.* 10. Secondly, The Company of Sensual Persons, at Stage-plays, Gaming, inordinate Plays, and wanton Dalliance. For this is to bring your Tinder and Gunpowder to the fire; and the less you fear it, the greater is your danger.

Dir. 7. §. 24. Direct. 7. *Look more at the good that is in others, than at their faults and falls.* The Flie that will fall on none but the galled ulcerous place, doth feed accordingly. Is a Professor of Religion, Covetous, Drunk, or other ways scandalous? Remember that it is his Covetousness or Drunkenness that is bad. Reprove that, and flie from it, and spare not; but Religion is good: Let that therefore be commended and imitated. Leave the Carrion to Dogs and Crows to feast upon; but do you chuse out the things that are commendable, and mind, and mention, and imitate those.

Dir. 8. §. 25. Direct. 8. Lastly, *Think and speak as much against the sin and danger of taking Scandal, as against the sin and danger of giving it.* When others cry out, *These are your Religious People*, do you cry out as much against their malignity and madness, who will dislike or reproach Religion for Mens sins? Which is to blame the Law-makers or Laws, because they are broken; or to fall out with *Health*, because many that once were in health, fall sick; or to find fault with Eating, because some are lean; or with Cloathing, because some are cold. Open to your selves and others, what a wicked and perilous thing this

this is, to fall out with *Godlineſs*, becauſe ſome are ungodly, that ſeemed godly. Many cry out againſt Scandal, that never think what a heinous ſin it is to be ſcandalized, or to ſuffer Mens ſins to be a ſcandal to you; and to be the worſe, becauſe that others are ſo bad. No one muſt differ from them in an Opinion, or a faſhion of Apparel, or in a mode or form of Worſhip, but ſome are preſently ſcandalized; not knowing that it is a greater ſin in them to be ſcandalized, than in the other by ſuch means (ſuppoſing them to be faulty) to give them the occaſion. Do you know what it is to be ſcandalized or offended in the Scripture ſenſe? It is not meerly to be diſpleaſed, or to diſlike anothers actions (as is before ſaid;) but it is to be drawn into ſome ſin, or hindered from ſome duty, or ſtopped in the courſe of Religion, or to think the worſe of Truth, or Duty, or a Godly Life, becauſe of other Mens words or actions; and do you think him a good Chriſtian, and a faithful or conſtant Friend to Godlineſs, who is ſo eaſily brought to quarrel with it? Or is ſo eaſily turned from it, or hindered in it? Some peeviſh childiſh Perſons are like ſick ſtomachs, that no meat can pleaſe; you cannot dreſs it ſo curiouſly, but they complain that it is naught, or this aileth it, or that aileth it, when the fault is in themſelves; or like Children, or ſick Perſons that can ſcarce be touched, but they are hurt: Do you think that this ſicklineſs or curioſity in Religion, is a credit to you? This is not the tenderneſs of Conſcience which God requireth, to be eaſily hurt by other Mens differences or faults: As it is the ſhame of many Ladies and Gentlewomen, to be ſo curious and troubleſomely neat, that no Servant knoweth how to pleaſe them; ſo is it in Religion, a ſign of your childiſh folly, and worſe, to be guilty of ſuch proud curioſity, that none can pleaſe you, who are not exactly of your mind and way. All Men muſt follow your humours in geſtures, faſhions, opinions, formalities, and modes, or elſe you are troubled, and offended, and ſcandalized; as if all the World were made to pleaſe and humour you! Or you were wiſe enough, and great, and good enough, to be the rule of all about you? Deſire and ſpare not, that your ſelves, and all Men ſhould pleaſe God as exactly as is poſſible! But if the want of that exactneſs in doubtful things, or a difference in things diſputable and doubtful among true Chriſtians, do thereupon abate or hinder your love or eſtimation of your Brethren, or communion with them, or any other Chriſtian duty, or tempt you into cenſoriouſneſs or contempt of your Brethren, or to Schiſm, Perſecution, or any other ſin: It is you that are the great Offenders, and you that are like to be the Sufferers; and have cauſe to lament that ſinful aptneſs to be thus ſcandalized.

CHAP. XIV.

Directions againſt Soul-Murder, and partaking of other Mens Sins.

THE ſpecial Directions given *Part.* 3. *Chap.* 22. to Parents and Maſters, will in this caſe, be of great uſe to all others; but becauſe it is here ſeaſonable to ſpeak of it further, under the *Sixth Commandment*, and the matter is of greateſt conſequence, I ſhall 1. Tell you how Men are guilty of *Soul-murder*. 2. And then give you ſome general Directions for the furthering of *Mens Salvation*. 3. And next give you ſome ſpecial Directions for *Chriſtian Exhortation* and *Reproofs*.

§. 1. Firſt, Men are guilty of *Soul-murder* by all theſe ways. 1. By Preaching falſe Soul-murdering Doctrine. Such as denieth any neceſſary point of Faith, or holy living; ſuch as is oppoſite to a holy Life, or to any particular neceſſary Duty; ſuch as maketh ſin to be no ſin: Which calls *good evil*, and *evil good*; which putteth *darkneſs for light*, and *light for darkneſs*.

§. 2. 2. By falſe Application of true Doctrine, indirectly reflecting upon, and diſgracing that holineſs of Life, which in terms they Preach for; by prevarication undermining that cauſe which their Office is appointed to promote; as they do, who purpoſely ſo deſcribe any vice, that the hearers may be drawn to think that ſtrict and godly practices, are either that ſin it ſelf, or but a Cloak to hide it.

§. 3. 3. By bringing the Perſons of the moſt Religious into hatred, by ſuch falſe Applications, Reflections, or ſecret Inſinuations, or open Calumnies: Making Men believe that they are all but Hypocrites, or Schiſmaticks, or Seditious, or Fanatical ſelf-conceited Perſons! Which is uſually done either by impudent ſlanders raiſed againſt ſome particular Men, and ſo reflected on the reſt; or by the advantage of Factions, Controverſies, or Civil Wars; or by the falls of any Profeſſors, or the crimes of Hypocrites: Whereupon they would make the World believe that they are all alike; as if *Chriſts* Family were to be judged of by *Peters* fall, or *Judas* falſhood. And the odious repreſentation of godly Men doth greatly prevail to keep others from godlineſs, and is one of the Devils moſt ſucceſsful means for the damnation of multitudes of Souls.

§ 4. 4. The diſgrace of the Perſons of the Preachers of the Goſpel, doth greatly further Mens damnation. For when the People think their Teachers to be Hypocrites, Covetous, Proud, and ſecretly as bad as others, they are very like to think accordingly of their Doctrine, and that all ſtrict Religion is but Hypocriſie, or at leaſt to refuſe their help and counſels. Even *Plutarch* noted, that [*It ſo comes to paſs, that we entertain not virtue, nor are rapt into a deſire of imitating it, unleſs we highly honour and love the Perſon in whom it is diſcerned.*] And if they ſee, or think the Preacher himſelf to be of a looſe, and careleſs and licentious Life, they will think that the like is very excuſable in themſelves; and that his Doctrine is but a Form of Speech, which his Office bindeth him to ſay; but is no more to be regarded by them, than by himſelf.

Two ways is Mens damnation thus promoted. 1. By the ill lives of Hypocritical ungodly Preachers, who actually bring their own Perſons into diſgrace, and thereby alſo the Perſons of others, and conſequently their ſacred Work and Function. 2. By wicked Preachers and People, who, through a malignant hatred of thoſe that are abler, and better than themſelves, and an envy of their Reputation, do labour to make the moſt zealous and faithful Preachers of the Goſpel, to be thought to be the moſt Hypocritical, or Erroneous, or Factious and Schiſmatical.

§. 5. 5. The neglect of Miniſterial Duties is a common cauſe of ſin, and of Mens damnation. When they that take the charge of Souls, are either unable or unwilling to do their Office; when they teach them too ſeldom, or too unskilfully, in an unſuitable manner; not chuſing that Doctrine which they moſt need, or not opening it plainly and methodically in a fitneſs to their capacities, or not applying it with neceſſary ſerioufneſs and urgency to the hearers ſtate. When Men preach to the ungodly who are near to damnation, in a formal pace, like a Schoolboy ſaying his Leſſon, or in a drowſie reading tone, as if they came to Preach them all aſleep, or were afraid of wakening them. When they ſpeak of Sin, and Miſery, and Chriſt, of Heaven and Hell, as if by the manner they came to contradict the matter, and to perſwade Men that there are no ſuch things.

The ſame miſchief followeth the neglect of private perſonal inſpection. When Miniſters think that they have done all, when they have ſaid a Sermon; and never make Conſcience of labouring perſonally to convince the ungodly, and reclaim Offenders, and draw Sinners to God, and confirm the weak.

And

And the omiſſion (much more the perverſion and abuſe) of Sacred Diſcipline, hath the like effects. When the Keys of the Church are uſed to ſhut out the good, or not uſed when they ought to rebuke or to ſhut out the impenitent wicked ones; nor to difference between the precious and the vile, it hardeneth multitudes in their ungodlineſs, and perſwadeth them, that they are really of the ſame Family of Chriſt, as the godly are, and have their ſins forgiven, becauſe they are partakers of the ſame holy Sacraments. (Not knowing the difference between the Church myſtical and viſible, nor between the Judgment of Miniſters, and of Chriſt himſelf.)

§. 6. 6. Parents neglect of inſtructing Children, and other parts of holy Education, is one of the greateſt cauſes of the perdition of Mankind, in all the World: But of this elſewhere.

§. 7. 7. Magiſtrates perſecution or oppoſition to Religion, or diſcountenancing thoſe that Preach it, or moſt ſeriouſly practiſe it, tendeth to deceive ſome, who over-reverence the Judgement of Superiors, and to affright others from the Obedience of God.

§. 8. 8. Yea, the negligence of Magiſtrates, Maſters, and other Superiors, omitting the due rebuke of ſinners, and due correction of the offenders, and the due incouragement of the good, is a great cauſe of the wickedneſs and damnation of the World.

§. 9. 9. But above all, when they make Laws for ſin, or for the contempt, or diſhonour or ſuppreſſion of Religion, or the ſerious practice of it; this buildeth up Satans Kingdom moſt effectually, and turneth Gods Ordinance againſt himſelf: Thouſands under Infidel and ungodly Princes, are conducted by Obedience to damnation; and their Rulers damn them as honourably as the Phyſician killed his Patients, who boaſted that he did it *ſecundum artem*, according to the Rules of Art.

§ 10. 10. The vulgar Example of the multitude of the ungodly, is a great cauſe of Mens impiety and damnation. They muſt be well reſolved for God and Holineſs, who will not yield to the major Vote, nor be carried down the common ſtream, nor run with the rabble to exceſs of riot. When Chriſtianity is a Sect which is every where ſpoken againſt, it proveth ſo narrow a way, that few have a mind to walk in it. Men think that they are at leaſt excuſable, for not being wiſer and better than the multitude. Singularity in honour, or riches, or ſtrength, or health, is accounted no crime; but ſingularity in Godlineſs, is, at leaſt, thought unneceſſary. [*What! will you be wiſer than all the Town; or, than ſuch and ſuch Superiors?*] Is thought a good reprehenſion of Godlineſs, where it is rare; even by them who hereby conclude their Superiors, or all the Town to be wiſer than God.

§. 11. 11. Alſo the vulgars ſcorning and deriding Godlineſs, is a common cauſe of murdering Souls; becauſe the Devil knoweth, that there cannot one word of ſolid reaſon be brought againſt the reaſon of God, and ſo againſt a holy Life; he therefore teacheth Men to uſe ſuch weapons as they have! A Dog hath Teeth, and an Adder hath a Sting, though they have not the weapons of a Man. A Fool can laugh, and jeer, and rail; and there is no great wit or learning neceſſary, to ſmile, or grin, or call a Man a Puritan, or Preciſian, or Heretick, or Schiſmatick, or any name which the malice of the age ſhall newly coyn. Mr. *Robert Bolton* largely ſheweth how much the malignity of his age, did vent it ſelf againſt Godlineſs, by the reproachful uſe of the word *Puritan*. When *Reaſon* can be bribed to take the Devils part (either natural or literate reaſon) he will hire it at any rate; but when it cannot, he will make uſe of ſuch as he can get! Barking or hiſſing may ſerve turn, where talking and diſputing cannot be procured. Drum and Trumpets in an Army, ſerve the turn inſtead of Oratory, to animate Cowards, and drown the noiſe of dying Mens complaints and groans. Thouſands have been mocked out of their Religion, and Salvation at once, and jeered into Hell; who now know, whether a ſcorn, or the fire of Hell, be the greater ſuffering. As Tyrants think that the greateſt, and ableſt, and wiſeſt Men, muſt either be drawn over to their party or deſtroyed; ſo the Tyrant of Hell, who ruleth in the Children of diſobedience, doth think that if Reaſon, Learning and Wit, cannot be hired to diſpute for him againſt God, they are to be ſuppreſſed, ſilenced, and diſgraced; which the noiſe of rude clamours, and fooliſh jeers is fit enough to perform.

§. 12. 12. Alſo idle, ſenſleſs prating againſt Religion as a needleſs thing, doth ſerve turn to deceive the ſimple: Ignorant People, who converſe with no wiſer Men, are ordinarily taken with the ſilly cavils of a drunken ſot, who hath but a little more volubility or looſneſs of tongue than his companions. It would make ones head and heart to ake, to hear with what reverend nonſence one of them will talk againſt the Doctrines or Practices of Godlineſs, and how ſubmiſſively the tractable herd receiveth, and conſenteth to his documents!

§. 13. 13. Alſo it tendeth much to the helping of Satan, and murdering of Souls, to keep up the reputation of the moſt ungodly, and to keep down the reputation of the good. The Devil knoweth that ſin it ſelf, is ſuch a thing, as few Men can love bare-faced, or commend; and that goodneſs or holineſs is ſuch a thing, as few Men can hate, or at leaſt, condemn, in its proper name and colours. Therefore he ſeeketh to make the reputation of the Perſons ſerve, to promote or hinder the cauſe which he is for or againſt. He that is aſhamed to ſay of Drunkenneſs or Whoredom, that they are good and honeſt practices, dare yet ſay of Drunkenneſs and Whoremongers [*They are very honeſt Men:*] And by their reputation take off ſome of the odiouſneſs of the ſin, and reconcile the hearers to it. And he that cannot for ſhame ſay of the forbearing of ſin, and living a holy Life, in Heavenly Contemplation, Prayer, and Obedience, that [*Theſe are Hypocriſie, Schiſm, or Sedition, Covetouſneſs, Deceit and Pride.*] Yet dare ſay of the Perſon who practiſeth them, that [*He is as Covetous, Deceitful, Proud, Hypocritical, Schiſmatical, or Sedtiious, as any others who make no Profeſſion of Religion*] And the Devil knoweth, that though good Doctrine hath no mixture of evil, nor Chriſt himſelf any blemiſh or ſpot, yet the beſt perſons are ſo faulty or defectible, that an ill report of them is leſs incredible, there being too much matter to raiſe a ſuſpicion on. And through their ſides, it is eaſieſt to wound the Doctrine or Holineſs which they profeſs.

§. 14. 14. Alſo perſwading ſinners to do evil, and diſſwading them from a godly life, is another way of murdering Souls. The Devils temptations are moſt by Inſtruments; he hath his Preachers as well as Chriſt; and it were well if they did not overgo us in earneſtneſs, frequency, and conſtancy. Where is there a poor Soul that is moved by God *to turn and live*, but the Devil hath ſome at hand to drive them from it? By perſwading them that it is needleſs, and that all is well with them, and telling them ſome diſmal ſtories of a holy life.

§. 15. 15. Another way of Soul murder, is by laying Baits of deceit and ſin, before the ſinner: As Men deſtroy Rats and Mice by Baits, and ſweetned Poyſon; or catch Fiſhes or Birds by covering their death with ſomething which they moſt love. So doth the Devil and his Inſtruments deſtroy Souls. the baits of a pleaſant Cup, or pleaſant Company, or pleaſant Meats, or pleaſant Sports, or Plays, or Games: A Feaſt, a Tavern, an Ale-houſe, a Whore, a Stage-play, a Romance, a Pair of Cards or Dice, can do the deed. If he can poſſibly, he will prove

it

it a venial ſin; if that cannot be, he will drown conſideration, and ſtop the mouth of Reaſon and Conſcience, and cry, *Drive on.* Some have yet higher Baits than theſe, Lordſhips and Lands, Dominion and Honour, to choak their Souls.

§. 16. 16. Alſo an honeſt name for ſin, and a diſhoneſt name for duty to God, doth ſerve the turn for many Mens perdition. To call Drunkenneſs [*good fellowſhip*, or *take a Cup*], and Gluttony [*good houſe-keeping*,] and Voluptuouſneſs [*recreation or paſtime*,] and Pride [*the maintaining of their honour*,] and Worldlineſs [*good husbandry*,] and Prodigality [*liberality*] and Luſt and Whoredom [*Love, and having a Miſtriſs*,] and Oppreſſion [*the ſeeking of their due*,] and Perfidious Diſſimulation [*Courtſhip*,] and Jeering [*wittineſs.*] Theſe and more ſuch are traps for Souls. And of the ſame uſe is the calling of Duties by names of Vice, which tend to make them odious or contemptible.

§. 17. 17. Alſo the flattering of ſinners, and praiſing them in their ſin, is a Soul-murdering incouragement to them in ill doing; and great ſinners ſeldom want ſuch Enemies.

§. 18. 18. An obedient readineſs to all that wicked ſuperiors command, is an incouragement to them to proceed in miſchief. If Parents or Maſters command their Inferiors to ſpend the Lords day in dancing, or other unlawful Exerciſes; or bid them ſteal, or lie, or forbid them to worſhip God; thoſe that obey them, do harden them in their ſin. As *Daniel* and the three Witneſſes had done the King, if they had obeyed him. Dan. 3. and 6.

§. 19. 19. Alſo when thoſe that have power to hinder ſin, and further godlineſs, do not do it. When they either give Men leave to ſin, or forbear their duty when they ſhould reſtrain it. He that ſtands by, and ſeeth his Neighbour robbed or murdered, and doth not what he can to ſave him, is guilty of the ſin, and the Sufferers hurt.

§. 20. 20. Silence when we are obliged to reprove a ſinner, or to inſtruct the ignorant, or exhort the obſtinate, or any way ſpeak for Mens Salvation, is injurious to their Souls, and maketh us partakers of their ſin. Soul murder may be done by bare omiſſions.

§. 21. 21. Oppoſing Magiſtrates, Miniſters, or any others, in the diſcharge of their duty for godlineſs, or againſt ſin, is an act of hoſtility againſt God, and Mens Salvation.

§ 22. 22. An unneceſſary occaſion of ſin, or doing that needleſly, which we may foreſee that by accident, another will deſtroy himſelf by, is to be guilty of his ſin and deſtruction: As he is that would ſell poyſon to him, that he might foreſee, would kill himſelf with it; or lend fire to his Neighbour, who he knoweth will burn his houſe with it. But of this before, in the Chapter of *Scandal.*

§. 23. 23. They that are guilty of Schiſms or Church-diviſions, are Murderers of Souls: By depriving them of that means (the concord and harmony of Believers) which God hath appointed for Mens Converſion and Salvation; and by ſetting up before them the greateſt ſcandal, to bring Religion into contempt, and debilitate the godly. Joh. 17. 21, 25.

§. 24. 24. Thoſe alſo that mourn not for the ſins of the times, and confeſs them not to God, and pray not againſt them, and pray not for the ſinners when they ought, are thus guilty. Ezek. 9. 5. Zeph. 3. 17, 18.

§. 25. 25. And ſo are they that ſecretly rejoyce in ſin, or conſent to it, or approve it, when it is done; which if they manifeſt, it is pernicious to others alſo.

§. 26. 26. Laſtly, A coldneſs or indifferency in the doing of our duty againſt ſin, without juſt zeal, and pity to the ſinner, and reverence to the Truth, is a way of guilt, and hurteth others. To reprove ſin, as *Eli* did his Sons; or to ſpeak againſt it lightly, as between jeſt and earneſt, is the way to make the ſinner think, that it is a ſmall or jeſting matter: To perſwade Men to converſion or a godly life, without a melting love and pity to their Souls, and without the reverence of God, and ſerioufneſs of mind, which the nature and weight of the thing requireth, is the way to harden them in their ſin and miſery. All theſe ways may a Man be guilty, Firſt, Of the ſin; and ſecondly, The perdition of another.

§. 27. But here (on the Negative part) take notice of theſe things following.

How we are not guilty of other Mens ſin or ruine?

1. That properly no Man doth partake of the ſame formal numerical ſin, which is anothers; *nexa caput ſequitur.* The ſin is individuated and informed by the individual will of the offender. It is not poſſible, that another Mans ſin ſhould be properly and formally mine, unleſs I were individually and formally that ſame Man, and not another. If two Men ſet their hands to the ſame evil deed, they are diſtinct Cauſes and Subjects of the diſtinct formal guilt; though Con-cauſes, and partial Cauſes of the effect: So that it is only by multiplication that we make the ſin or guilt of another to become the matter of ſin to us, the form reſulting from our ſelves.

§. 28. 2. All Men that are guilty of the ſin and damnation of other Men, are not equally guilty: Not only as ſome are pardoned upon repentance, and ſome remain impenitent and unpardoned; but as ſome contribute wilfully to the miſchief, and with delight, and in a greater meaſure; and ſome only in a ſmall degree, by an over-ſight, or ſmall omiſſion, or weak performance of a duty, by meer infirmity or ſurprize.

§. 29. 3. All that do not hinder Sin, or reprove it, are not guilty of it; no more than all that do not puniſh it: But thoſe only that have power and opportunity, and ſo are called by God to do it.

§. 30. 4. If another Man will ſin, and deſtroy his Soul by the occaſion of my neceſſary duty, I muſt not ceaſe my duty to prevent ſuch Mens ſin or hurt; elſe one or other will by their perverſneſs, excuſe me from almoſt all the duty which I ſhould do: I muſt not ceaſe Praying, Hearing, Sacraments, not withdraw from Church Communion, becauſe another will turn it to his ſin; elſe Satan ſhould uſe the ſin of others to fruſtrate all Gods Worſhip. Yet I muſt add, that many things ceaſe to be a duty, when another will be ſo hurt by them.

§. 31. 5. I am not guilty of all Mens ſins, which are committed in my preſence; no, though I know before-hand that they will ſin. For my Calling or Duty may lead me into the preſence of thoſe, that I may foreknow will ſin. Wicked Men ſin in all that they do, and yet it followeth not, that I muſt have nothing to do with them. Many a failing which is his ſin, may a Miniſter or Church be guilty of, even in that publick worſhip of God, which yet I am bound to be preſent at.

But of all theſe ſomewhat is ſaid before, *Chap.* 12.

CHAP. XV.

General Directions for the furthering of the Salvation of others.

THE great Means which we muſt uſe for the Salvation of our Neighbours are,

§. 1. Direct. 1. *Sound Doctrine: Let thoſe who are their Inſtructers, inculcate the wholſome Principles of Godlineſs; which are, Self-denial, Mortification, the Love of God and Man, the Hopes of Heaven, univerſal abſolute Obedience to God; and all this by Faith in Jeſus Chriſt, according to the holy Scripture.* Inſtead of Novelties or vain Janglings, and perverſe Diſputings, teach them theſe Principles here briefly named, over and over an hundred times; open theſe plainly, till they are well underſtood. Theſe are the neceſſary ſaving things; this is the Doctrine which is *according to godlineſs*, which will make ſound Chriſtians, of ſound Judgment, ſound Hearts, ſound Con- Dir. 1.

Converſations, and ſound Conſciences! God ſanctifieth his choſen Ones by theſe Truths.

Dir. 2. §. 2. Direct. 2. *Therefore do your beſt to help others to the benefit of able and faithful Paſtors and Inſtructors.* A Fruitful Soil is not better for your Seed; nor a good Paſture for your Horſe or Cattle, nor wholſome diet for your ſelves, than ſuch Inſtructers are for your Neighbours Souls. If you love them, you ſhould be more deſirous to help them to good Teachers, or plant them under a ſound and powerful Miniſtry, than to procure them any worldly benefits. One time or other the Word may prevail with them: It is hopeful to be ſtill in Mercies way.

Dir. 3. §. 3. Direct. 3. *The concord of their Teachers among themſelves, is a great help to the ſaving of the flock.* 1 Joh. 17. 21, 25. *That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us; that the world may believe that thou haſt ſent me. Concord* much furthereth Reverence and Belief; and conſequently Mens Salvation, (ſo it be a *holy Concord.*)

Dir. 4. §. 4. Direct. 4. *The Concord alſo of godly private Chriſtians hath the ſame effect.* When the ignorant ſee here a Sect, and there a Sect, and hear them condemning one another, it teacheth them to contemn them all, and think contemptibly of *Piety* it ſelf: But *Concord* layeth an awe upon them.

Dir. 5. §. 5. Direct. 5. *The blameleſs, humble, loving heavenly lives of Chriſtians, is a powerful means of winning Souls.* Preach therefore every one of you, by ſuch a converſation to all your Neighbours, whom you deſire to ſave.

Dir. 6. §. 6. Direct. 6. *Keep thoſe whom you would ſave in a humble, patient, learning poſture; and keep them from proud wranglings, and running after Novelties and Sects.* The humble Learner takes root downward, and ſilently groweth up to Wiſdom: But if once they grow ſelf-conceited, they turn to wranglings, and place their Religion in eſpouſed ſingular Opinions, and in being on this or that ſide, or Church; and fall into divided Congregations, where the buſineſs is to build up Souls by deſtroying Charity, and Teaching Sectaries to overvalue themſelves, and deſpiſe Diſſenters. Till at laſt they run themſelves out of breath, and perhaps fall out with all true Religion.

Dir. 7. §. 7. Direct. 7. *Do what you can to place them in good Families, and when they are to be married, to join them to ſuch as are fit to be their helpers.* In Families and Relations of that ſort People, are ſo near together, and in ſuch conſtant converſe, that it will be very much of the help or hinderance of their Salvation.

Dir. 8. §. 8. Direct. 8. *Keep them alſo as much as is poſſible in good company, and out of bad ſeducing company; eſpecially thoſe that are to be their familiars.* The Worlds experience telleth us what power company hath, to make Men better or worſe: And what a great advantage it is to work any thing on Mens minds, to have intereſt in them, and intimacy with them; eſpecially with thoſe that are yet to receive their deepeſt impreſſions,

Dir. 9. §. 9. Direct. 9. *Keep them from the moſt dangerous baits, opportunities, and temptations to ſenſuality.* Withdraw the Tinder and Gunpowder from the fire. There is no curing a Drunkard ordinarily in an Alehouſe or Tavern, or a Fornicator, while he is near the objects of his Luſt, nor a Glutton at a full enticing Table. Set them at farther diſtance from the danger, if you would have them ſafe. *Nemo diu tutus periculo proximus.* Senec.

Dir. 10. §. 10. Direct. 10. *Take the advantage of their perſonal afflictions, or any other notable warnings that are near them. Keep them oft in the Houſe of Mourning, where death may be as in their ſight; and keep them out of the houſe of fooliſh mirth.* The time of ſickneſs is an awakening time, and powerfully openeth the ear to counſel. The ſight of the dead or dying Perſons, the hearing of ſick Mens wiſhes and complaints, the ſight of Graves, and dead Mens Bones (if not too oft to make it cuſtomary) doth often force the moſt fooliſh and obſtinate, to ſome Manlike profitable thoughts. When the noiſe of fooliſh mirth and ſports, at rabble Meetings, Stage-plays, and May-games, riotings, or immoderate, rude or tempting Plays, do kill all ſober ſaving Motions, and undiſpoſe the mind to all that is good. Though ſeaſonable and uſeful delights are lawful, yet ſuch as are unſeaſonable, immoderate, enſnaring, ſcandalous, or unprofitable, are pernicious and poyſon to the Soul.

Dir. 11. §. 11. Direct. 11. *Engage them in the reading of the holy Scriptures, and of ſuch Books of Practical Divinity, as do at once moſt plainly acquaint them with the Principles of Religion, and piercingly ſet them home upon the Conſcience; that Judgment and Affection, Head and Heart may be edified at once.* Such ſuitable Books may be daily their Companions; and it is a great advantage to them, that they may have a powerful ſermon when they pleaſe, and read over the ſame [illegible] as oft as the frailty of their memories do require. Such private innocent Companions have ſaved [illegible] a Soul.

Dir. 12. *Engage them in a conſtant courſe of Prayer, (whether it be with a Book, or Form, or without, according to the parts and condition of the Perſon.)* For the often approaching to God in ſo holy a work, will affright or ſhame a Man from Sin, and ſtir him up to ſerious thoughts of his Salvation, and engage him to a godly Life.

Dir. 13. §. 13. Direct. 13. *If you would have all theſe means effectual to Mens converſion and ſalvation, ſhew them all hearty love and kindneſs, and do them all the good you can.* Men are naturally more eaſily ſenſible of the good of their Bodies, than of their Souls; and a kindneſs to the Body is thankfully received, and may prepare them to receive a greater benefit. *What you are unable to do for them your ſelves, ſollicite thoſe that are able to do; or, if you cannot do that neither, at leaſt, ſhew your pity and good will.* Love is the moſt powerful Preacher in the World.

Dir. 14. §. 14. Direct. 14. *Be ſure that you have no fallings out, or quarrels, with any that you would do good upon! And to that end, uſually it is the beſt way, to have as little to do with them in buying and ſelling, or any worldly matters, where Mine and Thine may come in competition, as poſſibly as you can: Or, if you cannot avoid it, you muſt be content to part with ſomewhat of your right, and ſuffer ſome wrongs for fear of hurt to your Neighbours Soul.* Even godly Perſons, yea, Parents Children, Brethren and Siſters, uſually fall out about Mine and Thine! And when Self-intereſt hath bred the quarrel, they uſually think ill of the Perſon who is ſuppoſed to injure them; and then they are made uncapable of receiving any Spiritual good by him: And if he ſeem Religious, they are oft alienated from Religion for his ſake. And all unconverted Perſons are ſelfiſh, and uſually look that you ſhould fulfil their deſires, and ſuit your ſelves to their intereſt, without reſpect to right or wrong, or to your own ſufferings! Yet ſuch as theſe muſt be pitied and helped: And therefore it is uſually beſt to avoid all chaffering or worldly dealings with them, leſt you loſe them. And when that cannot be, you muſt judge a little departing from your own right, to be a very cheap price to procure the good of a Neighbours Soul.

Dir. 15. §. 15. Direct. 15. *See that in Matters of Religion you neither run too far from ſuch Men in things lawful, nor yet do any thing ſinful in compliance with them.* By concurring with them in any ſin, you will harden them and hinder their converſion; and ſo you will by ſingular or violent oppoſition in things indifferent. Thoſe Perſons are quite miſtaken, who think that godly Men muſt go as far from the ungodly as ever they can, in lawful things; and ſay, *The ungodly do thus, and therefore we muſt do otherwiſe! Paul*

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was of another mind and practice, when he circumciſed *Timothy*, and *became all things to all Men, to ſave ſome.* To place Religion in things indifferent, and to cry out againſt lawful things as ſinful, or to flie from others by needleſs ſingularities, is a great cauſe of the hardning and perdition of multitudes, turning their hearts againſt Religion, and making them think that it is but unneceſſary ſcruple, and that Religious Perſons are but ſelf-conceited brain-ſick People, that make to themſelves a duty of their ſuperſtition, and condemn all that be not as humorous as they. Lay not ſuch ſtumbling blocks before any whoſe Souls you deſire to ſave.

CHAP. XVI.

Special Directions for Chriſtian Conference, Exhortation, and Reproof.

Tit. 1. *Motives to Chriſtian Conference and Exhortation.*

THe right uſe of Speech being a duty of ſo great importance, as I have before ſhewed about the Government of the Tongue; and it being a way of Communication, by which we are all obliged to exerciſe our love to one another, even in the greateſt matter, the ſaving of Souls I ſhall firſt indeavour to perſwade them to this duty, who make too little Conſcience of it; and that by theſe following Conſiderations.

§. 1. Mot. 1. *Conſider that it is the exerciſe of our Humanity: Reaſon and Speech do difference us from Brutes. If by being reaſonable we are Men, then by uſing Reaſon we live as Men; and the firſt communicative uſe of Reaſon is by Speech; by thinking we exerciſe Reaſon for our ſelves; by ſpeaking, we exerciſe it (firſt) for others.* Therefore if our Reaſon be given us for the higheſt uſes to our ſelves, (to know God and Eternal Life, and the Means thereto) then certainly our Speech is alſo given us, for the ſame higheſt uſes, by way of Communication unto others. Uſe therefore your Tongues to thoſe noble Ends, for which they were given you. Uſe them as the Tongues of Men, to the Ends which Humane Nature is created for.

§. 2. Mot. 2. *There is no Subject ſo ſublime and honourable, for the Tongue of Man to be imployed about, as the Matters of God, and Life Eternal.* Children will talk of childiſh toys, and Countrey-men talk of their Corn and Cattle, and Princes and Stateſmen look down on theſe with contemptuous Smiles, as much below them: But Crowns and Kingdoms are incomparably more below the buſineſs of a holy Soul! The higher Subjects Philoſophers treat of, the more honourable (if well done) are their Diſcourſes. But none is ſo high as God and Glory.

§. 3. Mot. 3. *It is the moſt profitable Subject to the Hearers.* A Diſcourſe of Riches, at the moſt, can but direct them how to grow rich; a Diſcourſe of Honours uſually puffeth up the minds of the ambitious: And if it could advance the Auditors to Honour, the Fruit would be a vanity little to be deſired. But a Diſcourſe of God and Heaven, and Holineſs, doth tend to change the hearers minds, into the nature of the things diſcourſed of: It hath been the means of converting and ſanctifying many a thouſand Souls. As learned Diſcourſes tend to make Men learned in the things diſcourſed off; ſo holy Diſcourſes tend to make Men holy. For as Natural Generation begetteth not Gold or Kingdoms, but a Man; ſo Speech is not made to communicate to others (directly) the wealth, or health, or honours, or any extrinſecal things which the ſpeaker hath; but to communicate thoſe Mental Excellencies which he is poſſeſt of. *Prov.* 16. 21, 22. *The ſweetneſs of the lips increaſeth Learning. Underſtanding is a well-ſpring of life to him that hath it.* Prov. 10. 13, 21. *In the lips of him that hath underſtanding, wiſdom is found—— The lips of the righteous feed many.* Prov. 15. 7. *The lips of the wiſe diſperſe knowledge, but the heart of the fooliſh doth not ſo.* Prov. 20. 15. *There is Gold, and a multitude of Rubies, but the lips of knowledge are a precious Jewel.* Prov. 10. 20. *The Tongue of the juſt is as choice ſilver; the heart of the wicked is little worth.*

§. 4. Mot. 4. *Holy diſcourſe is alſo moſt profitable to the ſpeaker himſelf.* Grace increaſeth by the exerciſe. Even in inſtructing others and opening truth, we are oft-times more powerfully led up to further truth our ſelves, than by ſolitary ſtudies. For *Speech* doth awaken the intellectual faculty, and keepeth on the thoughts in order, and one truth oft inferreth others, to a thus excited and prepared mind. And the tongue hath a power of moving on our hearts; when we blow the fire to warm another, both the exerciſe, and the fire warm our ſelves: It kindleth the flames of holy love in us, to declare the praiſe of God to others; it increaſeth a hatred of ſin in us, to open its odiouſneſs to others. We ſtarve our ſelves, when we ſtarve the Souls which we ſhould cheriſh.

§. 5. Mot. 5. *Holy and heavenly diſcourſe is the moſt delectable.* I mean in its own aptitude, and to a mind that is not diſeaſed by corruption. That which is moſt *Great*, and *Good*, and *Neceſſary*, is moſt delectable. What ſhould beſt pleaſe us, but that which is beſt for us? And beſt for others; and beſt in it ſelf? The excellency of the Subject maketh it delightful! And ſo doth the exerciſe of our *Graces* upon it; and ſerious conference doth help down the truth into our hearts, where it is moſt ſweet. Beſides that *Nature* and *Charity* make it pleaſant to do good to others. It can be nothing better than a Subverſion of the appetite by carnality and wickedneſs, that maketh any one think idle Jeſts, or Tales, or Plays, to be more pleaſant than Spiritual heavenly conference; and the talking of Riches, or Sports, or Luſts, to be ſweeter than to talk of God, and Chriſt, and Grace, and Glory. A holy mind hath a continual Feaſt in it ſelf in meditating on theſe things, and the communicating of ſuch thoughts to others, is a more common, and ſo a more pleaſant Feaſt.

§. 6. Mot. 6. *Our faithfulneſs to God obligeth us to ſpeak his praiſe, and to promote his truth, and plead his cauſe againſt iniquity.* Hath he given us Tongues to magnifie his name, and ſet before us the admirable frame of all the World, to declare his glory in? And ſhall we be backward to ſo ſweet and great a work? How precious and uſeful is all his holy word? What light, and life, and comfort may it cauſe? And ſhall we bury it in ſilence? What company can we come into almoſt, where either the bare-faced committing of ſin, or the defending it, or the oppoſition of Truth or Godlineſs, or the frigidity of Mens hearts towards God, and ſupine neglect of holy things, do not call to us, if we are the Servants of God, to take his part; and if we are the Children of Light, to bear our teſtimony againſt the darkneſs of the World, and if we love God, and Truth, and the Souls of Men, to ſhew it by our prudent ſeaſonable Speech? Is he true to God, and to his Cauſe, that will not open his mouth to ſpeak for him?

§. 7. Mot. 7. *And how precious a thing is an immortal Soul, and therefore not to be neglected.* Did Chriſt think Souls to be worth his Mediation, by ſuch ſtrange condeſcenſion, even to a ſhameful death? Did he think them worth his coming into Fleſh, to be their teacher? And will you not think them worth the ſpeaking to?

§. 8. Mot. 8. *See alſo the greatneſs of your ſin, in the negligence of unfaithful Miniſters.* It is eaſie to ſee the odiouſneſs of their ſin, who preach not the Goſpel, or do no more than by an hours dry and dead diſcourſe ſhift off the ſerious work which they

ſhould do; and think they may be excuſed from all perſonal over-ſight and helping of the Peoples Souls, all the Week after. And why ſhould you not perceive that a dumb private Chriſtian is alſo to be condemned, as well as a dumb Miniſter? Is not profitable conference your duty, as well as profitable Preaching is his? How many Perſons condemn themſelves, while they ſpeak againſt unfaithful Paſtors? Being themſelves as unfaithful to Families and Neighbours, as the other are to the Flock?

§. 9. Mot. 9. *And conſider how the cheapneſs of the means, doth aggravate the ſin of your neglect! And ſhew much unmercifulneſs to Souls.* Words coſt you little; indeed alone, without the company of good works, they are too cheap for God to accept of. But if an Hypocrite may bring ſo cheap a Sacrifice, who is rejected, what doth he deſerve that thinketh it too dear? What will that Man do for God, or for his Neighbours Soul, who will not open his mouth to ſpeak for them? He ſeemeth to have leſs love than that Man in Hell, *Luk.* 16. who would ſo fain have had a Meſſenger ſent from another World, to have warned his Brethren, and ſaved them from that place of torment.

§. 10. Mot. 10. *Your fruitful conference is a needful help to the Miniſterial work.* When the Preacher hath publickly delivered the word of God to the Aſſemby, if you would ſo far ſecond him, as in your daily converſe, to ſet it home on the hearts of thoſe that you have opportunity to diſcourſe with, how great an aſſiſtance would it be to his ſucceſs? Though he muſt teach them publickly, and from
Acts 20. houſe to houſe, yet is it not poſſible for him to be ſo frequent and familiar in daily conference with all the ignorant of the place, as thoſe that are ſtill with them may be. You are many, and he is but one, and can be but in one place at once. Your buſineſs bringeth you into their company, when he cannot be there. O happy is that Miniſter, who hath ſuch a People, who will daily preach over the matter of his publick Sermons, in their private conference with one another? *Many hands make quick work.* This would moſt effectually prevail againſt the powers of darkneſs, and caſt out Satan from multitudes of miſerable Souls.

§. 11. Mot. 11. *Yea, when Miniſters are wanting, through ſcarcity, perſecution, or unfaithfulneſs and negligence, the peoples holy profitable conference, would do much towards the ſupplying of that want.* There have few places and ages of the World been ſo happy, but that learned, able, faithful Paſtors have been ſo few, that we had need to pray to the Lord of the Harveſt to ſend forth more. And it is nothing unuſual to have thoſe few ſilenced or hindered from the Preaching of the Goſpel, by the factions or the malignity of the World! And it is yet more common to have ignorant or ungodly Perſons in that Office, who betray the Peoples Souls by their uſurpation, impiety, or ſlothfulneſs. But if in all ſuch wants, the People that fear God, would do their part in private conference, it would be an excellent ſupply. Miniſters may be ſilenced from publick Preaching, when you cannot be ſilenced from profitable diſcourſe.

§. 12. Mot. 12. *It is a duty that hath many great advantages for ſucceſs.* 1. You may chuſe your ſeaſon; if one time be not fit you may take another. 2. You may chuſe the Perſon, whom you find to have the greateſt neceſſity or capacity, and where your labour is likelieſt to take. 3. You may chuſe your ſubject, and ſpeak of that which you find moſt ſuitable. There is no reſtraint nor impoſition upon you, to hinder your liberty in this. 4. You may chuſe your Arguments by which you would inforce it. 5. Interlocutory conference keepeth your Auditors attentive, and carrieth them on along with you as you go. And it maketh the Application much more eaſie, by their nearneſs, and the familiarity of the diſcourſe; when Sermons are uſually heard but as an inſignificant ſound, or words of courſe. 6. You may at your pleaſure go back and repeat thoſe things which the hearer doth not underſtand, or doth forget; which a Preacher, in the Pulpit, cannot do without the cenſure of the more curious Auditors. 7. You may perceive by the anſwers of them, whom you ſpeak to, what particulars you need moſt to inſiſt on, and what Objections you ſhould moſt carefully reſolve; and when you have ſatisfied them, and may proceed. All which it is hard for a Miniſter to do in publick Preaching; and is it not a great ſin to neglect ſuch an advantageous duty?

§. 13. Mot. 13. *And it ſhould ſomewhat encourage you to it, that it is an unqueſtionable duty, when many other are brought into Controverſie.* Miniſters Preach under the Regulation of Humane Laws and Canons, and it is a great Controverſie with many, whether they ſhould Preach when they are ſilenced or forbidden by their Superiors; but whether you may ſpeak for God, or for Mens Salvation in your familiar Conference, no Man queſtioneth, nor doth any Law forbid it.

§. 14. Mot. 14. *Hath not the fruitful conference of others, in the days of your ignorance, done good to you?* Have you not been inſtructed, convinced, perſwaded, and comforted by it? What had become of you, if all Men had let you alone, and paſt you by, and left you to your ſelves? And doth not Juſtice require that you do good to others, as others have done to you; in the uſe of ſuch a tryed means?

§. 15. Mot. 15. *Conſider how forward the Devils ſervants are to plead his cauſe!* How readily and fiercely will an ignorant drunken Sot pour out his reproaches and ſcorns againſt Religion? And ſpeak evil of the things which he never underſtood? How zealouſly will a Papiſt, or Heretick, or Schiſmatick, promote the intereſt of his Sect, and labour to proſelyte others to his Party? And ſhall we be leſs zealous and ſerviceable for Chriſt, than the Devils Servants are for him? And do leſs to ſave Souls, than they will do to damn them?

§. 16. Mot. 16, *Nay, in the time of your ſin and ignorance, if you have not ſpoken againſt Religion, nor taught others to curſe, or ſwear, or ſpeak in ribbald filthy language, yet, at, leaſt, you have ſpent many an hour in idle fruitleſs talk? And doth not this now oblige you, to ſhew your repentance by more fruitful conference?* Will you ſince your Converſion, ſpeak as unprofitably as you did before?

§. 17. Mot. 17. *Holy conference will prevent the guilt of fooliſh idle talk.* Men will not be long ſilent, but will talk of ſomewhat; and if they have not profitable things to talk of, they will prate of vanity. All the fooliſh chat, and frothy jeſts, and ſcurrilous ribbaldry, and envious backbiting, which taketh up Mens time, and poyſoneth the hearers, is cauſed by their want of edifying diſcourſe, which ſhould keep it out. The rankeſt Wits and Tongues will have moſt weeds, if they be not cultivated and taught to bear a better crop.

§. 18. Mot. 18. *Your Tongues will be inſtrumental to publick good, or publick hurt.* When filthy, vain, and impious Language is grown common, it will bring down common Plagues and Judgments? And if you croſs not the cuſtom, you ſeem to be conſenters, and harden Men in their ſin. But holy conference may, atleaſt, ſhew that ſome partake not of the evil, and may free them from the Plague, if they prevail not with others ſo far as to prevent it. *Mal.* 3. 16, 17, 18. *Then they that feared the Lord ſpake often one to another, and the Lord hearkned, and heard it; and a Book of Remembrance was written before him for them, that feared the Lord, and thought upon his Name. And they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my jewels, and I will ſpare them as a Man ſpareth his own Son that ſerveth him.*

§. 19. Mot.

§. 19. Mot. 19. *Conſider what great neceſſity there is every where of fruitful edifying Speech.* 1. In the multitude of the ignorant; and the greatneſs of their ignorance. 2. The numbers of the ſenſual and obſtinate. 3. The power of blindneſs, and of every ſin: What root it hath taken in the moſt of Men. 4. The multitude of baits which are every where before them. 5. The ſubtilty of Satan and his inſtruments in tempting. 6. The weakneſs and unconſtancy of Man, that hath need of conſtant ſollicitation. 7. The want of holy faithful Paſtors, which maketh private Mens diligence the more neceſſary. And in ſuch neceſſity to ſhut up our Mouths, is to ſhut up the bowels of our compaſſion, when we ſee our Brothers need; and how then doth the love of God dwell in us? 1 *Joh.* 3. 17. To withhold our Exhortation, is as the withholding of Corn from the poor in a time of Famine, which procureth a curſe, *Prov.* 11. 26. And though in this caſe Men are inſenſible of their want, and take it not ill to be paſt by, yet Chriſt that died for them, will take it ill.

§. 20. Mot. 20. *Laſtly conſider how ſhort a time you are like to ſpeak; and how long you muſt be ſilent.* Death will quickly ſtop your breath, and lay you in the dark, and tell you that all your opportunities are at an end. Speak now, for you have not long to ſpeak. Your Neighbours lives are haſtening to an end, and ſo are yours; they are dying and muſt hear no more, (till they hear thnir doom) and you are dying, and muſt ſpeak no more; and they will be loſt for ever, if they have not help: Pity them then, and call on them to foreſee the final day; warn them now, for it muſt be now or never: There is no inſtructing and admoniſhing them in the Grave. Thoſe Sculls which you ſee caſt up, had once Tongues which ſhould have praiſed their Creator and Redeemer, and have helped to ſave each others Souls; but now they are Tongueleſs. It is a great grief to us that are now here ſilenced, that we uſed not our Miniſtry more laboriouſly and zealouſly while we had time. And will it not be ſo with you, when Death ſhall ſilence you, that you ſpake not for God while you had a Tongue to ſpeak?

Let all theſe conſiderations ſtir up all that God hath taught a holy Language, to uſe it for their Maſters ſervice while they may, and to repent of ſinful ſilence.

Tit. 2. *Directions for Chriſtian Conference and Edifying Speech.*

Dir. 1. §. 1. Direct. 1. THE moſt neceſſary direction for a fruitful Tongue, *Is to get a well furniſhed mind, and a holy heart, and to walk with God in holineſs your ſelves: For out of the abundance of the heart the mouth will ſpeak.* That which you are fulleſt of, is readieſt to come forth; 1. Spare for no ſtudy or labour, to get underſtanding in the things of God: It is a wearineſs to hear Men talk fooliſhly of any thing; but no where ſo much as about Divine and Heavenly things. A wiſe Chriſtian inſtructed to the *Kingdom of God*, hath a treaſury in his mind, out of which he can bring forth things new and old, *Matth.* 13. 52. *Prov.* 14. 7. *Go from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge.* 2. Get all that holineſs in your ſelves, to which you would perſwade another. There is a ſtrange communicating power in the courſe of Nature, for every thing to produce its like. Learning and good utterance is very helpful; but it is holineſs that is apteſt to beget holineſs in others. Words which proceed from the love of God, and a truly heavenly mind do moſt powerfully tend to breed in others, that love of God and Heavenly-mindedneſs. 3. Live in the practice of that which you would draw your Neighbour to practice. A Man that cometh warm from holy Meditation, or fervent Prayer, doth bring upon his heart a fulneſs of matter, and an earneſt deſire, and a fitneſs to communicate that good to others, which he himſelf hath felt.

Dir. 2. §. 2. Direct. 2. *Eſpecially ſee that you ſoundly believe your ſelves what you are to ſpeak to others.* He that hath ſecret infidelity at his heart, and is himſelf unſatisfied, whether there be a Heaven and Hell, and whether ſin be ſo bad, and holineſs ſo neceſſary as the Scripture ſpeaks, will ſpeak but heartleſly of them to another: But if we believe theſe things, as if we ſaw them with our eyes, how heartily ſhall we diſcourſe of them?

Dir. 3. §. 3. Direct. 3, *Keep a compaſſionate ſenſe of the miſery of ignorant, ungodly, impenitent Souls.* Think what a miſerable bondage of darkneſs and ſenſuality they are in; and that it is Light that muſt recover them: Think oft how quickly they muſt die, and what an appearance they muſt make before the Lord, and how miſerable they muſt be for ever, if now they be not convinced and ſanctified? And ſure this will ſtir up your Bowels to pity them, and make you ſpeak.

Dir. 4. §. 4. Direct. 4. *Subdue fooliſh ſhame or baſhfulneſs, and get a holy fortitude of mind.* Remember what a ſin it is to be aſhamed of ſuch a Maſter, and ſuch a cauſe and work, which all would be glad to own at laſt. And that when the wicked are not aſhamed of the ſervice of the Devil, and the baſeſt works. And remember that threatning, *Mark* 8. 8. *Whoſoever ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the glory of his Father, with the holy Angels.*

Dir. 5. §. 5. Direct. 5. *Be always furniſhed with thoſe particular truths which may be moſt uſeful in this ſervice.* Study to do your work (in your degree) as Miniſters ſtudy to do theirs: Who are not contented with the habitual furniture of their minds, but they alſo make particular preparations, for their particular work. If you are to go into the field to your labour, you will take thoſe tools with you, by which it muſt be done; ſo do when you go abroad among any that you may do good to, and be not unfurniſhed for edifying diſcourſe.

Dir. 6. §. 6. Direct. 6. *Speak moſt of the greateſt things, (the folly of Sin, the vanity of the World, the certainty and nearneſs of Death and Judgment, the overwhelming weight of Eternity, the neceſſity of Holineſs, the work of Redemption, &c.) and chuſe not the ſmaller Matters of Religion to ſpend your time upon, (unleſs upon ſome ſpecial reaſon.)* Among good Men that will not loſe their time on vanity, the Devil too oft prevaileth, to make them loſe it by ſuch Religious Conference, as is little to edification, that greater matters may be thereby thruſt out; ſuch as *Paul* calleth, *vain janglings, and doting about queſtions which ingender ſtrife, and not godly edifying.* As about their ſeveral Opinions, or Parties, or comparing one Preacher or Perſon with another, or ſuch things as tend but little to make the hearers more wiſe, or holy, or heavenly.

Dir. 7. §. 7. Direct. 7. *Suit all your diſcourſe to the quality of your Auditors,* That which is beſt in it ſelf, may not be beſt for every hearer. You muſt vary both your ſubject and manner of diſcourſe, 1. According to the variety of Mens knowledge; the wiſe and the fooliſh muſt not be ſpoken to alike. 2. According to the variety of their Moral qualities; one may be very pious, and another weak in Grace, and another only teachable and tractable, and another wicked and impenitent, and another obſtinate and ſcornful, Theſe muſt not be talked to with the ſame manner of diſcourſe. 3. According to the variety of particular ſins which they are inclined to; which in ſome is pride, in ſome ſenſuality, luſt or idleneſs, in ſome covetouſneſs, and in ſome an erroneous zeal againſt the Church and Cauſe of Chriſt! Every wiſe Phyſician will vary his Remedies, not only according to the kind of the diſeaſe, but according to its va-

rious Accidents, and the complexion alſo of the Patient.

Dir. 8. §. 8. Direct. 8. *Be ſure to do moſt, where you have moſt authority and obligation.* He that will neglect and ſlight his Family, Relations, Children, and Servants, who are under him, and always with him, and yet be zealous for the converſion of ſtrangers, doth diſcover much Hypocriſie, and ſheweth, that it is ſomething elſe than the love of Souls, or ſenſe of Duty which carrieth him on.

Dir. 9 §. 9. Direct. 9. *Never ſpeak of holy things, but with the greateſt reverence and ſeriouſneſs you can.* The manner as well as the matter is needful to the effect. To talk of ſin, and converſion, of God and Eternity, in a common, running, careleſs manner, as you ſpeak of the Men, and the matters of the World, is much worſe than ſilence, and tendeth but to debauch the hearers, and bring them to a contempt of God and holineſs. I remember my ſelf, that when I was young, I had ſometime the company of one antient godly Miniſter, who was of weaker parts than many others, but yet did profit me more than moſt; becauſe he would never in Prayer or Conference ſpeak of God, or the life to come; but with ſuch marvellous ſeriouſneſs and reverence, as if he had ſeen the Majeſty and Glory which he talked of.

Dir. 10. §. 10. Direct. 10. *Take heed of inconſiderate, imprudent Paſſages, which may mar all the reſt; and give malignant Auditors advantage of contempt and ſcorn.* Many honeſt Chriſtians through their ignorance, thus greatly wrong the cauſe they manage (I would I might not ſay, *Many Miniſters.*) Too few words is not ſo bad, as one ſuch imprudent fooliſh word too much.

Dir. 11. §. 11. Direct. 11. *Condeſcend to the weak, and bear with their infirmity.* If they give you fooliſh anſwers, be not angry and impatient with them; yea, or if they perverſly cavil and contradict. *For the Servant of the Lord muſt not ſtrive, but be gentle to all Men, apt to teach, patient, in meekneſs inſtructing Oppoſers, if God peradventure will give them repentance to the acknowledging of the truth,* 2. Tim. 2. 24, 25. He is a fooliſh Phyſician that cannot bear the words of a phrenetick or delirant Patient.

Dir. 12. §. 12. Direct. 12. *When you are among thoſe that can teach you, be not ſo forward to teach as to learn.* Be not eager to vent what you have to ſay, but deſirous to hear what your betters have to ſay. Queſtions in ſuch a caſe ſhould be moſt of your part: It requireth great skill and diligence to draw that out of others, which may profit you; and be not impatient if they croſs your opinions, or open your ignorance. Yea, thoſe that you can teach in other things, yet in ſome things may be able to add much to your knowledge.

Tit. 3. *Special Directions for Reproof and Exhortation for the good of others.*

THis duty is ſo great, that Satan hindereth it with all his power, and ſo hard, that moſt Men quite omit it (unleſs an angry reproach may go for Chriſtian Exhortation:) And ſome ſpoil it in the management; and ſome proud cenſorious Perſons miſtake the exerciſe of their Pride and Paſſion, for the exerciſe of a charitable Chriſtian Duty; and ſeem to be more ſenſible of their Neighbours ſin and miſery, than of their own. Therefore that you miſcarry not in ſo needful a work, I ſhall add theſe following Directions.

Dir. §. 1. Direct. 1. *Be ſure firſt that your reproof have a right end; and then let the manner be ſuited to that end.* If it be to convince and convert a Soul, it muſt be done in a manner likely to prevail; if it be only to bear down the Argument of a Deceiver, to preſerve the Standers by, to vindicate the honour of God and godlineſs, and to diſhonour Sin, and to diſgrace an obſtinate Factor for the Devil, then another courſe is fit. Therefore reſolve firſt, by the quality of the Cauſe and Perſon, what muſt be your end.

§. 2. Direct. 2. *Be ſure that you reprove not that as a ſin, which is no ſin; either by miſtaking the Law, or the Fact.* To make duties and ſins of our own opinions and inventions, and then to lay out our zeal on theſe, and cenſure or reprove all that think not as hardly of ſuch things as we. This is to make our ſelves the objects of the hearers pity; and not to exerciſe juſt pity towards others! Such reproofs deſerve reproof! For they diſcover great ignorance, and pride, and ſelf-conceitedneſs, and very much harden ſinners in their way; and make them think that all reproof is but the vanity of fantaſtical Hypocrites: In ſome caſes with a Child, or Servant, or private Friend, or for prevention, we may ſpeak of faults upon hearſay or ſuſpicion; but it muſt be as of things uncertain, and as a warning rather than a reproof. In ordinary reproof, you muſt underſtand the caſe before you ſpeak: It is a ſhame to ſay after, I thought it had been otherwiſe. Such an erroneous reproof is worſe than none. *Dir.* 2.

§. 3. Direct. 3. *Chuſe not the ſmalleſt ſins to reprove, nor the ſmalleſt duties to exhort them to.* For that will make them think that all your zeal is taken up with little matters, and that there is no great neceſſity of regarding you; and conſcience will be but little moved by your Speech: When greater things will greatly and more eaſily affect Men. *Dir.* 3.

§. 4. Direct. 4. *Stop not (with unregenerate Men) in the mention of particular ſins or duties; but make uſe of particulars to convince them of a ſtate of ſin and miſery.* It is eaſie to convince a Man that he is a ſinner; and when that is done, he is never the more humbled or converted: For he will tell you, that all are ſinners; and therefore he hopeth to ſpeed as well as you. But you muſt make him diſcern his ſinful ſtate, and ſhew him the difference between a penitent ſinner, and an impenitent; a converted ſinner, and an unconverted; a juſtified pardoned ſinner, and an unjuſtified unpardoned one, or elſe you will do him but little good. *Dir.* 4.

§. 5. Direct. 5. *Suit the manner of your reproof to the quality of the perſon.* It is ſeldom that a Parent, Maſter, or Superior, muſt be reproved by a private Inferior; and when it is done, it muſt be done with great ſubmiſſion and reſpect. An angry, peeviſh Perſon muſt be dealt with tenderly, as you handle thorns; but a duller ſottiſh Perſon, muſt be more earneſtly and warmly dealt with. So alſo a greater ſin muſt be roughly handled, or with greater deteſtation, than a leſs. *Dir.* 5.

§. 6. Direct. 6. *Take a fit Seaſon.* Not when a Man is in drink, or paſſion, or among others where the diſgrace will vex and harden him; but in ſecret between him and you (if his converſion be your end.) *Dir.* 6.

§. 7. Direct. 7. *Do all in love and tender pity.* If you convince not the hearer, that you do it in unfeigned love, you muſt (uſually) expect to loſe your labour; becauſe you make not advantage of his ſelf-love, to promote your Exhortations: Therefore the exhorting way ſhould be more frequent than the reproving way: For Reproof diſgraceth and exaſperateth, when the ſame thing contrived into an Exhortation may prevail. *Dir.* 7. 2 Theſ. 3. 15. 2 Cor. 2. 4. Gal. 6. 1. 2 Tim. 2. 25. 1 Theſ. 5. 13.

§. 8. Direct. 8. *Therefore be as much or more in ſhewing the good, which you would draw them to, as the evil which you would turn them from.* For they are never ſavingly converted, till they are won to the love of God and holineſs: Therefore the opening of the riches of the Goſpel, and the love of God, and the joys of Heaven, muſt be the greateſt part of your treaty with a ſinner. *Dir.* 8.

§. 9. Direct. 9. *And labour ſo to help him to a true underſtanding of the nature of Religion, that he may perceive, that it is not only a neceſſary, but a pleaſant thing.* *Dir.* 9.

thing. All love delights: It is the ſlander and miſrepreſentation of godlineſs by the Devil, the World, and the Fleſh, which maketh miſtaken ſinners ſhun it. The way to convert them, and win their hearts to it, is to make them know how good and pleaſant it is, and to confute thoſe calumnies.

Dir. 10. §. 10. Direct. 10. *Yet always inſert the remembrance of Death, and Judgment, and of Hell.* For the drowſie mind hath need to be awakened; and love worketh beſt, when fear ſubſerveth it. It is hard to procure a ſerious audience and conſideration of things, from hardened hearts, if the ſight of Death and Hell do not help to make them ſerious. Danger which muſt be eſcaped, muſt be known and thought on. Theſe things put weight and power into your Speech.

Dir. 11. §. 11. Direct. 11. *Do all as with Divine Authority; and therefore have ready ſome plain Texts of Scripture for the duty, and againſt the ſin you ſpeak of.* Shew them where God himſelf hath ſaid it.

Col. 3. 16.

Dir. 12. §. 12. Direct. 12. *Seaſonable Expoſtulations, putting themſelves to judge themſelves in their anſwer, hath a convincing and ingaging force.* As when you ſhew them Scripture, ask them, [*Is not this the Word of God? Do you not believe that it is true? Do you think he that wrote this, knoweth not better than you or I,* &c?]

Dir. 13. §. 13. Direct. 13. *Put them on ſpeedy practice, and prudently ingage them to it by their promiſe.* As if you ſpeak to a drunkard, draw him to promiſe you to come no more (at leaſt, of ſo long time) into an Alehouſe? Or not drink Ale or Wine, but by the conſent of his Wife, or ſome ſober houſhould Friend, who may watch over him: Ingage the voluptuous, the unchaſte, and gameſter, to forſake the company which inſnareth them? Ingage the ungodly to read the Scripture, to frequent good Company, to pray morning and night (with a Book, or without, as they are beſt able.) Their promiſe may bring them to ſuch a preſent change of practice, as may prepare for more.

Dir. 14. Ezek. 33. and 34. Gal. 6. 1. Tit. 2. 4. §. 14. Direct. 14. *If you know any near you, who are much fitter than your ſelves, and liker to prevail, procure them to attempt that which you cannot do ſucceſsfully.* At leaſt when ſinners perceive that it is not only one Mans opinion, it may ſomewhat move them to reverence the Reproof.

Dir. 15. §. 15. Direct. 15. *Put ſome good Book into their hands, which is fitted to the work which you would have done.* And get them to promiſe you ſeriouſly to read it over, and conſider it; as if it be for the converſion of a careleſs ſinner, Mr. *Whateleys*, or Mr. *Swinnocks Treatiſe of Regeneration*; or ſome other Treatiſe of *Repentance and Converſion.* If it be for one that is prejudiced againſt a ſtrict Religious life, Mr. *Allens Vindication of Godlineſs*; if it be an idle voluptuous Perſon, who waſteth precious time in Plays, or needleſs Recreations, in gaming or an idle Life, Mr. *Whateleys* Sermon, called *The Redemption of Time.* If it be a Prayerleſs Perſon, Dr. *Preſtons Saints daily Exerciſe*; if it be a drunkard, Mr. *Harris Drunkards Cup*: And for many reigning particular ſins, a Book called *Solomons Preſcription againſt the Plague*; for Directions in the daily practice of Godlineſs, *The Practice of Piety*, or Mr. *Thomas Gouges Directions*, &c. Such Books may ſpeak more pertinently than you can; and be as conſtant food to their ſober thoughts, and ſo may further what you have begun.

Dir. 16. Ezek. 9. 4. 2. Pet. 2. 7. 8. §. 16. Direct. 16. *When you cannot ſpeak, or where your ſpeaking prevaileth not, mourn for them, and earneſtly pray for their recovery.* A ſad countenance of *Nehemiah* remembred *Artaxerxes* of his duty. A ſigh or a tear for a miſerable ſinner, may move his heart, when Exhortation will not. He hath a heart of ſtone, who will have no ſenſe of his condition, when he ſeeth another weeping for him.

Queſt. §. 17. Queſt. *But is it always a duty to reprove or exhort a ſinner? How ſhall I know when it is my duty, and when it is not?*

Anſw. It is no duty in any of theſe Caſes following. 1. In general, When you have ſufficient reaſon to judge, that it will do more harm than good, and will not attain its proper end: For God hath not appointed us to do hurt under pretence of duty; it is no means which doth croſs the end which it ſhould attain. As Prayer and Preaching may be a ſin, when they are like to croſs their proper end; ſo alſo may reproof be.

2. Therefore it muſt not be uſed when it apparently hindereth a greater good. As we may not pray or preach when we ſhould be quenching a fire in the Town, or ſaving a Mans life: So when Reproof doth exclude ſome greater duty or benefit, it is unſeaſonable, and no duty at that time. Chriſt alloweth us to forbear the caſting of Pearls before Swine, or giving that which is holy to Dogs, becauſe of theſe two Reaſons fore-mentioned, It is no means to the contemptuous, and they will turn again and all to rend us. Much more, if he be ſome potent Enemy of the Church, who will not only rend us, but the Church it ſelf if he be ſo provoked: Reproving him then is not our duty.

Prov. 9. 7, 8. Matt. 7. 6.

3. Particularly, When a Man is in a paſſion, or drunk, uſually it is no ſeaſon to reprove him.

4. Nor when you are among others, who ſhould not be witneſſes of the fault, or the reproof; or whoſe preſence will ſhame him, and offend him (except it be only the ſhaming of an incorrigible or malicious ſinner which you intend.)

5. Nor when you are uncertain of the fact which you would reprove, or uncertain whither it be a ſin.

6. Or when you have no witneſs of it, (though you are privately certain) with ſome that will take advantage againſt you as ſlanderers, a reproof may be omitted.

7. And when the offenders are ſo much your ſuperiors, that you are like to have no better ſucceſs than to be accounted arrogant: A groan or tears is then the beſt reproof.

8. When you are ſo utterly unable to manage a reproof, that imprudence or want of convincing reaſon, is like to make it a means of greater hurt than good.

9. When you foreſee a more advantageous ſeaſon, if you delay.

10. When another may be procured to do it with much more advantage, which you doing it may rather hinder.

In all theſe Caſes, that may be a ſin, which at another time may be a duty.

§. 18. But ſtill remember, Firſt, That pride, and paſſion, and ſlothfulneſs, is wont to pretend ſuch reaſons falſly, upon ſome ſleight conjectures, to put by a duty. Secondly, That no Man muſt account another a Dog or Swine, to excuſe him from his duty without cogent evidence. And it is not every wrangling oppoſition, nor reproach and ſcorn, which will warrant us to give a Man up as remedileſs, and ſpeak to him no more; but only ſuch, 1. As ſheweth a heart utterly obdurate, after long means. 2 Or will procure more ſuffering to the reprover, than good to the offender. 3. That when the thing is ordinarily a duty, the reaſons of our omiſſion muſt be clear and ſure, before they will excuſe us.

Gen. 2. 36. Job. 15. 13. Heb. 10. 25. 2 Pet. 2. 1. 2 Tim. 2. 25, 26.

§. 19. Queſt. *Muſt we reprove Infidels or Heathens? What have we to do to judge them that are without?*

Anſw. Not to the ends of Excommunication, becauſe they are not capable of it; which is meant, 1 *Cor.* 5. But we muſt reprove them, Firſt, In common compaſſion to their Souls. What were the Apoſtles, and other Preachers ſent for, but to call all Men from their ſins to God? Secondly, And for the defence of Truth and Godlineſs, againſt their words or ill examples.

Deut. 22. 1.

CHAP.

CHAP. XVII.

Directions for keeping Peace with all Men.

§. 1. PEace is so amiable to Nature it self, that the greatest destroyers of it do commend it; and those Persons in all times and places, who are the cause that the World cannot enjoy it, will yet speak well of it, and exclaim against others as the *enemies of Peace*: As if there were no other name but his *own*, sufficient to make their Adversaries odious. As they desire *Salvation*, so do the ungodly desire *Peace*; which is with a double error; one about the *Nature* of it, and another about the *Conditions* and other *Means*. By *Peace* they mean, the quiet undisturbed enjoyment of their Honours, Wealth and Pleasures; that they may have their lusts and will without any contradiction: And the conditions on which they would have it are, the complyance of all others with their Opinions and Wills, and humble submission to their domination, passions, or desires. But *Peace* is another thing, and otherwise to be desired and sought. *Peace* in the *mind* is the delightful effect of its internal harmony, as Peace in the body is nothing but its *pleasant health*, in the natural position, state, action and concord of all the parts, the humours and spirits: And Peace in Families, Neighbourhoods, Churches, Kingdoms, or other Societies, is the quietness, and pleasure of their order and harmony; and must be attained and preserved by those following means.

Dir. 1. § 2. Direct. 1. *Get your own hearts into a humble frame; and abhor all the motions of Pride and Self-exalting.* A humble Man hath no high expectations from another, and therefore is easily pleased or quieted! He can bow and yield to the pride and violence of others, as the Willow to the impetuous Winds. His language will be submissive; his patience great; he is content that others go before him! He is not offended that another is preferred. A low mind is pleased in a low condition. But *Pride* is the Gunpowder of the *Mind*, the *Family*, the *Church* and *State*: It maketh Men ambitious, and setteth them on striving who shall be the greatest; a proud Mans Opinion must always go for truth, and his Will must be a Law to others, and to be slighted or crossed seemeth to him an unsufferable wrong. And he must be a Man of wonderful complyance, or an excellent Artificer in Man-pleasing and flattery, that shall not be taken as an injurious undervaluer of him: He that overvalueth himself, will take it ill of all that do not also overvalue him. If you (forgetfully) go before him, or overlook him, or neglect a complement, or deny him something which he expected, or speak not honourably of him, much more if you reprove him, and tell him of his faults, you have put fire to the Gun-powder; you have broke his peace, and he will break yours if he can. Pride broke the Peace between God and the Apostate Angels; but nothing unpeaceable must be in Heaven; and therefore by self-exalting they descended into darkness: And Christ by self-humbling ascended unto Glory. It is a very great matter of difficulty to live peaceably in any Family, Church or any Society with any one that is very proud. They expect so much of you, that you can never answer all their expectations, but will displease them by your omissions, though you neither speak nor do any thing to displease them. What is it but the lust of *Pride* which causeth most of the Wars and Blood-shed, throughout the World? The *Pride* of two or three Men, must cost many Thousands of their Subjects, the loss of their Peace, Estates and Lives. *Delirant Reges, Plectuntur Achivi.* What were the Conquests of those Emperors, *Alexander*, *Cæsar*, *Tamberlane*, *Mahumet*, &c. but the pernicious effects of their infamous *Pride*! Which like Gunpowder taking fire in their Breasts, did blow up so many Cities and Kingdoms, and call their Villanies by the name of Valour, and their Murders and Robberies by the name of War. If one Mans Pride do swell so big, that his own Kingdom cannot contain it, the Peace of as much of the World as he can conquer is taken to be but a reasonable Sacrifice, to this Infernal Vice: The lives of Thousands both Subjects and Neighbours (called Enemies by this malignant Spirit,) must be cast away meerly to make this one Man the Ruler of the rest, and subdue the Persons of others to his will. Who perhaps when he hath done, will say that he is no Tyrant, but maketh the *Bonum publicum* his end; and is kind to Men against their wills; and killeth and burneth and depopulateth Countries; for Mens Corporal welfare; as the Papists poyson and burn and butcher Men for the saving of Souls. *Cuncta ferit dum cuncta timet, desævit in omnes.* They are the *Turbines*, the Hurricanes or Whirlwinds of the World, whose work is to overturn and ruin. *Tantum ut noceat cupit esse potens.*—— Whether they burn and kill by right or wrong, is little of their enquiry; but *How many are killed?* And how many have submitted to their Pride and Wills: As when *Q. Flavius* complained that he *suffered innocently*, *Valerius* answered him, *Non sua re interesse, dummodo periret! That was nothing to his business or concernment so he did but perish.* Which was plainer dealing than these glorious Conquerors used, but no whit worse. He that cannot command the putrid humours out of his Veins, nor the Worms out of his Bowels, nor will be able shortly to forbid them to crawl or feed upon his Face, will now damn his Soul and shed Mans Blood, to obtain the predomination of his Will. And when he hath conquered many, he hath but made him many enemies, and may find, that in *tot populis vix una fides.* A quiet Man can scarce with all his wit tell how to find a place where he may live in Peace, where Pride and Cruelty will not pursue him, and the flames of War will not follow him or find him out: And perhaps he may be put to say as *Cicero* of *Pompey* and *Cæsar*, *Quem fugiam scio; quem sequar nescio.* And if they succeed by Conquest, they become to their Subjects almost as terrible as to their Enemies. So that he that would approach them with a petition for justice, must do it as *Augustus* spake to a fearful Petitioner, as if he did *assem dare Elephanto*; or as if they dwelt in the inaccessible Light, and must be served as God with fear and trembling. And those that flatter them as glorious Conquerors, do but stir up the fire of their Pride, to make more ruines and calamities in the Earth, and do the work of a raging Pestilence. As an Athenian Orator said to the Men of *Athens*, when they would have numbered *Alexander* with the gods, *Cavete ne dum Cœlum liberaliter donetis, terram & domicilia propria amittatis: Take heed while you so liberally give him Heaven, lest he take away your part of Earth.* And when their Pride hath consumed and banished Peace; what have they got by it? That which a *Themistocles* after tryal, would prefer a grave to, *Si una via ad solium duceret, altera ad sepulchrum.*—— That which *Demosthenes* preferred banishment before: That which the wisest Philosophers refused at *Athens*, The great trouble of Government. *Inexpertus ambit; expertus odit.* *Cyneas* asked *Pyrrhus* when he was preparing to invade the Romans, *What shall we do when we have conquered the Romans?* He answered, *We will go next to* Sicily? *And what shall we do when* Sicily *is conquered?* said he: *Pyrrhus* said, *We will go next to* Africk: *And what shall we do next*, said the other? *Why then said he, We will be quiet and merry and take our ease:* And said *Cyneas*, *if that be last and best, Why may we not do so now?* It is for quietness and peace that such pretend to fight and break Peace: But they usually die before they obtain it! (as *Pyrrhus* did:) And might have better permitted Peace to stand, than pull it down to build better. As one askt an old Man at *Athens*, *Why they called themselves Philosophers?* Who answered, *Because we seek after Wisdom:*

Saith

Saith he, *If you are but ſeeking it at this age, when do you think to find it?* So I may ſay to the proud Warriers of the World, If ſo many Men muſt be killed, and ſo many conquered in ſeeking Peace, when will it that way be found? But perhaps they think that their wiſdom and goodneſs is ſo great, that the World cannot be happy unleſs they govern it: But what could have perſwaded them to think ſo, but their Pride? *Nihil magis ægris prodeſt, quam ab eo curari a quo voluerint*, ſaith *Seneca!* Patients muſt chooſe their own Phyſicians Men uſe to give them but little thanks, who drench them with ſuch benefits, and bring them to the potion of Peace ſo hot, that the touch of the Cup muſt burn their Lips, and who in goodneſs cut the throats of one part, that their Government may be a bleſſing to the Survivers. In a word it is Pride that is the great incendiary of the World, whether it be found in high or low. It will permit no Kingdom, Family or Church to enjoy the pleaſant Fruits of Peace.

Dir. 2. §. 3. Direct. 2. *If you would be peaceable, be not covetous lovers of the World, but be contented with your daily bread.* Hungry Dogs have ſeldom ſo great plenty of meat, as to content them all, and keep them from falling out about it. If you over-love the World, you will never want occaſions of diſcord: Either your Neighbour ſelleth too dear, or buyeth too cheap of you, or over-reacheth you, or gets before you, or ſome way or other doth you wrong: As long as he hath any thing which you deſire, or doth not ſatisfie all your Expectations. Ambitious and Covetous Men muſt have ſo much room, that the World is not wide enough for many of them: And yet (Alas) too many of them there are: And therefore they are ſtill together by the ears, like Boys in the Winter nights, when the Bed cloaths are too narrow to cover them: One pulleth, and another pulleth, and all complain: You muſt be ſure that you treſpaſs not in the ſmalleſt meaſure, nor incroach on the leaſt of his commodities, that you demand not your own, nor deny him any thing that he deſireth, nor get any thing which he would have himſelf, no nor ever give over feeding his greedy expectations, and enduring his injuſtice and abuſe, if you will live peaceably with a worldly-minded Man.

Dir. 3. §. 4. Direct. 3. *If you will be peaceable, Love your Neighbours as your ſelves.* Love neither imagineth nor ſpeaketh, nor worketh any hurt to others: It covereth infirmities: It hopeth all things: It endureth all things: 1 *Cor.* 13. Selfiſhneſs and want of Love to others, cauſeth all the contentions in the World. You can bear with great faults in your ſelves, and never fall out with your ſelves for them: But with your Neighbours you are quarrelling for thoſe that are leſs! Do you fall out with another becauſe he hath ſpoken diſhonourably or ſlightly of you, or ſlandered you, or ſome way done you wrong? You have done a thouſand times worſe than all that againſt your ſelves, and yet can bear too patiently with your ſelves? If another ſpeak evil of you, he doth not make you evil: It is worſe to make you bad than to call you ſo: And this you do againſt your ſelves. Doth your Neighbour wrong you in your Honour or Eſtate? But he endangereth not your Soul: He doth not forfeit your Salvation! He doth not deſerve damnation for you, nor make your Soul diſpleaſing to God: But all this you do againſt your ſelves (even more than all the Devils in Hell do) and yet you are too little offended with your ſelves: See here the power of blind ſelf-love! If you loved your Neighbours as your ſelves, you would agree as peaceably with your Neighbours almoſt as with your ſelves. Love them more and you will bear more with them, and provoke them leſs.

Dir. 4. § 5. Direct. 4. *Compoſe your minds to Chriſtian gentleneſs and meekneſs, and ſuffer not Paſſion to make you either turbulent and unquiet to others, or impatient and troubleſome to your ſelves.* A gentle and quiet mind hath a gentle quiet tongue. It can bear as much wrong as another can do (according to its meaſure:) It is not in the power of Satan: He cannot at his pleaſure ſend his emiſſary, and by injuries or foul words, procure it to ſin: But a paſſionate Perſon is frequently provoking or provoked. A little thing maketh him injurious to others; and a little injury from others, diſquieteth himſelf. He is daily troubling others or himſelf, or both. Coals of fire go from his lips: It is his very deſire to provoke and vex thoſe that he is angry with: His Neighbours Peace and his own are the fuel of his anger, which he conſumeth in a moment. To converſe with him and not provoke him, is a task for ſuch as are eminently meek and ſelf-denying: He is as the leaves of the Aſp-tree, that never reſt, unleſs the day be very calm. The ſmalleſt breath of an angry Tongue, can ſhake him out of his tranquility, and turn him into an Ague of diſquietneſs. The ſails of the Windmill are ſcarce more at the Winds command, than his heart and tongue is at the command of Satan: He can move him almoſt when he pleaſe. Bid but a Neighbour ſpeak ſome hard ſpeeches of him, or one of his Family neglect or croſs him, and he is preſently like the raging Sea, whoſe waves caſt up the mire and dirt. An impatient Man hath no ſecurity of his own Peace for an hour; Any Enemy or angry Perſon, can take it from him when they pleaſe. And being troubled, he is troubleſome to all about him. If you do not in patience poſſeſs your Souls, they will be at the mercy of every one that hath a mind to vex you. Remember then that no Peace can be expected without Patience; nor Patience without a meek and gentle mind: Remember the *ornament of a meek and quiet ſpirit, is of great price in the ſight of God*, 1 Pet. 3. 4. And that the *wiſdom from above is firſt pure and then peaceable, gentle, and eaſie to be intreated*, Jam. 3. 17. And that the eternal *wiſdom from above, hath bid you learn of him to be meek and lowly in ſpirit as ever you would find reſt to your ſouls*, Mat. 11. 28, 29. And he that loſeth his own Peace is likeſt to break the peace of others.

Dir. 5. §. 6. Direct. 5. *Be careful to maintain that Order of Government and Obedience, which is appointed of God for the preſervation of Peace, in Families, Churches, and Commonwealths.* If you will break this veſſel, Peace will flow out and be quickly ſpilt. What Peace in Schools but by the authority of the Schoolmaſter? Or in Armies but by the authority of the General? If an unwiſe and ungodly Governour, do himſelf violate the foundations and boundaries of Peace, and either weakly or wilfully, make dividing Laws, no wonder if ſuch wounds do ſpend the vital blood and ſpirits of that Society; it being more in the power of the Governours than of the Subject to deſtroy Peace or to preſerve it. And if the Subjects make not conſcience of their duty to their Superiors, the banks of peace will ſoon be broken down, and all will be overwhelmed in tumult and confuſion. Take heed therefore of any thing which tendeth to ſubvert Government: Diſobedience or Rebellion ſeldom wanteth a fair pretence: But it more ſeldom anſwereth the Agents expectation. It uſually pretendeth the weakneſſes, miſcarriages, or injurious dealings of Superiors: But it as uſually mendeth an inconvenience with a miſchief. It ſetteth fire on the houſe to burn up the Rats and Mice that troubled it. It muſt be indeed a grievous malady that ſhall need ſuch a miſchief for its remedy. Certainly it is no means of Gods appointment. Take heed therefore of any thing which would diſſolve theſe bonds. Entertain not diſhonourable thoughts of your Governours, and receive not, nor utter not any diſhonourable words againſt them; if they be faulty, open not their ſhame: Their honour is their intereſt, and the Peoples too: Without it they will be diſabled for effectual Government: When Subjects, or Servants,

or

or Children are sawcily censorious of Superiors, and make themselves Judges of all their Actions, even those which they do not understand, and when they presume to defame them, and with petulant Tongues to cast contempt upon them, the fire is begun, and the sacred Bonds of Peace are loosed. When Superiors rule with Piety, Justice and true love to their Subjects, and inferiors keep their place and rank, and all conspire the publick good, then Peace will flourish, and not till then.

Dir. 6. §. 7. Direct. 6. *Avoid all revengeful and provoking Words.* When the poyson of Asps is under Mens lips, (*Rom.* 3. 13.) no wonder if the hearers Minds that are not sufficiently antidoted against it, fester. Death and life are in the power of the tongue: *Prov.* 18. 21. When the tongue is as a Sword, yea, a sharp Sword, (*Psal.* 57. 4.) and when it is purposely whetted, (*Psal.* 64. 3.) no marvel if it pierce and wound them that are unarmed. But *by long forbearing a Prince is perswaded, and a soft tongue breaketh the bone*, Prov. 25. 15. A railer is numbred with those that a Christian must not eat with, 1 *Cor.* 5. For Christianity is so much for Peace, that it abhorreth all that is against it. Our Lord when he was reviled, reviled not again, and in this was our example, 1 *Pet.* 2. 21, 23. A scorning, railing, reproachful Tongue, is set (as *James* saith, 3. 6.) *on fire of Hell, and it setteth on fire the course of nature*, even Persons, Families, Churches, and Common-wealths. Many a ruined Society may say by experience, *Behold, how great a matter a little fire kindleth*, Jam. 3. 5.

Dir. 7. §. 8. Direct. 7. *Engage not your selves too forwardly or eagerly in disputes, nor at any time without necessity: And when necessity calleth you, set an extraordinary watch upon your passions.* Though disputing is lawful, and sometime necessary to defend the truth, yet it is seldom the way of doing good to those whom you dispute with: It engageth Men in partiality and passionate provoking words before they are aware: And while they think they are only pleading for the truth, they are militating for the honour of their own understandings. They that will not stoop to hear you as learners, while you orderly open the truth in its coherent parts; will hardly ever profit by your contendings; when you engage a proud Person, to bend all his wit and words against you. The Servant of the Lord must not strive, but be gentle to all Men, apt to teach, *&c.*

1 Tim. 6. 4, 5, 6. 2 Tim. 2. 24.

Dir. 8. §. 9. Direct. 8. *Have as little to do with Men, in matters which their commodity is concerned in as you can:* As in chaffering, or in any other thing where Mine and Thine is much concerned: For few Men are so just as not to expect that which others account unjust: And the neareſt Friends have been alienated hereby.

Dir. 9. § 10. Direct. 9. *Buy peace at the price of any thing which is not better than it.* Not with the loss of the favour of God, or of our innocency, or true peace of conscience, or with the loss of the Gospel, or ruine of Mens Souls: But you must often part with your Right for Peace, and put up wrongs in word or deed. Money must not be thought too dear to buy it, when the loss of it will be worse than the loss of Money, to your selves or those that you contend with. If a Soul be endangered by it, or societies ruined by it, it will be dear bought Mony which is got or saved by such means. He is no true friend of Peace, that will not have it, except when it is cheap.

Dir. 10. §. 11. Direct. 10. *Avoid Censoriousness:* which is the judging of Men or Matters that you have no call to meddle with, and the making of matters worse than sufficient proof will warrant you. Be neither busie-bodies, medling with other Mens matters, nor peevish aggravaters of all Mens faults. *Judge not, that ye be not judged; for with what measure you mete, it shall be measured to you again*, Matth. 7. 1, 2. You shall be censured, if you will censure: And if Christ be a true discerner of Minds, it is they that have beams in their own eyes, who are the quickest perceivers of the motes in others: Censorious Persons are the great dividers of the Church, and every where adversaries to Peace; while they open their mouths wide against their Neighbours, to make the worst of all that they say and do, and thus sow the seeds of discord amongst all.

Dir. 11. §. 12. Direct. 11. *Neither talk against Men behind their backs, nor patiently hearken to them that use it.* Though the detecting of a dangerous Enemy, or the prevention of anothers hurt, may sometimes make it a duty to blame them that are absent; yet this case which is rare, is no excuse to the back-biters sin. If you have any thing to say against your Neighbour, tell it him in a friendly manner to his face, that he may be the better for it: If you tell it only to another, to make him odious, or hearken to backbiters that defame Men secretly, you shew that your business is not to do good, but to diminish love and peace.

Dir. 12. §. 13. Direct. 12. *Speak more of the good than of the evil, which is in others.* There is none so bad, as to have no good in them: Why mention you not that? which is more useful to the hearer, than to hear of Mens faults. But of this more afterward.

Dir. 13. §. 14. Direct. 13. *Be not strange, but lovingly familiar with your Neighbours.* Backbiters and slanders, and unjust suspicious, do make Men seem that to one another, which when they are acquainted, they find is nothing so: Among any honest well meaning Persons, familiarity greatly reconcileth. Though indeed there are some few so proud and fiery, and bitter Enemies to honest peace, that the way to be at peace with them is to be far from them, where we may not be remembred by them: But it is not so with ordinary Neighbours nor Friends that are fallen out, nor differing Christians: It's nearness that must make them Friends.

§. 15. Direct 14. *Affect not a distance and sowr singularity in lawful things.* Come as near them as you can, as they are Men and Neighbours; and take it not for your duty to run as from them, lest you run into the contrary extream.

Dir. 15. §. 16. Direct. 15. *Be not over stiff in your own opinions, as those that can yield in nothing to another.* Nor yet so facile and yielding as to betray or lose the truth. It greatly pleaseth a proud Mans mind, when you seem to be convinced by him, and to change your mind upon his Arguments, or to be much informed and edified by him: But when you deny this honour to his understanding, and contradict him, and stifly maintain your opinion against him, you displease and lose him: And indeed, a wise Man should gladly learn of any that can teach him more; and should most easily of any Man let go an error, and be most thankful to any that will increase his knowledge: And not only in errors to change our minds, but in small and indifferent things to submit by silence, beseemeth a modest peaceable Man.

Dir. 16. §. 17. Direct. 16. *Yet build not Peace on the foundation of impiety, injustice, cruelty or faction: for that will prove but the way to destroy it in the end.* Traitors, and Rebels, and Tyrants, and Persecutors, and ambitious covetous Clergy Men, do all pretend peace for their Iniquity: But what Peace with *Jezabels* Whoredoms? Satans Kingdom is supported by a Peace in sin: which Christ came to break that he might destroy it: while this strong Man armed keepeth his house, his Goods are in peace, till a stronger doth bind him: overcome him, and cast him out. Deceitful sinful means of Peace, have been the grand Engine of Satan and the Papal Clergy, by which they have banished, and kept out Peace so many Ages from most of the Christian World.

Impiis

Impiis mediis Eccleſiæ paci conſulere, was one of the three means which *Luther* foretold would caſt out the Goſpel. Where Perjury or falſe Doctrine, or any ſin, or any unjuſt, or inconſiſtent terms, are made the condition of Peace, Men build upon ſtubble and bryers, which God will ſet fire to, and ſoon conſume, and all that peace will come to naught.

Directions for Church-peace I have laid down before; to which I muſt refer you.

CHAP. XVIII.

Directions againſt all Theft and Fraud, or injurious getting and keeping that which is anothers, or deſiring it.

§ 1. HE that would know what *Theft* is, muſt know what *Propriety* is: And it is that plenary title to a thing, by which it is called our own; It is that right to any thing as Mine, by which I may juſtly have it, poſſeſs it, uſe it, and diſpoſe of it. This Dominion or Propriety is either abſolute, (and that belongeth to none but God) or ſubordinate, reſpective and limited (which is the only propriety that any Creature can have.) Which is ſuch a Right, which will hold good againſt the claim of any fellow Creature, though not againſt Gods. And among Men, there are Proprietors or Owners which are Principal, and ſome who are but dependant ſubordinate and limited. The ſimple Propriety may remain in a Land-lord or Father, who may convey to his Tenant or his Child, a limited dependant Propriety under him. Injuriouſly to deprive a Man of this Propriety, or of the thing in which he hath Propriety, is the ſin which I ſpeak of in this Chapter; which hath no one name, and therefore I expreſs it here by many. Whether it be Theft, Robbery, Couſenage, Extortion, or any other way of depriving another injuriouſly of his own. Theſe General Directions are needful to avoid it.

Dir. 1. §. 2. Direct. 1. *Love not the World, nor the things that are in the World*, 1 Joh. 2. 15. *Cure Covetouſneſs, and you will kill the root of fraud and theft.* As a Drunkard would eaſily be cured of his Drunkenneſs, if you could cure him of his thirſt and love to drink; ſo an Extortioner, Thief or Deceiver would eaſily be cured of their outward ſin, if their hearts were cured of the diſeaſe of Worldlineſs. The love of Money is the root of all this evil. Value theſe things no more than they deſerve.

Dir. 2. §. 3. Direct. 2. *To this end, acquaint your hearts with the greater riches of the life to come:* And then you will meet with true ſatisfaction. The true hopes of Heaven will cure your greedy deſires of Earth. You durſt not then forfeit your part in that perpetual Bleſſedneſs, for the temporal ſupply of ſome bodily want: You durſt not with *Adam* part with Paradiſe for a forbidden bit; nor as *Eſau* prophanely ſell your birth-right for a morſel. It is the unbelief and contempt of Heaven, which maketh Men venture it for the poor Commodities of this World.

Dir. 3. §. 4. Direct. 3. *Be contented to ſtand to Gods diſpoſal; and ſuffer not any carking diſcontented thoughts to feed upon your hearts.* When you ſuffer your minds to run all day long upon your neceſſities and ſtraits, the Devil next tempteth you to think of unlawful Courſes to ſupply them. He will ſhew you your Neighbours Money, or Goods, or Eſtates, and tell you, how well it would be with you if this were yours: He ſhewed *Achan* the Golden Wedge: He told *Gehazi* how unreaſonable it was that *Naamans* Money and Rayment ſhould be refuſed: He told *Balaam* of the hopes of preferment which he might have with *Balak*: He told *Judas* how to get his thirty pieces: He perſwaded *Ananias* and *Saphirah*, that it was but reaſonable to retain part of that which was their own. Nay, commonly it is diſcontents and cares which prepareth poor wretches for thoſe appearances of the Devil, which draweth them to Witchcraft for the ſupplying of their wants. If you took God for your God, you would take him for the ſufficient diſpoſer of the World, and one that is fitter to meaſure out your part of earthly things than you your ſelves: and then you would reſt in his Wiſdom, Will, and Fatherly Providence; and not ſhift for your ſelves by ſinful means. Diſcontentedneſs of mind, and diſtruſt of God, are the cauſe of all ſuch frauds and injuries. Truſt God, and you will have no need of theſe.

§. 5. Direct. 4 *Remember what promiſes God hath Dir.* 4. *made for the competent ſupply of all your wants.* Godlineſs hath the promiſe of this life and of that to come: All other things ſhall be added to you, if you ſeek firſt Gods Kingdom and the righteouſneſs thereof, *Matth.* 6. 33. They that fear the Lord ſhall want nothing that is good, *Pſal.* 37. All things ſhall work together for good to them that love God? Rom. 8. 28. *Let your converſation be without Covetouſneſs, and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee nor forſake thee*, Heb. 13. 5. Live by Faith on theſe ſufficient promiſes, and you need not ſteal.

§. 6. Direct. 5. *Overvalue not the accommodation Dir.* 5. *and pleaſure of the fleſh, and live not in the ſins of gluttony, Drunkenneſs, Pride, Gaming, or riotous Courſes, which may bring you into want, and ſo to ſeek unlawful Maintenance.* He that is a Servant to his fleſh cannot endure to diſpleaſe it, nor can bear the want of any thing which it needeth. But he that hath maſtered and mortified his Fleſh, can endure its labour and hunger, yea, and death too, if God will have it ſo. Large Revenues will be too little for a fleſhly minded Perſon: But a little will ſerve him that hath brought it under the power of reaſon. *Magna pars libertatis eſt bene moratus venter*, ſaith *Seneca*: A well nurtured fair-conditioned belly is a great part of a Mans liberty, becauſe an ill-taught and ill-conditioned belly is one of the baſeſt ſlaveries in the World. As a Philoſopher ſaid to *Diogenes*, If thou could'ſt flatter *Dionyſius*, thou needeſt not eat herbs: But ſaith *Diogenes*, If thou couldeſt eat herbs thou needeſt not flatter *Dionyſius*: He took this for the harder task: So the Thief and Deceiver will ſay to the poor, if you could do as we do, you need not fare ſo hardly: But a contented poor Man may better anſwer him and ſay, If you could fare hardly as I do, you need not deceive or ſteal as you do. A proud Perſon that cannot endure to dwell in a Cottage, or to be ſeen in poor or patcht Apparel, will be eaſily tempted to any unlawful way of getting, to keep him from diſgrace, and ſerve his Pride. A Glutton, whoſe Heaven is in his throat, muſt needs fare well, however he come by it: A Tipler muſt needs have proviſion for his guggle, by right or by wrong. But a humble Man, and a temperate Man can ſpare all this, and when he looketh on all the proud Mans Furniture, he can bleſs himſelf as *Socrates* did in a Fair, with *Quam multa ſunt quibus ipſe non egeo? How many things be there which I have no need of?* And he can pity the ſenſual deſires which others muſt needs fulfil; even as a ſound Man pitieth another that hath the itch, or the thirſt of a ſick Man in a Fevor, that crieth out for drink. As *Seneca* ſaith, *It is Vice and not Nature which needeth much*: *Nature*, and *Neceſſity*, and *Duty* are contented with a little. But he that muſt have the pleaſure of his ſin, muſt have proviſion to maintain that pleaſure. Quench the fire of Pride, Senſuality and Luſt, and you may ſpare the coſt of fuel, *Rom.* 13: 13, 14. & 8. 13.

§. 7. Direct. 6. *Live not in idleneſs or ſloth: But be Dir.* 6. *laborious in your Callings, that you may eſcape that need or poverty which is the temptation to this ſin of Theft.*

Idleneſs is a crime which is not to be tolerated in Chriſtian Societies. 2 Theſ. 2. 6, 8, 10, 12. *Now we command you, brethren. in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us: For ye know how ye ought to follow us; for we behaved not our ſelves diſorderly among you, neither did we eat any Mans bread for nought; but workt with labour and travel night and day, that we might not be chargeable to any of you: Not becauſe we have not power, but to make our ſelves an enſample to you to follow us: For when we were with you, this we commanded you, that if any would not work, neither ſhould he eat: For we hear that there are ſome among you which walk diſorderly, working not at all, but are buſie bodies: Now them that are ſuch, we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work and eat their own bread.* Eph. 4. 28. *Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* He that ſtealeth to maintain his Idleneſs, ſinneth that he may ſin; and by one ſin getteth proviſion for another: You ſee here that you are bound, not only to work to maintain your ſelves, but to have to give to others in their need.

Dir. 7. §. 8. Direct. 7. *Keep a tender Conſcience, which will do its office, and not ſuffer you to ſin without remorſe.* A ſeared ſenſleſs Conſcience will permit you to lye, and ſteal, and deceive, and will make no great matter of it, till God awaken it by his grace or vengeance. Hence it is that Servants can deceive their Maſters, or take that which is not allowed them, and buyers and ſellers over-reach one another, becauſe they have not tender conſciences to reprove them.

Dir. 8. §. 9. Direct. 8. *Remember always that God is preſent, and none of your ſecrets can be hid from him.* What the better are you to deceive your Neighbour, or your Maſter, and to hide it from their knowledge, as long as your Maker and Judge ſeeth all? When it is he that you moſt wrong, and with him that you have moſt to do, and he that will be the moſt terrible avenger? What blinded Atheiſts are you, who dare do that in the preſence of the moſt righteous God, which you durſt not do if Men beheld you?

Dir. 9. §. 10. Direct. 9. *Forget not how dear all that muſt coſt you, which you gain unlawfully.* The reckoning time is yet to come. Either you will truly repent, or not: If you do, it muſt coſt you remorſe and ſorrow, and ſhameful confeſſion, and reſtitution of all that you have got amiſs: And is it not better forbear to ſwallow that morſel, which muſt come up again with heart-breaking grief and ſhame. But if you repent not unfeignedly, it will be your damnation: It will be opened in Judgment to your perpetual confuſion, and you muſt pay dear for all your gain in Hell. Never look upon the gain therefore, without the ſhame and damnation which muſt follow. If *Achan* had foreſeen the ſtones, and *Gehazi* the Leproſie, and *Ahab* the mortal arrow, and *Jezabel* the licking of her blood by Dogs, and *Judas* the hanging or precipitation, and *Ananias* and *Saphirah* the ſudden death, or any of them the after miſery, it might have kept them from their pernicious gain. Uſually even in this life, a curſe attendeth that which is ill gotten, and bringeth fire among all the reſt.

Dir. 10. §. 11. Direct. 10. *If you are poor, conſider well of the mercy which that condition may bring you, and let it be your ſtudy how to get it ſanctified to your good.* If Men underſtood and believed that God doth diſpoſe of all for the beſt, and make them poor to do them good, and conſidered what that good is which poverty may do them, and made it their chief care, to turn it thus to their gain, they would not find it ſo intolerable a thing, as to ſeek to cure it by fraud or thievery, Think what a mercy it is, that you are ſaved from thoſe temptations to over-love the World, which the Rich are undone by. And that you are not under thoſe temptations to intemperance, and Exceſs and Pride as they are: And that you have ſuch powerful helps for the mortification of the Fleſh, and Victory over the deceiving World. Improve your poverty, and you will ſcape theſe ſins.

§. 12. Direct. 11. *If you are but willing to eſcape this ſin, you may eaſily do it by a free Confeſſion, to thoſe whom you have wronged or are tempted to wrong.* He that is not willing to forbear his ſin, is guilty before God, though he do forbear it. But if you are truly willing, it is eaſie to abſtain. Do not ſay, that you are willing till neceſſity pincheth you or you ſee the bait: For if you are ſo, you may eaſily prevent it; at that time when you are willing. If ever you are willing indeed, take that opportunity, and if you have wronged any Man, go and confeſs it to him (in the manner I ſhall afterward direct.) And this will eaſily prevent it: For ſhame will engage you, and ſelf preſervation will engage him to take more heed of you. Or if you have not yet wronged any, but are ſtrongly tempted to it, if you have no other ſufficient remedy, go tell him or ſome other fit Perſon, that you are tempted to ſteal and to deceive in ſuch or ſuch a manner, and deſire them not to truſt you: If you think the ſhame of ſuch a Confeſſion too dear a price to ſave you from the ſin, pretend no more that you are truly willing to forbear it, or that ever you did unfeignedly repent of it. *Dir.* 11.

Tit. 2. *Certain Caſes of Conſcience about Theft and Injury.*

§. 1. Queſt. 1. *IS it a ſin for a Man to ſteal in abſolute neceſſity, when it is meerly to ſave his life?* *Queſt.* 1.

Anſw. The caſe is very hard: I ſhall, 1. Tell you ſo much as is paſt controverſie, and then ſpeak to the controverted part. 1. If all other unqueſtionable means be not firſt uſed, it is undoubtedly a ſin. If either labouring, or begging will ſave our lives, it is unlawful to ſteal. Yea, or if any others may be uſed to intercede for us. Otherwiſe it is not ſtealing to ſave a Mans life, but ſtealing to ſave his labour, or to gratify his Pride and ſave his Honour. 2. It is undoubtedly a ſin, if the ſaving of our lives by it, do bring a greater hurt to the Commonwealth, or other Men than our lives are worth. 3. And it is a ſin if it deprive the owner of his life, he being a Perſon more worthy and uſeful to the common good. Theſe caſes are no matter of Controverſie.

§ 2. 4. And it is agreed of, that no Man may ſteal beforehand out of a diſtruſtful fear of want. 5. Or if he take more than is of neceſſity to ſave his life. Theſe caſes alſo are put as out of Controverſie.

§. 3. But whether in an innocent, abſolute neceſſity, it be lawful to ſteal ſo much as is meerly ſufficient to ſave ones life, is a thing that Caſuiſts are not agreed on. They that think it lawful, ſay that the preſervation of life is a natural duty, and preſervation of propriety is but a ſubſervient thing which muſt give place to it. So *Ameſius de Conſcient. l.* 5. *c.* 50. maketh it one caſe of lawful taking that which is anothers, *Si irrationabiliter cenſeatur Dominus invitus: ut in eis quæ accipit aliquis ex alieno ad extremam & præſentem ſuam neceſſitatem ſublevandam, cui alia ratione ſuccurrere non poteſt. Hoc enim videtur eſſe ex jure naturali, diviſione rerum antiquiore & ſuperiore; quod jure humano quo facta eſt diviſio rerum non potuit abrogari: Quo ſenſu non male dicitur, omnia fieri communia in extrema neceſſitate.*

§. 4. On

§. 4. On the other side, those that deny it say, that the same God that hath bid us preserve our Lives, hath appointed propriety, and forbid us to steal, without excepting a case of necessity, and therefore hath made it simply evil, which we may not do for the procurement of any good: And the saving of a Mans Life will not prove so great a good: As the breaking of Gods Law will be an evil.

§. 5. For the true determining of this case, we must distinguish of Persons, Places and Occasions. 1. Between those whose Lives are needful to the publick good and safety, and those that are not of any such concernment. 2. Between those that are in an Enemies or a strange Country, and those that are in their own. 3. Between those that are in a Commonwealth, and those that are either in a community, or among People not embodyed or conjoined. 4. Between those that take but that which the refuser was bound to give them, and those that take that which he was not bound to give them: And so I answer.

§ 6. 1. Whensoever the preservation of the Life of the taker, is not in open probability, like to be more serviceable to the common good, than the violation of the right of Propriety will be *hurtful*, the taking of another Mans goods is sinful, though it the only to save the takers Life. For the common good is to be preferred before the good of any individual.

§. 7. 2. In ordinary cases, the saving of a Mans Life will not do so much good, as his stealing will do hurt. Because the Lives of ordinary Persons are of no great concernment to the common good: And the violation of the Laws may encourage the poor to turn Thieves, to the loss of the estates and lives of others, and the overthrow of peace and order. Therefore ordinarily it is a duty, rather to die, than take another Mans goods against his will, or without his consent.

§. 8. 3. But in case that the common good apparently more require the preservation of the Persons Life, than the preservation of propriety and keeping of the Law in that instance, it is then no sin (as I conceive:) which may fall out in many instances.

As, 1. In case the King and his Army, should march through a Neighbour Princes Country, in a necessary War against their Enemies; if food be denyed them in their march, they may take it rather than perish. 2. In case the Kings Army in his own Dominions, have no pay, and must either disband or die, if they have not provision, they may rather take free quarter, in case that their obedience to the King and the preservation of the Country forbiddeth them to disband. 3. When it is a Person of so great honour, dignity and desert, as that his worth and serviceableness will do more than recompence the hurt: As if *Alexander* or *Aristotle* were on Ship-board with a covetous Ship-master, who would let them die rather than relieve them. 4. When a Child taketh Meat from a cruel Parent that would famish him, or a Wife from such a cruel Husband! Or any Man taketh his own by stealth from another who unjustly detaineth it, when it is to save his life. For here is a fundamental right *ad rem*, and the heinousness of his crime that would famish another rather than give him his own, or his due, doth take off the scandal and evil consequents, of the manner of taking it. 5. But the greatest difficulty is, in case that only the common Law of humanity and charity bind another to give to one that else must die, and he that needeth may take it so secretly that it shall in likelyhood never be known, and so never be scandalous, nor encourage any other to steal? May not the needy then steal to save his Life? This case is so hard, that I shall not venture to determine it: But only say that he that doth so in such a case, must resolve when he hath done, to repay the owner if ever he be able (though it be but a piece of bread; or to repay him by his labour and service, if he have no other way, and be thus able; or if not so, to confess it to him that he took it from, and acknowledge himself his debtor (unless it be to one whose cruelty would abuse his confession.)

§ 9. Quest. 2. *If another be bound to relieve me and do not; may I not take it, though it be not for the immediate saving of my life!* Quest. 2.

Answ. If he be bound only by Gods Law to relieve you, you must complain to God, and stay till he do you right, and not break his Law and Order, by righting your self, in case you are not in the necessity aforesaid. If he be bound also by the Law of Man to relieve you, you may complain to the Rulers, and seek your right by their assistance? but not by stealth.

§. 10. Quest. 3. *If another borrow or possess my goods or mony, and refuse to pay me, and I cannot have law and justice against him, or am not rich enough to sue him, may I not take them if I have an opportunity?* Quest. 3.

Answ. If he turn your enemy in a time of War, or live under another Prince, with whom you are at War, or where your Prince alloweth you to take it; there it seemeth undoubtedly lawful to take your own by that Law of Arms, which then is uppermost. But when the Law that you are under forbiddeth you, the case is harder. But it is certain that Propriety is in Communities, and is in order of nature antecedent to humane Government in Republicks: And the preservation of it is one of the ends of Government: Therefore I conceive that in case you could take your own so secretly, or in such a manner as might no way hinder the ends of Government as to others, by encouraging thievery or unjust violence, it is not unlawful before God, the end of the Law being the chief part of the Law: But when you cannot take your own without either encouraging theft or violence in others, or weakning the power of the Laws and Government by your disobedience (which is the ordinary case) it is unlawful: Because the preservation of order and of the honour of the Government and Laws, and the suppression of theft and violence, is much more necessary than the righting of your self, and recovering your own.

§. 11. Quest. 4. *If another take by Theft or force from me, may I not take my own again from him, by force or secretly, when I have no other way?* Quest. 4.

Answ. Not when you do more hurt to the Commonwealth by breaking Law and Order, than your own benefit can recompence: For you must rather suffer than the Commonwealth should suffer: But you may, when no such evils follow it.

§. 12. Quest. 5. *If I be in no necessity my self, may I not take from rich Men to give the poor who are in extream necessity?* Quest. 5.

Answ. The answer to the first case may suffice for this: In such cases wherein a poor Man may not take it for himself, you may not take it for him. But in such cases he may take it for himself, and no one else is fit to do it, he himself being unable, yon may do it (when no accidental consequents forbid you.

§. 13. Quest. 6. *If he have so much as that he will not miss it; and I be in great want, though not like to die of famine; may I not take a little to supply my want?* Quest. 6.

Answ. No, because God hath appointed the means of just propriety; and what is not gotten by those means, is none of yours by his approbation. He is the giver of Riches; and he intendeth not to give to all alike: If he give more to others he will require more of them. And if he give less to you, it is the measure which he seeth to be meetest for you; and the condition in which your obedience and patience must be tryed: And he will not take it well,

if you will alter your measure by forbidden means. and be carvers for your selves, or level others.

Quest. 7. §. 14. Quest. 7. *There are certain measures which humanity obligeth a Man to grant to those in want, and therefore Men take without asking: As to pluck an Apple from a Tree, or as Christs Disciples, to rub the ears of Corn to eat: If a* Nabal *deny me such a thing, may I not take it?*

Answ. If the Laws of the Land allow it you, you may: Because Mens propriety is subjected to the Law for the common good. But if the Law forbid it you, you may not: Except when it is necessary to save your life, upon the terms expressed under the first question.

Quest. 8. §. 15. Quest. 8. *May not a Wife or Child or Servant take more than a cruel Husband or Parent or Master doth allow? Suppose it be better meat or drink?*

Answ. How far the Wife hath a true propriety her self, and therefore may take it, dependeth on the Contract and the Laws of the Land; which I shall not now meddle with. But for *Children* and *Servants*, they may take no more than the most cruel and unrighteous Parents, or Masters do allow them; except to save their lives upon the conditions in the first case: But the Servant may seek relief of the Magistrate: And he may leave such an unrighteous Master: And the Child must bear it patiently as the Cross by which it pleaseth God to try him: Unless that the Government of the Parent be so bad, as to tend to his undoing: And then I think he may leave his Parents for a better condition: (except it be when their own necessity obligeth him to stay and suffer for their help and benefit). For it is true that a Child oweth as much to his Parents as he can perform, by way of gratitude, for their good: But it is true also, that a Parent hath no full and absolute propriety in his Child, as Men have in their Cattle: But is made by nature, their guardian for their benefit: And therefore when Parents would undo their Childrens Souls or Bodies, the Children may forsake them, as being forsaken by them; further than as they are obliged in gratitude to help them, as is aforesaid.

Quest. 9. §. 16. Quest. 9. *If a Man do deserve to lose somewhat which he hath, by way of punishment, may I not take it from him?*

Answ. Not, unless the Law either make you a Magistrate or Officer to do it, or allow and permit it at the least: Because it is not to you that the forfeiture is made: Or if it be, you must execute the Law according to the Law, and not against it; for else you will offend in punishing offences.

Quest. 10. §. 17. Quest. 10. *But what if I fully resolve, when I take a thing in my necessity, to repay the owner, or make him satisfaction if ever I be able?*

Answ. That is some extenuation of the sin, but no justification of the fact; which is otherwise unjustifiable, because it is still without his consent.

Quest. 11. §. 18. Quest. 11. *What if I know not whether the owner would consent, or not?*

Answ. In a case where common custom and humanity alloweth you to take it for granted that he would not deny it you (as to pluck a ear of Corn, or gather an herb for Medicine in his field) you need not scruple it: Unless you conjecture that he is a *Nabal* and would deny you. But otherwise if you doubt of his consent, you must ask it, and not presume of it without just cause.

Quest. 12. §. 19. Quest. 12. *What if I take a thing from a friend but in a way of jest; intending to restore it?*

Answ. If you have just grounds to think that your friend would consent if he knew it, you will not be blamable: But if otherwise, either you take it for your own benefit and use, or you take it only to make sport by: The former is theft, for all your jest: The latter is but an unlawful way of jesting.

Quest. §. 20. Quest. 13. *What if I take it from him, but to save him from hurting his body with it: As if I steal poyson from one that intended to kill himself by it: Or take a sword from a drunken Man, that would hurt himself; or a knife from a melancholy Man! Or what if it be to save another; as to take a mad mans sword from him, who would kill such as are in his way, or any angry Mans that will kill another.*

Answ. This is your duty according to the sixth Commandment, which bindeth you to preserve your Neighbours life: So be it these conditions be observed: 1. That you keep not his Sword for your benefit and advantage, nor claim a Propriety in it: But give it his friends, or deliver it to the Magistrate. 2. That you do nothing without the Magistrate, in which you may safely stay for his Authority and help: But if two be fighting, or Thieves be robbing or murdering a Man, or anothers Life be in present danger, you must help them without staying for the Magistrates Authority. 3. That you make not this a pretence for the usurping of Authority, or for resisting or deposing your lawful Prince, or Magistrate, or Parent, or Master, or of exercising your own Will and Passions against your Superiors; pretending that you take away their Swords to save themselves or others from their rage, when it is indeed but to hinder justice.

Quest. 14. §. 21. Quest. 14. *May I not then much more take away that by which he would destroy his own or other Mens souls: As to take away Cards or Dice from Gamesters; or heretical or seditious Books; or Play-books and Romances, or to pull down Idols which the Idolaters do adore; or are instruments of idolatry.*

Answ. There is much difference in the cases, tho' the Soul be more precious than the Body: For, 1. Here there is supposed to be so much leisure and space as that you may have time to tell the Magistrate of it, whose duty primarily it is: Whereas in the other case it is supposed that so much delay would be a Mans death Therefore your duty is to acquaint the Magistrate with the sin and danger; and not to anticipate him, and play the Magistrate your self. Or in the case of Cards and Dice and hurtful Books, you may acquaint the Persons with the sin, and perswade them to cast them away themselves. 2. Your taking away these instruments is not like to save them: For the love of the sin, and the will to do it remaineth still: And the sinner will but be hardned by his indignation against your irregular course of Charity. 3. Men are bound to save Mens Bodies whether they will or not: Because it may be so done: But no Man can save anothers Soul against his Will! And it is Gods Will that their Salvation or Damnation shall be more the fruit of their own Wills, than of any others. Therefore though its possible to devise an instance, in which it is lawful to steal a poysonous Book or Idol from another (when it is done so secretly as will encourage no disobedience or disorder; nor is like to harden the sinner, but indeed to do him good, *&c.*) yet ordinarily all this is unlawful, for private Men, that have no Government of others, or extraordinary interest in them.

A Wife or near friend that is under no suspicion of alienating the thing to their own commodity, nor of ill designs, may go somewhat further in such cases, than an inferior or a stranger.

Quest. 15. §. 22. Quest. 15. *May not a Magistrate take the Subjects goods, when it is necessary for their own preservation?*

Answ. I answered this question once heretofore in my *Political Aphorisms*: And because I repent of medling with such Subjects, and of writing that Book, I will leave such cases hereafter for fitter Persons to resolve.

Quest. 16. §. 23. Quest. 16. *But may I not take from another for a holy use: As to give to the Church, or maintain the Bishops: If* David *took the hallowed bread in his necessity, may not hallowed persons take common bread?*

Answ. If holy Persons be in present danger of death,

death, their lives may be ſaved as other Mens on the terms mentioned in the firſt caſe. Otherwiſe God hath no need of theft or violence; nor muſt you rob the Laity to cloath the Clergy; but to do ſuch evil on pretence of piety and good, is an aggravation of the ſin.

CHAP. XIX.

General Directions and particular Caſes of Conſcience, about Contracts in general, and about Buying and Selling, Borrowing and Lending, Uſury, &c. in particular.

Tit. 1. *General Directions againſt injurious Bargaining and Contracts.*

BEſides the laſt Directions *Chap.* 18. take theſe as more nearly pertinent to this caſe.

Dir. 1. §. 1. Direct. 1. *See that your hearts have the two great principles of Juſtice deeply and habitually innaturalized or radicated in them*, viz. *The true love of your neighbour, and the denyal of your ſelf: which in one precept are called, The loving of your neighbour as your ſelf.* For then you will be freed from the inclination to injuries and fraud, and from the power of thoſe temptations, which carry Men to theſe ſins. They will be contrary to your habitual will or inclination; and you will be more ſtudious to help your neighbour, than to get from him.

Dir. 2. § 2. Direct. 2. *Yet do not content your ſelf with theſe habits, but be ſure to call them up to act, when ever you have any bargaining with others; and let a faithful Conſcience be to you as a Cryer to proclaim Gods Laws, and ſay to you, Now remember Love and Self-denyal, and do as you would be done by.* If *Alexander Severus* ſo highly valued this ſaying, *Quod tibi fieri non vis, alteri ne feceris*, as to make it his Motto, and write and engrave it on his doors and buildings (having learned it of ſome Chriſtians or Jews ſaith *Lampridius*;) What a crime and ſhame is it for Chriſts own proteſt Diſciples neither to learn or love it! Put home the queſtion when you have any bargaining with others, how would I be dealt with my ſelf, if my caſe were the ſame with his?

Dir. 3. §. 3. Direct. 3. *When the Tempter draweth you to think only of your own commodity and gain, remember how much more you will loſe by ſin, than your gain can any way amount to.* If *Achan, Gehazi, Ahab, Judas, &c.* had foreſeen the end, and the greatneſs of their loſs, it would have curbed their covetous deſires. Believe Gods Word from the bottom of your heart, that you ſhall loſe things eternal if you ſinfully get things temporal, and then you will not make haſte to ſuch a bargain, to win the World and loſe your Souls.

Dir. 4. §. 4. Direct. 4. *Underſtand your neighbours caſe aright, and meditate on his wants and intereſt.* You think what you want your ſelf; but you think not whether his wants with whom you deal, may not be as great as yours: Conſider what his commodity coſteth him: Or what the toil of the Workmans labour is: What houſe-rent he hath to pay, and what a family to maintain? And whether all this can be well done upon the rates that you deſire to trade with him. And do not believe every common report of his riches, or of the price of his commodity; for fame in ſuch caſes is frequently falſe.

Dir. 5. §. 5. Direct. 5. *Regard the publick good above your own commodity.* It is not lawful to take up or keep up any oppreſſing Monopoly or Trade; which tendeth to enrich you by the loſs of the Commonwealth or of many.

Dir. 6. §. 6. Direct. 6. *Therefore have a ſpecial regard to the Laws of the Country where you live: both as to your Trade it ſelf, and as to the price of what you ſell or buy.* For the Law is made for the publick benefit, which is to be preferred before any private Mans. And when the Law doth directly or indirectly ſet rates upon labours or commodities, ordinarily they muſt be obſerved; or elſe you will commit two ſins at once, Injury and Diſobedience.

Dir. 7. §. 7. Direct. 7. *Alſo have ſpecial reſpect to the common eſtimate, and to the Market price.* Though it be not always to be our Rule, yet ordinarily it muſt be a conſiderable part of it; and of great regard.

Dir. 8. §. 8. *Direct.* 8. *Let not imprudent thinking make you ſeem more covetous than you are.* Some imprudent Perſons cannot tell how to make their markets without ſo many words, even about a penny or a trifle, that it maketh others think them covetous, when it is rather want of wit. The appearance of evil muſt be avoided. I know ſome that are ready to give a pound to a charitable uſe at a word, who will yet uſe ſo many words for a penny in their bargaining as maketh them deeply cenſured and miſunderſtood. If you ſee cauſe to break for a penny or a ſmall matter, do it more handſomely in fewer words, and be gone! And do not tempt the ſeller to multiply words, becauſe you do ſo.

Dir. 9. § 9 Direct. 9. *Have no more to do in bargaining with others, eſpecially with cenſorious perſons, than you needs muſt:* For in much dealing uſually there will be much miſunderſtanding, offence, cenſure and complaint.

Dir. 10. §. 10. Direct. 10. *In doubtful caſes, when you are uncertain what is lawful, chooſe that ſide which is ſafeſt to the peace of your conſciences hereafter; though it be againſt your commodity, and may prove the loſing of your right.*

Tit. 2. *Caſes of Conſciences about Juſtice in Contracts.*

Queſt. 1. §. 1. Queſt. 1. *MUſt I always do as I would be done by? Or hath this Rule any Exceptions?*

Anſw. The Rule intendeth no more but that your juſt ſelf-denial and love to others, be duly exerciſed in your dealings with all. And 1. It ſuppoſeth that your own will or deſires be honeſt and juſt, and that Gods Law be their Rule. For a ſinful will may not be made the Rule of your own actions or of other Mens. He that would have another make him drunk, may not therefore make another drunk: And he that would abuſe another Mans Wife, may not therefore deſire that another Man would luſt after or abuſe his Wife. He that would not be inſtructed, reproved, or reformed, may not therefore forbear the inſtructing or reproving others. And he that would kill himſelf, may not therefore kill another. But he that would have no hurt done to himſelf injuriouſly, ſhould do none to others: And he that would have others do him good, ſhould be as willing to do good to them.

2. It ſuppoſeth that the matter be to be varied according to your various conditions. A Parent that juſtly deſireth his Child to obey him, is not bound therefore to obey his Child; nor the Prince to obey his Subjects; nor the Maſter to do all the work for his Servants, which he would have his Servants do for him. But you muſt deal by another, as you would (regularly) have them deal by you, if you were in their caſe, and they in yours. And on theſe terms it is a Rule of Righteouſneſs.

Queſt. 2. §. 2. Queſt. 2. *Is a Son bound by the Contract which his Parents or Guardians made for him in his infancy?*

Anſw. To ſomething he is bound, and to ſome things not. The Infant is capable of being obliged by another upon four accounts: 1. As he is the Parents own; (or a Maſters to whom he is in abſolute ſervitude.) 2. As he is to be ruled by the Parents. 3. As he is a debtor to his Parents for benefits received. 4. As he is an expectant or capable of future benefits to be enjoyed upon conditions to be performed by him. 1. No Parents or Lord have an abſolute Propriety in any rational Creature; but they have a Propriety *ſecundum quid, & ad hoc:* And a

Parents

Parents Propriety doth in part expire or abate, as the Son groweth up to the full use of reason, and so hath a greater propriety in himself. Therefore he may oblige his Son only so far as his Propriety extendeth, and to such acts; and to no other: For in these his Will is reputatively his Sons Will. As if a Parent sell his Son to servitude, he is bound to such service as beseemeth one Man to put another to. 2. As he is Rector to his Child, he may by contract with a third Person promise that his Child shall do such acts, as he hath power to command and cause him to do: As to read, to hear Gods Word, to labour as he is able: But this is no longer than while he is under his Parents Government: And so long obedience requireth him to perform their contracts, in performing their commands. 3. The Child having received his being and maintenance from them, remains obliged to them as his Benefactors in the debt of gratitude as long as he liveth: And that so deeply that some have questioned whether ever he can requite them: (which *quoad valorem beneficii* he can do only by furthering their Salvation; as many a Child hath been the cause of the Parents Conversion.) And so far as the Son is thus a debtor to the Parents, he is obliged to do that which the Parents by contract with a third Person shall impose upon him. As if the Parents could not be delivered out of Captivity, but by obliging the Son to pay a great sum of Money, or to live in servitude for their release: Though they never gave him any Money, yet is he bound to pay the sum, if he can get it, or to perform the servitude: Because he hath received more from them, even his Being. 4. As the Parents are both Owners (*secundum quid*) and Rulers and Benefactors to their Child, in all three respects conjunct, they may oblige him to a third Person who is willing to be his Benefactor, by a conditional obligation to perform such conditions that he may possess such or such benefits: And thus a Guardian or any friend who is fit to interpose for him, may oblige him. As to take a lease in his name, in which he shall be bound to pay such a rent, or do such a service, that he may receive such a commodity which is greater. Thus Parents oblige their Children under Civil Governments to the Laws of the Society or Kingdom, that they may have the protection and benefits of Subjects. In these Cases the Child can complain of no Injury; for it is for his benefit that he is obliged: And the Parent (in this respect) cannot oblige him to his hurt: for if he will quit the benefit, he may be freed when he will from his obligation, and may refuse to stand to the Covenant if he dislike it. If he will give up his Lease, he may be disobliged from the Rent and Service.

§. 3. In all this you may see that no Man can oblige another against God or his Salvation: And therefore a Parent cannot oblige a Child to sin, nor to forbear hearing or reading the Word of God, or praying, or any thing necessary to his Salvation: nor can he oblige him to hear an Heretical Pastor, nor to marry an Infidel or wicked Wife, *&c.*

§. 4. And here also you may perceive on what grounds it is that God hath appointed Parents to oblige their Children in the Covenant of Baptism, to be the Servants of God, and to live in holiness all their days.

§. 5. And hence it is apparent, that no Parents can oblige their Children to be miserable, or to any such condition which is worse than to have no being.

§. 6. Also that when Parents do (as commonly they do) profess to oblige their Children as Benefactors for their good, the obligation is then to be interpreted accordingly: And the Child is then obliged to nothing which is really his hurt.

Yea; all the propriety and Government of Parents, cannot authorize them to oblige the Child to his hurt, but in order to some greater good, either to the Parents themselves, or to the Common-wealth, or others: At least that which the Parents apprehend to be a greater good: But if they err through ignorance or partiality, and bind the Child to a greater hurt for their lesser good (as to pay two hundred pounds to save them from paying one hundred pound) whether their injury and sin do excuse the Child from being obliged to any more than the proportion of the benefit required, I leave undetermined.

§. 7. Quest. 3. *But what if the Parents disagree, and one of them will oblige the Child, and the other will not?* Quest. 3:

Answ. 1. If it be an act of the Parents as meer Proprietors for their own good, either of them may oblige him in a just degree; because they have severally a propriety. 2. If it be an act of Government (as if they oblige him to do this or that act of service at their command in his minority,) the Father may oblige him against the Mothers consent, because he is the chief Ruler; but not the Mother against the Fathers Will; though she may without it.

§. 8. Quest. 4. *Is a Man obliged by a contract which he made in ignorance or mistake of the matter?* Quest. 4:

Answ. I have answered this before in the case of Marriage, *Part.* 3. *Chap.* 1. I add here.

1. We must distinguish between culpable and inculpable error: 2. Between an error about the principal matter, and about some smaller accidents or circumstances. 3. Between a case where the Law of the Land, or the common good interposeth, and where it doth not.

1. If it be your own fault that you are mistaken you are not wholly freed from the obligation: But if it was your gross fault, by negligence or vice, you are not at all freed: But if it were but such a frailty as almost all Men are liable to, so that none but a person of extraordinary virtue or diligence could have avoided the mistake, then equity will proportionably make you an abatement or free you from the obligation. So far as you were obliged to understand the matter, so far you are obliged by the contract; especially when another is a loser by your error.

2. An inculpable error about the circumstances, or smaller parts, will not free you from an obligation in the principal matter: But an inculpable error in the essentials will.

3. Except when the Law of the Land or the common good, doth otherwise over-rule the case: For then you may be obliged by that accident, In divers cases the Rulers may judge it necessary, that the effect of the contract shall depend upon the bare Words, or Writings, or Actions; lest false pretences of misunderstanding should exempt deceitful Persons from their Obligations; and nothing should be a security to contractors. And then Mens private commodity must give place to the Law and to the publick good.

4. Natural infirmities must be numbred with faults, though they be not moral Vices, as to the contracting of an obligation, if they be in a person capable of contracting. As if you have some special defect of memory, or ignorance of the matter which you are about! Another who is no way faulty by over-reaching you, must not be a loser by your weakness. For he that cometh to the Market, or contracteth with another that knoweth not his infirmity, is to be supposed to understand what he doth, unless the contrary be manifest: You should not meddle with matters which you understand not: Or if you do, you must be content to be a loser by your weakness.

5. Yet in such cases, another that hath gained by the bargain, may be obliged by the Laws of equity and charity, to remit the gain, and not to take advantage of your weakness: But he may so far

far hold you to it, as to secure himself from loss: except in cases where you become the Object of his Charity, and not of Commutative Justice only.

Quest. 5. §. 9. Quest. 5. *Is a drunken Man, or a Man in a transporting passion, or a melancholy person, obliged by a contract made in such a case?*

Answ. Remember still, that we are speaking only of Contracts about matters of profits or worldly interest: and not of Marriage or any of another nature. And the Question as it concerneth a Man in Drunkenness or Passion, is answered as the former about culpable error: and as it concerneth a melancholy Man, it is to be answered as the former Question, in the case of natural infirmity. But if the melancholy be so great as to make him uncapable of bargaining, he is to be esteemed in the same condition as an Ideot, or one in deliration or distraction.

Quest. 6. §. 10. Quest. 6. *But may another hold a Man to it, who in drunkenness or passion maketh an ill bargain, or giveth, or playeth away his Money; and repenteth when he is sober?*

Answ. He may (ordinarily) take the money from the loser, or him that casteth it thus away: But he may not keep it for himself: But if the loser be poor, he should give it to his Wife or Children whom he robbeth by his sin: If not, he should either give it to the Magistrate or Overseer for the Poor, or give it to the poor himself. The reason of this determination is; Because the loser hath parted with his propriety, and can lay no farther claim to the thing: But yet the gainer can have no right from anothers crime: If it were from an injury, he might; so far as is necessary to reparations; But from a crime he cannot: For his loss is to be estimated as a mulct or penalty, and to be disposed of as such mulcts as are laid on Swearers and Drunkards are. Only the Person by his voluntary bargain, hath made the other party instead of the Magistrate, and authorized him (in ordinary cases) to dispose of the gain, for the poor or publick Good.

Quest. 7. §. 11. Quest. 7. *Am I obliged by the words or writings which usually express a Covenant, without any Covenanting or self obliging intention in me, when I speak or write them?*

Answ. Either you utter or write those words, with a purpose to make another believe that you intend a Covenant; or at least by culpable negligence, in such a manner as he is bound so to understand you, or justified for so understanding you: or else you so use the words, as in the manner sufficiently to signifie that you intend no Covenant or self obligation. In the former case you bind your self (as aboveſaid:) because another Man is not to be a loser, nor you a gainer, or a saver by your own fraud or gross negligence. But in the latter case you are not bound: Because an intent of self-obliging is the internal efficient of the obligation: and a signification of such an intent, is the external efficient, without which it cannot be. If you read over the words of a bond, or repeat them only in a Narrative, or ludicrously; or if a Scrivener write a form of Obligation of himself, to a boy for a Copy, or to a Scholar for a President, these do not induce any obligation in Conscience, nor make you a debtor to another. (Thus also the case of the intent of the Baptizer, or Baptized (or parent) is to be determined.)

Quest. 8. §. 12. Quest. 8. *May a true Man promise a robber money, for the saving of his life or of a greater sum, or more precious commodity?*

Answ. Yes, in case of necessity, when his life or estate cannot better be preserved: And so Taxes may be paid to an Enemy in Arms, or to a plundering Soldier, (supposing that it do no other hurt, which is greater than the good.) Any Man may part with a lesser good to preserve a greater: And it is no more voluntary or imputable to our wills, than the casting of our goods into the Sea to save the vessel and our lives.

§. 13. Quest. 9. *May I give Money to a Judge or Justice or Court-officer, to hire him to do me Justice, or to keep him from doing me wrong; or to avoid persecution.* Quest. 9.

Answ. You may not, in case your cause be bad, give any thing to procure injustice against another; no nor speak a word for it nor desire it: This I take as presupposed. You may not give Money to procure Justice, when the Law of the Land forbiddeth it, and when it will do more hurt accidentally to the others than good to you; when it will harden Men in the sin of Bribery, and cause them to expect the like from others. But except it be when some such accidental greater hurt doth make it evil, it is as lawful as to hire a thief not to kill me; when you cannot have your right by other means, you may part with a smaller matter for a greater.

§ 14. Quest. 10. *But if I make such a Contract, may the other lawfully take it of me?* Quest. 10.

Answ. No; for it is now supposed that it is unlawful on his part.

§. 15. Quest. 11. *But if under necessity of force I promise Money to a Robber, or a Judge, or Officer, am I bound to perform it when my necessity is over?* Quest. 11.

Answ. You have lost your own propriety by your Covenant, and therefore must not retain it; But he can acquire no right by his sin; and therefore some say, that in point of Justice you are not bound to give it him, but to give it to the Magistrate for the Poor; But yet prudence may tell you of other reasons *a fine* to give it the Man himself, though Justice bind you not to it; As in case, that else he may be revenged and do you some greater hurt; or some greater hurt is any other way like to be the consequent; which it is lawful by Money to prevent. But many think that you are bound to deliver the Money to the Thief or Officer himself; because it is a lawful thing to do it, though he have no just title to it; and because it was your meaning, or the signification of your words in your Covenant with him: And if it were not lawful to do it, it could not be lawful to promise to do it; otherwise your promise is a lye. To this, those of the other opinion say, that as a Man who is discharged of his promise by him that it was made to, is not to be accounted false if he perform it not; so is it as to the Thief or Officer in question; because he having no right, is to you as the other that hath quit his right. And this answer indeed will prove, that it is not strict injustice not to pay the Money promised; but it will not prove, that it is not a lye to make such a promise with an intent of not performing it, or that it is not a lye to make it with an intent of performing it, and not to do it when you may. Though here a Jesuite will tell you that you may say the words of a promise, with an equivocation or mental reservation, to a Thief or persecuting Magistrate; (Of which see more in the Chapters of Lying, Vows and Perjury.) I am therefore of Opinion, that your promise must be sincerely made, and according to the true intent of it, you must offer the Money to the Thief or Officer; except in case the Magistrate forbid you, or some greater reason lye against it, which you foresaw not when you made the promise. But the offender is undoubtedly obliged not to take the Money.

§. 16. The same determination holdeth as to all Contracts and Promises made to such Persons, who by injurious force constrained us to make them. There is on us an obligation to Veracity, though none to them in point of Justice, because they have no proper right; nor may they lawfully take our payment or service promised them. And in case that the publick good unexpectedly cross our performance,

formance, we must not perform it, such like is the case of Conquerors, and those that upon Conquest become their vassals or subjects upon unrighteous terms. But still remember, that if it be not only a Covenant with Man, but a Vow to God, which maketh him a Party, the case is altered, and we remain obliged.

Quest. 12. §. 17. Quest. 12. *But may I promise the Thief or Bribe-taker to conceal his fault? And am I obliged to the performance of such a promise?*

Answ. This is a promise of omitting that which else would be a duty. It is ordinarily a duty to reveal a Thief and Bribe-taker that he may be punished. But affirmatives bind not *ad semper*; no act; (especially external) is a duty at all times, therefore not this, of revealing an offenders fault. And if it be not always a duty, then it must be none when it is inconsistent with some greater benefit or duty; for when two goods come together, the greater is to be preferred; therefore in case that you see in just probability, that the concealment of the sinner will do more hurt to the Commonwealth or the Souls of Men, than the saving of your Life is like to do good. You may not promise to conceal him: Or if you sinfully promise it, you may not perform it. But in case that your life is like to be a greater good than the not promising to conceal him, then such a promise is no fault; because the disclosing him is no duty. But to judge rightly of this is a matter of great difficulty. If it be less than life which you save by such a promise, it oft falls out that it is a lesser good, than the detecting of the offence.

§ 18. But it will here be said, *If I promise not to conceal a Robber, I must conceal him nevertheless; for when he hath killed me, I cannot reveal him; and I must conceal the bribe-taker; for till I have promised secrecy, I cannot prove him guilty. And he that promiseth to forbear a particular good action whilst he liveth, doth yet reserve his life, for all other good works: Whereas if he die, he will neither do that nor any other.* But this case is not so easily determined: If *Daniel* die, he can neither pray nor do any good on Earth. And if he live he may do much other good, though he never pray: And yet he might not promise to give over praying to save his life. I conceive that we must distinguish of duties essential to the outward part of Christianity, or of constant indispensible necessity; and duties which are alterable, and belong only to some Persons, times and places: Also between the various consequents of Omissions. And I conceive that ordinarily a Man may promise for the saving of his life, that he will forbear a particular alterable duty, or relation: as to read such a Commentary, to speak with such a Minister, to be a Magistrate or a Minister, *&c.* in case we have not before bound our selves never to give over our Calling till Death: And in case that the good which will follow our forbearance, is likely (to a judicious Person,) to be greater than the evil. But no Man may promise to omit such a duty as God hath made necessary during life: as not to love God, or fear or trust him: not to worship him and call upon him and praise him: Nor to do good to Mens Souls or Bodies in the general: Or, not to preach or pray while I am a Minister of Christ; or not at all to govern while you are a Governour: For all these contradict some former and greater promises or duties. Nor may you omit the smallest duty to save your life, at such a time when your death is like to do more good, than your life would do without that one duty. Apply this to the present case.

Quest. 13. § 19. Quest. 13. *If another man deceive me into a Promise or Covenant against my good, am I bound to perform it when I have discovered the deceit.*

Answ. Yes, 1. In case that the Law of the Land, or other reasons for the publick good require it: 2. Or in case that you were faulty by negligence, heedlessness, or otherwise guilty of your own deceit, in any considerable and avoidable degree. Otherwise, in that measure that he deceived you, and in those respects you are not obliged.

Quest. 14. §. 20. Quest. 14. *If the contracting parties do neither of them understand the other, is it a Covenant: Or if it be, whose sense must carry it?*

Answ. If they understand not each other in the Essentials of the Contract, it is no contract in point of Conscience: Except where the Laws for the publick safety do annex the obligation to bare external act. But if they understand not one another in some circumstances, and be equally culpable or innocent, they must come to a new agreement in those particulars: But if one Party only be guilty of the misunderstanding, he must bear the loss, if the other insist on it.

Quest. 15. §. 21. Quest. 15. *Am I bound to stand to the bargains which my friend or trustee or servant maketh for me, when it proveth much to my injury or loss?*

Answ. Yes; 1. If they exceed not the bounds of that commission or trust which they received from you: 2. Or if they do, yet if by your former trusting and using them, or by any other sign, you have given the other party sufficient cause to suppose them intrusted by you to do what they do, so that he is deceived by your fault, you are bound at least to see that he be no loser by you; though you are not bound to make him a gainer, unless you truly signified that you authorized them to make the contract. For if it be meerly your friends or servants error, without your fault, it doth not bind you to a third Person. But how far you may be bound to pardon that error to your friend or servant, is another question? And how far you are bound to save them harmless. And that must be determined by laying together all other obligations between them and you.

Quest. 16. §. 22. Quest. 16. *If I say I will give such or such a one this or that, am I bound thereby to do it?*

Answ. It is one thing to express your present mind and resolution, without giving away the liberty of changing it: And its another thing to intend the obliging of your self to do the thing mentioned. And that obligation is either intended to Man, or to God only; and that is either in point of rendition and use, or in point of veracity, or the performance of that moral duty of speaking truth. If you meant no more in saying, *I will do it* or *I will give it*; but that this is your present will and purpose and resolution, yea, though it add the confident perswasion that your will shall not change; yet this no further obligeth you than you are obliged to continue in that will: And a Mans confident resolutions may be lawfully changed upon sufficient cause. But if you intended to alienate the title to another, or to give him present right, or to oblige your self for the future to him by that promise; or to oblige your self to God to do it by way of peremptory assertion, as one that will be guilty of a lye if you perform it not; or if you dedicate the thing to God by those words as a Vow, then you are obliged to do accordingly (supposing nothing else to prohibit it.)

Quest. 17. §. 23. Quest. 17. *Doth an inward promise of the mind not expressed oblige?*

Answ. In a Vow to God it doth: And if you intend it as an assertion obliging you in point of Veracity, it doth so oblige you that you must lye. But it is no contract, nor giveth any Man a title to what you tacitly thought of.

Quest. 18. §. 24. Quest. 18. *May I promise an unlawful thing (simply so) without an intention of performing it, to save my life from a Thief or Persecutor?*

Answ. No: Because it is a lye, when the tongue agreeth not with the heart. Indeed those that think a lye is no sin when it hurteth not another, may justifie this, if that would hold good: But I have before confuted it *Tom.* 1. in the Chapter against Lying.

§. 25 Quest.

Queſt. 19. § 25. Queſt. 19. *May any thing otherwiſe unlawful become a duty upon a promiſe to do it?*

Anſw. This is anſwered before *Tom.* 1. Chapter of Perjury and Vows: A thing unlawful will be ſo ſtill, notwithſtanding a Vow or Promiſe: And ſome ſo of that alſo which is unlawful antecedently but by accident! As *e. g.* It is not ſimply unlawful to caſt away a Cup of Wine or a piece of ſilver: (for it is lawful upon a ſufficient cauſe.) But it is unlawful to do it without any ſufficient cauſe. Now ſuppoſe I ſhould contract with another that I will do it; am I bound by ſuch a contract? Many ſay No, becauſe the matter is unlawful though but by accident; and the contract cannot make it lawful. I rather think that I am bound in ſuch a caſe: But yet that my obligation doth not exclude me wholly from ſin: It was a ſin before I promiſed it (or vowed it) to caſt away a farthing cauſeleſly. And if I cauſeleſly promiſed it, I ſinned in that promiſe: But yet there may be cauſe for the performance; And if I have entangled my ſelf in a neceſſity of ſinning whether I do it or not, I muſt chooſe the leſſer ſin: for that is then my duty. (Though I ſhould have choſen neither as long as I could avoid it.) In a great and hurtful ſin I may be obliged rather to break my Covenant than to commit it, yet it is hard to ſay ſo of every accidental evil: My reaſons are, 1. Becauſe the Promiſe or Covenant is now an accident to be put into the ballance; and may weigh down a lighter accident on the other ſide: (But I know that the great difficulty is to diſcern which is indeed the preponderating accident.) 2. I think if a Magiſttate command me to do any thing which by a ſmall accident is evil (as to ſpend an hour in vain, to give a penny in vain, to ſpeak a word (which antecedently was vain) that I muſt do it; and that then it is not vain becauſe it manifeſteth my obedience. (Otherwiſe obedience would be greatly ſtreightned:) Therefore my own Contract may make it my duty: Becauſe I am able to oblige my ſelf as well as a Magiſtrate is. 3. Becauſe Covenant-breaking (and Perjury) is really a greater ſin than ſpeaking a vain word: And my error doth not make it no ſin; but only entangle me in a neceſſity of ſinning which way ſoever I take.

Queſt. 20. §. 26. Queſt. 20. *If a Man make a contract to promote the ſin of another for a reward (as a corrupt Judge or Lawyer, Officer or Clerk to promote injuſtice; or a reſetter to help a Thief; or a Bawd or Whore, for the price of fornication, may he take the reward, when the ſin is committed, (ſuppoſe it repented of?)*

Anſw. The offender that promiſed the reward, hath parted with his title to the Mony: Therefore you may receive it of him (and ought, except he will rightly diſpoſe of it himſelf:) But withal to confeſs the ſin and perſwade him alſo to repent: But you may not take any of that Mony as your own; (for no Man can purchaſe true propriety by iniquity) but either give it to the Party injured (to whom you are bound to make ſatisfaction,) or to the Magiſtrate or the Poor, according as the caſe particularly requireth.

Queſt. 21. §. 27. Queſt. 21. *If I contract, or bargain, or promiſe to another, between us two, without any legal form or witneſs, doth it bind me to the performance?*

Anſw. Yes, in *foro conſcientiæ*, ſuppoſing the thing lawful; but if the thing be unlawful *in foro Dei*, and ſuch as the Law of the Land only would lay hold of you about, or force you to, if it had been witneſſed, then the Law of the Land may well be avoided, by the want of Legal forms and witneſſes.

Queſt. 22. §. 28. Queſt. 22. *May I buy an Office for Mony in a court of Juſtice?*

Anſw. Some Offices you may buy, (where the Law alloweth it, and it tendeth not to injuſtice;) but other Offices you may not; the difference the Lawyers may tell you better than I, and it would be tedious to purſue inſtances.

Queſt. 23. §. 29. Queſt. 23. *May one buy a place of Magiſtracy or Judicature for mony?*

Anſw. Not when your own honour or commodity is your end; becauſe the common good is the end of Government; and to a faithful Governor, it is a place of great labour and ſuffering, and requireth much ſelf-denial and patience. Therefore they that purchaſe it as a place of honour, gain or pleaſure, either know not what they undertake, or have carnal ends: Elſe they would rather purchaſe their liberty and avoid it. But if a King or a Judge, or other Magiſtrate, ſee that a bad Man (more unfit to govern) is like to be put in, if he be put by, it is lawful for him to purchaſe the Peoples deliverance at a very dear rate; (even by a lawful War which is more than Mony, when the Soveraigns power is in ſuch danger:) But the Heart muſt be watch'd, that it pretend not the common good, and intend your own commodity and honour: And the probable conſequents muſt be weighed: And the Laws of the Land muſt be conſulted alſo: For if they abſolutely prohibit the buying of a place of Judicature, they muſt be obeyed. And ill effects may make it ſinful.

Whether the conſequent be good or hurt is like to be greater, muſt be well conſidered.

Queſt. 24. §. 30. Queſt. 24. *May one ſell a Church benefice or Rectory or Orders.*

Anſw. If the Benefice be originally of your own gift, it is at firſt in your power to give part or all? To take ſome deductions out of it or not: But if it be really given to the Church, and you have but the Patronage or Choice of the incumbent, it is Sacriledge to ſell it for any commodity of your own: But whether you may take ſomewhat out of a greater Benefice, to give to another Church which is poorer, dependeth partly on the Law of the Land, and partly upon the probable conſequents. If the Law abſolutely forbid it (ſuppoſing that unlawful contracts cannot be avoided unleſs ſome lawful ones be reſtrained,) it muſt be obeyed for the common good: And if the conſequent of a lawful contract be like to be the more hurtful encouragement of unlawful ones, ſuch examples muſt be forborn, though the Law were not againſt them. But to ſell *Orders* is undoubted Simony: (That is, the Office of the Miniſtry, or the Act of Ordination:) though Scribes may be paid for writing inſtruments.

Queſt. 25. § 31. Queſt. 25. *May a Man give Mony for Orders or Benefices, when they cannot otherwiſe be had?*

Anſw. 1. This is anſwered in *Queſt.* 22. 1. If the Law abſolutely forbid it, for the common ſafety you may not: 2. If your end be chiefly your own commodity, eaſe, or honour, you may not. But in caſe you were clear from all ſuch evils, and the caſe were only this, whether you might not give Mony to get in your ſelf, to keep out a Heretick, a Wolf, or inſufficient Man, who might deſtroy the Peoples Souls, I ſee not but it might well be done.

Queſt. 26. § 32. Queſt. 26. *May I give Mony to Officers, Servants, or Aſſiſtants for their forbearance?*

Anſw. For Writings or other ſervile Acts about the circumſtantials you may; but not (directly or indirectly) to promote the Simoniacal Contract. What you may not give to the principal Agent, you may not give his inſtruments or others for the ſame end.

Queſt. 27. §. 33. Queſt. 27. *May I give or do any thing afterward by way of gratitude, to the Patron, Biſhop, or any others, their relations or retainers?*

Anſw. Not when the expectation of that gratitude was a (ſecret or open) condition of the Preſentation or Orders; and you believe that you ſhould not elſe have received them; Therefore promiſed Gratitude is but a kind of contracting. Nor may you ſhew Gratitude by any ſcandalous way, which ſeemeth Simony. Otherwiſe, no doubt, but you may be prudently grateful for that or any other kindneſs.

Queſt. 28. §. 34. 28. Queſt. *May not a Biſhop or Paſtor take Mony for Sermons, Sacraments, or other Offices?*

Anſw. Nor for the things themſelves; he muſt not

sell Gods Word or Sacraments, or any other holy thing. But they that serve at the Altar, may live on the Altar, and the Elders that rule well are worthy of double honour; and the mouth of the Ox that treadeth out the Corn should not be muzled? They may receive due maintenance while they perform Gods service; that they may be vacant to attend their proper work.

Quest. 29. § 35. Quest. 29. *May one Person disoblige another of a promise made to him?*

Answ. Yes, if it be no more than a promise to that Person; because a Man may give away his right; But if it be moreover a Vow to God, or you intend to oblige your self in point of Veracity under the guilt of a lye if you do otherwise, these alter the case, and no Person can herein disoblige you.

Quest. 30. § 36. Quest. 30. *But what if the Contract be bound by an Oath, may another then release me?*

Answ. Yes; If that Oath did only tye you to perform your promise; and were no Vow to God which made him a party by dedicating any thing to him; For then the Oath being but subservient to the promise, he that dischargeth you from the promise, dischargeth you also from the Oath which bound you honestly to keep it.

Quest. 31. §. 37. Quest. 31. *Am I bound by a promise when the cause or reason of it proveth a mistake?*

Answ. If by the Cause you mean only the extrinsical Reasons which moved you to it, you may be obliged nevertheless for finding your mistake; only so far as the other was the culpable Cause (as is aforesaid) he is bound to satisfie you; But if by the Cause you mean the formal reason, which constituteth the Contract, then the mistake may in some cases nullifie it; (of which enough before.)

Quest. 32. §. 38. Quest. 32. *What if a following accident make it more to my hurt then could be foreseen?*

Answ. In some Contracts it is supposed or expressed, that Men do undertake to run the hazard; and then they must stand obliged. But in some Contracts, it is rationally supposed that the parties intend to be free, if so great an alteration should fall out. But to give instances of both these Cases would be too long a work.

Quest. 33. §. 39. Quest. 33. *What if something unexpectedly fall out, which maketh it injurious to a third person? I cannot sure be obliged to injure another.*

Answ. If the case be the latter mentioned in the foregoing answer, you may be thus free; But if it be the former (you being supposed to run the hazard, and secure the other party against all others) then either you were indeed authorized to make this bargain, or not; If not, the third Person may secure his right against the other; but if you were, then you must make satisfaction as you can to the third Person. Yea, if you made a Covenant without Authority, you are obliged to save the other harmless, unless he knew your power to be doubtful, and did resolve to run the hazard.

Quest. 34. §. 40. Quest. 34. *What if something fall out which maketh the performance to be a sin?*

Answ. You must not do it; But you must make the other satisfaction for all the loss which you were the cause of, unless he undertook to stand to the hazard of this also, (explicitly or implicitly.)

Quest. 35. §. 41. Quest. 35. *Am I obliged if the other break Covenant with me?*

Answ. There are Covenants which make Relations (as between Husband and Wife, Pastor, and Flock, Rulers and Subjects;) and Covenants which convey title to Commodities, of which only I am here to speak. And in these there are some conditions which are essential to the Covenant; if the other first break these conditions, you are disobliged. But there are other conditions which are not essential, but only necessary to some following benefit; whose non performance will only forfeit that particular benefit; And there are conditions which are only undertaken subsequent duties, trusted on the honesty of the performer; and in these a failing doth not disoblige you. These latter are but improperly called Conditions.

Quest. 36. §. 42. Quest. 36. *May I contract to perform a thing which I foresee is like to become impossible or sinful, before the time of performance come, though it be not so at present.*

Answ. With all Persons you must deal truly; and with just Contractors openly: But with Thieves, and Murderers, and Persecutors, you are not always bound to deal openly. This being premised, either your Covenant is absolutely, *This I will do, be it lawful or not, possible or impossible:* And such a Covenant is sin and folly: Or it is *Conditional, This I will do, if it continue lawful, or possible:* This condition (or rather Exception) is still implyed where it is not expresst, unless the contrary be expresst: Therefore such a Covenant is lawful with a Robber with whom you are not bound to deal openly: Because it is but the concealing from him the event which you foresee. As *e. g.* you have intelligence that a Ship is lost at Sea, or is like to be shortly taken by Pyrates, which the Robber expecteth shortly to come safe into the Harbour: You may promise him to deliver up your self his Prisoner, when that Ship cometh home. Or you know a Person to be mortally sick, and will die before the next Week; you may oblige your self to marry, or serve that Person two Months hence: For it is implied, If he or she be then alive. But with equal Contractors, this is unlawful, with whom you are obliged, not only to Verity but to Justice; as in the following cases will be further manifested.

Tit. 3. *Special Cases about Justice in Buying and Selling.*

§. 1. Quest. 1. *AM I bound to endeavour that he whom I deal with may be a gainer by the bargain as well as I?* Quest. 1.

Answ. Yes, if you be equally in want, or in the like condition: But if he be very poor, and you be rich, Charity must be so mixt with Justice, that you must endeavour that it be more to his commodity than yours (if he be indeed one that you owe Charity to.) And if you be poor and he be rich, you may be willing to be the only gainer your self, so be it you covet not anothers, nor desire that he be wronged: For when he hath power to deal charitably, you may be willing of his Charity or kindness.

§. 2. Quest. 2. *May I desire or take more than my labour or goods are worth, if I can get it?* Quest. 2.

Answ. 1. Not by deceit, perswading another that they are worth more than they are. 2. Not by extortion working upon Mens ignorance, error or necessity (of which more anon.) 3. Not of any one that is poorer than your self, or of any one that intendeth but an equal bargain. 4. But if you deal with the rich, who in generosity stick not at a small matter, and are willing another should be a gainer by them, and understand what they do, it is lawful to take as much as they will give you.

§. 3. Quest. 3. *May I ask in the Market more than my Goods are truly worth?* Quest. 3.

Answ. In the case last mentioned you may; when you are selling to the rich, who are willing to shew their generosity, and to make you gainers: But then the honest way is to say, it is worth but so much; but if you will give so much more because I need it, I will take it thankfully. Some think also where the common custom is to ask more than the worth, and People will not buy unless you come down from your first demand, that then you may lawfully ask more, because else there is no trading with such People. My Judgement in this case is this, 1. That ordi-

ordinarily it is better to ask no more at all but a just gain: And that the inconveniencies of doing otherwise are greater than any on the other side: For he that heareth you ask unjustly, may well think that you would take unjustly if you could get it, and consequently that you are unjust. 2. But this just gain lieth not always just in an indivisible quantity, or determinate price. A Man that hath a Family to maintain by his Trade, may lawfully take a proportionable moderate gain: Though if he take less he may get something to: To be always just at a word is not convenient: For he that may lawfully get two or three Shillings, or more in the pound of the rich, may see cause to let a poorer Person have it for less: But never ask above what its reasonable to take. 3. And if say you once peremptorily, *I will take no less*, then it is not fit to go from your Word. 4. And if you do meet with such fools or proud Gallants, who will not deal with you unless you ask dear, it is just that when they have given you more than it is worth, you tell them so, and offer them the overplus again. And for them that expect that you abate much of your asking, it is an inconvenience to be born, which will be ever to your advantage when you are once better known.

Quest. 4. §. 4. Quest. 4 *How shall the worth of a commodity be judged of?*

Answ. 1. When the Law setteth a rate upon any thing (as on bread and drink with us) it must be observed. 2. *If you go to the Market*, the Market price is much to be observed. 3. If it be in an equal Contract, with one that is not in want, you may estimate your Goods as they are to you, or are worth to you, though it be above the common price; seeing the buyer is free to take or leave them. 4. But if that which you have to sell, be extraordinary desirable, or worth to some one Person more than to you or another Man, you must not make too great an advantage of his convenience or desire; but be glad that you can pleasure him, upon equal, fair and honest terms. 5. If there be a secret worth in your Commodity which the Market will take no notice of (as it is usual in a Horse) it is lawful for you to take according to that true worth if you can get it. But it is a false Rule of them, that think their commodity is worth as much as any one will give.

Quest. 5. §. 5. Quest. 5. *Is it lawful to make a thing seem better than it is, by trimming, adorning or setting the best side outward or in sight; or to conceal the faults of what I am to sell?*

Answ. It is lawful to dress, polish, adorn, or set out your Commodity, to make it seem as it is indeed, but not to make it seem better than it is; except in some very few unusual cases: As if you deal with some phantastical fool, who will not buy it, nor give you the true worth except it be so set out, and made in some respects to seem better than it is. It is lawful so far to serve their curiosity or humour, as to get the worth of your Commodity. But if you do it, to get more than the worth by deceiving, it is a sin. And such glossing hath so notable an appearance of deceit, that for that scandal it should be avoided.

2. And as for concealing the fault the case is the same: You ought not to deceive your Neighbour, but to do as you would be done by: And therefore must not conceal any fault which he desireth, or is concerned to know: Except it be when you deal with one who maketh a far greater matter of that fault than there is cause, and would wrong you in the price if it were known: Yea, and that exception will not hold neither, except in a case when you must needs sell, and they must buy it: Because 1. You may not have another Mans Money against his Will, though it be no more than the thing is worth. 2. Because it will be scandalous when the fault is known by him that buyeth it.

§. 6. Quest. 6. *What if the fault was concealed from me when I bought it, or if I were deceived or over-reacht by him that sold it me, and gave more than the worth, may I not repair my loss by doing as I was done by?* Quest. 6.

Answ. No: no more than you may cut anothers purse, because yours was cut: You must do as you would be done by, and not as you are done by. What you may do with the Man that deceived you, is a harder question: But doubtless you may not wrong an honest Man, because you were wronged by a knave.

§. 7. Object. *But it is taken for granted in the Market, that every Man will get as much as he can have, and that* Caveat emptor *is the only security; and therefore every Man trusteth to his own wit, and not to the sellers honesty, and so resolveth to run the hazard.*

Answ. It is not so among Christians, nor Infidels who profess either truth or common honesty. If you come among a company of Cut-purses: where the match is made, Look thou to thy purse and I will look to mine, and he that can get most let him take it; then indeed you have no reason to trust another: But there are no Tradesmen or Buyers who will profess that they look not to be trusted, or say, I will lie or deceive you if I can. Among Thieves and Pirates such total distrust may be allowed: But among sober Persons in Civil Societies and Converse, we must in reason and Charity expect some truth and honesty, and not presume them to be all liars and deceivers, that we may seem to have allowance to be such our selves. Indeed we trust them, not absolutely as Saints, but with a mixture of distrust, as fallible and faulty Men: And so as to trust our own circumspection above their words when we know not the Persons to be very just. But we have no cause to make a Market a place of meer deceit, where every one saith, Trust not me, and I will not trust thee; but let us all take one another for cheaters and liars, and get what we can? Such censures savour not of Charity, or of just intentions.

§. 8. Quest. 7. *What if I foresee a plenty and cheapness in a time of dearth, which the buyer foreseeth not, (as if I know that there are Ships coming in with store of that commodity, which will make it cheap) am I bound to tell the buyer of it, and hinder my own gain?* Quest. 7.

Answ. There may be some instances in trading with Enemies, or with Rich Men, that regard not such matters, or with Men that are supposed to know it as well as you, in which you are not bound to tell them. But in your ordinary equal trading, when you have reason to think that the buyer knoweth it not, and would not give so dear if he knew it, you are bound to tell him: because you must love your Neighbour as your self, and do as you would be done by, and not take advantge of his ignorance.

§. 9. Quest. 8. *If I foresee a dearth, may I not keep my Commodity till then?* Quest. 8.

Answ. Yes; unless it be to the hurt of the Common-wealth, as if your keeping it in, be the cause of the dearth, and your bringing it forth would help to prevent it.

§. 10. Quest. 9. *May one use many words in buying and selling?* Quest. 9.

Answ. You must use no more than are true, and just, and useful: but there are more words needful with some Persons who are talkative and unsatisfied, than with others.

§. 11. Quest. 10. *May I buy as cheap as I can get it, or give less than the thing is worth?* Quest. 10.

Answ. If it be worth more to you than the Market price (through your necessity) you are not bound to give above the Market price: If it be worth less to you than the Market price, you are not

bound to give more than it is worth to you, as suited to your use: But you must not desire nor seek to get anothers good or labour for less than it is worth in both these respects (in common estimate, and to you.)

Quest. 11. §. 12. Quest. 11. *May I take advantage of anothers necessity to buy for less than the worth, or sell for more: As* e. g. *a poor Man must needs have mony suddenly for his goods though he sell them but for half the worth: And I have no need of them: Am I bound to give him the worth when I have no need? And when it is a great kindness to him to give him any thing in that straight? So also when I have no desire to sell my Horse, and anothers necessity maketh him willing to give more than he is worth, may I not take it?*

Answ. To the first case: You must distinguish between an act of Justice and of Charity: And between your need of the thing, and the worth of it to you. Though you have no need of the poor Mans goods, yet if you buy them, both Justice and Charity require that you give him as much as they are worth to you, though not so much as they are worth in the Market: Yea, and that you buy them of him in his necessity: For if you give him but what they are worth to you, you are no loser by it: And you should do another good, when it is not to your own hurt or loss. By [what they are worth to you] I mean, so much as that you be no loser. As if it be meat or drink, though you have no present need, perhaps you will shortly have need, and if you buy not that, you must buy as much of somewhat else. In strict Justice you may be a saver, but not a gainer, by buying of the poor in their necessity. 2. But if you buy a durable commodity, for less than it is worth, you should take it but as a pledge, and allow the seller liberty to redeem it if he can, that he may get more after of another. 3. And to the poor in such necessity, Charity must be exercised as well as Justice. Therefore if you are able to lend them Mony to save them the loss of underselling, you should do it: (I account that Man only able who hath Mony which no greater service of God requireth.) And if you are not able your self, you should endeavour to get some others to relieve him, if you can without a greater inconvenience.

And for the second case, it is answered before: You may not take more than it is worth, ever the more for anothers necessity; nor in any other case than you might have done it in, if there had been no such necessity of his.

Quest. 12. §. 13. Quest. 12. *May I not make advantage of anothers ignorance or error in bargaining?*

Answ. Not to get more than your Commodity is worth, nor to get his goods for less than the worth: No nor to get the true worth against his will, or with scandal: But if it be only to get a true worth of your own commodity when he is willing, but would be offended if his ignorance in some point were cured, you may so far make use of his ignorance to a lawful end, as is said before in the case of concealing faults.

Quest. 13. §. 14. Quest. 13. *May I strive to get before another, to get a good bargain which he desireth.*

Answ. Yes, if you do it not out of a greedy mind, nor to the injury of one that is poorer than your self: You should rather further the supply of your Neighbours greater needs: Otherwise speed and industry in your Calling is no fault, nor yet the crossing of a Covetous Mans desires: You are not bound to let every Man have what he would have.

Quest. 14. §. 15. Quest. 14. *May I buy a thing out of anothers hand, or hire a servant, which another is about, or treating with? Or may I call a Chapman from another to buy of me?*

Answ. There are some cases in which you may not do it, and some in which you may. You may not do it out of a greedy Covetousness; nor to the injury of the poor; Nor when the other hath gone so far in the bargain that it cannot be honestly broken: For then you injure the third Person, and tempt the other to a sin: Nor may you do it so as to disturb the due and civil Order, which should be among moderate Men in trading. And it is a great matter how the thing is accounted of by the Custom of the Country or Market where you bargain: For where it is of ill report, and accounted as unjust, the scandal should make you avoid such a course. But yet in some cases it is lawful, and in some a needful duty. It is lawful when none of the foresaid reasons (or any such other) are against it: It is a duty when Charity to the poor or oppressed doth require it. As *e.g.* a poor Man must needs sell his Land, his Horse, his Corn or Goods: A Covetous Oppressor offereth him less than it is worth. The poor Man must take his offer if he can get no more: TheOppressor saith that is it injustice for any one to take his bargain out of his hand, or offer Mony till he have done: In this case it may be a duty, to offer the poor Man the worth of his commodity, and save him from the Oppressor. A covetous Man offereth a Servant or Labourer less than their service or labour is worth; and will accuse you, if you interrupt his bargain and would offer his Servant more: In this case it may be your duty to help the Servant to a better Master. A Chapman is ready to be cheated by an unconscionable Tradesman, to give much more for a commodity than its worth: Charity may oblige you in such a case to offer it him cheaper. In a word, if you do it for your own gain, in a greedy manner, it is a sin: But if you do it when it is not scandalous or injurious, or do it in charity for anothers good, it is lawful, and sometime a duty.

Quest. 15. §. 16. Quest. 15. *May I dispraise anothers commodity to draw the buyer to my own?*

Answ. This case is sufficiently answered in the former: 1. You may not use any false dispraise: 2. Nor a true one out of Covetousness, nor in a scandalous manner. 3. But you may help to save another from a Cheater, by opening the deceit in Charity to him.

Quest. 16. §. 17. Quest. 16. *What should I do in doubtful cases, where I am uncertain whether the thing be just or not?*

Answ. Causeless perplexing melancholy scruples, which would stop a Man in the course of his duty, are not to be indulged: But in rational doubts, first use your utmost diligence (as much as the nature of the cause requireth) to be resolved: And if yet you doubt, be sure to go the safer way, and to avoid sin rather than loss; and to keep your Consciences in peace.

Quest. 17. §. 18. Quest. 17. *If the buyer lose the commodity between the bargain and the payment (as if he buy your Horse, and he die before payment or presently after) what should the seller do to his relief?*

Answ. If it were by the sellers fault, or by any fault in the Horse which he concealed, he is to make the buyer full satisfaction. If it were casually only, rigorous Justice will allow him nothing: And therefore if it be either to a Man that is rich enough to bear it without any great sense of the loss, or in a case where in common custom the buyer always standeth to the loss, meer justice will make him no amends. But if it be where custom makes some abatement judged a duty, or where the Person is so poor as to be pinched by the loss, that common humanity, which all good Men use in bargaining, which tempereth Justice with Charity, will teach Men to bear their part of the loss; because they must do as they would be done by.

Quest. 18. §. 19. Quest. 18. *If the thing bought and sold prove afterward of much more worth than was by either party understood (as in buying of Amber-chryse, and Jewels, it oft falleth out) is the buyer bound to give the seller more than was bargained for?*

Answ. Yes, if it were the sellers meer ignorance and

and insufficiency in that business, which caused him so to undersell it: (As if an ignorant Country-man sell a Jewel or *Amber-chryse*, who knoweth not what it is, a moderate satisfaction should be made him) But if it were the sellers trade, in which he is to be supposed to be sufficient, and if it be taken for granted before hand, that both buyer and seller will stand to the bargain whatever it prove, and that the seller would have abated nothing if it had proved less worth than the price, then the buyer may enjoy his gain: Much more if he run any notable hazard for it, as Merchants use to do.

Quest. 19. §. 20. Quest. 19. *What if the title of the thing sold prove bad, which was before unknown?*

Answ. If the seller either knew it was bad, or through his notable negligence was ignorant of it, and did not acquaint the buyer with so much of the uncertainty and danger as he knew; or if it was any way his fault that the buyer was deceived, and not the buyers fault, he is bound to make him proportionable satisfaction. As also in case that by Law or bargain he be bound to warrant the title to the buyer. But not in case that it be their explicit or implicit agreement that the buyer stand to the hazard, and the seller hath done his duty to make him know what is doubtful.

Quest. 20. §. 21. Quest. 20. *What if a change of Powers or Laws do overthrow the title, almost as soon as it is sold (as it oft falls out about Offices and Lands;) who must bear the loss?*

Answ. The case is near the same with that in *Quest.* 17. It is supposed that the seller should have lost it himself if he had kept it but a little longer; and that neither of them foresaw the Change: And therefore that the seller hath all his mony, rather for his good hap, than for his Lands or Office, (which the buyer hath not.) Therefore except it be to a rich Man that feeleth not the loss, or one that expresly undertook to stand to all hazards, foreseeing a possibility of them; Charity and Humanity, will teach the seller to divide the loss.

§. 22. The same is the case of *London* now consumed by fire; where thousands of suits are like to rise between the Landlords and the Tenants. Where the Providence of God (permitting the burning zeal of some Papists) hath deprived Men of the houses which they had hired or taken leases of, Humanity and Charity requireth the Rich to bear most of the loss, and not to exact their Rents, or Rebuilding from the poor, what ever the Law saith, which could not be supposed to forsee such accidents. Love your Neighbours as your selves: Do as you would be done by; and oppress not your poor Brethren; and then by these three Rules you will your selves decide a multitude of such doubts and difficulties, which the uncharitable only cannot understand.

Tit. 4. *Cases of Conscience about Lending and Borrowing.*

Quest. 1. §. 1. Quest. 1. *MAY a poor Man borrow Mony, who knoweth that he is unable to repay it, and hath no rational proof that he is very likely to be able hereafter?*

Answ. No, unless it be when he telleth the lender truly of his case, and he is willing to run the hazard: Else it is meer thievery covered with the cheat of borrowing: For the borrower desireth that of another, which he would not lend him, if he expected it not again: And to take a Mans mony or goods against his will is robbery.

Object. *But I am in great necessity.*

Answ. Begging in necessity is lawful: But stealing or cheating is not, though you call it borrowing.

Object. *But it is a shame to beg.*

Answ. The sin of thievish borrowing is worse than shame.

Object. *But none will give me if I beg.*

Answ. If they will give but to save your Life at the present, you must take it, though they give you not what you would have: The poorest beggars Life is better than the Thiefs.

Object. *But I hope God may enable me to pay hereafter.*

Answ. If you have no rational way to manifest the soundness of that hope to another, it is but to pretend faith and hope for thievery and deceit.

Object. *God hath promised, that those that fear him shall want no good thing? And therefore I hope I may be able to repay it.*

Answ. If you want not, why do you borrow? If you have enough to keep you alive by begging, God maketh good all his promises to you: Yea, or if you die by famine. For he only promiseth you that which is best; which for ought you know may be beggary or death. God breaketh not Promise with his Servants who die in common famine, no more than with them who die in Plagues or Wars. Make not God the Patron of sin. Yea, and your faith a pretence for your distrust. If you trust God, use no sinful means: If you trust him not, this pleading of his Promise is hypocrisie.

Quest. 2. § 2. Quest. 2. *May a Tradesman drive a Trade with borrowed mony, when his success and so his repayment is utterly an uncertain thing?*

Answ. There are some Trades where the gain is so exceeding probable, next to certain, as may warrant the borrowing of Mony to manage them, when there is no rational probability of failing in the payment. And there are some Tradesmen, who have estates of their own, sufficient to repay all the Money which they borrow. But otherwise when the Money is rationally hazardous, the borrower is bound in conscience to acquaint the lender fully with the hazard, that he may not have it against his will. Otherwise he liveth in constant deceit or thievery! And if he do happen to repay it, it excuseth not his sin.

Quest. 3. §. 3. Quest. 3. *If a borrower be utterly unable to pay, and so break while he hath something, may he not retain somewhat for his food or rayment.*

Answ. No: Unless it be in order to set up again in hope to repay his debts: For all that he hath being other Mens, he may not take so much as bread to his mouth, out of that which is theirs, without their consent.

Quest. 4. §. 4. Quest. 4. *But if a Man have bound himself to his Wives friends upon marriage to settle so much upon her or her Children, and this obligation was antecedent to his debts, may he not secure that to his Wife or Children, without any injury to his Creditors?*

Answ. The Law of the Land must much decide this controversie: If the Propriety be actually before transferred to Wife or Children, it is theirs, and cannot be taken from them: But if it were done after by a deed of gift to defraud the Creditors, then that deed of gift is invalid, till debts be paid. If it be but an obligation and no collation of propriety, the Law must determine who is to be first paid: And whether the Wife be supposed to run the hazard of gainiug or losing with the Husband: And though the Laws of several Countries herein differ, and some give the Wife more propriety than others do, yet must they in each place be conscientiously observed, as being the Rule of such propriety. But we must see that there be no fraudulent intent in the transaction.

Quest. 5. §. 5. Quest. 5. *May not a Tradesman retain somewhat to set up again, if his crediors be willing to compound for a certain part of the debt?*

Answ. If he truly acquaint them with his whole estate, and they voluntarily allow him part to himself, either in charity, or in hope hereafter to be satisfied, this is no unlawful course: But if he hide part from them, and make them belive that the rest

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is all, this is but a thievish procurement of their composition or consent.

Quest. 6. §. 6. Quest. 6. *May a borrower lawfully break his day of promised payment, in case of necessity?*

Answ. True necessity hath no Law: That is, a Man is not bound to do things naturally impossible: But if he might have foreseen that necessity, or the doubtfulness of his payment at the day, it was his sin to promise it, unless he put in some limitation [If I be able,] and acquainted the lender with the uncertainty. However it be, when the time is come, he ought to go to his Creditor, and tell him of his necessity, and desire further time, and endeavour to pay it as soon as he is able; and if he be not able, to make him what satisfaction he can, by his labour, or any other lawful way.

Quest. 7. §. 7. Quest. 7. *May I borrow of one to pay and to keep my day with the first?*

Answ. Yes; if you deal not fraudulently with the second, but are able to pay him, or acquaint him truly with your case.

Quest. 8. §. 8. Quest. 8. *Suppose that I have no probability of paying the last Creditor, may I borrow of one to pay another, and so live upon borrowing; or must I rather continue in one Mans debt?*

Answ. If you truly acquaint your Creditors with your state, you may do as is most to your convenience. If the first Creditor be able and willing rather to trust you longer, than that you should borrow of another to pay him, you may continue his debtor, till you can pay him without borrowing: But if he be either poor or unwilling to bear with you, and another that is able be willing to venture, you may better borrow of another to pay him. But if they be all equally unwilling to stand to any hazard by you, then you must rather continue in the first Mans debt, because if you wrong another, you will commit another sin: Nay, you cannot borrow in such a case, because it is supposed that the other will not lend, when he knoweth your case. And you must not at all conceal it from him.

Object. *But it may be my ruine to open my full state to another.*

Answ. You must not live upon cheating and thievery to prevent your ruine: And what can it be less to get another Mans Money against his will, if you hide your case, which if he knew he would not lend it you?

Object. *But what if I tell him plainly, that I will pay him certainly by borrowing of another, though I cannot pay him for mine own, and though I be not like to pay the last?*

Answ. If you truly thus open your case to every one that you borrow of, you may take it, if they will lend it: For then you have their consent: And it is supposed, that every one is willing to run the hazard of being the last Creditor.

Quest. 9. §. 9. Quest. 9. *May I lend upon Pledges, Pawns, or Mortgages for my Security?*

Answ. Yes, so you take not that from a poor Man for a pledge, which is necessary to his livelihood and maintenance: As the Bed which he should lie on, the Cloaths which he should wear, or the tools which he should work with; and be not cruel on pretence of mercy.

Quest. 10. § 10. Quest. 10. *May I take the forfeiture and keep a Pledge or Mortgage upon Covenants?*

Answ. If it be among Merchants and Rich Men, an Act of Merchandize, and not of meer security for Money lent, then it is another case: As if they make a bargain thus, [take this Jewel or this Land for your Money, and it shall be yours if I pay you not at such a day: I am willing to stand to the hazard of uncertainty, if I pay you not: Suppose it is for my own Commodity, and not through disability:] In this case it is lawful to take the forfeiture, or detain the thing. But if it be properly but a Pledge to secure the Money, then the final intent is but that your Money may be repayed: And you may not take the advantage of breaking a day, to take that from another which is none of your own. Justice will allow you only to take so much as your Money came to, and to give the overplus (if there be any) to the debtor. And mercy will require you rather to forgive the Debt, than to keep a Pledge which he cannot spare, but to his ruine and misery (as his Food, his Rayment, his Tools, his House, *&c.*) Unless you be in as great necessity as he.

Quest. 11. § 11. Quest. 11. *May I take the Bond or Promise of a third Person as Security for my Money?*

Answ. Yes; in case that other be able and willing to be responsible: For you have his own consent: But great caution should be used; that you take no Man that is insufficient, from whom mercy forbids you to take it in case the principal debtor fail; unless you take his suretiship but *in terrorem*, resolving not to take it of him: And also that you faithfully tell the Sureties that you must require it of them in case of non-payment, and therefore try whether indeed they are truly willing to pay it: For if you find such as truly presume that you will not take it of them, or will take it ill to be sued for it, you should not take their suretiship, unless you purpose not to seek it (except in necessity.)

Quest. 12. § 12. Quest. 12. *Is it lawful to lend upon usury, or increase?*

Answ. This Controversie hath so many full Treatises written on it, that I cannot expect that so few words as I must lay out upon it, should satisfie the studious Reader. All the disputes about the name of Usury I pass by: It being [*The receiving of any additional gain as due for Money lent*] which is commonly meant by the word, and which we mean in the question. For the questions, Whether we may bargain for it, or tie the Debtor to pay it? Whether we may take it after his gain as partaking in it; or before. Whether we must partake also in the loss, if the debtor be a loser, with other such like, are but subsequent to the main question? Whether any gain (called Use) may be taken by the lender, as his due for the Money lent? My Judgement is as follow[illegible].

1. There is some such Gain or Usury lawful and commendable. 2. There is some such Gain or Usury unlawful and a heinous sin. I shall first give my reasons of the first proposition.

13. If all Usury be forbidden, it is either by the Law of Nature, or by some positive Law of supernatural Revelation: If the latter, it is either by some Law of *Moses*, or by some Law of Christ: If the former, it is either as against the Rule of Piety to God, or against Justice or Charity to Men: That which is neither a violation of the Natural Laws of Piety, Justice or Charity; nor against the supernaturally revealed Laws of *Moses* or of Christ, is not unlawful. But there is some Usury which is against none of all these: *Ergo* there is some Usury which is not unlawful.

§. 14. I will first lay you down the instances of such Usury; and then prove it. There is a parcel of Land to be sold for a thousand pound, which is worth forty pound *per Annum*, and hath Wood on it worth a thousand pound: (Some such things we have known:) *John N.* is willing to purchase it; But he hath a poor Neighbour, *T. S.* that hath no Money, but a great desire of the bargain. *J. N.* loving his Neighbour as himself, and desiring his wealth, lendeth him the thousand pound upon Usury for one Year. *T. S.* buyeth the Land, and selleth the Wood for the same Money, and repayeth it in a Year, and so hath all the Land for almost nothing, as if *J. N.* had purchased the Land and freely given it him, after a year or two: The gift had been the same.

Object. *Here you suppose the seller wronged by selling his Land almost for nothing.*

Answ. 1.

Answ. 1. That is nothing at all to the present case, but a different case by it self: 2. I can put many cases in which such a sale may be made without any wrong to the seller: As when it is done by some Prince, or State, or noble and liberal Person, purposely designing the enriching of the Subjects or after a War as lately in *Ireland*. So that the question is, whether *J. N.* may not give *T. S.* a thousand or eight hundred pounds worth of Land, taking a years Rent first out of the Land, or a years use for the Mony, which cometh to the same sum.

§. 15. Another: A Rich Merchant trading into the *East Indies*, having five thousand pound to lay out upon his commodities in Traffick, when he hath laid out four thousand five hundred pound, lendeth in Charity the other five hundred pound to one of his Servants to lay out upon a commodity, which when it cometh home will be worth two thousand pound; and offereth him to secure the carriage with his own; requiring only the Use of his Mony at six *per cent.* Here the taking of thirty pound Use, is but the giving him one thousand four hundred and seventy pound, and is all one with deducting so much of the gift.

§. 16. Another Instance: Certain Orphans having nothing left them but so much Mony as will by the allowed use of it, find them bread and poor cloathing: The Guardian cannot lay it out in Lands for them: And if he maintain them upon the stock, it will be quickly spent, and he must answer for it: A Rich Man that is their Neighbour tradeth in Iron-works (Furnaces and Forges) or Lead-works or other such commodities, in which he constantly getteth the double of the stock which he employeth, or at least twenty pound or forty pound in the hundred: The Guardian dare not lend the Mony to any poor Man, lest he break and never be able to pay it: Therefore he lendeth it this rich Man. And if he have it without Usury, the poor Orphans give the rich Man freely twenty pound or forty pound a year, supposing their stock to be an hundred: If he take Usury, the rich Man doth but give the poor Orphans some part of his constant gain.

§. 17. Another Instance: In a City or Corporation where there is a rich Trade of Cloathing or making Silks, there is a stock of Mony given by Legacy for the poor, and entrusted into the hands of the richest of the City, to trade with and give the poor the Use of it: And there is another stock left to set up young beginners, who have not a stock to set up themselves: On condition that they give the third part of their gain to the poor, and at seven years end resign the stock: The question is, Whether the poor should be without this Use of their Mony, and let the rich go away with it? Or whether they may take it?

§. 18. Now I prove that such Usury is not forbidden by God. 1. It is not forbidden us by the Law of *Moses*: 1. Because *Moses* Law never did forbid it: For, 1. It is expresly forbidden as an act of unmercifulness; and therefore forbidden only to the poor and to brethren, *Exod.* 22. 25. *Levit.* 25. 36, 37. Yea, when the poor are not named, it is the poor that are meant: Because in that Country they did not keep up stocks for Merchandize or Trading, but lent usually to the needy only: At least the circumstances of the several Texts shew, that it is only lending to the needy, and not lending to drive on any enriching Trades, which is meant where Usury is forbidden. 2. And it is expresly allowed to be used to strangers, *Deut.* 23. 19, 20. to whom nothing unjust or uncharitable might be done; only such a measure of Charity was not required towards them, as unto brethren. And there were more Merchants of strangers that traded with them in foreign commodities, than of Jews that fetch'd them home: So that the prohibition of Usury is in the Law it self restrained only to their lending to the poor: But in the Prophets who do but reprove the sin, it is expressed without that limitation, partly because it supposeth the meaning of the Law to be known, which the Prophets did but apply: And partly because there was little or no lending used among the Jews, but to the needy as an act of Charity.

Exod. 20. 21. *Thou shalt neither vex a stranger, nor oppress him.* Exod. 23. 9. *Thou shalt not oppress a stranger, &c.* So that Usury to a stranger was no oppression

§. 19. 2. And if it had been forbidden in *Moses* Law only, it would not extend to Christians now: Because the Law of *Moses* as such, is not in force: The matter of it is much of the Law of Nature indeed; but as *Mosaical*, it was proper to the Jews and Proselytes: Or at least extended not to the Christian Gentiles: As is plain in 2 *Cor.* 3. 7. *Gal.* 3. 19, 24. & 5. 3. *Eph.* 2. 15. 1 *Tim.* 1. 7. *Heb.* 7. 12, 16, 19. *Moses* Law as such never bound any other Nations, but the Proselytes that joined themselves to the Jews (nor was all the World obliged so to be proselyted as to take up their Laws:) Much less do they bind us that are the Servants of Christ, so long after the dissolution of the Commonwealth. So much of them as are part of the Law of Nature, or of any positive Law of Christ, or of the Civil Law of any State, are binding as they are such Natural, Christian or Civil Laws. But not one of them as *Mosaical:* Though the *Mosaical* Law is of great use to help us to understand the Law of Nature in many particular instances, in which it is somewhat difficult to us.

§ 20. 2. There is no positive Law of Christ forbidding all Usury: As for *Luke* 6. 32, 35. it is plainly nothing to the case: For he saith not, [*Lend, looking for no gain or increase,*] but [*looking for nothing again.*] And the Context sheweth that the meaning must one of these two: Either *q. d.* [Lend not only to them that will lend to you again when you are in want; but even to the poor, that you can never hope to borrow of:] Or else [Lend not only to them that are able to pay you, and where your Stock is secured, but to the needy where your Mony is hazarded; and though they will pay you if they are able, yet you have little or no hope that ever they should be able to repay: Lend so, as to be willing to make a gift of it in case the borrower never repay it.] And there is no other Text that can be pretended against it, in the New Testament.

§. 21. 3 And that the Law of Nature doth not forbid all Usury, will appear by examining the several parts of it. The Law of Nature forbiddeth but three sorts of sins; 1. Those that are against *Piety* to God: 2. Those that are against our own welfare. 3. Those that are against our Neighbours good: And that is, 1. Against Justice: 2. Against Charity. There is none that falleth not under some of these heads.

1. And that Usury is not naturally evil as against Piety to God, 2. Or as against our selves, and our own welfare, I need not prove, because no reason nor reasonable Person doth lay any such accusation against it. Though they that think it absolutely unlawful, say that is consequently against God, as every violation of his Law is. But that is nothing to the case.

3. Therefore there is no doubt but the whole controversie is resolved into this last question, Whether all Usury be against Justice or Charity to our Neighbour. Justice obligeth me to give him his own: Charity obligeth me to give him more than his own, in certain cases; as one that love him as my self. That which is not against Justice, may be against Charity: But that which is against Charity, is not always against Justice strictly taken. And that which is an act of true Charity, is never against Justice: Because he that giveth his Neighbour more than his own, doth give him his own and more. There is a Usury which is against Justice and Charity. There is a Usury which is against Charity, but not against

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meer Justice: And there is an Usury which is against neither Justice nor Charity. If I prove it charitable it is superfluous to say more.

§. 22. All the instances before given are notoriously charitable. That which is for the preservation of the lives and comforts of the poor, and of Orphans, or for the enriching of my Neighbour, is an act of Charity: But such is some Usury, past all doubt; as is before declared. Where the contrary is an act of cruelty, the Usury is not against Charity, but for it. For the rich to deny to the poor and Orphans a part of that gain, which they make by the improvement of their own Money, is oppression and cruelty: If it be cruel to let a Beggar die or starve, when we should feed and cloath him of our own; much more to let the poor and Orphans starve and perish, rather than give them the increase of their own, or part of it at least. As for them that say, It may be as well improved otherwise, they are unexperienced Men: It is a known falshood as to the most: though some few may meet with such opportunities. At least it is nothing to them that cannot have other ways of improving it: Who are very many.

§. 23. Moreover, when it is not an act of Charity, yet it may be not against Charity in these cases: 1. When the lender is poor and the borrower rich: Yea, it may be a sin to lend it freely, Prov. 22. 16. *He that oppresseth the poor to increase his riches, and he that gives to the rich shall surely come to want:* It is a *giving to the rich* to lend freely that Money which they improve to the increase of their riches. 2. When the *lender* is not obliged to that act of *Charity*, though the borrower be poorer than himself. Which falleth out in a hundred cases: which may be comprized under this one general; *When the lender is obliged to expend that same Money in some other greater, better work:* As at the same time while a Man that is worth but twenty pound a year, is in debt to a Man that hath a thousand pound a Year; there may be a hundred or a thousand poor people worth nothing ready to perish, whom the rich is rather bound to succour, than him that hath but twenty pound a Year. And there may be works of piety (as to set up a School, or promote the preaching of the Gospel) which may be as great as either. And the richest that is, cannot do all the good that is to be done, nor relieve all the Persons that are in want: Therefore when he must leave much undone, if he would give all his substance, it is (*cæteris paribus*) a sin, to give that to a Man that can make shift without it, and pass by an hundred in much deeper necessity and distress: So that he who either exerciseth *Charity* in his *Usury*, or doth nothing against *Charity* and *Justice*, certainly sinneth not by that Usury. For all the Scriptures which speak against Usury, speak against it as a cruel or uncharitable thing.

§. 24. Obj. *But it is sometimes necessary for a Law to forbid that which otherwise would be good, when it cannot be done, without encouraging others to a greater evil; such as ordinary usury is: and then that Law must be observed.*

Answ. This is true *in thesi*, that such cases there are: But it is unproved and untrue in this case: For, 1. There is no such Law: 2. There is no such reason or necessity of such a Law. For God can as well make Laws against unrighteous or uncharitable increase or *Usury*, without forbidding that which is *Charitable* and *Just*, as he can make Laws against *unrighteous* or *uncharitable buying* and *selling* without condemning that which was good and just: Or as he can forbid gluttony drunkenness, idleness, pride, without forbidding eating, drinking, apparel or riches. He can easily tell Men of whom and in what case to take use, and when not.

He that would see all other Objections answered, and the case fully handled, hath many Treatises on both sides extant to inform him.

§. 25. II. That there is a sort of *Usury* which is evil I know of no Man that doubteth, and therefore need not stand to prove.

Quest. *When is Usury sinful?*

Answ. As is before said, When its against either *Justice* or *Charity*: 1. When its like cheating bargaining, which under pretence of consent and a form of Justice doch deceive, or oppress, and get from another that which is not truly ours but his. 2. When you lend for increase where Charity obligeth you to lend freely: even as it is a sin to lend expecting your own again, when *Charity* obligeth you to give it. 3. When you uncharitably exact that which your Brother is disabled utterly to pay, and use cruelty to procure it, (be it the *Use* or the Principal.) 4. When you allow him not such a proportion of the gain as his labour, hazard or poverty doth require; but because the Money is yours, will live at ease upon his labours. 5. When in case of his losses you rigorously exact your due without that abatement, or forgiving Debts (whether *Use* or *Principal*) which humanity and charity require. In a Word, when you are selfish and do not as, according to true Judgment, you may desire to be done by, if you were in his case.

§. 26. Quest. *But when am I bound to exercise this Charity in not taking Use?*

Answ. As I said before. 1. When ever you have no more urgent, and necessary, and excellent work, to lay out that Money on, which you are so to receive. 2. Yea, though another work may be in it self better, (as to relieve many poorer, better Men with that Money) yet when you cannot take it, without the utter undoing of the debtor, and bringing him into as bad a case, as any single Person whom you would relieve, it is the safer side to leave the other unrelieved, (unless it be a Person on whom the publick good much dependeth) rather than to extort your own from such a one to give another. Because that which you cannot get without a scandalous appearance of cruelty, is *quoad jus in re* not yours to give, till you can better get possession of it: And therefore God will not expect that you should give it to another.

§. 27. In all this I imply, that as you must prefer the lives of others in giving Alms, before your own *conveniencies* and *comforts*, and must not say, *I cannot spare it*, when your necessity may spare it, though not your pleasure: So also in taking Use of those that you are bound to shew charity to, the same rule and proportions must be observed in your charity.

§. 28. Note also, that in all this it appeareth, that the case is but gradually different, between taking the Use and taking the Principal. For when the reason for remitting is the same, you are as well bound to remit the Principal as the Use.

§. 29. But this difference there is, that many a Man of low Estate, may afford to lend freely to a poorer Man for a little time, who cannot afford to give it. And prudence may direct us to choose one Man to lend freely to for a time, because of his sudden necessity, when yet another is fitter to give it to.

§. 30. Quest. 13. *Is lending a duty? If so, must I lend to all that ask me? or to whom?* Quest. 13.

Answ. Lending is a duty, when we have it, and our Brothers necessity requireth it, and true prudence telleth us, that we have no better way to lay it out, which is inconsistent with that. And therefore rich Men ordinarily should both lend and give as prudence shall direct. But there is an imprudent and so a sinful *lending*: As, 1. When you will lend that which is anothers, and you have no power to lend. 2. When you lend that which you must needs require again, while you might easily foresee that the borrower is not like to pay. Lend nothing but what you have either great probability will be repayed, or else which you are willing to give, in case the Debtor

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cannot or will not pay; or at least when suing for it, will not have scandalous and worse effects than not lending. For it is very ordinary when you come to demand it and sue for it, to stir up the hatred of the debtor against you, and to make him your Enemy, and to break his Charity by your imprudent Charity: In such a case, if you are obliged to relieve him, give him so much as you can spare, rather than lend him that which you cannot spare, but must sue for. In such cases, if Charity go not without *Prudence*, nor *Prudence* without Charity, you may well enough see when to lend, and how much.

Quest. 14. § 31. Quest. 14. *Is it lawful to take upon Usury in necessity, when the Creditor doth unjustly or unmercifully require it?*

Answ. Not in case that the consequents (by encouraging sin or otherwise) be like to do more hurt, than the Money will do you good. Else, it is lawful when it is for your benefit: As it is lawful to take part of your wages for your work, or part of the worth of your commodity, when you cannot have the whole: And as it is lawful to purchase your rights of an Enemy, or your life of a Thief as is aforesaid. And Man may buy his own benefit of an unrighteous Man.

Quest. 15. §. 32. Quest. 15. *Doth not contracting for a certain sum of gain, make Usury to be in that case unlawful, which might lawfully be taken of one that is free?*

Answ. Yes, *in case that contracting determine an uncertain case without sufficient cause:* As if you agree, that whether the borrower gain or lose, and be poor or rich, I will have so much gain: That is, Whether it prove merciful or unmerciful, I will have it. But then in that case, if it so prove unmerciful, it may not be taken without contracting, if freely offered. No contract may tye the debtor to that which is against Justice or Charity: And no contract may absolutely require that which may prove uncharitable; unless there be a tacite condition, or exception of such a case implied. Otherwise I see no Scripture or Reason, why a Contract altereth the case, and may not be used to secure that increase which is neither unrighteous nor unmerciful: It may be the bond of Equity, but not of Iniqnity. As in case of a certain gain by the borrower, a certain use may be contracted for: And in case of uncertain gain to the borrower, a conditional Contract may be made. Yea, in case of Merchandize, where Mens poverty forbiddeth not such bargains, I see not but it is lawful to sell a greater uncertain gain, for a smaller certain gain; and so to make the Contracts absolute: (As *Amesius Cas. Conse.* on this question sheweth.) As all oppression and unmercifulness must be avoided, and all Men must do as they would (judiciously) be done by; So it is a bad thing to corrupt Religion, and fill the World with causeless scruples, by making that a sin which is no sin. Divines that live in great Cities and among Merchandize, are usually fitter Judges in this case, than those that live more obscurely (without experience) in the Countrey.

Tit. 5. *Cases of Conscience about Lusory Contracts.*

§. 1. Quest. 1. *IS it lawful to lay wagers upon the credit or confidence of one anothers opinions or assertions in discourse? As* e. g. *I will lay you so much that I am in the right?*

Answ. Yes, If these three things concur: 1. That the true end of the wager is, to be a penalty to him that shall be guilty of a rash and false assertion, and not to gratifie the Covetousness of the other. 2. That it be no greater a sum than can be demanded and paid, without breach of Charity, or too much hurt to the loser (as above the proportion of his error;) 3. That it be no other but what both Parties are truly willing to stand to the loss of, if either of them lose, and that beforehand they truly seem so willing to each other.

Quest. 2. § 2. Quest. 2. *Is it lawful to lay Wagers upon Horse-races, Dogs, Hawks, Bear-baitings or such Games as depend upon the activity of Beast or Man?*

Answ. Yes, upon the two last expreſt conditions; and 3. That it be not an exercise which is it self unlawful, by cruelty to Beasts, or hazard to the lives of Men (as in Fencing, Running, Wrestling, *&c.* it may fall out if it be not cautelously done,) or by the expence of an undue proportion of time in them which is the common Malignity of such recreations.

Quest. 3. § 3. Quest. 3. *May I lawfully give Money to see such Sports, as Bear-baitings, Stage plays, Masks, Shews, Puppet plays, Activities of Man or Beast?* &c.

Answ. There are many Shews that are desirable and laudable, (as of strange Creatures, Monsters, rare Engines, Activities, *&c.*) the sight of which it is lawful to purchase, at a proportionable price; As a prospect thorough one of *Galilæus* Tubs or such another, is worth much Money to a studious Person. But when the exercise is unlawful (as all Stage-plays are that ever I saw, or had just information of; yea, odiously evil; however it is very possible that a Comedy or Tragedy might with abundance of cautions be lawfully acted,) it is then (usually) unlawful to be a Spectator either for Money or on free cost. I say [usually] because it is possible that some one that is necessitated to be there, or that goeth to find out their evil to suppress them, or that is once only induced to know the truth of them, may do it innocently: But so do not they, who are present voluntarily and approvingly. 3. And if the recreation be lawful in it self, yet when vain persons go thither to feed a carnal fancy and vicious humour, which delighteth more in vanity, than they delight in piety, and when it wasteth their time and corrupteth their minds, and alienateth them from good, or hindreth duty, it is to them unlawful.

Quest. 4. §. 4. Quest. 4. *Is it lawful to play at Cards or Dice for Money, or at any Lottery?*

Answ. The greatest doubt is. Whether the Games be lawful, many learned Divines being for the Negative, and many for the Affirmative: And those that are for the Affirmative lay down so many necessaries or conditions to prove them lawful, as I scarce ever yet saw meet together: But if they be proved at all lawful, the case of Wagers is resolved as the next. Of Recreations see before

Quest. 5. §. 5. Quest. 5. *May I play at Bowls, Run, Shoot,* &c. *or use such personal activities for Money?*

Answ. Yes, 1. If you make not the Game it self bad by any accident: 2. If your Wager be laid for sport, and not for covetousness (striving who shall get anothers Money, and give them nothing for it.) 3. And if no more be laid than is suitable to the sport, and the loser doth well and willingly pay.

Quest. 6. §. 6. Quest. 6. *If the loser who said he was willing, prove angry and unwilling when it cometh to the paying, may I take it, or get it by Law against his will?*

Answ. No, no not in ordinary cases, because you may not turn a sport to covetousness, or breach of Charity: But in case that it be a sport that hath cost you any thing, you may in Justice take your Charges, when prudence forbids it not.

Tit. 6. *Cases of Conscience about Losing and Finding.*

§. 1. Quest. 1. *IF I find Money or any thing lost, am I bound to seek out the owner, if he seek not after me? And how far am I bound to seek him?*

Answ. You are bound to use such reasonable means, as the nature of the case requireth, that the true owner may have his own again. He that dare keep another Mans Money, because he findeth it, its like would steal, if he could do it as secretly. Finding gives you no propriety, if the owner can be found: Do as you would be done by, and you may

satisfie your conscience. If nearer enquiry will not serve, you are bound to get it cried in the Market, or proclaimed in the Church, or mentioned in the *Curranto*'s that carry weekly news; or any probable way, which putteth you not upon unreasonable cost or labour.

Quest. 2. §. 2. Quest. 2. *May I take any thing for the finding of it, as my due?*

Answ. You may demand so much as shall pay for any labour or cost which you have been at about it, or finding out the owner. But no more as your due: Though a moderate gratuity may be accepted, if he freely give it.

Quest. 3. §. 3. Quest. 3. *May I desire to find Money or any thing else in my way? or may I be glad when I have found it?*

Answ. You should first be unwilling that your Neighbour should lose it; and be sorry that he hath lost it: But supposing that it be lost, you may moderately desire that you may find it rather than another: Not with a covetous desire of the gain; but that you may faithfully gratify the owner in restoring it, Or if he cannot be found may dispose of it as you ought. And you should be more sorry that it's lost, than glad that you find it, except for the owner.

Quest. 4. §. 4. Quest. 4. *If no owner can be found, may I not take it and use it as mine own.*

Answ. The Laws of the Land do usually regulate claims of propriety in such matters: Where the Law giveth it to the Lord of the Mannor, it is his, and you must give it him. Where it giveth it to no other, it is his that findeth it; and occupancy will give him propriety. But so as it behoveth him to judge, if he be poor, that Gods providence ordered it for his own supply; but if he be rich, that God sent it him but as to his Steward, to give it to the poor.

Quest. 5. §. 5. Quest. 5. *If many be present when I find it, may I not wholly retain it to my self? or may I not conceal it from them if I can?*

Answ. If the Law over-rule the case, it must be obeyed: But if it do not, you may if you can conceal it, and thereby become the only finder, and take it as your own, if the owner be not found: But if you cannot conceal it at the time of finding, they that see it with you, are partly the finders as well as you; though perhaps the largest share be due to the occupant.

Quest. 6. §. 6. Quest. 6. *If I trust my Neighbour or Servant with Money or Goods, or if another trust me, who must stand to the loss if they be lost?*

Answ. Here also the Law of the Land as regulating Proprieties must be very much regarded; and especially the true meaning of the Parties must be understood: If it was antecedently the expressed or implied meaning that one party in such or such a case should bear the loss, it must in strict justice be according to the true meaning of the parties. Therefore if a Carrier that undertaketh to secure it, loseth it; he loseth it to himself. Or if one that it is lent to on that condition (explicite or implicite) lose it, it is to himself. But if a friend to whom you are beholden for the carriage, lose it who undertook no more than to bestow his labour, the loss must be yours; yea, though it was his negligence or drunkenness that was the fault: For you took him and trusted him as he is. But if a servant or one obliged to do it by hire, do without any other agreement, only undertake to serve you in it, and loseth it the Law or Custom of the Countrey is instead of a Contract: For if the Law or Custom lay the loss on him, it is supposed that he consented to it in consenting to be your servant: If it lay it on you, it is supposed that you took your Servant on such terms of hazard. But if it be left undecided by Law and Custom, you may make your Servant pay only so much as is a proportionable penalty for his fault, but no more, as any satisfaction for your loss: except you agreed with him to repay such losses as were by his default. And when it is considered what strict Justice doth require, it must also be considered what Charity and Mercy doth require, that the poor be not oppressed.

Tit. 7. *Directions to Merchants, Factors, Chaplains, Travellors, that live among Infidels.*

Quest. 1. IS *it lawful to put ones self, or Servants, especially young unestablished Apprentices, into temptations of an Infidel Countrey (or a Popish) for the getting of Riches, as Merchants do?* Quest. 1. *Leg. Steph. Vinan. Pigh. in Hercule prodigo pag.* 130. 131, 132. Cui peregrinatio dulcis est, non amat patriam: si dulcis est patria, amara est peregrinatio. August.

Answ. This cannot be truly answered without distinguishing. 1. Of the Countreys they go from. 2. Of the places they go to. 3. Of the quality of the Persons that go. 4. Of the causes of their going.

I. Some Countreys that they go from may be as bad as those that they go to, or in a state of War, when it is better to be absent, or in a time of persecution, or at least of greater temptation than they are like to have abroad. And some are contrarily as a Paradise in comparison of those they go to, for holiness and helps to Heaven, and for peace and opportunities of serviceableness to God and the publick good.

II. Some Countreys which they may go to may have as good helps for their Souls as at home, if not by those of the Religion of the Nation, yet by Christians that live among them; or by the company which goeth with them: or at least there may be no great temptations to change their Religion, or debauch them, either through the Civility and Moderation of those they live among, or through their sottish ignorance and viciousness, which will rather turn Mens hearts against them. But some Countreys have so strong temptations to corrupt Mens understandings through the subtilty of Seducers, and some have such allurements to debauch Men, and some such cruelties to tempt them to deny the truth, that it is hard among them to retain ones innocency.

III. Some that go abroad are understanding settled Christians, able to make good use of other Mens errors, and sins, and ill examples or suggestions; and perhaps to do much good on others: But some are young, and raw, and unexperienced, whose heads are unfurnished of those evidences and Reasons by which they should hold fast their own profession, against the cunning Reasonings of an adversary; and their hearts unfurnished of that Love to Truth, and that serious resolution which is necessary to their safety; and therefore are like to be corrupted.

IV. Some are sent by their Princes as Agents or Embassadors, on employments necessary to the publick good: And some are sent by Societies on business necessary to the ends of the Society: And some go in case of extream poverty and necessity, having no other way of maintenance at home: And some go in obedience to their Parents and Masters that command it them: And some go to avoid the miseries of a War, or the danger of a sharp persecution at home; or the greater temptations of a debauched or seducing Age; or some great temptations in their Families. But some go for fancy, and some for meer covetousness without need.

By these distinctions the case may be answered by Men that are judicious and impartial. As,

I. *Affirm.* 1. It is lawful for Embassadors to go among Infidels that are sent by Princes or States: Because the publick good must be secured.

2. It is lawful for the Agents of lawful Societies or trading Companies to go (*ceteris paribus*, the Persons being capable:) Because Trade must be promoted which tendeth to the common good of all Countreys.

3. It is not only lawful, but one of the best works in the World, for fit persons to go on a design to convert the poor Infidels and Heathens where they go. Therefore the Preachers of the Gospel should not

not be backward, to take any opportunity, as Chaplains to Embaſſadors, or to Factories, *&c.* to put themſelves in ſuch a way.

4. It is lawful for a Son or Servant (whoſe bonds extend to ſuch a ſervice) to go in obedience to a Superiours command; and Gods ſpecial protection may be truſted in a way of Obedience.

5. It is lawful for one in debt to go that hath probable hopes that way and no other to pay his debts. Becauſe he is a defrauder if he detain other Mens Mony, while a lawful way of repaying it may be taken.

6. It is lawful for a duly qualified Perſon to go in caſe of extream poverty, to be able to live in the World: And that Poverty may be called extream to one that was Nobly born and educated which would be no poverty to one that was bred in beggary.

7. It is lawful for a well qualified Perſon, who deſireth Riches to ſerve God, and to do good with to go in a way of trading, though he be in no poverty or neceſſity himſelf. Becauſe Gods bleſſing on a lawful Trade may be deſired and endeavoured, and he that ſhould do all the good he can, may uſe what lawful means he can to be enabled to do it. And other Mens wants ſhould be to us as our own, and therefore we may endeavour to be able to relieve them.

8. In a time of ſuch Civil War, when a Man knoweth not which ſide to take, it may be better for ſome Men to live abroad; yea, among Infidels.

9. There is little to diſſwade a Man whoſe Trade leadeth him into a Country that is better than his own, or ſo ſottiſh as to have ſmall temptation, and that hath the company of faithful Chriſtians, with which he may openly worſhip God, and privately converſe to his ſpiritual edification.

10. In urgent caſes one may go for a time, where he can have no uſe of publick Church-Worſhip; ſo be it he have private means and opportunities of holy living.

11. It is lawful on leſs occaſions to leave ones own Country in a time of debauchery, when temptations at home are greater than thoſe abroad, or in a time of ſuch perſecution as may lawfully be avoided, than at another time.

12. A ſettled Chriſtian may go more ſafely, and therefore lawfully on ſmaller urgencies, than a young, raw, luſtful, fanciful, unſetled Novice may.

II. *Neg.* 1. It is not lawful for any one to ſeek Riches or Trade abroad or at home, principally for the Love of Riches, to raiſe himſelf and family to fulneſs, proſperity or dignity; though all this may be deſired when it is a Means to Gods ſervice, and honour, and the publick good, and is deſired principally as ſuch a Means.

2. It is not lawful to go abroad, eſpecially into Infidel or Popiſh Countries, without ſuch a juſtifiable buſineſs, whoſe Commodity will ſuffice to weigh down all the loſſes and dangers of the remove.

3. The dangers and loſſes of the Soul are to be valued much above thoſe of the Body and Eſtate, and cannot be weighed down by any meer corporal commodity.

4. It is leſs dangerous uſually to go among Turks and Heathens (whoſe Religion hath no tempting power to ſeduce Men) than among *Socinians*, or *Papiſts*, whoſe errors and ſins are cunningly and learnedly promoted and defended.

5. It is not lawful for Merchants or others for Trade and Love of Wealth or Mony, to ſend poor raw unſetled youths into ſuch Countries where their Souls are like to be notably endangered, either by being deprived of ſuch teaching and Church-helps which they need, or by being expoſed to the dangerous temptations of the place: Becauſe their Souls are of more worth than Mony.

6. It is not lawful therefore for Maſter or Servant to venture his own Soul in ſuch a caſe as this laſt mentioned; that is, ſo far as he is free, and without neceſſity doth it only for commodity ſake.

7. We may not go where we cannot publickly worſhip God, without neceſſity, or ſome inducement from a greater good.

8. The more of theſe hinderances concur, the greater is the ſin: It is therefore a meer willful caſting away of their own Souls; when unfurniſhed unſetled youths (or others like them) ſhall for meer humour, fancy, or covetouſneſs leave ſuch a Land as this, where they have both publick and private helps for their Salvation, and to go among Papiſts, Infidels or Heathens, where talk or ill example is like to endanger them, and no great good can be expected to countervail ſuch a hazard, nor is there any true neceſſity to drive them, and where they cannot publickly worſhip God, no nor openly own the truth, and where they have not ſo much as any private company to converſe with, that is fit to further their preſervation and ſalvation, and all this of their own accord, *&c.*

Queſt. 2. *May a Merchant or Embaſſador leave his Wife, to live abroad.* Queſt. 6

Anſw. 1. We muſt diſtinguiſh between what is neceſſitated and what is voluntary, 2. Between what is done by the Wives conſent, and what is done without. 3. Between a Wife that can bear ſuch abſence, and one that cannot. 4. Between a ſhort ſtay, and a long or continued ſtay.

1. The command of the King, or publick neceſſities, may make it lawful, except in a caſe ſo rare as is not to be ſuppoſed (which therefore I ſhall not ſtand to deſcribe.) For though it be a very tender buſineſs to determine a difference between the publick authority or intereſt, and family relations and intereſt, when they are contradictory, and unreconcilable, yet here it ſeemeth to me, that the Prince and publick intereſt may diſpoſe of a Man contrary to the will and intereſt of his Wife: Yea, though it would occaſion the loſs, 1. Of her Chaſtity, 2. Or her underſtanding, 3. Or her Life: And though the Conjugal bond do make Man and Wife to be as one fleſh. For, 1. The King and publick intereſt may oblige a Man to hazard his own Life, and therefore his Wives. In caſe of War, he may be ſent to Sea or beyond Sea, and ſo both leave his Wife (as *Uriah* did) and venture himſelf. Who ever thought that no Married Man might go to forreign Wars without his Wives conſent? 2. Becauſe as the whole is more noble than the part, ſo he that marrieth obligeth himſelf to his Wife, but on ſuppoſition that he is a member of the Commonwealth, to which he is ſtill more obliged than to her.

2. A Man may for the benefit of his family leave his Wife for Travel or Merchandize, for a time, when they mutually conſent upon good reaſon that it is like to be for their good.

3. He may not leave her either without or with her own conſent, when a greater hurt is like to come by it, than the gain will countervail. I ſhall ſay no more of this, becauſe the reſt may be gathered from what is ſaid in the caſes about duties to Wives, where many other ſuch are handled.

Queſt. 3. *Is it lawful for young Gentlemen to travel in other Kingdoms, as part of their education?* Queſt. 7. *Lege Euryc. Pateani Orat.* 9.

Anſw. The many diſtinctions which were laid down for anſwer of the firſt queſtion, muſt be here ſuppoſed, and the anſwer will be moſtly the ſame as to that, and therefore need not be repeated.

1. It is lawful for them to travel that are neceſſarily driven out of their own Country, by perſecution, poverty, or any other neceſſitating cauſe.

2. It is lawful to them that are commanded by their Parents (unleſs in former excepted caſes, which I will not ſtay to name.)

3. It is the more lawful when they travel into Countries as good or better than their own, where they are like to get more good than they could have done at home.

4. It is more lawful to one hat is prudent and

firmly setled both in *Religion*, and in *Sobriety*, and *Temperance*, against all temptations which he is like to meet with, than to one that is unfurnished for a due resistance of the temptations of the *place* to which he goeth.

5. It is more lawful to one that goeth in sober, wise and godly company, or is sent with a wise and faithful Tutor and Overseer, than to leave young unsetled Persons to themselves.

6. In a word, It is lawful when there is no rational probability, that they will not only get more good than hurt (for that will not make it lawful,) but also more good than they could probably have other ways attained.

II. But the too ordinary course of young Gentlemens travels out of *England* now practised, I take to be but a most dangerous hazarding, if not a plain betraying them to utter undoing, and to make them afterwards the plagues of their Country, and the instruments of the common calamity. For, 1. They are ordinarily sent into Countries far worse and more dangerous than their own, where the temptations are stronger than they are fit to deal with: Into some Countries where they are tempted to sensuality, and into some where they are tempted to Popery or Infidelity. In some Countries they learn to drink Wine instead of Beer; and arising from the smaller sort to the stronger, if they turn not drunkards, they contract that appetite to Wine and strong drink, which shall prove (as *Clemens Alexandrinus* calleth gluttony and tipling,) a *Throat-madness*, and a *Belly-devil*, and keep them in the sin of gulosity all their days. And in some Countries they shall learn the art of gluttony, to pamper their guts in curious, costly, uncouth fashions, and to dress themselves in novel fantastical garbs, and to make a business of adorning themselves, and setting themselves forth with proud and procacious fancies and affections, to be lookt upon as comely Persons, to the eyes of others. In some Countries they shall learn to waste their precious hours in Stage-plays, and vain spectacles, and ceremonies, attendances and visits, and to equalize their life with death, and to live to less use and benefit to the World, than the Horse that carrieth them. In most Countries they shall learn either to prate against Godliness, as the humor of a few melancholy fools, and be wiser than to believe God, or obey him, or be saved; or at least to grow indifferent and cold in holy affections and practices: For when they shall see Papists and Protestants, Lutherans and Calvinists of contrary minds, and hear them reproaching and condemning one another, this cooleth their zeal to all Religion, as seeming but a matter of uncertainty and contention: And when they also see, how the wise and holy are made a scorn in one Country, as *Bigots* and *Hugonots*, and how the Protestants are drnnkards and worldlings in another Country, and how few in the World have any true sense and savour of sound and practical Religion, and of a truly holy and heavenly Life, (as those few they are seldom so happy as to converse with) this first accustometh themselves to a neglect of holiness, and then draweth their minds to a more low indifferent opinion of it, and to think it unnecessary to Salvation. For they will not believe that so few shall be saved as they find to be holy in the World: And then they grow to think it but a fancy and a *troubler* of the world.

And it addeth to their temptation, that they are obliged by the carnal ends which drew them out to be in the worst and most dangerous company and places; that is, at Princes Courts, and among the splendid gallantry of the World: For it is the fashions of the great ones which they must see, and of which when they come home they must be able to discourse: So that they must travel to the Pest-houses of Pomp and Lust, of Idleness, Gluttony, Drunkenness, and Pride, of Atheism, Irreligiousness and Impiety, that they may be able to Glory, what acquaintance they have got of the grandeur and gallantry of the Suburbs of Hell, that they may represent the way to damnation delectable and honourable to others, as well as to themselves.

Read Bishop *Hall's Quo Vadis* on this subject.

But the greatest danger is of corrupting their Intellectuals, by converse with deceivers where they come; either *Infidels* or jugling *Jesuites* and *Fryars*: For when those are purposely trained up to deceive, how easie is it for them to silence raw unfurnished Novices (yea, even when all their five senses must be captivated, in the Doctrine of Transubstantiation.) And when they are silenced they must yield: Or at least they have deluding stories enough of the Antiquity, Universality, Infallibility, Unity of their Church, with a multitude of Lyes of *Luther*, *Calvin*, *Zuinglius*, and other Reformers, to turn their hearts and make them yield. But yet that they may be capable of doing them the more service, they are instructed for a time to dissemble their perversion, and to serve the *Roman* Pride and Faction in a Protestant garb and name.

Especially when they come to *Rome*, and see its glory, and the monuments of antiquity, and are allured with their splendor and civilities, and made believe that all the reports of their Inquisitions and Cruelties are false, this furthereth the fascination of unexperienced youths.

2. And usually all this while, the most of them lay by all serious studies, and all constant employment, and make idleness, and converse with the idle or with tempters to be their daily work. And what a mind is like to come to, which is but one half year or twelve month accustomed to idleness, and vain spectacles, and to a pleasing converse with idle and luxurious Persons, it is easie for a Man of any acquaintance with the World, or with humane nature to conjecture.

3. And they go forth in notable peril of their health or lives. Some fall into Feavors, and die by change of air and drinks: Some fall into quarrels in Taverns, or about their Whores, and are murdered. Some few prove so stedfast against all the temptations of the Papists, that it is thought conducible to the holy cause, that they should be killed in pretence of some quarrel, or be poysoned: Some by drinking Wine, do contract such sickness, as makes their lives uncomfortable to the last. And the brains of many are so heated by it, that they fall mad.

4. And all this danger is principally founded in the quality of the Persons sent to travel: Which are ordinarily empty Lads, between eighteen and twenty four years of age, which is the time of the Devils chief advantage; when naturally they are prone to those Vices which prove the ruin of the most, though you take the greatest care of them that you can. 1. Their lust is then in the highest and most untamed rage. 2. Their appetites to pleasing meats and drinks are then strongest. 3. Their frolick inclinations to sports and recreations are then greatest. 4. And ignorant and procacious Pride beginneth then to stir. 5. All things that are most vile and vain, are then apt to seem excellent to them, by reason of the novelty of the matter as to them, who never saw such things before, and by reason of the false esteem of those carnal Persons, to whose pomp, and consequently to whose judgment, they would be conformed. 6. And they are at that age exceedingly inclined to think all their own apprehensions to be right, and to be very confident of their own conceptions, and wise in their own eyes: Because their juvenile intellect being then in the most affecting activity, it seemeth still clear and sure to them, because it so much affects themselves. 7. But above all, they are yet unfurnished of almost all that solid Wisdom, and setled Holiness, and large Experience, which is most necessary to their improvement of their travels, and to their resistance of all these temptations. Alas, how few of them are able to deal with a Jesuite, or hold

Peregrinatio levia tædia quædam animorum & veluti nauseas tollit. Non tollit morbos qui altius penetrarunt, quam ut externa ulla medicina huc pertingat. *Id. ib.*

hold fast their Religion against deceivers? If the very Vices, the Ambition, the Carnal Policies and Pomps, the filthiness and worldliness of the Roman Clergy did not become a preservative to Mens minds, against the Temptations which would draw them to their way, and if the Atheism, Infidelity, Whoredoms, and Prophaneness of Papists did not become Antidotes, how few were like to return uninfected? And because the Jesuites know that they can never take this stumbling block out of the way, therefore too many of them have thought best to debauch those first whom they would Proselyte, and to reconcile them first to Plays, and Drunkenness, and Whoredoms, that so the dislike of these may not hinder their reconciliation with the Kingdom of *Rome*; yea, that a seeming necessity of a Priests Pardon, may make it seem necessary to become their subjects.

And as unfurnished are these young travellers usually to resist the temptations to this sensuality, lust and pomp, as those of Popery: So that they are perfidiously sent into a Pest-house, when they are in the greatest disposition to be infected. And if they come not home drunkards, gluttons, gamesters, idle, prodigal, proud, infidels, irreligious, or Papists, its little thanks to those perfidious Parents, who thus perform their promise for them in Baptism, by sending them to Satans Schools and University to be educated.

Whereas if they were but kept to their due studies, and under a holy government at home, till they were furnished with sound religious knowledge, and till they were rooted in holiness, and in a Love to a pious sober Life, and till they had got a setled hatred of intemperance and all sin, and till they had a Map of the Places, Persons and Affairs of the World well imprinted on their Minds by study and due information, then necessary travel would be more safe: And then they would be in a capacity to learn Wisdom from other Mens folly, and virtue from other Mens vice, and piety from other Mens impiety: Which Novices are rather apt to imitate.

5. And in the mean time the loss of all the helps which they should have at home, doth greatly tend to their destruction. For they oft travel into Countries, where they shall have no publick worship of God which is lawful, or which they understand: Or if they have, it is usually cold preaching, and dull praying, when they have need of the best, and all too little. And they have seldom such pious society to edify and quicken them by private converse, as they have or might have here at home: And seldom come into such well ordered religious families. And if humane nature be prone to infection by temptations, and so averse to holiness, that all means is too little, and even in the best families, folly and sensuality and a distaste of Godliness often thrives (as unsown Weeds overspread the Garden, where with great cost and labour only better things were sowed,) What then but sin and misery can be expected from those that by their own Parents are banished from their native Country, (not so well as into a Wilderness, but) into the pestilent infected Countries of the World?

Congressus sapientum confert prudentiam: non montes, non maria. *Erasm.*

I would ask those Parents that plead for this crime and cruelty as a kindness: Are you no wiser or better your selves, than the company into which you send your Children? Can you teach them and educate them no better, nor give them better examples than they are like to have abroad? Can you set them on no better work, for the improvement of their time? If not, Why do you not repent of this your shame and misery, and reform your selves? If you can, why will you then betray your Children? Or if you cannot, are there no Schools, no learned and pious Men, no religious families and company at home, in your own Land, where you might place them to better advantage, than thus to expose them to the Tempter? Undoubtedly there are; and such as may be had at cheaper rates.

6. And it is not the smallest part of the guilt and danger, that they are sent abroad without due oversight and conduct. They that do but get them some sober or honest servant to attend them, or some sober companion, think they have done well: When as they had need of some Divine or Tutor of great Learning, Piety, Prudence and Experience, whom they will reverence and obey, that may take the oversight of them, and be ready to answer any Sophister that would seduce them. But the charge of this is thought too great, for the safety of their own Children, whom they themselves expose to a necessity of it.

I know that carnal minds will distaste all this, and have Objections enough against it, and reasons of their own, to make it seem a duty to betray and undo their Childrens Souls, and to break their promise made for them in Baptism, [*All this is but our preciseness: They must have experience and know the World, or else they will be contemptible* Tenebriones *or Owls? When ever they go it will be a temptation, and such they must have at home; there is no other part of their age so fit, or that can be spared, and we must trust God with them where ever they are, and they that will be bad, will be bad in one place as well as another; and many are as bad that stay at home.*] And thus *quos perdere vult Jupiter hos dementat:* Yea, the poor Children, and Common-wealth, must suffer for such Parents sottish folly: And well saith *Solomon*, Prov. 28. 11. *The rich man is wise in his own conceit.* And because it is not Reason indeed but Pride, and the Rich Disease and Carnality which is here to be confuted, I shall not honour them with a distinct particular answer; but only tell them, if all companies be alike, send them to *Bedlam* or to a *Whore-house*. If all means be alike, let them be *Janizaries*, and bred up where Christ is scorned: If you think they need but little helps, and little watching, it seems you never gave them more: And it's pity you should have Children, before you know what a Man is, and how much nature is corrupted, and how much is needful to its recovery: And its pity that you dedicated them to God in Baptism, before you believed Christ, and knew what you did? And engaged them to renounce the World, the Flesh and the Devil, under a Crucified Christ, while you purposed like Hypocrites to train them in the School and Service of the World, the Flesh, and the Devil, and in the contempt of the Cross of Christ, or of a holy mortified Life. And if all ages be alike, and Novices be equal to experienced Persons, let the Scholars rule their Master, and let Boys be Parliament Men and Judges, and let them be your Guides at home? And if acquaintance with Courtship and the Customs of the World, and the reputation of such acquaintance, be worth the hazarding of their Souls, renounce God, and give up your names to Mammon, and be not such paultry Hypocrites, as to profess that you believe the Scriptures, and stand to your Baptismal Vows, and place your hope in a Crucified Christ, and your happiness in Gods favour and the life to come. And if the preaching of the Gospel, and all such religious helps be unnecessary to your unsettled Children, dissemble not by going to Church, as if you took them to be necessary to your selves. In a word, I say as *Elias* to the *Israelites*, *Why halt ye between two opinions? If God be God, follow him*, if the World be God, and Pride and Sensuality and the Worlds applause be your felicity, follow it, and let it be your Childrens portion. Do you not see more wise, and learned, and holy, and serviceable Persons among us, proportionably in Church and State, that were never sent for an education among the Papists and prophane, than of such as were?

But I will proceed to the Directions which are necessary

ceſſary to thoſe that muſt or will needs go abroad, either as Merchants, Factors, or as Travellers.

Dir. 1. *Direct.* 1. Be ſure that you go not without a clear warrant from God; which muſt be (all things laid together) a great probability, in the Judgement of impartial, experienced, wiſe Men, that you may get or do more good than you were like to have done at home. For if you go ſinfully without a Call or Warrant, you put your ſelf out of Gods protection, as much as in you is, that is, you forfeit it: And whatever plague befalls you, it will arm your accuſing Conſciences to make it double.

Dir. 2. *Direct.* 2. Send with your Children that travel ſome ſuch pious, prudent Tutor or Overſeer as is afore deſcribed: And get them, or your Apprentices into as good company as poſſibly you can.

Dir. 3. *Direct.* 3. Send them as the laſt part of all their Education, when they are ſettled in knowledge, ſound Doctrine and Godlineſs, and have firſt got ſuch acquaintance with the ſtate of the World, as reading Maps, and Converſation, and Diſcourſe can help them to: And not while they are young, and raw, and uncapable of ſelf-defence, or of due improving what they ſee. And thoſe that are thus prepared, will have no great luſt or fancy to wander, and loſe their time, without neceſſity: For they will know, that there is nothing better (conſiderably) to be ſeen abroad, than is at home: That in all Countreys, Houſes are Houſes, and Cities are Cities, and Trees are Trees, and Beaſts are Beaſts, and Men are Men, and Fools are Fools, and Wiſe Men are Wiſe, and Learned Men are Learned, and Sin is Sin, and Virtue is Virtue. And theſe things are but the ſame abroad as at home: And that a Grave is every where a Grave, and you are travelling towards it, which way ever you go. And happy is he that ſpendeth his little time ſo, as may do God beſt ſervice, and beſt prepare him for the ſtate of immortality.

Dir. 4. *Direct.* 4. If experience of their youthful Luſt and Pride, and vicious folly, or unſettled dangerous ſtate, do tell you plainly, that your Child or Apprentice is unfit for travel, venture them not upon it, either for the carnal Ornaments of Education, or for your worldly gain. For Souls that coſt the blood of Chriſt, are more precious, than to be ſold at ſo low a rate: And eſpecially by thoſe Parents and Maſters that are doubly obliged to love them, and to guide them in the way to Heaven, and muſt be anſwerable for them.

Dir. 5. *Direct.* 5. Chooſe thoſe Countreys for your Children to travel in, which are ſoundeſt in Doctrine and of beſt Example, and where they may get more good than hurt: and venture them not needleſly into the places and company of greateſt danger; eſpecially among the Jeſuits and Fryars, or ſubtile Hereticks, or Enemies of Chriſt.

Dir. 6. *Direct.* 6. Study before you go, what particular Temptations you are like to meet with, and ſtudy well for particular Preſervatives againſt them all: As you will not go into a place infected with the Plague, without an Antidote. It is no ſmall task, to get a mind prepared for travel.

Dir. 7. *Direct.* 7. Carry with you ſuch Books as are fitteſt for your uſe, both for preſervation and edification: As to preſerve you from Popery, *Drelincourts*, and Mr. *Pools* ſmall Manual: for which uſe my *Key for Catholicks*, and *Safe Religion*, and *Sheet againſt Popery*, may not be uſeleſs. And Dr. *Challoners Credo Eccleſiam Catholicam* is ſhort and very ſtrong. To preſerve you againſt Infidelity, *Vander Meulin* in Latine, and *Grotius*, and in Engliſh, my *Reaſons of the Chriſtian Religion*, may not be unfit. For your practice, the *Bible* and the *Practice* of *Piety*, and Mr. *Scudders Daily Walk*, and Mr. *Reyners Directions*, and Dr. *Ames Caſes of Conſcience*.

Dir. 8. *Direct.* 8. Get acquaintance with the moſt able Reformed Divines, in the places where you travel and make uſe of their frequent converſe, for your edification and defence. For it is the wiſeſt and beſt Men in all Countreys where you come, that muſt be profitable to you, if any.

Dir. 9. *Direct.* 9. Set your ſelves in a way of regular ſtudy if you are Travellors, as if you were at home, and on a courſe of regular employment if you are Tradeſmen, and make not meer wandring and gazing upon Novelties, your Trade and Buſineſs: But redeem your time as laboriouſly as you would do in the moſt ſettled life. For time is precious, where ever you be: And it muſt be diligence every where that muſt cauſe your proficiency; For *Place* and *Company* will not do it, without your labour. It is not an Univerſity that will make a ſluggiſh Perſon wiſe, nor a foreign Land that will furniſh a ſenſual ſot with Wiſdom: *Cœlum non animum mutant qui trans mare currunt.* There is more ado neceſſary to make you wiſe, or bring you to Heaven, than to go long Journeys, or ſee many People.

Dir. 10. *Direct.* 10. Avoid temptations: If you acquaint your ſelves with the humours and ſinful opinions and faſhions of the time and places where you are, let it be but as the *Lacodæmonians* called out their Children to ſee a drunkard, to hate the ſin: Therefore *ſee them*, but *taſte them not*, as you would do by poiſon or loathſom things. Once or twice ſeeing a folly and ſin is enough. If you do it frequently, cuſtome will abate your deteſtation, and do much to reconcile you to it.

Dir. 11. *Direct.* 11. Set your ſelves to do all the good you can to the miſerable people in the places where you come. Furniſh your ſelves with the aforeſaid Books and Arguments, not only to preſerve your ſelves, but alſo to convince poor Infidels and Papiſts. And pity their Souls, as thoſe that believe, that there is indeed a life to come; where Happineſs and Miſery will ſhew the difference between the godly and the wicked. Eſpecially Merchants and Factors, who live conſtantly among the poor ignorant Chriſtians, Armenians, Greeks, Papiſts, who will hear them; and among Heathens (in *Indoſtan* and elſe where) and Mahometans (eſpecially the *Perſians*, who allow a liberty of diſcourſe.) But above all, the Chaplains of the ſeveral Embaſſies and Factories. O what an opportunity have they to ſow the ſeeds of Chriſtianity among the Heathen Nations? and to make known Chriſt to the Infidel people where they come! And how heavy a guilt will lie on them that ſhall neglect it? And how will the great Induſtry of the Jeſuits riſe up in Judgment againſt them and condemn them?

Dir. 12. *Direct.* 12. The more you are deprived of the benefit of Gods publick Worſhip, the more induſtrious muſt you be, in reading Scripture and good Books, and in ſecret Prayer, and Meditation, and in the improvement of any one godly Friend, that doth accompany you, to make up your loſs, and to be inſtead of publick means. It will be a great comfort among Infidels, or Papiſts, or ignorant Greeks, or profane People, to read ſound, and holy, and ſpiritual Books, and to confer with ſome one godly Friend, and to meditate on the ſweet and glorious Subjects, which from Earth and Heaven are ſet before us; and to ſolace our ſelves in the praiſes of God, and to pour out our ſuits before him.

Dir. 13. *Direct.* 13. And that your work may be well done, be ſure that you have right ends; and that it be not to pleaſe a ranging fancy, nor a proud, vain mind, nor a Covetous deſire of being Rich or high, that you go abroad: But that you do it purpoſely and principally to ſerve God abroad, and to be able to ſerve him the better when you come home, with your Wit, and Experience, and Eſtates. If ſincerely you go for this end, and not for the Love of Money, you may expect the greater comfort.

Peregrinatio omnis obſcura & fordida eſt iis quorum induſtria in patria poteſt eſſe illuſtris. *Cicer.*

Dir. 14. *Direct.* 14. Stay abroad no longer than your lawful ends and work do require: And when you come *home*, let

let it be ſeen that you have ſeen ſin, that you might hate it; and that by the obſervation of the errors and evils of the World, you love ſound doctrine, ſpiritual worſhip and holy, ſober, and righteous living, better than you did before; and that you are the better reſolved and furniſhed for a godly, exemplary, fruitful Life.

Note. One thing more I will warn ſome Parents of; who ſend their Sons to travel to keep them from untimely marrying, leſt they have part of their eſtate too ſoon: That there are other means better than this, which Prudence may find out: If they would keep them low, from fulneſs and idleneſs, and bad company (which a wiſe ſelf-denying diligent Man may do, but another cannot) and *engage them to as much ſtudy and buſineſs* (*conjunct*) as they *can well perform*, and when they *muſt needs marry*, let it be done with *prudent careful choice*; and learn themſelves to live ſomewhat lower, that they may ſpare that which their Son muſt have, this courſe would be better than that hazardous one in queſtion.

CHAP. XX.

Motives and Directions againſt Oppreſſion.

§. 1. OPpreſſion is the injuring of inferiors, who are unable to reſiſt, or to right themſelves: When Men uſe *Power* to bear down Right. Yet all is not oppreſſion which is ſo called by the poor, or by inferiors that ſuffer: For they are apt to be partial in their own cauſe as well as others. There may be injuſtice in the *expectations* of the poor, as well as the *actions* of the rich. Some think they are oppreſſed, if they be juſtly puniſhed for their crimes: And ſome ſay, they are oppreſſed, if they have not their Wills, and unjuſt deſires, and may not be ſuffered to injure their Superiors: And many of the poor do call all that Oppreſſion, which they ſuffer from any that are above them, as if it were enough to prove it an injury, becauſe a rich Man doth it: But yet Oppreſſion is a very common and a heinous ſin.

In omni certamine qui opulentior eſt, etiamſi accipit injuriam, tamen quia plus poteſt, facere videtur. *Saluſt. in Jugurth.*

§. 2. There are as many ways of oppreſſing others, as there are advantages to Men of power againſt them. But the principal are theſe following.

§. 3. 1. The moſt common and heinous ſort is the malignant injuries and cruelties of the ungodly againſt Men that will not be as indifferent in the matters of God and Salvation as themſelves, and that will not be of their opinions in Religion, and be as bold with Sin, and as careleſs of their Souls as they. Theſe are hated, reproached, ſlandered, abuſed, and ſome way or other perſecuted commonly where ever they live throughout the World. But of this ſort of Oppreſſion I have ſpoken before.

§. 4. 2. A ſecond ſort is the Oppreſſion of the Subjects by their Rulers; either by unrighteous Laws, or cruel Executions, or unjuſt Impoſitions or Exactions, laying on the People greater Taxes, tributes or ſervitude, than the common good requireth, and than they are able well to bear. Thus did *Pharoah* oppreſs the Iſraelites, till their groans brought down Gods Vengeance on him. But I purpoſely forbear to meddle with the ſins of Magiſtrates.

§. 5. 3. *Soldiers* alſo are too commonly guilty of the moſt inhuman barbarous Oppreſſions; plundering the poor Country-men, and domineering over them, and robbing them of the fruit of their hard labours, and of the bread which they ſhould maintain their families with, and taking all that they can lay hold on as their own. But (unleſs it be a few that are a wonder in the World) this ſort of Men are ſo barbarous and inhumane, that they will neither read nor regard any counſel that I ſhall give them. (No Man deſcribeth them better than *Eraſmus*.

§. 6. 4. The Oppreſſion of Servants by their Maſters I have ſaid enough to before, and among us, where Servants are free to change for better Maſters, it is not the moſt common ſort of Oppreſſion; but rather ſervants are uſually negligent and unfaithful, becauſe they know that they are free: (Except in the caſe of Apprentices.)

§. 7. 5. It is too common a ſort of Oppreſſion for the Rich in all places to domineer too inſolently over the poor, and force them to follow their wills, and to ſerve their intereſt, be it right or wrong: So that it is rare to meet with a poor Man that dare diſpleaſe the rich, though it be in a cauſe where God and Conſcience do require it. If a Rich Man wrong them, they dare not ſeek their remedy at Law, becauſe he will tire them out by the advantage of his friends and wealth; and either carry it againſt them, be his cauſe never ſo unjuſt, or lengthen the ſuit till he hath undone them, and forced them to ſubmit to his oppreſſing will.

§. 8. 6. Eſpecially unmerciful Landlords are the common and ſore oppreſſors of the Country-men: If a few Men can but get Mony enough to purchaſe all the Land in a Country, they think that they may do with their own as they liſt, and ſet ſuch hard bargains of it to their Tenants, that they are all but as their Servants, yea, and live a more troubleſome Life than ſervants do: When they have laboured hard all the Year, they can ſcarce ſcrape enough to pay their Landlords Rent: Their neceſſities are ſo urgent, that they have not ſo much as leiſure, to pray Morning or Evening in their Families, or to read the Scriptures; or any good Book; nor ſcarce any room in their thoughts for any holy things: Their minds are ſo diſtracted with neceſſities and cares, that even on the Lords Day, or at a time of Prayer, they can hardly keep their minds intent upon the ſacred work which they have in hand: If the freeſt minds have much ado to keep their thoughts in ſerioufneſs and order, in meditation, or in the worſhipping of God; how hard muſt it needs be to a poor oppreſſed Man, whoſe body is tired with wearifom labours, and his mind diſtracted with continual cares, how to pay his rent, and how to have food and rayment for his family? How unfit is ſuch a troubled diſcontented Perſon, to live in thankfulneſs to God, and in his joyful Praiſes? Abundance of the voluptuous great ones of the World, do uſe their Tenants and Servants, but as their Beaſts, as if they had been made only to labour and toil for them, and it were their chief felicity to fulfil their will, and live upon their favour.

§. 9. *Direct.* 1. The principal means to overcome this ſin, *is to underſtand the greatneſs of it.* For the Fleſh perſwadeth carnal Men, to judge of it according to their ſelfiſh intereſt and not according to the intereſt of others, nor according to the true principles of Charity and Equity; and ſo they juſtifie themſelves in their oppreſſion. *Dir.* 1.

§. 10. 1. *Conſid.* That oppreſſion is a ſin not only contrary to Chriſtian Charity and Self-denial, but even to Humanity it ſelf. We are all made of one earth, and have Souls of the ſame kind: There is as near a kindred betwixt all Mankind, as a ſpecifical identity: As between one Sheep, one Dove, one Angel and another. As between ſeveral drops of the ſame water, and ſeveral ſparks of the ſame fire: Which have a natural tendency to Union with each other. And as it is an inhuman thing for one Brother to oppreſs another, or one Member of the ſame body to ſet up a proper intereſts of its own, and make all the reſt, how painfully ſoever, to ſerve that private intereſt: So it is for thoſe Men who are Children of the ſame Creator. Much more for them who account themſelves member of the ſame

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Redeemer, and Brethren in Chriſt by grace and regeneration, with thoſe whom they oppreſs. Mal. 2. 10. *Have we not all one Father? Hath not one God created us? Why do we deal treacherouſly every man againſt his brother? By profaning the Covenant of our Fathers? If we muſt not lye to one another, becauſe we are members of one another.* Epheſ. 4. 25. *And if all the members muſt have the ſame care of one another*, 1 Cor. 12. 25. Surely then they muſt not oppreſs one another.

Pſal. 145. Matth. 5. Lam. 3. §. 11. 2. An *Oppreſſor* is an *Anti-chriſt* and an *Anti-god*, He is contrary to God, who delighteth to do good, and whoſe bounty maintaineth all the World: Who is kind to his enemies, and cauſeth his Sun to ſhine, and his Rain to fall on the juſt and on the unjuſt: And even when he afflicteth doth it as unwillingly, delighteth not to grieve the Sons of Men. He is contrary to Jeſus Chriſt, who gave himſelf a ranſom for his enemies, and made himſelf a Curſe to redeem them from the Curſe, and condeſcended in his incarnation to the nature of Man, and in his paſſion to the Croſs and ſuffering which they deſerved: and being rich and Lord of all, yet made himſelf poor, that we by his Poverty might be made rich. He endured the Croſs and deſpiſed the ſhame, and made himſelf as of no reputation, accounting it his honour and joy to be the Saviour of Mens Souls, even of the poor and deſpiſed of the World: And theſe Oppreſſors live as if they were made to afflict the juſt, and to rob them of Gods mercies, and to make croſſes for other Men to bear, and to tread on their Brethren as ſtepping ſtones of their own advancement. The Holy Ghoſt is the Comforter of the Juſt and Faithful. And theſe Men live as if it were their Calling to deprive Men of their comfort.

§. 12. 3. Yea, an Oppreſſor is not only the *Agent* of the Devil, but his *Image*: It is the Devil that is the deſtroyer, and the devourer, who maketh it his buſineſs to undo Men, and to bring them into miſery and diſtreſs. He is the grand oppreſſor of the World: Yet in this he is far ſhort of the malignity of Men-devils, 1. That he doth it not by force and violence, but by deceit, and hurteth no Man till he hath procured his own conſent to ſin; whereas our Oppreſſors do it by their brutiſh force and power. 2. And the Devil deſtroyeth Men, who are not his Brethren, nor of the ſame kind! But theſe Oppreſſors never ſtick at the violating of ſuch relations.

§. 13. 4. Oppreſſion is a ſin that greatly ſerveth the Devil, to the damning of Mens Souls, as well as to the afflicting of their Bodies. And it is not a few, but Millions that are undone by it. For as I ſhewed before, it taketh up Mens mind and time ſo wholly, to get them a poor living in the World, that they have neither mind nor time for better things. They are ſo troubled about many things, that the one thing needful is laid aſide. All the labours of many a worthy able Paſtor, are fruſtrated by Oppreſſors: To ſay nothing of the far greateſt part of the World, where the tyranny and oppreſſion of Heathen Infidels and Mahometan Princes, keepeth out the Goſpel, and the means of Life; nor yet of any other Perſecutors: If we exhort a Servant to read the Scriptures, and call upon God, and think of his everlaſting ſtate, he telleth us that he hath no time to do it, but when his weary body muſt have reſt: If we deſire the Maſters of Families to inſtruct and catechiſe their Children and Servants, and pray with them, and read the Scriptures and other good Books to them, they tell us the ſame) that they have no time, but when they ſhould ſleep, and that on the Lords day their tired bodies, and careful minds, are unfit to attend and ply ſuch work: So that neceſſity quieteth their Conſcience in their ignorance and neglect of heavenly things, and maketh them think it only the work of gentlemen and rich Men, who have leiſure (but are further alienated from it by proſperity, than theſe are by their poverty:) And thus Oppreſſion deſtroyeth Religion, and the Peoples Souls as well as their Eſtates.

§. 14. 5. Oppreſſion further endangereth both the Souls of Men, and the publick Peace, and the ſafety of Princes, by tempting the poor multitude into diſcontents, ſedition and inſurrections: Every Man is naturally a lover of himſelf above other: And the poor as well as the rich and Rulers, have an intereſt of their own which ruleth them: And they will hardly honour, or love, or think well of them by whom they ſuffer! It is as natural almoſt for a Man under oppreſſion, to be diſcontented and complain, as for a Man in a Feavor to complain of ſickneſs, heat and thirſt. No Kingdom on earth is ſo holy and happy as to have all or moſt of the Subjects ſuch confirmed eminent Saints, as will be contented to be undone, and will love and honour thoſe that undo them. Therefore Men muſt be taken as they are: If *Oppreſſion maketh wiſe men mad*, Eccleſ. 7. 7. much more the multitude, who are far from wiſdom. Miſery maketh Men deſperate, when they think that they cannot be much worſe than they are. How many Kingdoms have been thus fired, (as wooden wheels will be when one part rubbeth too hard and long upon the other.) Yea, if the Prince be never ſo good and blameleſs, the cruelty of the Nobles and the Rich Men of the Land, may have the ſame effects. And in theſe combuſtions, the Peace of the Kingdom, the Lives and Souls of the ſeditious are made a ſacrifice to the luſts of the Oppreſſors.

Dir. 3. §. 15. Direct. 2. Conſider with fear how Oppreſſion turneth the groans and cries of the poor, to the God of revenge againſt the Oppreſſors. And go to that Man that hath the tears and prayers of Oppreſſed Innocents, ſounding the alarm to the vindictive Juſtice, to awake for their relief. *And ſhall not God avenge his own elect, which cry day and night to him, though he bear long with them? I tell you, that he will avenge them ſpeedily*, Luke 18. 7, 8. *The Lord will be a refuge to the oppreſſed*, Pſal. 9. 9. *To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs*, Pſal. 10. 18. *The Lord executeth righteouſneſs and judgment for all that are oppreſſed*, Pſal. 103. 6. & 146. 7. Yea, God is doubly engaged to be revenged upon Oppreſſors, and hath threatned a ſpecial execution of his judgment againſt them above moſt other ſinners: Partly as it is an act of mercy and relief to the oppreſſed; ſo that the matter of threatning and vengeance to the oppreſſor, is the matter of Gods promiſe and favour to the ſufferers: And partly as it is an act of his vindictive Juſtice againſt ſuch as ſo heinouſly break his Laws. The Oppreſſor hath indeed his time of Power, and in that time the oppreſſed ſeem to be forſaken and neglected of God; as if he did not hear their cries: But when his patience hath endured the tyranny of the proud, and his wiſdom hath tryed the patience of the ſufferers, to the determined time; how ſpeedily and terribly then doth vengeance overtake the Oppreſſors, and make them warnings to thoſe that follow them. In the hour of the wicked and power of darkneſs Chriſt himſelf was oppreſſed and afflicted, Iſa. 53. 7. and *in his humiliation his judgment was taken away*, Acts 8. But how quickly did the deſtroying revenge overtake thoſe bloody Zealots, and how grievous is the ruin which they lye under to this day, which they thought by that ſame murder to have ſcaped? *Solomon* ſaith, Eccl. 4. 1. He *conſidered all the oppreſſions that are under the Sun, and behold the tears of ſuch as were oppreſſed, and they had no comforter; and on the ſide of the oppreſſors there was power, but they had no comforter.* Which made him praiſe the dead and the unborn. But yet he that goeth with *David* into the Sanctuary, and ſeeth the end of the Oppreſſors, ſhall perceive them

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set in slippery places, and tumbling down to destruction in a moment, *Psal.* 37. & 73. The *Israelites* in *Ægypt* seemed long to groan and cry in vain; but when the determinate time of their deliverance came, God saith, *I have surely seen the affliction of my People, and have heard their cry by reason of their Task masters; for I know their sorrows: and I am come down to deliver them——Behold, the cry of the Children of* Israel *is come up unto me, and I have also seen the oppression wherewith the* Ægyptians *oppress them.* Exod. 3. 7, 8, 9. Deut. 26. 6, 7. *The* Ægyptians *evily intreated us, and laid upon us hard bondage, and when we cried to the Lord God of our Fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression.* See *Psal.* 107. 39, 40, 41, 42. So *Psal.* 12. 5, 6. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him (or would ensnare him.) Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. Trust not therefore in oppression,* Psal. 62. 10. for *God is the avenger* and his plagues shall revenge the injuries of the oppressed.

Dir. 3. §. 16. Direct. 3. *Remember what an odious name Oppressors commonly leave behind them upon Earth.* No sort of Men are mentioned by posterity with greater hatred and contempt. For the interest of Mankind directeth them hereunto, and may prognosticate it, as well as the Justice of God. However the power of proud Oppressors, may make Men afraid of speaking to their faces what they think, yet those that are out of their reach, will pour out the bitterness of their Souls against them. And when once death hath tied their cruel hands, or any judgement of God hath cast them down, and knockt out their teeth, how freely will the distressed vent their grief; and fame will not be afraid to deliver their ugly Picture to posterity, according to their desert. Methinks therefore that even Pride it self should be a great help to banish oppression from the World? What an honourable name hath a *Trajan*, a *Titus*, an *Antonine*, an *Alexander Severus?* And what an odious name hath a *Nero*, a *Caligula*, a *Commodus*, a *D' Alva*, &c. Most proud Men affect to be extolled, and to have a glorious name survive them when they are dead: And yet they take the course to make their Memory abominable; So much doth Sin contradict and disappoint the sinners hopes!

Dir. 4. §. 17. Direct. 4. *Be not straugers to the condition or complaints of any that are your inferiours.* It is the misery of many Princes and Nobles, that they are guarded about with such as keep all the lamentations of their Subjects, and Tenants from their ears; or represent them only as the murmurings of unquiet, discontented Men: So that Superiours shall know no more of their inferiours case than their attendants please; nor no more of the reproach that falleth upon themselves. Their case is to be pitied; but the case of their inferiours more: (For it is their own wilful choice which hath imprisoned their understandings, with such informers; and it is their unexcusable negligence, which keepeth them from seeking truer information.) A good Landlord will be familiar with the meanest of his Tenants, and will encourage them freely to open their complaints, and will labour to inform himself, who is in poverty and distress, and how it cometh to pass; that when he hath heard all, he may understand, whether it be his own oppression or his Tenants fault, that is the cause: When proud self seeking Men disdain such inferiour converse, and if they have servants that do but tell them their Tenants have a good bargain, and are murmuring, unthrifty idle Persons, they believe them without any more enquiry; and in negligent ignorance oppress the poor.

Dir. 5. §. 18. Direct. 5. *Mortifie your own lusts and sinful curiosity, which maketh you think that you need so much, as tempteth you to get it by oppressing others.* Know well how little is truly necessary, and how little nature (well taught) is contented with? and what a priviledge it is to need but little? Pride and Curiosity are an insatiable gulf. Their daily trouble seemeth to them a necessary accommodation. Such abundance must be laid out on superfluous Recreations, Buildings, Ornaments, Furniture, Equipage, Attendants, Entertainments, Visitations, Braveries, and a World of need-nots, (called by the names of handsomeness, cleanliness, neatness, conveniencies, delights, usefulness, honour, civilities, comeliness, *&c.*) So much doth carnal concupiscence, pride and curiosity thus devour, that hundreds of the poor must be oppressed to maintain it: And many a Man that hath many score or hundred Tenants, who with all their families daily toil to get him provision for his fleshly lusts, doth find at the years end, that all will hardly serve the turn; but this greedy devourer could find room for more: when one of his poor Tenants could live and maintain all his family comfortably, if he had but so much as his Landlord bestoweth upon one suit of Cloaths, or one proud Entertainment, or one Horse, or one pack of Hounds. I am not perswading the highest to level their garb and expences equal with the lowest: But mortifie Pride, Curiosity and Gluttony; and you will find less need to oppress the poor, or to feed your concupiscence with the sweat and groans of the afflicted.

Dir. 6. §. 19. Direct. 6. *Be not the sole Judge of your own actions in a controverted case; but if any complain of you, hear the Judgment of others that are wise and impartial in the case.* For it is easie to misjudge where self-interest is concerned.

Dir. 7. §. 20. Direct. 7. *Love your poor brethren as your selves, and delight in their welfare, as if it were your own.* And then you will never oppress them willingly; and if you do it ignorantly, you will quickly feel it, and give over upon their just complaint: As you will quickly feel when you hurt your selves, and need no great Exhortation to forbear.

Tit. 2. *Cases of Conscience about Oppression, especially of Tenants.*

Quest. 1. *Is it lawful for a mean Man, who must needs make the best of it, to purchase tenanted Land of a liberal Landlord, who setteth his Tenants a much better penniworth than the buyer can afford.* *Quest.* 1.

Answ. Distinguish. 1. Between a seller who understandeth all this, and one that doth not: 2. Between a Tenant that hath by custom a half title to his easier Rent, and one that hath not: 3. Between a Tenant that consenteth and one that consenteth not: 4 Between buying it when a liberal Man might else have bought it, and buying it when a worse else would have bought it. 5. Between a case of scandal, and of no scandal.

And so I answer. 1. If the Landlord that selleth it, expect that the buyer do use the Tenants as well as he hath done, and sell it accordingly, it is unrighteous to do otherwise (ordinarily.) 2. In many Countreys it is the custom not to turn out a Tenant, nor to raise his Rent; so that many generations have held the same Land at the same Rent: which though it give no legal title, is yet a half title in common estimation. In such a case it will be scandalous, and infamous, and injurious, and therefore unlawful to purchase it with a purpose to raise the Rent, and to do accordingly. 3. In case that a better Landlord would buy it, who would use the Tenant better than you can do, it is not (ordinarily) lawful for to buy it. I either express, or imply [*ordinarily*] in most of my solutions; because that there are some exceptions lie against almost all such answers, in extraordinary cases; which the greatest Volume can scarce enumerate.

But if 1. It be the sellers own doing to withdraw his liberalty so far from his Tenants, as to sell his Land on hard rates, on supposition that the buy-

er will improve it: 2. And if it be a Tenant that cannot either by custom or any other plea, put in a claim in point of equity to his easie rented Land; 3. And if as bad a Landlord would buy it if you do not. 4. If it be not a real scandal; I say if all these four concur. 5. Or (alone) If the Tenant consent freely to your purchase on those terms; then it is no injury. But the common course is, for a covetous Man that hath Money, never to consider what a loser the Tenant is by his purchase, but to buy and improve the Land at his own pleasure; which is no better than Oppression.

Quest. 2. Quest. 2. *May not a Landlord take as much for his Land as its worth?*

Answ. 1. Sometimes it is Land that no Man can claim an equitable title to hold upon any easier rent, and sometimes it is otherwise, as aforesaid, by custom and long possession, or other reasons. 2. Sometimes the Tenant is one that you are obliged to shew mercy to; and sometimes he is one that no more than commutative Justice is due to. And so I answer, 1. If it be an old Tenant, who by custom or any other ground can claim an equitable title to his old pennyworth, you may not enhaunce the Rent to the full worth. 2. If it be one that you are obliged to shew Mercy as well as Justice to, you may not take the full worth. 3. The common case in *England* is, that the Landlords are of the Nobility or Gentry, and the Tenants are poor Men, who have nothing but what they get by their hard labour out of the Land which they hold: And in this case, some abatement of the full worth is but such a necessary Mercy, as may be called Justice. Note still, that by [*the full worth*] I mean, so much as you could set it for to a stranger who expecteth nothing but strict Justice, as Men buy and sell things in a Market.

But 1. If you deal with a Tenant as rich or richer than your self, or with one that needeth not your mercy, or is no fit object of it: 2. And if it be Land that no Man can by custom claim equitably to hold on lower terms; and so it is no injury to another, nor just scandal, then you may lawfully raise it to the full worth. Sometimes a poor Man selleth a House or Land to a rich Man, where the scruple hath no place.

Quest. 3. Quest. 3. *May a Landlord raise his Rents, though he take not the full worth?*

Answ. He may do it when there is just reason for it, and none against it. There is just reason for it when 1. The Land was much underset before: 2. Or when the Land is proportionably improved: 3. Or when the plenty of Money maketh a greater sum to be in effect no more than a lesser heretofore: 4. Or when an increase of Persons, or other accident maketh Land dearer than it was. But then it must be supposed. 1. That no Contract, 2. Nor Custom, 3. Nor Service and Merit, do give the Tenant any equitable right to his better penny-worth. And also that Mercy prohibit not the change.

Quest. 4. Quest. 4. *How much must a Landlord set his Land below the full worth, that he may be no oppressor or unmerciful to his Tenants?*

Answ. No one proportion can be determined of, because a great alteration may be made in respect to the Tenants ability, his merit, to the time and place, and other accidents. Some Tenants are so rich, as is said, that you are not bound to any abatement. Some are so bad, that you are bound to no more than strict Justice and common Humanity to them. Some years (like the last, when a longer drowth than any Man alive had known, burnt up the Grass) disableth a Tenant to pay his Rent. Some Countreys are so scarce of Money, that a little abatement is more than in another place: But ordinarily the common sort of Tenants in *England*, should have so much abated of the fullest worth, that they may comfortably live on it, and follow their labours with chearfulness of mind, and liberty to serve God in their Families, and to mind the matters of their Salvation, and not to be necessitated to such toil, and care, and pinching want, as shall make them liker Slaves than Freemen, and make their lives uncomfortable to them, and make them unfit to serve God in their Families, and seasonably mind eternal things.

Quest. 5. *What if the Landlord be in debt, or have some present want of Money, may he not then raise the Rent of those Lands which were underlet before?* *Quest.* 5.

Answ. If his Pride pretend want where there is none, (as to give extraordinary portions with his daughters, to erect sumptuous buildings, *&c.*) this is no good excuse for oppression. But if he really fall into want, then all that his Tenants hold as meer free gifts from his liberality, he may withdraw, (as being no longer able to give.) But that which they had by custom an equitable title to, or by contract also, a legal title to, he may not withdraw. (And yet all this is his sin, if he brought that poverty culpably on himself: It is his sin in the cause, though, supposing that cause, the raising of his Rent be lawful.) But it is not every debt in a rich Man, who hath other ways of paying it, which is a true necessity in this case: And if a present debt made it necessary only at that time, it is better (by Fine or otherwise) make a present supply, than thereupon to lay a perpetual burden on the Tenant, when the cause is ceased.

Quest. 6. *What if there be abundance of honest people in far greater want than my Tenants are, (yea, perhaps Preachers of the Gospel,) And I have no other way to relieve them unless I raise my Rents? Am I not bound rather to give to the best and poorest, than to others?* *Quest.* 6.

Answ. Yes, If it were a case that concerned meer giving: But when you must take away from one to give to another, there is more to be considered in it. Therefore in these two cases at least you may not raise your Tenants Rents to relieve the best or poorest whosoever: 1. In case that he have some equitable title to your Land, as upon the easier Rent: 2. Or in case that the scandal of seeming injustice or cruelty, is like to do more hurt to the interest of Religion and Mens Souls, than your relieving the poor with the addition would do good: Which a prudent Man by collation of probable consequents may satisfactorily discern: But if it were not only to preserve the the comforts, but to save the lives of other in their present famine, nature teacheth you to take that which is truly your own, both from your Tenants, and your Servant, and your own Mouths, to relieve Men in such extream distress: And nature will teach all Men to judge it your duty, and no scandalous oppression. But when you cannot relieve the ordinary wants of the poor, without such a scandalous raising of your Rents as will do more harm than your alms would do good, God doth not then call you to give such alms; but you are to be supposed to be unable.

Quest. 7. *May I raise a Tenants Rent or turn him out of his House, because he is a bad man, by a kind of penalty?* *Quest.* 7.

Answ. A bad Man hath a title to his own, as well as a good Man: And therefore if he have either legal or equitable title, you may not; nor yet if the scandal of it is like to do more hurt, than the good can countervail which you intend. Otherwise you may either raise his Rent, or turn him out, if he be a wicked, profligate, incorrigible Person, after due admonition: Yea, and you ought to do it, lest you be a cherisher of wickedness. If the Parents under *Moses* Law were bound to accuse their own Son to the Judges in such a case, and say, *This our Son is stubborn and rebellious; he will not obey our voice: he is a glutton and a drunkard; and all the Men of the City must stone him till he die, to put away evil from among them*, Deut. 21. 18, 19, 20, 21. Then surely a wicked Tenant is not so far to be spared, as to be cherished by bounty in his sin. It is the Magistrates work to punish him by governing Justice: But it is your work as a prudent Benefactor, to withhold your gifts of bounty from him. And I think it is one

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of the great sins of this Age, that this is not done, it being one of the noblest Means imaginable to reform the Land, and make it happy, if Landlords would thus punish, or turn out their wicked incorrigible Tenants, It would do much more than the Magistrate can do. The vulgar are most effectually ruled by their interest, as we rule our Dogs and Horses more by the Government of their bellies, than by force. They will most obey those on whom they apprehend their good or hurt to have most dependance. If Landlords would regard their Tenants Souls, so much as to correct them thus for their wickedness, they would be the greatest Benefactors and Reformers of the Land: But alas! Who shall first reform the Landlords? And when may it be hoped that many or most great Men will be such?

Quest. 8. Quest. 8. *May one take a House over anothers head (as they speak) or take the Land which he is a Tenant to, before he be turned out of Possession?*

Answ. Not out of a greedy desire to be rich, nor coveting that which is anothers: Not yet while he is any way injured by it: Nor yet when the act is like to be so scandalous, as to hurt Mens Souls more than it will profit your body. If you come with the offer of a greater Rent than he can give, or than the Landlord hath just cause to require of him, to get it out of his hands by over-bidding him, this is meer covetous oppression. But in other cases it is lawful to take the House and Land which another Tenant hath possession of: As, 1. In case that he willingly leave it, and consent. 2. Or if he unwillingly (but justly) be put out; and another Tenant must be provided against the time that he is to be dispossessed. 3. Yea, if he be unjustly put out, if he that succeeded him have no hand in it, nor by his taking the House or Land do promote the injury, nor scandalously countenance injustice. For when a Tenement is void, though by injury, it doth not follow, that no Man may ever live in it more: But if the title be his that is turned out, then you may not take it of another; because you will possess another Mans habitation. But if it should go for a standing rule, that no Man may in any case take a house over another Mans head, (as Countrey people would have it) then every Mans House and Land must be long untenanted, to please the will of every contentious or unjust possessor: And any one that hath no title, or will play the knave, may injure the true owner at his pleasure.

Quest. 9. Quest. 9. *May a rich Man put out his Tenants, to lay their Tenements to his own Demesnes, and so lay House to House, and Land to Land?*

Answ. In two cases he may not. 1. In case he injure the Tenant that is put out, by taking that from him which he hath right to, without his satisfaction and consent: 2. And in case it really tend to the injury of the Common-wealth, by depopulation, and diminishing the strength of it: Otherwise it is lawful: and done in moderation by a pious Man, may be very convenient: 1. By keeping the Land from beggery, through the multitudes of poor Families, that over set it. 2. By keeping the more Servants, among whom he may keep up a better Order, and more pious Government in his own House, (making it as a Church) than can be expected in poor Families: And his Servants will (for Soul and Body) have a much better life, than if they married and had Families, and small Tenements of their own: But in a Countrey that rather wanteth People, it is otherwise.

Quest. 10. Quest. 10. *May one Man be a Tenant to divers Tenements?*

Answ. Yes, if it tend not 1. To the wrong of any other. 2. Nor to depopulation, or to hinder the livelihood of others, while one Man ingrosseth more than is necessary or meet: For then it is unlawful.

Quest. 11. Quest. 11. *May one Man have many Trades or Callings?*

Answ. Not, when he doth, in a covetous desire to grow rich, disable his poor Neighbours to live by him on the same Callings, seeking to engross all the gain to himself: Nor yet when they are Callings which are inconsistent: Or when he cannot manage one aright, without the sinful neglect of the other. But otherwise it is as lawful to have two Trades as one.

Quest. 12. Quest. 12. *Is it lawful for one Man to keep Shops in several Market Towns?*

Answ. The same answer will serve as to the foregoing question.

CHAP. XXI.

Cases about, and Directions against Prodigality and sinful Wastefulness.

§ 1. BEcause Mens carnal interest and sensuality, is predominant with the greatest part of the World, and therefore governeth them in their Judgment about *Duty* and *Sin*, it thence cometh to pass that *Wastefulness* and *Prodigality* are easily believed to be faults, so far as they bring Men to shame or beggery, or apparently cross their own pleasure or commodity: But in other cases, they are seldom acknowledged to be any sins at all: Yea, all that are gratified by them, account them virtues, and there is scarce any sin which is so commonly commended: Which must needs tend to the increase of it, and to harden Men in their impenitency in it: And verily if covetousness, and selfishness, or poverty did not restrain it in more Persons than true conscience doth, it were like to go for the most laudable quality, and to be judged most meritorious of present praise and future happiness. Therefore in directing you against this sin, I must first tell you *What it is*: and then tell you *wherein the malignity of it doth consist*: The first will be best done in the definition of it, and enumeration of the instances, and examination of each one of them.

§. 2. Direct. 1. *Truly understand what necessary frugality, or parsimony, and sinful wastefulness are.* *Dir.* 1.

What necessary Frugality is?

Necessary frugality or sparing is an Act of fidelity, obedience and gratitude, by which we use all our Estates so faithfully for the chief Owner, so obediently to our chief Ruler, and so gratefully to our chief Benefactor, as that we waste it not any other way.

As we hold our Estates under God, as *Owner*, *Ruler*, and *Benefactor*, so must we devote them to him, and use them for him in each relation: And Christian *Parsimony* cannot be defined by a meer negation of *active wastefulness*, because *idleness* it self, and *not using it aright*, is real wastefulness.

Wastefulness what it is?

§. 3. *Wastefulness or Prodigality is that sin of unfaithfulness, disobedience and ingratitude, by which either by action or omission we mispend or waste some part of our Estates to the injury of God, our absolute Lord, our Ruler and Benefactor:* That is, *Besides and against his Interest, his Command, and his Pleasure and Glory, and our ultimate End.*

These are true Definitions of the Duty of *Frugality*, and the sin of *Wastefulness*.

§. 4. Inst. 1. One way of sinful *wastefulness* is, *In pampering the belly in excess, curiosity, or costliness of Meat or Drink*, of which I have spoken, *Chap.* 8. *Tom.* 1. *Inst.* 1.

Quest. 1. *Are all Men bound to fare alike? Or when is it wastefulness and excess?* *Quest.* 1.

Answ. This question is answered in the foresaid Chapter of Gluttony, *Par.* 4. *Tit.* 1. 1. Distinguish between Mens several tempers, and strength, and appetites: 2. And between the restraint of *Want*, and the restraint of *Gods Law*. And so it is thus resolved:

1. Such difference in quantity or quality as Mens health or strength, and real benefit requireth, may be made, by them that have no want.

2. When want depriveth the poor of that which would be really for their health, and ſtrength, and benefit, it is not their duty who have no ſuch want to conform themſelves to other Mens afflictions: Except when other reaſons do require it.

3. But all Men are bound to avoid real exceſs in *matter*, or *manner*, and curioſity, and to lay out nothing needleſly on their bellies; yea, nothing which they are called to lay out a better way. Underſtand this anſwer, and it will ſuffice you.

Inſt. 2. §. 5. Inſt. 2. Another way of *Prodigality* is by needleſs coſtly Viſits, and Entertainments.

Queſt. 2. Queſt. 2. *What coſt upon Viſits and Entertainments is unlawful and prodigal?*

Anſw. 1. Not only all that which hath an *ill original*, as pride or flattery of the rich; and all that hath an ill end, as being meerly to keep up a carnal unprofitable intereſt and correſpondency: But alſo all that which is exceſſive in degree. I know you will ſay, But that's the difficulty to know when it is exceſſive: It is not altogether impertinent to ſay, when it is above the proportion of your own Eſtate; or the ordinary uſe of thoſe of your own rank, or when it plainly tendeth to cheriſh gluttony or exceſs in others: But theſe anſwers are no exact ſolution. I add therefore, that it is exceſs *when any thing is that way expended, which you are called to expend another way.*

Object. *But this leaveth it ſtill as difficult as before.*

Anſw. When in rational probability a *greater good* may be done by another way of expence, *conſideratis conſiderandis*; and a *greater good* is by *this way* neglected, then you had a call to ſpend it otherwiſe, and this expence is ſinful.

Object. *It is a doubt, whether of two goods it be a Mans duty always to chooſe the greater.*

Anſw. Speaking of that good which is within his choice, it is no more doubt than whether *Good* be the Object of the will. If God be eligible *as good*, then the greateſt good is moſt eligible.

Whether a Man is bound to prefer the greateſt good?

Object. *But this is ſtill a difficulty inſuperable: How can a Man in every action and expence diſcern, which way it is that the greateſt good is like to be attained? This putteth a Mans conſcience upon endleſs perplexities, and we ſhall never be ſure that we do not ſin: For when I have given to a poor Man, or done ſome good, for ought I know, there was a poorer that ſhould have had it, or a greater good that ſhould have been done.*

Anſw. 1. The contrary opinion legitimateth almoſt all Villany, and deſtroyeth moſt good Works as to our ſelves or others. If a Man may lawfully prefer a *known leſſer good* before a *greater*, and be juſtified becauſe the leſſer is a *real good*, then he may be feeding his Horſe, when he ſhould be ſaving the life of his Child or Neighbour, or quenching a fire in the City, or defending the Perſon of his King: He may deny to ſerve his King and Countrey, and ſay, I was plowing or ſowing the while. He may prefer Sacrifice before mercy: He may neglect his Soul, and ſerve his body. He may plow on the Lords day, and neglect all Gods Worſhip. A leſſer duty is no duty but a ſin, when a greater is to be done. Therefore it is certain, that when two goods comes together to our choice, the greater is to be choſen, or elſe we ſin. 2. As you expect that your Steward ſhould proportion his expences, according to the neceſſity of your buſineſs, and not give more for a thing than it is worth, nor lay out your Money upon ſmaller commodity, while he leaveth your greater buſineſs unprovided for: And as you expect that your Servant who hath many things in the day to do, ſhould have ſo much skill as to know which to prefer, and not to leave undone the chiefeſt, whilſt he ſpendeth his time upon the leaſt: So doth God require that his Servants labour to be ſo skilful in his Service, as to be able to compare their buſineſſes together, and to know which at every ſeaſon to prefer: If Chriſtianity required no wiſdom and skill, it were below Mens common Trades and Callings. 3. And yet when you have done your beſt here, and truly endeavour to ſerve God faithfully, with the beſt skill and diligence you have, you need not make it a matter of ſcrupuloſity, perplexity, and vexation: For God accepteth you, and pardoneth your infirmities, and rewardeth your fidelity: And what if it do follow, that you know not but there may be ſome ſinful omiſſion of a better way? Is that ſo ſtrange or intolerable a concluſion, As long as a pardoned failing, which ſhould not hinder the comfort of your obedience? Is it ſtrange to you that we are all imperfect? And imperfect in every good we do; Even by a culpable ſinful imperfection? You never loved God in your lives without a ſinful imperfection in your love; And yet nothing in you is more acceptable to him than your love. Shall we think a caſe of Conſcience ill reſolved, unleſs we may conclude, that we are ſure we have no ſinful imperfection in our duty? If your Servant have not perfect skill, in knowing what to prefer in buying and ſelling, or in his work, I think you will neither allow him therefore to neglect the greater and better, knowingly, or by careleſs negligence, nor yet would you have him ſit down and whine, and ſay, I know not which to chooſe: But you would have him learn to be as skilful as he can, and then willingly and chearfully do his buſineſs with the beſt skill, and care, and diligence he can: and this you will beſt accept.

So that this holdeth as the trueſt and exacteſt ſolution, of this and many other ſuch caſes. He that ſpendeth that upon an entertainment of ſome great ones, which ſhould relieve ſome poor diſtreſſed Families, that are ready to periſh, doth ſpend it ſinfully: If you cannot ſee this in Gods cauſe, ſuppoſe it were the Kings, and you will ſee it: If you have but twenty pound to ſpend, and your Tax or Subſidy cometh to ſo much: If you entertain ſome noble Friend with that Money, will the King be ſatisfied with that as an excuſe? Or will you not be told that the King ſhould have firſt been ſerved? Remember him then who will one day ask, *Have you fed, or cloathed, or viſited me?* Matth. 25. You are not abſolute Owners of any thing, but the Stewards of God! And muſt expend it as he appointeth you: And if you let the poor lye languiſhing in neceſſities, whilſt you are at great charges to entertain the rich without a neceſſity or greater good, you muſt anſwer it as an unfaithful Servant.

And yet on the other ſide, it may fall out that a Perſon of quality, by a ſeaſonable, prudent, handſome reſpectful entertainment of his equals or ſuperiors, may do more good than by beſtowing that charge upon the poor: He may ſave more than he expendeth, by avoiding the diſpleaſure of Men in power: He may keep up his intereſt, by which if he be faithful, he may do God and his Countrey more ſervice, than if he had given ſo much to the poor. And when really it is a needful means to a greater good, it is a duty: and then to omit it, and give that coſt to the poor, would be a ſin.

§. 6. Object. *But if this Rule hold, a Man muſt never do but one kind of good; when he hath found out the greateſt, he muſt do nothing elſe.*

Anſw. He muſt always do the greateſt good: But the ſame thing is not at all times the greateſt good. Out of ſeaſon and meaſure a good may be turned to an evil: Praying in its ſeaſon, is better than plowing; and plowing in its ſeaſon is better than praying, and will do more good: For God will more accept and bleſs it.

§. 7. Object. *Therefore it ſeemeth the prudenteſt way, to divide my expences according to the proportion of others of my quality; ſome to the poor, and ſome to neceſſary Charges, and ſome to actions of due civility?*

Anſw. That there muſt be a juſt diſtribution is no queſti-

question: Because God hath appointed you several duties for your expences: But the question is of the proportions of each respectively. Where God hath made many duties constantly necessary (as to maintain your own Bodies, your Children, to pay tribute to the King, to help the poor, to maintain the charges of the Church) there all must be wisely proportioned. But entertainments, recreations, and other such after to be mentioned, which are not constant duties, may be sometimes good, and sometimes sinful: And the measure of such expences must be varied only by the rule already laid down, *viz.* According to the proportion of the effect, or good which is like to follow: Though the custom of others of the same rank may sometimes intimate what proportion will be suitable to that lawful end: And sometimes the inordinate custom of others, will rather tell one what is to be avoided. Therefore true prudence (without a carnal byas) comparing the good effects together, which rationally are like to follow, is the only resolver of this doubt. Which having so largely shewed, I shall refer you to it, in the solution of many of the following questions.

Inst. 3. §. 8. Inst. 3. *Another way of sinful wasting is upon unnecessary sumptuous buildings.*

Quest. 3. Quest. 3. *When is it prodigality to erect sumptuous Edifices?*

Answ. Not when they are for the publick good, either in point of use, or ornament and honour, so be it, no greater good be thereby omitted: Therefore it is not Churches, Hospitals, Burses, or Common Halls that I am speaking of: Nor when they are proportioned to the quality of the Person, for the honour of Magistracy, or for a Mans necessary use. But when it is for ostentation of a Mans riches, or rather of his Pride, and for the gratifying of a carnal irrational fancy: And when a Man bestoweth more upon buildings, than is proportionable to his estate, and to his better expences; and (to speak more exactly) when he bestoweth that upon his buildings, which some greater service calleth for at that time: it is then his prodigality and sin.

Quest. 4. §. 9. Quest. 4. *Here once* for all let us enquire, *Whether it be not lawful, as in dyet, so in buildings, recreation and other such things, to be at some charge for our delight, as well as for our necessities.*

Answ. The question is thus commonly stated, but not well: For it seemeth to imply, that no Delights are necessary, and so putteth things in opposition, which are oft co-incident. Therefore I distinguish, 1. Of Necessity: Some things are necessary to our being, and some to our felicity, and some but to our smaller benefits! 2. Of delight: Some delight is sinful, as gratifying a sinful humour or disposition: Some is unnecessary or wholly useless, and some is necessary, either to our greater or our lesser good. And so the true solution is: 1. The sinful delight of a proud, a covetous, a lustful, a voluptuous mind, is neither to be purchased or used. 2. A Delight wholly needless, that is, unprofitable, is sinful if it be purchased, but at the price of a farthing, or of a bit of bread, or of a minutes time: Because that is cast away which purchaseth it. 3. A Delight which tendeth to the health of the body, and the alacrity of the mind, to fit it for our Calling and the service of God (being not placed in any forbidden thing) may be both indulged and purchased, so it be not above its worth. 4. So far as delight in house, or sports, or any creature, tendeth to corrupt our minds, and draw us to the love of this present World, and alienate our Hearts from Heaven, so far must they be resisted and mortified, or sanctified and turned a better way. 5. In the Utensils of our duty to God, usually a moderate natural delight, is a great help to the duty, and may become a spiritual delight: As a delight in many Books, in the Preachers utterance, in the melody of Psalms, in my study, and its conveniencies, in my walk for meditation, &c. And a delight in our food and recreations, maketh them much fitter to cherish health, and to attain their ends; so it be not corrupt, immoderate, or abused to evil ends.

§ 10. Inst. 4. Another way of Prodigality, is in needless costly Recreations. *Inst.* 4.

Quest. 5. *Is all cost laid out upon recreations unlawful?* *Quest.* 5.

Answ. No: But *cæteris paribus*, we should choose the cheapest, and be at no needless cost on them: Nor lay out any thing on them, which *consideratis considerandis* might be better bestowed. But of this before.

§ 11. Inst. Another way of Prodigality is in over-costly apparel. *Inst.* 5.

Quest. *What may be accounted prodigality in the costliness of apparel?* *Quest.* 6.

Answ. Not that which is only for a due distinction of Superiours from Inferiours, or which is needful to keep up the Vulgars reverence to Magistrates. But 1. All that which is meerly serviceable to Pride or vain curiosity, or amorous lust, or an affectation to be thought to be more comely and beautiful than others. 2. All that which hath more cost bestowed upon it than the benefit or end is worth. 3. Or which hath that cost which should be rather laid out another way, upon better uses. The cheapest apparel must be chosen which is warm and comely, and fittest to the right ends. And we must come nearer those that are below our rank, than those above it.

§. 12. Inst. 6. Also Prodigality is much shewed in the cost which is laid out for needless pomp and ostentation of greatness or curiosity, in keeping a numerous retinue, and in their gallantry, and in keeping many Horses and costly furniture and attendance. *Inst.* 6.

Quest. 7. *When is a costly retinue and other pompous furniture to be accounted Prodigality?* *Quest.* 7.

Answ. Not when they are needful to the honour of Magistracy, and so to the Government of the Common-wealth: Nor when it is made but a due means to some lawful end, which answereth the cost. But when it is either the fruits and maintenance of Pride, or exceedeth the proportion of Mens estates, or (especially) when it expendeth that which better and more necessary uses call for. It is a most odious and enormous crime, to waste so many hundred or thousand pounds a year in the vanities of pomp and fruitless curiosities and need-nots, while the publick uses of the State and Church are injured through want, and while thousands of poor families are rackt with cares, and pinched with necessities round about us.

§. 13. Inst. 7. Another way of Prodigality is that which is called by many, keeping a good house; that is, in unnecessary abundance, and waste of meat and drink, and other provisions. *Inst.* 7.

Quest. 8. *When may great house-keeping be accounted Prodigality?* *Quest.* 8.

Answ. Not when it is but a convenient work of Charity to feed the poor, and relieve the distressed, or entertain strangers, or to give such necessary entertainment to equals or superiors as is before described: But when the truest relief of the poor shall be omitted (and it may be poor Tenants wracked and oppressed) to keep up the fame and grandeur of their abundance, and to seem magnificent, and praised by Men for great house-keepers: The whole and large estates of many of the rich and great ones of the World goeth this way, and so much is devoured by it, as starveth almost all good works.

§. 14. Inst. 8. Another Act of Prodigality is Cards and Dice, and other gaming; in which whilst Men desire to get that which is anothers, they lose and waste their own. *Inst.* 8.

§. 15. Inst.

Inst. 9. §. 15. Inst. 9. Another Act of Prodigality is giving over-great portions with Children: It being a sinful waste of our Masters stock, to lay it out otherwise than he would have us, and to serve our Pride and Self-interest in our Children instead of him.

Quest. 9. Quest. 9. *When may our Childrens portions be accounted prodigality, or too great?*

Answ. Not when you provide for their comfortable living according to your estates, and give them that due proportion which consisteth with the discharge of other duties: But when all that Men can get is thought little enough for their Children; and the business of their lives is to live in fulness themselves as long as they can, and then to leave that to their posterity which they cannot keep themselves! When this gulf of self-pampering and providing the like for Children, devoureth almost all that you can gather, and the poor and other needful uses, are put off with some inconsiderable pittance: And when there is not a due proportion kept between your provision for your Children, and the other duties which God requireth of you: Psal. 49. 7, 8, 9, 11, 13. *Their inward thought is, that their houses shall be perpetuated, and their dwelling places to generations: They call their Lands after their own names——This their way is their folly; yet their posterity approve their sayings*, Psal. 73. 12. *Behold, these are the ungodly who prosper in the World, they increase in riches:* Psal. 17. 14. *They have their portion in this life:——They are full of Children*, (or, *their Children are full,*) *and they leave the rest of their substance to their babes.* A Parent that hath an heir, or other Children so wise, religious and liberal, as that they are like to be more charitable and serviceable to good uses, than any other whom he can trust with his estate; should not only leave such Children sufficient for themselves, but enable them as much as he can to do good: For they will be more faithful Trustees to him than strangers. But a Parent that hath but common and untrusty Children, should do all the good he can himself, and what he would have done when he is dead, he must commit to them that are more trusty; and allow his Children but their proper maintenance. And Parents that have debauched, wicked, ungodly Children (such as God commanded them to cause to be put to death, *Deut.* 21.) should allow them no more than their daily bread, if any thing at all (which is their own to dispose of.)

Inst. 10. §. 16. Inst. 10. *Also to be careless in many small expences or losses, because they are but little things, and let any such thing be cast away, is sinful Prodigality.*

Quest. 10. Quest. 10. *How far is it a duty to be frugal in small matters, and the contrary a sin?*

Answ. We must not over-value any thing, great or small: Nor be sparing out of Covetousness: Nor yet in an imprudent way, which seemeth to signifie baseness and worldliness when it is not so: Nor must we be too thinking in bargaining with others, when every penny which we get by it, is lost to one that needeth it more. But we must see that nothing of any use, be lost through satiety, negligence or contempt: For the smallest part is of Gods gifts and talents, given us, not to cast away, but to use as he would have us: And there is nothing that is good so small, but some one hath need of it, or some good use or other may be made of it. Even Christ when he had fed thousands by a Miracle, yet commanded his Disciples to *gather up the broken bread or fragments, that nothing be lost*, John 6. 12. Which plainly sheweth that it is a duty which the richest Man that is, is not exempted from, to be frugal, and sin in the greatest Prince to be wasteful of any thing that is good: But this must not be in forbid covetousness, but in obedience to God, and to do good to others. He is commendable who giveth liberally to the poor, out of his abundance: But he is much more commendable who is a good husband for the poor, as worldlings are for themselves; and frugally getteth and saveth as much as he can, and denyeth all superfluities to himself and all about him, that he may have the more to give to pious and charitable uses.

Inst. 11. §. 17. Inst. 11. Idleness also and negligence in our Callings, is sinful wastefulness and Prodigality: When either the pride of Gentility maketh People think themselves too good to labour, or to look after the matters of their families, or slothfulness maketh them think it a life too toilsome for their flesh to bear. Prov. 18. 9. *He that is slothful in his work, is brother to him that is a great waster:* These drones consume that which others labour for, but are no gatherers themselves.

Quest. 11. §. 18. Quest. 11. *Is every one bound to labour in a Calling?*

Answ. This is answered before in its due place *Tom.* 1. Every one that is able, rich or poor, must live in some profitable course of pain or labour.

Quest. 12. §. 19. Quest. 12. *Is it a duty to desire and endeavour to get, and prosper, and grow rich by our labours;* when *Solomon* saith, *Labour not to be rich?* Prov. 23. 4.

Answ. It is a sin to desire Riches as worldlings and sensualists do, for the provision and maintenance of fleshly lusts and Pride: But it is no sin, but a duty, to labour not only for labour sake, formally resting in the act done, but for that honest increase and provision, which is the end of our labour; and therefore to choose a gainful Calling rather than another, that we may be able to do good, and relieve the poor. Ephes. 4. 28. *Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.*

Quest. 13. §. 20. Quest. 13. *Can one be prodigal in giving to the Church?*

Answ. Yes, If it be in a blind zeal to maintain a useless pomp or superstition: Or if he give that which should be used or given otherwise: But this is a sin that few in these days are much in danger of. Read *Erasmus Colloqu. Peregrin. Relig. Ergo*

Quest. 14. §. 21. Quest. 14. *Can one be prodigal in giving to the poor?*

Answ. Yes; When it is blindly done, to cherish idleness in wandring beggars; or with a conceit of meriting in point of Commutative Justice from God: Or when that is given to the poor, which should be given to other uses (as in publick tribute, maintenance of Children, furtherance of the Gospel, *&c.*) But this is a sin that few have need to be restrained from.

Quest. 15. §. 22. Quest. 15. *May a rich Man expend any thing upon (otherwise) awful pomp, or conveniencies or pleasures, at such a time, when there are multitudes of poor families in extremity of want? As now, when the flames which consumed* London, *have left many thousands in distress?*

Answ. Doubtless every Man should spare as much for the relief of others as he can: And therefore should not only forbear all needless expences, but those also that are needful but to such conveniencies and accommodations as may be spared without a greater hurt, than is the want of such as that charges would relieve. To save the Lives of People in want, we must spare any thing from our selves, which our own Lives can spare. And to relieve them in their deep poverty, we must abate much more than our superfluities. To expend any thing on pride and lust, is a double sin at such a time, when *Lazarus* is at our doors in want. If that *Luke* 16. were well studied (wherein it was that the rich Mans sin and danger lay, in being cloathed in Purple and Silk, and faring sumptuously every day, while *Lazarus* wanted) it would make some sensualists wiser than they are.

But yet it must be confessed, that some few Persons

sons may be of so much worth and use to the Common-wealth (as Kings and Magistrates) and some of so little; that the maintaining of the honour and succours of the former, may be more necessary than the saving of the lives of the latter. But take heed lest Pride or Cruelty teach you, to misunderstand this, or abuse it for your selves.

§. 23. There are divers other ways of Prodigality or sinful waste, which I pass by, because they are such as few are concerned in: And my purpose is not to say all that may be said, but all that is needful. (As in needless Musick, Physick, Books, (which *Seneca* handsomely reproveth) Gifts to Servants which need not in meer ostenation of pride to be well spoken of, and many the like: And in unlawful Wars, which is the greatest sinful waster in all the World.) And as for expences in debauchery and gross wickedness, as Whoredom, Revenge; in sinful Law Suits, *&c.* I here pretermit them.

Dir. 2. §. 24. Direct. 2. *Understand well the aggravations of this sin of Prodigality:* viz.

1. It is a wasting of that which is none of our own, and a robbing God of the use or service due to him in the improvement of his gifts. They are his, and not ours; and according to his pleasure only must be used. 2. It is a robbing the poor of that which the common Lord of the World, hath appointed for them in his Law: And they will have their Action in Heaven against the Prodigal. 3. It is an inhumane vice, to waste that upon pleasures, pride and needless things, which so many distressed Persons stand in need of. 4. It is an injury to the Common-wealth, which is weakned by the wasteful. And the Covetous themselves (that are not oppressors) are much better members of publick Societies than the Prodigal. It feedeth a life of other vice and wickedness. It is a spending Gods gift to feed those lusts which he abhorreth. 6. It usually engageth many others in Trades and Labours which are unprofitable, that they may serve the lusts of these sensual prodigals. 7. And in the conclusion it prepareth a sad account, for these wretches when they must answer at the Bar of God, how they have used all his gifts and talents. Remember all these aggravations.

Dir. 3. §. 25. Direct. 3. *Carefully mortify that greedy fancy and fleshly lusts, which is the wasting sin and the devouring gulf.* Quench the fire, and you may spare all this fewel. Cure the Feavor or Dropsie, and you may spare both your drink and life. A greedy throat, and a diseased fancy are never satisfied, till they have wasted the peace of your Consciences with your Estates, and brought you to the end of bruitish sinners: Wisdom, and Duty, and real Benefit, are contented with a little: But lust is unsatiable: The voluptuous Brute saith, I must have my Cups, my Lust, my Pleasure, and the effeminate vitious fancy of those empty Souls that mind no great and solid things, is still ranging after some vanity or other; and like Children, crying for every thing that they see another have: And the most needless, yea, burdensome thing seem necessary to such: They say, *I must needs have this, and I must needs have that*, there is no being without it; when nothing needeth it, but a diseased mind, which much more needeth a cure by grace and true mortification. Subdue pride, and sensuality, and fancy, and you may escape Prodigality.

Dir. 4. §. 26. Direct. 4. *Remember the nearness of your account, and ask your consciences what way of expences will please you best in the review.* Whether at death and judgment it will be your comfort to find on your account, [so much laid out on needless bravery, to set out this carkass which is now turning into dust: *Item*, So much upon proud entertainments of great ones: *Item*, So much on Cards, and Dice, and Stage-plays; and so much on Hounds and needless Pleasures, *&c.* Or rather [So much to promote the preaching of the Gospel; So much to set poor Children to Prentice, or to School; so much to relieve distressed families, *&c.*] Let *Matth.* 25. be well read, and your account well thought on.

§ 27. Direct. 5. *Keep an account of your expences, and peruse them before a Fast or a Sacrament: And ask conscience how it judgeth of them:* Yea, ask some holy prudent friend, Whether such proportions are allowable before God, and will be comfortable to you in the day of your extremity. If you are but willing to be cured, such means as these will not be in vain. *Dir.* 5.

CHAP. XXII.

Cases and Directions against injurious Law Suits, Witnessing and Judgment.

Tit. 1. *Cases of Conscience about Law-Suits, and Proceedings.*

Quest. 1. *IN what cases it it lawful to go to Law with others?* Quest. 1.

Answ. 1. In case of necessary defence, when the the Plaintiff doth compel you to it. 2. When you are entrusted for Orphans or others whom you cannot otherwise right. 3. When your Children, or the Church, or Poor, whom you should do good to, are like to suffer, if you recover not your talent that God hath trusted you with, for such uses, from the hands of unjust Men: And they refuse all just arbitrations and other equal means which might avoid such suits. 4. When your own necessity constraineth you to seek your own; which you cannot get by easier means. 5. When your forbearance will do more hurt by encouraging Knaves in their injustice, than it will do good. 6. When ever your cause is just, and neither Mercy, Peace, nor the avoiding of scandal do forbid it: That is, when it is like to do more good than harm, it is then a lawful course.

But it is unlawful to go to Law, 1. When you neglect just arbitrations, patience and other needful means to avoid it. 2. When your Cause is unjust. 3. When you oppress the poor by it. 4. When it is done in Covetousness, Revenge or Pride. 5. When the scandal or hurt to your Brother, is like to be a greater harm than the righting of your self is like to do good: Then must you not go willingly to Law.

Quest. 2. *May I sue a poor Man for a debt or trespass?* Quest. 2.

Answ. 1. If he be so poor as that he cannot pay it, nor procure you satisfaction, the Suit is vain, and tendeth but to cruelty. 2. If he have no means to pay, but that which will deprive him of food and rayment, and the necessaries of his life or comfort, you may not sue him unless it be for the supply of as great necessities of your own; or in a trust for Orphans, where you have no power to remit the debt: Yea, and for them no cruelty must be used. 3. If your forbearance be like to make him abler by his diligence or other means, you should forbear if possible. 4. But if he be competently able, and refuse to pay through knavery and injustice, and you have better ways to use that Mony, if scandal forbid not, you may seek by Law to recover your own from him.

Quest. 3. *May I sue a Surety whose interest was not concerned in the case?* Quest. 3.

Answ. If his poverty make it not an act of cruelty, nor scandal prohibit it, you may: Because he was willing, and declared his consent, that you should have the debt of him, if the Principal pay not. To become Surety, is to consent to this: And it is no injury to receive a Mans mony by his own consent and Covenant. He knew that you had not lent it but on those terms; and you had reason

to

to suppose, that he who would undertake to pay another Mans debt, had sufficient reason for it, either in relation or counter-security. But as you must use mercy to the principal debtor in his poverty, so must you use also to the surety.

Quest. 4. Quest. 4. *May I sue for the use of Money as well as for the principal?*

Answ. This dependeth on the Case of Usury before resolved. In those cases in which it may not be taken, it may not be sued for: Nor yet when the scandal of it will do more harm than the mony will do good. But in other cases it may be sued for on the terms as the Rent of Lands may.

Quest. 5. Quest. 5. *May Law-Suits be used to disable or humble an insolent wicked Man?*

Answ. You may not take up an ill cause against him, for any such good end: But if you have a good cause against him, which otherwise you would not have prosecuted, you may make use of it, to disable him from doing mischief, when really it is a probable means thereto; and when neither scandal nor other accidents do prohibit it.

Quest. 6. *May a rich Man make use of his friends and purse in a just cause, to wear down or tire out a poorer Man that hath a bad cause?*

Answ. Not by bribery or any evil means: For his proceeding must be just as well as his cause. But if it be an obstinate knave that setteth himself to do hurt to others, it is lawful to make use of the favour of a righteous Judge or Magistrate against him: And it is lawful to humble by the length and expensiveness of the Suit, when that is the fittest means, and no unjust action is done in it: Still supposing that scandal prohibit it not: But let no proud or cruel Person think, that therefore they may by purse, and friends, and tedious Law-Suits oppress the innocent, to attain their own unrighteous will.

Quest. 7. *May one use such forms in Law-Suits as in the literal sense are gross untruths (in declarations, answers, or the like?)*

Answ. The use of words is to express the mind: And common use is the interpreter of them: If they are such words as the notorious common use hath put another sense on, than the literal one, they must be taken in the sense which publick use hath put upon them. And if that publick sense be true or false, accordingly they may, or may not be used.

Quest. 8. *May a guilty person plead not guilty or deny the fact?*

Answ. Common use is the interpreter of words: If the common use of those words doth make their publick sense a lye, it may not be done. But if the forinsick common use of their denyal is taken to signifie no more but this, [*Let him that accuseth me prove it: I am not bound to accuse my self*] or [*In foro I am not guilty till it be proved*] then it is lawful to plead [*Not guilty*] and deny the fact, except in cases wherein you are bound to an open confession, or in which the scandal will do more hurt than the denial will do good.

Quest. 9. *Is a man ever bound to accuse himself, and seek Justice against himself?*

Answ. 1. In many cases a man is bound to punish himself: As when the Law against swearing, Cursing, or the like, must give the poor a certain mulct which is the penalty: He ought to give that money himself: And in cases where it is a necessary cure to himself: And in any case where the publick good requireth it: As if a Magistrate offend whom none else will punish, or who is the Judge in his own cause: He should so far punish himself as is necessary to the suppression of sin, and to the preserving of the honour of the Laws: As I have heard of a Justice that swore twenty Oaths, and Paid his twenty shillings for it. 2. A man may be bound in such a Divine vengeance or Judgment as seeketh after his particular sin, to offer himself to be a Sacrifice to Justice, to stop the Judgment: As *Jonah*, and *Achan* did. 3. A man may be bound to confess his gtilt and offer himself to Justice to save the innocent, who is falsly accused and condemned for his crime. 4. But in ordinary cases a Man is not bound to be his own publick accuser or executioner.

Quest. 10. *May a witness voluntarily speak that truth which he knoweth will further an unrighteous cause, and be made use of to oppress the innocent?*

Answ. He may not do it as a confederate in that intention: Nor may he do it when he knoweth that it will tend to such an event (though threatned or commanded,) except when some weightier accident doth preponderate for the doing it (as the avoiding of a greater hurt to others, than it will bring on the oppressed, *&c.*)

Quest. 11. *May a witness conceal some part of the truth?*

Answ. Not when he sweareth to deliver the whole truth: Nor when a good cause is like to suffer, or a bad cause be furthered by the concealment: Nor when he is under thy other obligation to reveal the whole.

Quest. 12. *Must a Judge and Jury proceed secundum allegata & probata*, according to evidence and proof, *when they know the witness to be false, and the truth to be contrary to the testimony; but are not able to evince it?*

Answ. Distinguish between the *Negative* and the *Positive* part of the verdict or Sentence: In the *Negative* they must go according to the evidence and testimonies, unless the the Law of the Land leave the case to their private Knowledge. As for Example, They must not sentence a Thief or Murderer to be punished upon their secret unproved knowledge: They must not adjudge either Moneys or Lands to the true owner from another, without sufficient evidence and proof: They must forbear doing Justice, because they are not called to it, nor enabled. But positively they may do no Injustice upon any evidence or witness against their own knowledge of the truth: As they may not upon known false witness, give away a mans Lands or Money or condemn the innocent: But must in such a case renounce the Office: The Judge must come off the Bench, and the Jury protest that they will not meddle, or give any verdict (what ever come of it;) Because God and the Law of Nature Prohibit their injustice.

Objection. *It is the Law that doth it, and not we.*

Answ. It is the Law and you; And the Law cannot justifie your agency in any unrighteous sentence. The case is plain and past dispute.

Tit. 2. *Directions against Contentious Suits, False Witnessing, and Oppressive Judgment.*

§. 1. Direct. 1. *The first Cure for all these sins, is to know the intrinsick evil of them* Good thoughts of sin are its life and strength. When it is well known, it will be hated, and when it is hated, it is so far cured. Dir. 1.

§. 1. The evil of Contentious and unjust Law-Suits.

1. Such contentious Suits do shew the power of selfishness in the sinner; How much self-interest is inordinately esteemed. 2. They shew the excessive love of the World; How much men overvalue the things which they contend for. 3. They shew mens want of Love to their neighbours; How little they regard another mans interest in comparison of their own. 4. They shew how little such men care for the publick good; which is maintained by the concord and Love of Neighbours. 5. Such contentions are powerful Engines of the Devil to destroy all Christian Love on both sides; and to stir up mutual enmity and wrath; And so to involve men in a course of sin, by further uncharitableness and injuries, both in heart, and word, and deed. 6. Poor men are hereby robbed of their necessary maintenance, and

and their innocent families ſubjected to diſtreſs. 7. Unconſcionable Lawyers and Court-Officers, who live upon the Peoples ſins, are hereby maintained, encouraged and kept up. 8. Laws and Courts of Juſtice are perverted, to do Men wrong, which were made to right them. 9. And the offender declareth how little ſenſe he hath of the Authority or Love of God, and how little ſenſe of the grace of our Redeemer. And how far he is from being himſelf forgiven through the blood of Chriſt, who can no better forgive another.

§. 3. II. The evil of Falſe Witneſs.

1. By *Falſe Witneſs* the innocent are injured; Robbery and Murder are committed under pretence of truth and juſtice. 2. The Name of God is horribly abuſed, by the crying ſin of *Perjury* (of which before.) 3. The preſence and juſtice of God are contemned; When ſinners dare, in his ſight and hearing, appeal to his Tribunal, in the atteſting of a lye. 4. Vengeance is begged or conſented to by the ſinner; who bringeth Gods Curſe upon himſelf, and as it were deſireth God to plague or damn him if he lye. 5. Satan the Prince of malice and injuſtice, and the Father of lies, and murders, and oppreſſion is hereby gratified, and eminently ſerved. 6. God himſelf is openly injured, who is the Father and Patron of the innocent; and the cauſe of every righteous Perſon is more the cauſe of God than of Man. 7. All Government is fruſtrated, and Laws abuſed, and all Mens ſecurity for their Reputations or Eſtates, or Lives is overthrown, by falſe Witneſſes; and conſequently humane converſe is made undeſirable and unſafe. What good can Law or right, innocency, or the honeſty of the Judge do any Man, where falſe Witneſſes combine againſt him? What ſecurity hath the moſt innocent or worthy Perſon for his fame, or liberty, or eſtate, or life, if falſe Witneſſes conſpire to defame him, or deſtroy him? And then how ſhall Men endure to converſe with one another? Either the innocent muſt ſeek out a Wilderneſs, and fly from the face of Men as we do from Lions and Tygers; or elſe Peace will be worſe than War: For in War a Man may fight for his life; but againſt falſe Witneſſes he hath no defence: But God is the avenger of the innocent, and above moſt other ſins, doth ſeldom ſuffer this to go unpuniſhed, even in this preſent World; but often beginneth their Hell on Earth, to ſuch perjured Inſtruments of the Devil.

§. 4. III. The Evil of Unrighteous Judgements.

1. An unrighteous Judge doth condemn the Cauſe of God himſelf: For every righteons Cauſe is his. 2. Yea, he condemneth Chriſt himſelf in his Members: For in that he doth it to one of the leaſt of thoſe whom he calleth Brethren, he doth it to himſelf, *Matth.* 25. It is a damnable ſin, not to relieve the innocent and impriſoned in their diſtreſs, when we have power: What is it then to oppreſs them, and unrighteouſly condemn? 3. It is a turning of the remedy into a double miſery; and taking away the only help of oppreſſed innocency. What other defence hath innocency, but Law and Juſtice? and when their refuge it ſelf doth fall upon them and oppreſs them, whither ſhall the righteous flie? 4. It ſubverteth Laws and Government, and abuſeth it to deſtroy the ends which it is appointed for. 5. Thereby it turneth human Society into a ſtate of miſery, like the depredations of hoſtility. 6. It is a deliberate reſolved ſin, and not done in paſſion by ſurprize: It is committed in that place, and in that form as acts of greateſt deliberation ſhould be done: As if he ſhould ſay, *Upon full diſquiſition, evidence and deliberation, I condemn this Perſon; and his Cauſe.* 7. All this is done as in the name of God, and by his own Commiſſion, by one that pretendeth to be his Officer or Miniſter, *Rom.* 3. 3, 4, 5, 6. For the *Judgement* is the Lords, 2 *Chron.* 19. 8, 10. & 19. 5, 6, 7. And how great a wickedneſs is it thus to blaſpheme, and to repreſent him as Satan, an enemy to truth and righteouſneſs, to his Servants and himſelf? As if he had ſaid, God hath ſent me to condemn this Cauſe and Perſon? It falſe Prophets ſin ſo heinouſly who belie the Lord, and ſay, He hath ſent us to ſpeak this (which is untruth;) the ſin of falſe Judges cannot be much leſs. 8. It is ſin againſt the fulleſt and frequenteſt prohibitions of God. Read over *Exod.* 23. 1, 2, 3, *&c. Lev. Deut.* 1. 16, 17. and 16, 18. *Iſa.* 1. 17, 20, 23. *Deut.* 24. 17. and 27. 19. *Curſed be he that perverteth the Judgment of the Stranger, the Fatherleſs and Widow, and all the People ſhall ſay Amen. Ezra* 7. 26. *Pſal.* 33. 5. and 37. 28. and 72. 2. and 94. 15. and 106. 3. 30. *Prov.* 17. 27. and 19. 28. and 20. 8. and 29. 4. and 31. 5. *Eccleſ.* 5. 8. *Iſa.* 5 7. and 10. 2. and 56. 1, 2. and 59. 14, 15. *Jer.* 5. 1. and 7. 5. and 9. 24. *Ezek.* 18. 8. and 45. 9. *Hoſ.* 12. 6. *Amos* 5. 7, 15, 24. and 6. 12. *Mic.* 3. 9. *Zech.* 7. 9. and 8. 16. *Gen.* 18. 19. *Prov.* 21. 3, 7, 15. I cite not the words to avoid prolixity. Scarce any ſin is ſo oft and vehemently condemned of God. 9. Falſe Judges cauſe the poor to appeal to God againſt them, and the cries of the afflicted ſhall not be forgotten, *Luke* 18. 5, 6, 7, 8. 10. They call for Gods Judgement upon themſelves, and devolve the work into his hands: How can that Man expect any other than a judgment of damnation, from the righteous God, who hath deliberately condemned Chriſt himſelf in his cauſe and ſervants, and ſate in Judgment to condemn the innocent? *Pſal.* 9 7, 8, 9. The Lord *hath prepared his throne for judgment, and he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the People in uprightneſs; he will be a refuge for the oppreſſed*, Pſal. 37. 6. *He will bring forth righteouſneſs as the light, and thy judgment as the noon day*, Pſal. 89 14. *Juſtice and Judgment are the habitation of his Throne*, Pſal. 103. 6. *The Lord executeth righteouſneſs and judgment for all that are oppreſſed*, Pſal. 146. 7 In a word, the ſentence of an unjuſt Judge is paſſed againſt his own Soul, and he calleth to God to condemn him righteouſly, who unrighteouſly condemned others. Of all Men he cannot ſtand in Judgment, nor abide the righteous doom of Chriſt.

§. 5. Direct. 2. *When you will underſtand the greatneſs of the ſin, find out and overcome the root and cauſes of it in your ſelves: Eſpecially ſelfiſhneſs, covetouſneſs and paſſion.* A ſelfiſh Man careth not what another ſuffereth, ſo that his own ends and intereſt be promoted by it. A covetous Man will contend and injure his Neighbour when ever his own commodity requireth it. He ſo much loveth his Money, that it can prevail with him to ſin againſt God, and caſt away his own Soul; much more to hurt and wrong his Neighbour. A proud and paſſionate Man is ſo thirſty after revenge, to make others ſtoop to him, that he careth not what it coſt him to accompliſh it. Overcome theſe inward Vices, and you may eaſily forbear the outward ſins. *Dir.* 2.

§ 6. Direct. 3. *Love your Neighbours as your ſelves:* For that is the univerſal remedy againſt all injurious and uncharitable undertakings. *Dir.* 3.

§. 7. Direct. 4. *Keep a tender Conſcience, which will not make light of ſin.* It is thoſe that have ſeared their Conſciences by infidelity or a courſe of ſinning, who dare venture with *Judas* or *Gehazi* for the prey, and dare oppreſs the poor and innocent, and feel not, nor fear not, whilſt they caſt themſelves on the revenge of God. *Dir.* 4.

§. 8. Direct. 5. *Remember the day when all theſe Cauſes muſt be heard again, and the righteous God will ſet all ſtreight, and vindicate the cauſe of the oppreſſed.* Conſider what a dreadful appearance that Man is like to have at the Bar of Heaven, who hath falſly accuſed, or condemned the juſt, in the Courts of Men. What a terrible indictment, accuſation, conviction and ſentence muſt that Man expect? If the hearing of *righteouſneſs and the judgment to come made* *Dir.* 5.

Felix *tremble*, surely it is infidelity or the plague of a stupified heart, which keepeth contentious Persons, perverters of Justice, false Witnesses and unjust Judges, from trembling.

§. 9. Direct. 6. *Remember the presence of that God who must be your final Judge.* That he seeth all your Pride and Covetousness, and all your secret contrivances for revenge, and is privy to all your Deceits and Injuries. You commit them in his open sight.

Dir. 7. §. 10. Direct. 7. *Meddle not with Law Suits till you have offered an equal arbitration of indifferent Men, or used all possible means of love to prevent them.* Law Suits are not the first, but the last Remedy. Try all others before you use them.

Dir. 8. §. 11. Direct. 8. *When you must needs go to Law, compose your minds to unfeigned love towards him that you must contend with, and watch over your hearts with suspicion and the strictest care, lest secret disaffection get advantage by it: And go to your Neighbour, and labour to possess his heart also with love, and to demulce his mind; that you may not use the Courts of Justice, as Soldiers do their Weapons to do the worst they can against another, as an Enemy: But as loving friends do use an amicable arbitration; resolving contentedly to stand to what the Judge determineth, without any alienation of mind, or abatement of brotherly love.*

Dir. 9. §. 12. Direct. 9. *Be not too confident of the righteousness of your own cause: But ask counsel of some understanding, godly, and impartial Men; and hear all that can be said, and patiently consider of the case, and do as you would have others do by you.*

Dir. 10. §. 13. Direct. 10. *Observe what terrors of Conscience use to haunt awakened sinners, especially on a deathbed, for such sins as false witnessing, and false judging, and oppressing, and injuring the innocent, even above most other sins.*

CHAP. XXIII.

Cases of Conscience, and Directions, against Backbiting, Slandering and evil Speaking.

Tit. 1. *Cases of Conscience about Backbiting and Evil-speaking.*

Quest. 1. Quest. 1. *May I not speak evil of that which is evil? and call every one truly as he is?*

Answ. You must not speak a known falshood of any Man under pretence of Charity or speaking well. But you are not to speak all the evil of every Man which is true: As opening the faults of the King or your Parents, though never so truly, is a sin against the fifth Commandment, [*Honour thy Father and Mother:*] So if you do it without a Call, you sin against your Neighbours honour, and many other ways offend.

Quest. 2. Quest. 2. *Is it not sinful silence, and a consenting to, or countenancing of the sins of others, to say nothing against them, as tender of their honour?*

Answ. It is sinful to be silent when you have a call to speak: If you forbear to admonish the offender in love between him and you, when you have opportunity and just cause, it is sinful to be silent then. But to silence Backbiting is no sin. If you must be guilty of every Mans sin that you talk not against behind his back, your whole discourse must be nothing but backbiting.

Quest. 3. Quest. 3. *May I not speak that which honest religious, credible Persons do report?*

Answ. Not without both sufficent evidence, and a sufficient call. You must not judge of the action by the Person, but of the Person by the action. Nor must you imitate any Man in evil doing. If a good Man abuse you, are you willing that all Men follow him and abuse you more?

Quest. 4. *May I believe the bad report of an honest credible Person?* *Quest.* 4.

Answ. You must first consider whether you may hear it, or meddle with it: For if it be a case that you have nothing to do with, you may not set your judgment to it, either to believe it, or to disbelieve it. And if it be a thing that you are called to judge of, yet every honest Mans word is not presently to be believed: You must first know whether it be a thing that he saw, or is certain of himself, or a thing which he only taketh upon report? And what his evidence and proof is? And whether he be not engaged by interest, passion, or any difference of opinion? Or be not ingaged in some contrary faction, where the interest of a party or cause is his temptation? Or whether he be not used to rash reports and uncharitable Speeches, And what concurrence of testimonies there is, and what is said on the other side: Especially what the Person accused saith in his own defence. If it be so heinous a crime in publick Judgment, to pass Sentence before both parties are heard, and to condemn a Man before he speak for himself; it cannot be justifiable in private Judgment. Would you be willing your selves that all should be believed of you, which is spoken by any honest Man? And how uncertain are we of other Mens honesty, that we should on that account think ill of others?

Quest. 5. *May I not speak evil of them that are Enemies to God, to Religion, and Godliness, and are open Persecutors of it; or are Enemies to the King or Church?* *Quest.* 5.

Answ. You may on all meet occasions speak evil of the sin; and of the Persons when you have a just call; but not at your own pleasure.

Quest. 6. *What if it be one whose honour and credit countenanceth an ill cause, and his dishonour would disable him to do hurt?* *Quest.* 6.

Answ. You may not belie the Devil, nor wrong the worst Man that is, though under pretence of doing good; God needeth not malice, nor calumnies, nor injustice to his Glory: It is an ill cause that cannot be maintained without such means as these. And when the matter is true, you must have a call to speak it, and you must speak it justly, without unrighteous aggravations, or hiding the better part, which should make the case and person better understood. There is a time and due manner, in which that Mans crimes and just dishonour may be published, whose false reputation injureth the truth. But yet I must say, that a great deal of villany and slander is committed upon this plausible pretence; and that there is scarce a more common cloak for the most inhumane lies and calumnies.

Quest. 7. *May I not unlawfully make a true Narration of such matters of fact, as are criminal and dishonourable to offenders? Else no Man may write a true History to posterity of Mens crimes.* *Quest.* 7.

Answ. When you have a just call to do it, you may: But not at your own pleasure. Historians may take much more liberty to speak the truth of the dead, than you may of the living: Though no untruth must be spoken of either: yet the honour of Princes and Magistrates while they are alive is needful to their Government, and therefore must be maintained, oft times by the concealment of their faults: And so proportionably the honour of other Men is needful to a life of love, and peace, and just Society: But when they are dead, they are not subjects capable of a right to any such honour as must be maintained by such silencing of the truth, to the injury of Posterity: And Posterity hath usually a right to historical truth, that good Examples may draw them to imitation, and bad Examples may warn them to take heed of sin. God will have the name of the wicked to rot; and the faults of a *Noah*, *Lot*, *David*, *Solomon*, *Peter*, &c. shall be recorded.

corded. Yet nothing unprofitable to posterity may be recorded of the dead, though it be true: nor the faults of Men unnecessarily divulged; much less may the dead be slandered or abused.

Quest. 8. Quest. 8. *What if it be one that hath been oft admonished in vain? May not the faults of such a one be mentioned behind his back?*

Answ. I confess such a one (the case being proved, and he being notoriously impenitent) hath made a much greater forfeiture of his honour, than other Men: And no Man can save that Mans honour who will cast it away himself. But yet it is not every one that committeth a sin after admonition, who is here to be understood; but such as are impenitent in some mortal or ruling sin: For some may sin oft in a small and controverted point, for want of ability to discern the truth, and some may live in daily infirmities (as the best Men do) which they condemn themselves, and desire to be delivered from. And even the most impenitent Mans sins, must not be medled with, by every one at his pleasure, but only when you have just cause.

Quest. 9. Quest. 9. *What if it be one whom I cannot speak to face to face?*

Answ. You must let him alone, till you have just cause to speak of him.

Quest. 10. Quest. 10. *When hath a Man a just cause and call to open anothers faults?*

Answ. Negatively: 1. Not to fill up the time with other idle chat, or table talk. 2. Not to second any Man how good soever who backbiteth others; no, though he pretend to do it to make the sin more odious, or to exercise godly sorrow for other Mens sin. 3. Not when ever interest, passion, faction, or company seemeth to require it. But (Affirmatively) 1. When we may speak it to his face in love and privacy, in due manner and circumstances, as is most hopeful to conduce to his amendment. 2. When after due admonition, we take two or three, and after that tell the Church (in a case that requireth it.) 3. When we have a sufficient cause to accuse him to the Magistrate. 4. When the Magistrate or the Pastors of the Church reprove or punish him. 5. When it is necessary to the preservation of another: As if I see my friend in danger of marrying with a wicked Person, or taking a false Servant, or trading and bargaining with one that is like to over-reach him: or going among cheaters; or going to hear or converse with a dangerous Heretick or Seducer: I must open the faults of those that they are in danger of, so far as their safety and my charity require. 6. When it is any treason or conspiracy against the King or Commonwealth: Where my concealment may be an injury to the King, or damage or danger to the Kingdom. 7. When the Person himself doth by his self-justification force me to it. 8. When his reputation is so built upon the injury of others, and slanders of the just, that the justifying of him is the condemning of the innocent, we may then indirectly, condemn him by vindicating the Just: As if it be in a case of contention between two, if we cannot justifie the right without dishonour to the injurious, there is no remedy but he must bear his blame. 9. When a Mans notorious wickedness hath set him up as a spectacle of warning and lamentation, so that his crimes cannot be hid, and he hath forfeited his reputation, we must give others warning by his fall. (As an Excommunicate Person, or Malefactor at the Gallows, *&c.*) 10. When we have just occasion to make a bare narrative of some publick matters of fact; as of the Sentence of a Judge, or Punishment of Offenders, *&c.* 11. When the crime is so heinous, as that all good Persons are obliged to joyn to make it odious, as *Phinehas* was to execute judgment. As in cases of open Rebellion, Treason, Blasphemy, Atheism, Idolatry, Murders, Perjury, Cruelty: Such as the *French* Massacre, the *Irish* far greater Massacre, the murdering of Kings, the Powder-plot, the burning of *London*, &c. Crimes notorious, should not go about in the months or ears of Men, but with just detestation. 12. When any Persons false reputation is a seducement to Mens Souls, and made by himself or others the instruments of Gods dishonour, and the injury of Church or State, or others, though we may do no unjust thing to blast his reputation, we may tell the truth so far as Justice, or Mercy, or Piety requireth it.

Quest. 11. *What if I hear dawbers applauding wicked Men, and speaking well of them, and extenuating their crimes, and praising them for evil doing?* Quest. 11.

Answ. You must on all just occasions speak evil of sin: But when that is enough, you need not meddle with the sinner; no not though other Men applaud him, and you know it to be false: For you are not bound to contradict every falshood which you hear. But if in any of the twelve fore-mentioned cases you have a call to do it (as for the preservation of the hearers from a snare thereby; (as if Men commend a Traytor or a wicked Man to draw another to like his way) in such cases you may contradict the false Report.

Quest. 12. *Are we bound to reprove every back-biter in this Age, when honest People are grown to make little Conscience of it, but think it their duty to divulge Mens faults?* Quest. 12.

Answ. Most of all; that you may stop the Stream of this common sin: Ordinarily when ever we can do it without doing greater hurt, we should rebuke the Tongue that reporteth evil of other Men causelesly behind their backs: For our silence is their encouragement in sin.

Tit. 2. *Directions against Backbiting, Slandering and evil Speaking.*

Direct. 1. *Maintain the life of brotherly Love. Love your Neighbour as your self.* Dir. 1.

Direct. 2. *Watch narrowly lest interest or passion should prevail upon you.* For where these prevail, the Tongue is set on fire of Hell, and will set on fire the course of Nature, *Jam.* 2. Selfishness and Passion will not only prompt you to speak evil, but also to justifie it, and think you do well; yea, and to be angry with those that will not hearken to you and believe you. Dir. 2.

Direct. 3. *Especially involve not your selves in any faction, Religious or Secular.* I do not mean, that you should not imitate the best: and hold most intimate communion with them: But that you abhor unlawful divisions and sidings; and when error, or uncharitableness, or carnal interest hath broken the Church into pieces where you live, and one is of *Paul*, and another of *Apollo*, and another of *Cephas*, one of this party, and another of that; take heed of espousing the interest of any party, as it stands cross to the interest of the whole. It would have been hardly credible, if sad experience had not proved it, how commonly and heinously almost every Sect of Christians, do sin in this point against each other. And how far the interest of their Sect, which they account the interest of Christ, will prevail with multitudes, even of zealous People, to belie calumniate, backbite and reproach those that are against their Opinion and their party. Yea, how easily will they proceed beyond Reproaches, to bloody persecutions. He that thinketh that he doth God service by killing Christ or his Disciples, will think that he doth him service by calling him a deceiver, and one that hath a Devil, a Blasphemer, and an enemy to *Cæsar*, and calling his Disciples pestilent fellows, and movers of Sedition among the People, and accounting them as the filth and off-scouring of the World: That zeal which murdered and destroyed many hundred thousand of the *Waldenses* and *Albigenses*, and thirty thousand or forty thousand in one *French* Massacre, and Dir. 3.

two hundred thousand in one *Irish* Massacre, and which kindled the *Marian* Bonefires in *England*, made the Powder Mine, and burnt the City of *London*, and keepeth up the Inquisition, I say, that zeal will certainly think it a service to the Church, (that is, their Sect) to write the most odious lies and slanders of *Luther*, *Zuinglius*, *Calvin*, *Beza*, and any such excellent Servants of the Lord. So full of horrid impudent lies are the Writings of (not one but) many Sects against those that were their chief opposers, that I still admonish all posterity, to see good evidence for it, before they believe the hard Sayings of any factious Historian or Divine, against those that are against his party: It is only Men of eminent conscience, and candour, and veracity, and impartiality, who are to be believed in their bad report of others, except where notoriety or very good evidence doth command belief above their own authority and veracity. A siding factious zeal, which is hotter for any Sect or Party, than for the common Christianity and Catholick Church, is always a railing, a lying, and a slandering zeal, and is notably described, *James* 3. as *earthly, sensual and devilish*, causing *envy strife, and confusion, and every evil Work.*

Dir. 4. Direct. 4. *Observe well the Commonness of this sin of Back-biting, that it may make you the more afraid of falling into that which so few do escape.* I will not say, among high and low, rich and poor, Court and Countrey, how common is this sin? but among Men professing the greatest Zeal and Strictness in Religion, how few make conscience of it? Mark in all Companies that you come into, how common it is to take liberty to say what they think of all Men, yea, to report what they hear, though they dare not say that they believe it: And how commonly the relating of other Mens faults, and telling what this Man or that Man is, or did, or said, is part of the chat to waste the hour in? And if it be but true, they think they sin not: Nay, nor if they did but hear that it is true. For my part, I must profess, that my conscience having brought me to a custom of rebuking such Backbiters, I am ordinarily censured it, either as one that loveth contradiction, or that defendeth sin and wickedness, by taking part with wicked Men: All because I would stop the course of this common Vice, of evil speaking and backbiting where Men have no call. And I must thankfully profess, that among all other sins in the World, the sins of Selfishness, Pride, and Backbiting, I have been most brought to hate and fear, by the observation of the commonness of them, even in Persons seeming godly: Nothing hath fixed an apprehension of their odiousness so deeply in me, nor engaged my heart against them above all other sins so much, as this lamentable experience of their prevalence in the World, among the more Religious, and not only in the prophane.

Dir. 5. Direct. 5. *Take not the honesty of the Person, as a sufficient cause to hear or believe a bad report of others.* It is lamentable to hear how far Men otherwise honest, do too often here offend. Suspect evil speakers, and be not over credulous of them. Charity thinketh not evil, nor easily and hastily believeth it. Liars are more used to evil speaking, than Men of truth and credit are. It is no wrong to the best, that you believe him not when he backbiteth without good evidence.

Dir. 6. Direct. 6. *Rebuke backbiters, and encourage them not by hearkning to their tales*, Prov. 25. 23. *The north wind driveth away rain, so doth an angry countenance a backbiting tongue.* It may be they think themselves religious Persons, and will take it for an injury to be driven away with an angry countenance: But God himself who loveth his Servants better than we, is more offended at their sin: and that which offendeth him, must offend us: We must not hurt their Souls, and displease God, by drawing upon us the guilt of their sins, for fear of displeasing them. Tell them how God doth hate backbiting, and advise them, if they know any hurt by others, to go to them privately, and tell them of it in a way that tendeth to their repentance.

Direct. 7. *Use to make mention of the good which is in others* (except it be unseasonable, and will seem to be a promoting of their sin) Gods gifts in every Man deserve commendations; And we have allowance to mention Mens Vertues oftner than to mention their Vices. Indeed when a bad Man is praised in order to the disparagement of the good, or to honour some wicked cause or action against truth and godliness, we must not concur in such malitious praises: But otherwise we must commend that which is truly commendable in all. And this custom will have a double benefit against backbiting: It will use your own Tongues to a contrary course, and it will rebuke the evil Tongues of others, and be an example to them of more charitable language. *Dir.* 7.

Direct. 8. *Understand your selves, and speak often to others, of the sinfulness of evil speaking and backbiting:* Shew them the Scriptures which condemn it, and the intrinsecal malignity which is in it: as here followeth. *Dir.* 8.

Direct. 9. *Make conscience of just reproof and exhorting sinners to their faces:* Go tell them of it privately and lovingly, and it will have better effects, and bring you more comfort, and cure the sin of backbiting. *Dir.* 9.

Tit. 3. *The evil of backbiting and evil speaking.*

§. 1. 1. IT *is forbidden of God among the heinous damning sins*, and made the Character of a notorious wicked Person, and the avoiding of it is made the mark of such as are accepted of God, and shall be saved, *Rom.* 1. 29, 30. it is made the mark of a *reprobate mind*, and joyned with *murder and hating God*, viz. *full of envy, debate, deceit, malignity, whisperers, backbiters:* Psal. 15. 2, 3. *Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor doth evil to his Neighbour, nor taketh up a reproach against his Neighbour.* And when *Paul* describeth those whom he must sharply rebuke and censure, he just describeth the factious sort of Christians of our times, 2 Cor. 12. 20. *For I fear lest when I come, I shall not find you such as I would, and that I shall be found nnto you such as ye would not: Lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults*, Eph. 4. 1. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice, and be kind one to another, and tender hearted*——

§. 2. 2. *It is a sin which gratifieth Satan, and serveth his malice against our Neighbour.* He is malicious against all, and speaking evil, and doing hurt, are the Works which are suitable to his malignity? And should a Christian make his tongue the instrument of the accuser of the brethren, to do his work against each other?

§. 3. 3. *It signifieth want of Christian love.* For love speaketh not evil, nor openeth Mens faults without a cause, but covereth infirmities: Much less will it lie and slander others, and carry about uncertain Reports against them. It is not to do as you would be done by: And how essential Love is to true Christianity, Christ himself hath often told us.

§. 4. 4. *It is a sin which directly serveth to destroy the hearers Love, and consequently to destroy their Souls.* If the backbiter understood himself, he would confess that it is his very end to cause you to hate (or abate your love to) him whom he speaketh evil of. He that speaketh good of a Man, representeth him amiable: For amiableness and goodness are all one. And he that speaketh evil of a Man representeth him

him hateful or unlovely: For hatefulneſs, unlovelineſs and evil are all one. And as it is not the natural way of winning love, to intreat and beg it, and ſay, *I pray you love this perſon, or that thing*; but to open the goodneſs of the thing or perſon, which will command love. So is it not the natural way to ſtir up hatred, by intreating Men to hate this Man or that; but to tell how bad they are, which will command hatred in them that do believe it. Therefore to ſpeak evil of another, is more than to ſay to the hearers, *I pray you hate this Man, or abate your love to him.* And that the killing of Love is the killing or deſtroying of Mens Souls, the Apoſtle *John* doth frequently declare.

§. 5. 5. *And it tendeth alſo to deſtroy the Love, and conſequently the Soul of him that you ſpeak evil of.* For when it cometh to his hearing (as one way or other it may do) what evil you have reported of him behind his back, it tendeth to make him hate you, and ſo to make him worſe.

§. 6. 6. *It is a great make-bate and peace-breaker where ever it is practiſed.* It tendeth to ſet People together by the ears; when it is told that ſuch a one ſpake evil of you in ſuch a place; there are then heart-burnings and rehearſals, and ſidings, and ſuch enſuing malice as the Devil intended by this deſign.

§. 7. 7. *They that uſe to ſpeak evil of others behind their backs, it is ten to one will ſpeak falſhoods of them when they do not know it.* Fame is too ordinarily a lyar, and they ſhall be lyars who will be its meſſengers. How know you whether the thing that you report is true? Is it only becauſe a credible Perſon ſpake it? But how did that Perſon know it to be true? Might he not take it upon truſt as well as you? And might he not take a Perſon to be credible that is not? And how commonly doth Faction, or Intereſt, or Paſſion, or Credulity, make that Perſon incredible in one thing, who is credible in others where he hath no ſuch temptation? If you know it not to be true, or have not ſufficient evidence to prove it, you are guilty of lying and ſlandering interpretatively, though it ſhould prove true: Becauſe it might have been a Lye for ought you knew.

§ 8. 8. *It is groſs injuſtice to talk of a Mans faults, before you have heard him ſpeak for himſelf.* I know it is uſual with ſuch to ſay, O we have heard it from ſuch, as we are certain will not lye. But he is a fooliſh and unrighteous Judge, that will be peremptory upon hearing one Party only ſpeak, and knoweth not how ordinary it is, for a Man when he ſpeaketh for himſelf, to blow away the moſt confident and plauſible accuſations, and make the caſe appear to be quite another thing. You know not what another Man hath to ſay till you have heard him.

§. 9. 9. *Backbiting teacheth others to backbite:* Your example inviteth them to do the like: And ſins which are common, are eaſily ſwallowed, and hardly repented of: Men think that the commoneſs juſtifieth or extenuateth the fault.

§. 10. 10. *It encourageth ungodly Men to the odious ſin of backbiting and ſlandering the moſt religious righteous perſon.* It is ordinary with the Devils family to make Chriſts faithfulleſt Servants their table talk, and the objects of their reproach and ſcorn, and the ſong of drunkards? What abundance of lies go currant among ſuch malignant Perſons, againſt the moſt innocent, which would all be aſhamed, if they had firſt admitted them to ſpeak for themſelves? And ſuch ſlanders and lies are the Devils common means to keep ungodly Men from the love of godlineſs, and ſo from repentance and ſalvation. And backbiting profeſſors of Religion encourage Men to this: For with what meaſure they mete, it ſhall be meaſured to them again. And they that are themſelves evil ſpoken of, will think that they are warranted to requite the backbiters with the like.

§. 11. 11. *It is a ſin which commonly excludeth true profitable reproof and exhortation.* They that ſpeak moſt behinds Mens backs, do uſually ſay leaſt to the ſinners face, in any way which tendeth to his ſalvation. They will not go lovingly to him in private, and ſet home his ſin upon his Conſcience, and exhort him to repentance: But any thing ſhall ſerve as a ſufficient excuſe againſt this duty; that they may make the ſin of backbiting ſerve inſtead of it: And all is out of carnal ſelf ſaving: They fear Man will be offended if they ſpeak to their faces, and therefore they will whiſper againſt them behind their backs.

§. 12. 12. *It is at the leaſt, but idle talk and a miſſpending of your time:* What the better are the hearers for hearing of other Mens miſ-doings? And you know that it no whit profiteth the Perſon of whom you ſpeak. A skilful friendly admonition might do him good! But to neglect this, and talk of his faults unprofitably, behind his back, is but to aggravate the ſin of your uncharitableneſs, as being not contented to refuſe your help to a Man in ſin, but you muſt alſo injure him and do him hurt.

CHAP. XXIV.

Caſes and Directions againſt Cenſoriouſneſs and unwarrantable Judging.

Tit. 1. *Caſes of Conſcience about Judging of others.*

Queſt. 1. *AM I not bound to judge truly of every one as he is?* Queſt. 1.

Anſw. 1. There are many that you are not bound to meddle with, and to paſs any judgment at all upon. 2. There are many whoſe faults are ſecret, and their virtues open: And of ſuch you cannot judge as they are, becauſe you have no proof or evidence to enable you: You cannot ſee that which is latent in the heart, or done in darkneſs. 3. You neither ought on pretence of charity, nor can believe an evident known untruth of any Man.

Queſt. *Doth not Charity bind me to judge Men better than they are?*

Anſw. Charity bindeth you, 1. Rather to obſerve the beſt in them, than the worſt: 2. And as I ſaid, to judge of no Mans faults uncalled: 3. Nor to judge of that which is not evident, but out of ſight: And thus conſequently it bindeth you to judge ſome Men to be better than they are: But not directly.

Object. *Then a Man is bound to err and believe an untruth.*

Anſw. No: You are not bound to believe that it is certainly true, that ſuch a Man is better than he is: Becauſe you have no evidence of its certain truth. But you are bound to believe it a thing probable or *veriſimile*, likely to be true, by an opinion or fallible humane faith: And this is not a falſhood: For that is likely and probable to you, which hath the more probable evidence, and more for it than againſt it: So that the thing which you are to believe immediately is this propoſition, *There is more evidence to me to prove it likely that this Man is ſincere than contrary:* And conſequently you believe this, and believe not the contrary, becauſe the contrary hath no evidence But you are not to take it as a certain thing, that the contrary hath no latent reality.

Queſt. 2. *How far may I judge ill of one by outward appearances, as by the countenance, geſtures, and other uncertain but ſuſpicious ſigns?* Queſt. 2.

Anſw. There are ſome ſigns which are not ſo much as probable, but a little ſuſpicious, and which Men are very ordinarily miſtaken by: As thoſe that will judge of a Man at the firſt look, by his face: And thoſe that will judge a ſtudious, ſerious Perſon (a Lawyer, a Judge, or a Divine) to be moroſe or proud, becauſe they are not complemental; but of few words; or becauſe they have not patience to waſte precious hours in hearing an empty veſſel ſound;

found; an ignorant self-conceited Person talk foolishly. Such censures are but the effects of injudiciousness, unrighteousness and rash haste. There are other signs which make it probable to a wise and charitable Person, that the Man is bad (*e. g.* proud, or covetous, or an hypocrite.) If with these, there are as great sins to make the contrary probable, we must rather incline to the better, than the worse. But if not, we may fear the worst of that Person, but not conclude it as a certainty: And therefore we may not in publick censures, proceed upon such uncertainties, nor venture to divulge them; but only use them to help us for due caution, and pity, and prayer, and endeavour for such a ones recovery and help.

Quest. 3. Quest. 3. *How far may I censure upon the report of others?*

Answ. According to the degree of the credibility of the Persons, and evidence of the narrative; not simply in themselves, but as compared with all that is to be heard on the contrary part: Else you are partial and unjust.

Quest. 4. Quest. 4. *Doth not the fifth Command oblige me in honour to Parents and Princes, to judge them to be better than their lives declare them to be?*

Answ. You are gradually to honour them more than others, and therefore to be more afraid of dishonouring them, and must not sit in judgment on them, to believe any harm of them, which evidence doth not compel you to believe: But you are not to judge any sin the less, because it is theirs; nor to judge contrary to evidence, nor to call evil good, nor to be wilfully blind, nor to flatter any in their sin.

Quest. 5. Quest. 5. *Whom must we judge for sincere and sanctified Christians?*

Answ. 1. All those that profess to be such, whom you cannot disprove. 2. But as there are several degrees of evidence and probability, so must there be several degrees of your good opinion of others. Of some who give you the highest probability, you may have the strongest evidence short of certainty: Of others you may have less; and of some you may have much more fear than hope. 3. And yet in matters of Church-rights and publick communion, your fears will not allow you to use them as no Christians: *For their profession of Faith and Repentance is certain*: And as long as your fears of their hypocrisie or unsoundness is but uncertain, it must not (on that account) prevail to deprive another of his right.

Quest. 6. Quest. 6. *But is not my error my sin, If I prove mistaken, and take that Man for a sincere Christian who is none?*

Answ. If you judged it to be certain, your judgment and error was your sin; but if you only judged him a Professor of Christianity, and one that on that account you were bound to have Church-communion with as if he were sincere, because you cannot prove the contrary, this was no error: Or if you erred for want of sufficient evidence to know the truth, this error is not in it self a sin.

Quest. 7. Quest. 7. *Whom must I judge a visible member of the Church, with whom I am thus bound to hold communion?*

Answ. 1. If you are the Pastor of the Church who are made the Judge, at his admittance by Baptism or afterwards, you must so judge of every one who maketh a credible profession of true Christianity, that is, *of his present consent to the Sacramental Covenant*: And that profession is credible; which is, 1. Understood by him that maketh it, 2. Deliberate, 3. Voluntary, 4. Seemingly serious, 5. And is not disproved by valid evidence of the contrary. These are the true measures of Church-communion: For every Man, next God, is the Judge of his own heart: And God would have every Man the Chooser or Refuser of his own Mercies.

2. But if you are but a private member of the Church, you are to judge that Person a visible member of the Church, whom the Pastor hath taken in by Baptism, and not cast out again by excommunication: Except the contrary be notorious: And even then you are oft obliged for order sake to carry your self towards him as a visible member, till he be regularly cast out.

Quest. 8. *Whom must I judge a true worshipper of God, and whom not?* Quest. 8.

Answ. Him that professeth true Christianity, and joineth in true worship with a Christian Church, or privately (when hindered) acknowledgeth the true God in all his Essential Attributes, and heareth his word, and prayeth to him for all things necessary to Salvation; and praiseth him accordingly; not giving the worship proper to God unto any creature: And doth all this as a sinner redeemed by Jesus Christ, trusting in his Merits, Sacrifice and Intercession, and giveth not his Office to any other. And he is a false worshipper who denyeth any essential Attribute of God, or essential part of the Office of Christ, or giveth these to any other! Or refuseth his Word, or excludeth in his Prayers, any thing essential to Christianity, or absolutely necessary to Salvation. But *secundum quid*, in lesser parts, or in circumstances, or in measures, every Man on earth is a false Worshipper, that is, he offereth God a Worship some way faulty and imperfect: And hath some sin in his Worshipping of God: And sin is a thing that God requireth not, but forbiddeth even in the smallest measures.

Quest. 9. *Which must I judge a true Church of Christ, and which a false Church?* Quest. 9.

Answ. The Universal Church is but one, and is the whole Society of Christians as united to Christ their only Head: And this cannot be a false Church. But if any other set up an Usurper as the Univer- Head, and so make another Policy and Church, this is a false Church formally, or in its policy: But yet the members of this false Church or Policy may some of them as Christians be also members of the true Church of Christ: And thus the *Roman* Church as Papal is a false Catholick Church, having the policy of an Usurper: But as Christians they may be members of the true Catholick Church of Christ. But for a particular Church which is but part of the Universal, that is a true Church considered meerly as an ungoverned Community, which is a true part of the Catholick, prepared for a Pastor, but yet being without one: But that only is a true Political Church, which consisteth of professed Christians conjoined under a true Pastor, for Communion in the Profession of true Christianity, and for the true worshipping of God, and orderly walking for their mutual assistance and salvation.

Quest. 10. *Whom must we judge true Prophets and Pastors of the Church?* Quest. 10.

Answ. He is a true Prophet, who is sent by God, and speaketh truth by immediate supernatural revelation or inspiration. And he is a false Prophet, who either falsly saith, that he hath Divine revelations or inspiration, or propheseth falshood as from God. And he is a true Pastor at the Bar of God, who is, 1. Competently qualified with abilities for the Office. 2. Competently disposed to it, with willingness and desire of success: And hath right ends in undertaking and discharging it. 3. Who hath a just admission, by true Ordination of Pastors, and consent of the flock: And he is to be accounted a true Pastor *in foro Ecclesiæ*, in the Churches judgment, whom the Church judgeth to have all these qualifications, and thereupon admitteth him into possession of the place, till his incapacity be notoriously or publickly and sufficiently proved, or he be removed or made uncapable.

Tit. 2. *Directions for the cure of ſinful Cenſoriouſneſs.*

Dir. 1. Direct. 1. *MEddle not at all in judging of others without a call.* Know firſt whether it be any of your work. If not, be afraid of thoſe words of your Judge, Matth. 7. 1, 2, 3, 4, 5. *Judge not, that ye be not judged: For with what judgment you judge, you ſhall be judged,* &c. And Rom. 14. 4. *Who art thou that judgeſt another mans ſervant? To his own Maſter he ſtandeth or falleth.* And verſ. 10. & 13. *But why doſt thou judge thy brother? Or why doſt thou ſet at nought thy brother? We ſhall all ſtand before the Judgment Seat of Chriſt ——Every one of us ſhall give account of himſelf to God. Let us not therefore judge one another any more.* 1 Cor. 4. 3, 4, 5. *But with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment——Therefore judge nothing before the time till the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts*——Col. 2. 16. *Let no man judge you in meat or in drink, or in reſpect of any holy day, or of the New Moon, or Sabbath.*

Queſt. *But when have I a call to judge another?*

Anſw. You may take the anſwer to this from the anſwer to *Queſt.* 10. *Chap.* 2. 3. *Tit.* 1. 1. If your Office and Place require it, as a Magiſtrate, Paſtor, Parent, Maſter, Tutor, *&c.* 2. If the ſafety of the Church, or your Neighbour do require it. 3. If the good of the ſinner require it that you may ſeek his repentance and reformation: 4. If your own preſervation or welfare (or any other duty) require it.

Dir. 2. Direct. 2. *Keep up an humble ſenſe of your own faults, and that will make you compaſſionate to others.* He that is truly vile in his own eyes is leaſt inclined to vilifie others: And he that judgeth himſelf with the greateſt penitent ſeverity, is the leaſt inclined to be cenſorious to his Brother. Pride is the common cauſe of cenſoriouſneſs: He that ſaith with the Phariſee, *I faſt twice a week, and pay tythe of all that I have, I am no Adulterer,* &c. will alſo ſay, *I am not as other men, nor as this Publican:* When the true penitent findeth ſo much of his own to be condemned, that he ſmiteth on his own Breaſt and ſaith, *God be merciful to me a ſinner.* The prouder ſelf-conceited ſort of Chriſtians are ever the moſt cenſorious of their Neighbours.

Dir. 3. Direct. 3. *Be much therefore at home in ſearching, and watching, and amending your own hearts:* And then you will find ſo much to do about your ſelves, that you will have no mind or leiſure to be cenſuring others: Whereas the ſuperficial hypocrite whoſe Religion is in externals, and is unacquainted with his Heart and Heaven, is ſo little employed in the true work of a Chriſtian, that he hath leiſure for the work of a cenſorious Phariſee.

Dir. 4. Direct. 4. *Labour for a deep experimental inſight into the nature of Religion, and of every duty.* For no Men are ſo cenſorious as the ignorant who know not what they ſay: Whilſt experienced Perſons know thoſe difficulties and other reaſons which calm their minds. As in common buſineſs, no Man will ſooner find fault with a workman in his work, than idle praters who leaſt underſtand it. So is it commonly in matters of Religion: Women and young Men that never ſaw into the great myſteries of Divinity, but have been lately changed from a vicious Life, and have neither acquaintance with the hard points of Religion, nor with their own ignorance of them, are the common proud cenſurers of their brethren much wiſer than themſelves, and of all Men that are more moderate and peaceable than themſelves, and are more addicted to Unity, and more averſe to Sects and Separations than they. Study harder, and wait till you grow up to the experience of the aged, and you will be leſs cenſorious, and more peaceable.

Dir. 5. Direct. 5. *Think not your ſelves fit Judges of that which you underſtand not: And think not proudly that you are like to underſtand the difficulties in Religion, with your ſhort and lazy ſtudies, than thoſe that in reading, meditation and prayer have ſpent their lives in ſearching after them.* Let not Pride make you abuſe the Holy Ghoſt, by pretending that he hath given you more wiſdom in a little time, and with little means and diligence, than your betters have by the holy induſtry of their lives: Say not, *God can give more to you in a year, than to others in twenty.* For it is a poor argument to prove that God hath done it, becauſe he can do it. He can make you an Angel, but that will not prove you one. Prove your wiſdom before you pretend to it, and over-value it not: *Heb.* 5. 11, 12. ſheweth that it is Gods ordinary way to give Men wiſdom according to their time and means, unleſs their own negligence deprive them of his bleſſing.

Dir. 6. Direct. 6. *Study to keep up Chriſtian Love, and to keep it lively:* For Love is not cenſorious, but is inclined to judge the beſt, till evidence conſtrain you to the contrary. Cenſoriouſneſs is a Vermine which crawleth in the carkaſs of Chriſtian Love, when the life of it is gone.

Dir. 7. Direct. 7. *Value all Gods graces in his ſervants:* And then you will ſee ſomething to love them for, when hypocrites can ſee nothing: Make not too light of ſmall degrees of grace, and then your cenſure will not overlook them.

Dir. 8. Direct. 8. *Remember the tenderneſs of Chriſt,* Who condemneth not the weak, nor caſteth Infants out of his Family, nor the diſeaſed out of his Hoſpital; but dealeth with them in ſuch a gracious gentleneſs, as beſeemeth a tender hearted Saviour: He will not break the bruiſed Reed: He carrieth his Lambs in his Arms, and gently driveth thoſe with young! He taketh up the wounded Man, when the Prieſt and Levite paſs him by. And have you not need of the tenderneſs of Chriſt your ſelves as well as others? Are you not afraid leſt he ſhould find greater faults with you, than you find in others? And condemn you as you condemn them?

Dir. 9. Direct. 9. *Let the ſenſe of the common corruption of the World, and imperfection of the godly moderate your particular cenſures.* As *Seneca* ſaith, To cenſure a Man for that which is common to all Men, is in a ſort to cenſure him for being a Man; which beſeemeth not him that is a Man himſelf. Do you not know the frailty of the beſt, and the common pravity of humane nature? How few are there that muſt not have great allowance, or elſe they will not paſs for currant in the ballance. *Elias* was a Man ſubject to paſſions: *Jonah* to pievifhneſs: *Job* had his impatiency: *Paul* ſaith even of the Teachers of the Primitive Church *They all* (that were with him) *ſeek their own, and not the things of Jeſus Chriſt.* What blots are charged on almoſt all the Churches, and almoſt all the holy Perſons, mentioned throughout all the Scriptures? Learn then of *Paul* a better leſſon than cenſoriouſneſs, Gal. 6. 1. *Brethren if a man be overtaken in a fault; ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted. Bear ye one anothers burdens, and ſo fulfil the Law of Chriſt. Let every man prove his own work, and then he ſhall have rejoicing in himſelf alone,* &c.

Dir. 10. Direct. 10. *Remember that judgment it Gods prerogative* (further than as we are called to it for the performance of ſome duty, either of Office, or of private Charity or Self-preſervation:) And that the Judge is at the door! And that judging unmercifully maketh us lyable to Judgment without mercy. The foreſight of that near univerſal Judgment, which will paſs the doom on us and all Men, will do much to cure us of our raſh cenſoriouſneſs.

Dir. 11. Direct. 11. *Peruſe and obſerve all the Directions in the*

the laſt Chapter againſt evil ſpeaking and backbiting, that I may not need to repeat them: Eſpecially avoid 1. *The ſnare of ſelfiſhneſs and intereſt*: For moſt Men judge of others principally by their own intereſt: He is the good Man that is good to them, or is on their ſide; that loveth and honoureth them, and anſwereth their deſires: This is the common falſe judgment of the corrupted ſelfiſh World; who vilifie and hate the beſt, becauſe they ſeem unſuitable to them and their carnal intereſt: Therefore take heed of their judgment about any Man that you have a falling out with: For it is two to one but you will wrong him through this ſelfiſhneſs. 2. Avoid *Paſſion*; which blindeth the judgment. 3. Avoid *Faction*; which maketh you judge of all Men as they agree or diſagree with your opinions, or your ſide and party. 4. Avoid too haſty belief of cenſures, and rebuke them. 5. Hear every Man ſpeak for himſelf before you cenſure him, if it be poſſible, and the caſe be not notorious.

Dir. 12 Direct. 12. *Keep ſtill upon your mind a juſt and deep apprehenſion of the malignity of this ſin, of raſh cenſuring*: It is of greateſt conſequence to the mortifying of any ſin, what apprehenſions of it are upon the mind. If religious Perſons apprehended the odiouſneſs of this as much as they do of ſwearing, drunkenneſs, fornication, *&c.* they would as carefully avoid it: Therefore I ſhall ſhew you the malignity of this ſin.

Tit. 3. *The evil of the ſin of Cenſoriouſneſs.*

§. 1. 1. IT is an uſurpation of Gods Prerogative, who is the Judge of all the World: It is a ſtepping up into his Judgment Seat, and undertaking his work, as if you ſaid, *I will be God as to this action*: And if he be called, *The Anti-chriſt* who uſurpeth the Office of Chriſt, to be the Univerſal Monarch and head of the Church, you may imagine what he doth, who (though but in one point) doth ſet up himſelf in the place of God.

§. 2. 2. They that uſurp not *Gods* part in judging, yet ordinarily uſurp the part of the Magiſtrate or Paſtors of the Church. As when miſtaken cenſorious Chriſtians refuſe to come to the Sacrament of Communion, becauſe many Perſons are there whom they judge to be ungodly, what do they but uſurp the Office of the Paſtors of the Church? To whom the Keys are committed for admiſſion and excluſion? And ſo are the appointed Judges of that caſe? The duty of private members is but to admoniſh the offender firſt ſecretly, and then, before witneſſes, and to tell the Church if he repent not, and humbly to tell the Paſtors of their duty, if they neglect it: And when this is done, they have diſcharged their part, and muſt no more excommunicate Men themſelves, than they muſt hang Thieves when the Magiſtrate doth neglect to hang them.

§. 3. 3. *Cenſoriouſneſs ſignifieth* the abſence or decay of Love: Which inclineth Men to think evil, and judge the worſt, and aggravate infirmities, and overlook or extenuate any good that is in others. And there is leaſt grace where there is leaſt love.

§. 4. 4. It ſheweth alſo much want of *ſelf-acquaintance*, and ſuch heart-employment as the ſincereſt Chriſtians are taken up with. And it ſheweth much want of Chriſtian humility and ſenſe of your own infirmities and badneſs; and much prevalency of *Pride* and Self-conceitedneſs: If you knew how *ignorant* you are, you would not be ſo peremptory in judging: And if you knew how *bad* you are, you would not be ſo forward to condemn your Neighbours. So that here is together the effect of much *Self-eſtrangedneſs*, *Hypocriſie* and *Pride*: Did you ever well conſider the mind of Chriſt, when he bid them that accuſed the adulterous Woman, John 8. 7. *He that is without ſin among you, let him firſt caſt a ſtone at her*? Certainly *Adultery* was a heinous ſin, and to be puniſhed with death, and Chriſt was no Patron of uncleanneſs: But he knew that it was an hypocritical ſort of Perſons whom he ſpake to, who were buſie in judging others rather than themſelves. Have you ſtudied his words againſt *raſh cenſurers*, Matth. 7. 3, 4. *And why beholdeſt thou the mote in thy brothers eye, but conſidereſt not the beam that is in thine own eye? Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite! firſt caſt out the beam out of thine own eye and then ſhalt thou ſee clearly to caſt out the mote which it in thy brothers eye.* I know well that impenitent ſinners do uſe to pervert all theſe words of Chriſt, againſt any that would bring them to repentance for their ſin: And account all Men raſh cenſurers, who would make them acquainted with their unſanctified hearts and lives. But it is not their abuſe of Scripture, which will juſtifie our overpaſſing it with neglect: Chriſt ſpake it not for nothing; and it muſt be ſtudied by his Diſciples.

§. 5. 5. *Cenſoriouſneſs* is *injuſtice*, in that the cenſurers would not be ſo cenſured themſelves: You will ſay, *Yes, if we were as bad, and did deſerve it*. But though you have not that ſame fault, have you no other? And are you willing to have it aggravated, and be thus raſhly judged? You do not as you would be done by: Yea, commonly *cenſurers* are guilty of *falſe judging*; and whilſt they take things haſtily upon truſt, and ſtay not to hear Men ſpeak for themſelves, or to enquire throughly into the cauſe, they commonly condemn the innocent; and call *good* evil, and put light for darkneſs; and take away the righteouſneſs of the righteous from him, when God hath curſed ſuch with a woe.

§. 6. 6. And falſe cenſuring is the proper work of the Devil, the accuſer of the brethren, Rev. 12. 10. *Who accuſeth them before God, day and night!* And Chriſtians ſhould not bear his Image, nor do his work.

§. 7. 7. *Cenſoriouſneſs* is contrary to the *Nature* and *Office* of Jeſus Chriſt: He came to pardon ſin, and cover the infirmities of his Servants, and to caſt them behind his back, and into the depth of the Sea, and to bury them in his grave: And it is the cenſurers work to rake them up, and to make them ſeem more and greater than they are, and to bring them into the open light.

§. 8. 8. *Cenſoriouſneſs* cauſeth uncharitableneſs and ſinful *ſeparations* in the cenſurers: When they have conceited their brethren to be worſe than they are, they muſt then reproach them or have no communion with them, and avoid them as too bad for the company of ſuch as they. Or when they have uſurped the Paſtors work in judging, they begin the execution by ſinful ſeparation.

§. 9. 9. *Cenſoriouſneſs* is an infectious ſin, which eaſily taketh with the younger and prouder ſort of Chriſtians, and ſo ſetteth them on vilifying others: And at this little gap there entereth all uncharitableneſs, backbitings, revilings, Church-diviſions, and Sects, yea, and too often rebellious and bloody Wars at laſt.

§ 10. 10. *Cenſoriouſneſs* is a ſore temptation to them that are cenſured, either to *contemn* ſuch as cenſure them and go on the other hand too far from them; or elſe to comply with the errors and ſinful humours of the cenſurers, and to ſtrain their conſciences to keep pace with the cenſorious.

And here I muſt leave it on record to poſterity for their warning, that the great and lamentable actions, changes and calamities of this age have ariſen (next to groſs impiety) from this *ſin of cenſoriouſneſs* producing theſe two contrary effects, and thereby dividing Men into two contrary parties: The younger ſort of Religious People, and the more ignorant, and many Women, having more zeal than judgment, placed too much of their Religion in a ſharp oppoſition to all

all Ceremonies, Formalities and Opinions which they thought unlawful; and were much inclined to Schism and unjust Separations upon that account. And therefore censured such things as Antichristian, and those that used them as superstitious or temporizers: And no Mans Learning, Piety, Wisdom or Laboriousness in the Ministry, could save him from these sharp reproachful Censures. Hereupon one Party had not *Humility* and *Patience* enough to endure to be so judged of; nor love and tenderness enough for such peevish Christians, to bear with them in pity, as Parents do with froward Infants; but because these professed holiness and zeal, even holiness and zeal were brought under suspicion for their sakes; and they were taken to be Persons intolerable, as unfit to lie in any building, and unmeet to submit to Christian Government; and therefore meet to be used accordingly. Another sort were so wearied with the prophaneness and ungodliness of the vulgar rabble, and saw so few that were *judiciously religious*, that they thought it their duty to love and cherish the zeal and piety of their censorious weak ones, and to bear patiently with their frowardness, till ripeness and experience cured them (And so far they were right.) And because they thought that they could do them no good, if they once lost their interest in them (and were also themselves too impatient of their censure) some of them seemed (to please them) to be more of their opinion than they were; and more of them forbore to reprove their petulancy, but silently suffered them to go on; especially when they fell into the Sects of Antinomians, Anabaptists and Separatists, they durst not reprove them as they deserved, lest they should drive them out of the Hive, to some of these late swarms. And thus *censoriousness* in the *ignorant* and *self-conceited*, drove away one part to take them as their Enemies; and silenced or drew on another party to follow them that led the Van in some irregular violent Actions; and the wise and sober moderators were disregarded, and in the noise of these tumults and contentions could not be heard, till the smart of either party in their Suffering forced them to honour such; whom in their exaltation again they despised or abused. This is the true Sum of all the Tragedies in *Britain* of this Age.

Tit. 4. *Directions for those that are rashly censured.*

Dir. 1. Direct. 1. *REmember when you are injured by Censures, that God is now trying your Humility, Charity and Patience: And therefore be most studious to exercise and preserve these three.* 1. Take heed lest *Pride* make you disdainful to the censurers: A humble Man can bear contempt: Hard Censures hurt Men so far as they are proud. 2. Take heed least imbecillity add to your impatience, and concur with *Pride:* Cannot you bear greater things than these? Impatience will disclose that badness in your selves, which will make you censured much more: And it will shew you as weak in one respect as the Censurers are in another. 3. Take heed lest their fault do not draw you to overlook or undervalue that serious godliness which is in many of the censorious: And that you do not presently judge them Hypocrites or Schismaticks, and abate your charity to them, or incline to handle them more roughly than the tenderness of Christ alloweth you. Remember that in all Ages it hath been thus: The Church hath had peevish Children within, as well as persecuting Enemies without: Insomuch as *Paul*, *Rom.* 14. giveth you the Copy of these times, and giveth them this counsel, which from him I am giving you. The weak in knowledge were *censorious* and *judged* the *strong*. The strong in knowledge were weak in Charity, and *contemned* the weak: Just as now one party saith, [*These are superstitious Persons, and Anti-christian*:] The other saith, [*What giddy Schismaticks are these?* But *Paul* chideth them both; one sort for *censuring*, and the other for *despising* them.

Direct. 2. *Take heed lest whilst you are impatient under their Censures, you fall into the same sin your selves:* Do they censure you for differing in some Forms or Ceremonies from them. Take heed lest you over censure them for their censoriousness: If you censure them as *Hypocrites* who censure you as *superstitious*, you condemn your selves while you are condemning them. For why will not *censuring* too far, prove you Hypocrites also, if it prove them such? *Dir.* 2.

Direct. 3. *Remember that Christ beareth with their weakness, who is wronged by it more than you, and is more against it.* He doth not quit his title to them for their frowardness, nor cease his love, nor turn every Infant out of his Family that will cry and wrangle, nor every Patient out of his Hospital that doth complain and groan: And we must imitate our Lord, and love where he loveth, and pity where he pitieth, and be merciful as our heavenly Father is merciful. *Dir.* 3.

Direct. 4. *Remember how amiable a thing the least degree of Grace is, even when it is clouded and blotted with Infirmities.* It is the Divine nature, and the Image of God, and the Seed of Glory: And therefore as an Infant hath the noble nature of a Man, and in all his weakness is much more honourable than the best of Brutes (so that it is death to kill an Infant, but not a beast:) So is the most infirm and froward true Christian more honourable and amiable than the most splendid Infidel. Bear with them in love and honour to the Image and Interest of Christ. *Dir.* 4.

Direct. 5. *Remember that you were once weak in Grace your selves; And if happy Education under peaceable Guides did not prevent it, it is two to one but you were your selves censorious.* Bear therefore with others as you bear with crying Childaen, because you were once a Child your self. Not that the sin is ever the better, but you should be the more compassionate. *Dir.* 5.

Direct. 6. *Remember that your own strength and judgment is so great a mercy, that you should the easilier bear with a censorious tongue.* The rich and noble can bear with the envious, remembring that it is happy to have that worth or felicity which Men do envy. *You suffer fools gladly seeing you your selves are wise.* If you are in the right let losers talk. *Dir.* 6.

Direct. 7. *Remember that we shall be shortly together in Heaven, where they will recant their censures, and you will easily forgive them, and perfectly love them.* And will not the foresight of such a meeting cause you to bear with them, and forgive and love them now? *Dir.* 7.

Direct. 8. *Remember how inconsiderable a thing it is as to your own interest, to be judged of Man: and that you stand or fall to the judgment of the Lord.* 1 Cor. 4. 3, 4. What are you the better or the worse for the thoughts or words of a Man? When your Salvation or damnation lieth upon Gods Judgment. It is too much Hypocrisie, to be too much desirous of Mans esteem and approbation, and too much troubled at his disesteem and censure, and not to be satisfied with the approbation of God. Read what is written against *Man-pleasing*, Tom. 1. *Dir.* 8.

Direct. 9. *Make some advantage of other Mens censures, for your own proficiency.* If good Men censure you, be not too quick in concluding that you are innocent, and justifying your selves: But be suspicious of your selves: lest they should prove the right, and examine your selves with double diligence. If you find that you are clear in the point that you are censured for, suspect and examine lest some other sin hath provoked God to try you by these censures: And if you find not any other notable fault, let it make you the more watchful by way of prevention, seeing the eyes of God and Men are on you; and it may be Gods warning, to bid you take heed for the time to come. If you are thus brought to repent- *Dir.* 9.

ance, or to the more careful life, by occasion of Mens censures, they will prove so great a benefit to you, that you may bear them the more easily.

CHAP. XXV.

Cases and Directions about Trusts and Secrets.

Tit. 1. *Cases of Conscience about Trusts and Secrets.*

Quest. 1. Quest. 1. *How are we forbidden to put our Trust in Man? And how may it be done?*

Answ. 1. You must not trust *Man* for more than his proportion, and what belongs to Man to do: You must not expect that from him which God alone can do. 2. You must not trust a bad unfaithful Man to do that which is proper to a good and faithful Man to do. 3. You must not trust the best Man being imperfect and fallible, as fully as if you supposed him perfect and infallible: But having to do with a corrupted World we must live in it with some measure of distrust to all Men (For all that *Cicero* thought this contrary to the Laws of friendship.) But especially ignorant, dishoneſt and fraudulent Men must be most distrusted. As *Bucholtzer* said to his friend that was going to be a Courtier, *Commendo tibi fidem diabolorum, Crede & Contremisce:* He that converseth with diabolical Men, must believe them no further than is due to the Children of the Father of lies. But we must trust *Men* as *Men*, according to the Principles of Veracity that are left in corrupted nature: And we must trust Men so far as reason sheweth us cause, from their *skill*, *fidelity*, *honesty* or *interest*: So a Surgeon, a Physician, a Pilot may be trusted with our lives: And the *skilfuller* and *faithfuller* any Man is, the more he is to be trusted.

Quest. 2. Quest. 2. *Whom should a Man chose for a matter of trust?*

Answ. As the matter is: One that hath *wisdom*, *skill* and *fidelity*, through *conscience*, *honesty*, *friendship* or his *own apparent interest*.

Quest. 3. Quest. 3. *In what cases may I commit a secret to another?*

Answ. When there is a *necessity* of his knowing it, or a greater probability of good than hurt by it, in the evidence which a prudent Man may see.

Quest. 4. Quest. 4. *What if another commit a thing to me with charge of Secresie, and I say nothing to him, and so promise it not: Am I bound to Secresie in that case?*

Ans. If you have cause to believe that he took your silence for consent, And would not else have committed it to you, you are obliged in point of *fidelity*, as well as *friendship:* except it be with robbers or such as we are not bound to deal openly with, and on terms of equality.

Quest. 5. Quest. 5. *What if it be a secret, but I am under no command or promise at all about it?*

Answ. You must then proceed accord to the Laws of Charity and friendship: And not reveal that which is to the injury of another, without a greater cause.

Quest. 6. Quest. 6. *What if it be against the King, or State, or common good?*

Answ. You are bound to reveal it, so far as the safety of the King, or State, or common good requireth it: Yea, though you swear the contrary.

Quest. 7. Quest. 7. *What if it be only against the good of some third ordinary Person?*

Answ. You must endeavour to prevent his wrong, either by revealing the thing, or dissuading from it, or by such means as prudence shall tell you is the meetest, by exercising your love to one, without doing wrong to the other.

Quest. 8. Quest. 8. *What if a Man secretly entrust his estate to me, for himself or Children, when he is in debt, to defraud his Creditors?*

Answ. You ought not to take such a trust: And if you have done it, you ought not to hold it, but resign it to him that did entrust you. Yea, and to disclose the fraud, for the righting of the Creditors, except it be in such a case as that the Creditor is some such vicious or oppressing Person, as you are not obliged to exercise that act of Charity for; or when the consequents of revealing it, will be a greater hurt, than the righting of him will compensate; especially when it is against the publick good.

Quest. 9. *What if a delinquent entrust me with his Estate or Person to secure it from penalty?* Quest. 9.

Answ. If it be one that is prosecuted by a due course of Justice, *cujus pœna debetur reipublicæ*, whose punishment the common good requireth, the case must be decided as the former: You must not take, nor keep such a trust. But if it be one whose repentance giveth you reason to believe, that his impunity will be more to the common good than his punishment, and that if the Magistrate knew it, he ought to spare or pardon him, in this case you may conceal his Person or Estate; so be it you do it not by a lie, or any other sinful means, or such as will do more hurt than good.

Quest. 10. *What if a friend entrust me with his Estate to secure it from some great Taxes or Tributes to the King? May I keep such a trust or not?* Quest. 10.

Answ. No; if they be just and legal Taxes, for the maintenance of the Magistrate or preservation of the Common-wealth: But if it be done by an Usurper that hath no Authority, (or done without or beyond Authority, the oppressing of the subject) you may conceal his Estate or your own by lawful means.

Quest. 11. *What if a Man that suffereth for Religion, commit his Person or Estate to my trust?* Quest. 11.

Answ. You must be faithful to your trust. 1. If it be true Religion and a good cause for which he suffereth. 2. Or if he be falsly accused of abuses in Religion. 3. Or if he be faulty; but the penalty intended from which you secure him is incomparably beyond his fault and unjust. Supposing still that you save him only by lawful means, and that it be not like to tend to do more hurt than good, to the cause of Religion or the Common-wealth.

Quest. 12. *What if a Papist or other erronious Person entrust me (being of the same mind (to educate his Children in that way when he is dead? and afterward I come to see the error, must I perform that trust or no?* Quest. 12.

Answ. No: 1. Because no trust can oblige you to do hurt. 2. Because it is contrary to the primary intent of your friend; which was his Childrens good. And you may well suppose that had he seen his error, he would have entrusted you to do accordingly: You are bound therefore to answer his primary intention, and truly to endeavour his Childrens good.

Quest. 13. *But what if a Man to whom another hath entrusted his Children, turn Papist or Heretick, and so thinketh error to be truth? what must be do?* Quest. 13.

Ans. He is bound to turn back again to the truth, and do accordingly.

Object. *But one saith this is the truth and another that; And he thinketh he is right.*

Answ. There is but one of the contraries true. Mens thinking themselves to be in the right doth not make it so: And God will not change his Laws, because they misunderstand or break them: Therefore still that which God binded them to is to return unto the truth? And if they think that to be truth which is not, they are bound to think otherwise. If you say, They cannot, It is either not true, or it is long of themselves that they cannot: And they that cannot immediately, yet mediately can do it, in the due use of means.

Quest. 14. *What if I foresee that the taking a trust may hazard my Estate, or otherwise hurt me, and yet my dying (or living) friend desireth it?* Quest. 14.

Answ.

Answ. How far the Law of Christianity or friendship oblige you to hurt your self for his good, must be discerned by a prudent considering, what your Obligations are to the Person, and whether the good of your granting his desires, or the hurt to your self is like to be the greater, and of more publick consequence: And whether you injure not your own Children or others by gratifying him: And upon such comparison, prudence must determine the case.

Quest. 15. Quest. 15. *But what if afterward the trust prove more to my hurt than I foresaw?*

Answ. If it was your own fault that you foresaw it not, you must suffer proportionably for that fault: But otherwise you must compare your own hurt with the Orphans, in case you do not perform the trust: And consider whether they may not be relieved another way: And whether you have reason to think that if the Parent were alive and knew your danger, he would expect you should perform your trust, or would discharge you of it. If it be some great and unexpected dangers, which you think upon good grounds the Parent would acquit you from if he were living, you fulfil your trust, if you avoid them, and do that which would have been his will if he had known it. Otherwise you must perform your promise though it be to your loss and suffering.

Quest. 16. Quest. 16. *But what if it was only a trust imposed by his desire and will, without my acceptance or promise to perform it?*

Answ. You must do as you would be done by, and as the common good, and the Laws of love and friendship do require. Therefore the quality of the Person, and your obligations to him, and especially the comparing of the consequent good and evil together must decide the case.

Quest. 17. Quest. 17. *What if the surviving kindred of the Orphan be nearer to him than I am, and they censure me and calumniate me as injurious to the Orphane, may I not ease my self of the trust, and cast it upon them?*

Answ. In this case also, the measure of your suffering must first be compared with the measure of the Orphans good: and then your conscience must tell you whether you verily think the Parent who entrusted you, would discharge you if he were alive and knew the case: If he would, though you *promised*, it is to be supposed, that it was not the meaning of his desire or your promise, to incur such suffering: And if you believe that he would not discharge you if he were alive, then if you promised you must perform; But if you promised not, you must go no farther than the Law of Love requireth.

Quest. 18. Quest. 18. *What is a Minister of Christ to do, if a penitent Person confess secretly some heinous or capital crime to him* (as Adultery, Theft, Robbery, Murder:) *Must it be concealed or not?*

Answ. 1. If a purpose of sinning be antecedently confessed, it is unlawful to farther the crime, or give opportunity to it by a concealment: But it must be so far opened as is necessary for the prevention of anothers wrong, or the Persons sin, especially if it be Treason against the King, or Kingdom, or any thing against the common good.

2. When the punishment of the offender is apparently necessary to the good of others, especially to right the King or Countrey, and to preserve them from danger by the offender or any other, it is a duty to open a past fault that is confessed, and to bring the offender to punishment, rather than injure the innocent by their impunity.

3. When Restitution is necessary to a Person injured, you may not by concealment hinder such Restitution; but must procure it to your power where it may be had.

4. It is unlawful to promise Universal secresie absolutely to any penitent. But you must tell him before he confesseth [If your crime be such as that opening it is necessary to the preservation or righting of King, or Countrey, or your Neighbour, or to my own safety, I shall not conceal it.] That so Men may know how far to trust you.

5. Yet in some rare cases, (as the preservation of our Parents, King or Countrey) it may be a duty to promise and perform concealment, when there is no hurt like to follow, but the loss or hazard of our own Lives, or Liberties or Estates: And consequently if no hurt be like to follow but some private loss of another, which I cannot prevent without a greater hurt.

6. If a Man ignorant of the Law and of his own danger, have rashly made a promise of Secresie, and yet be in doubt, he should open the case *in hypothesi*, only to some honest able Lawyer, enquiring if such a case should be, what the Law requireth of the Pastor, or what danger he is in if he conceal it: that he may be able farther to judge of the case.

7. He that made no promise of Secresie, virtual or actual, may *cæteris paribus* bring the offender to shame or punishment rather than fall into the like himself for the concealment.

8. He that rashly promised universal Secresie, must compare the penitents danger and his own, and consider whose Suffering is like to be more to the publick detriment all things considered, and that must be first avoided.

9. He that findeth it his duty to reveal the crime to save himself, must yet let the penitent have notice of it, that he may flie and escape; unless as aforesaid, when the Interest of the King or Countrey or others, doth more require his punishment.

10. But when there is no such necessity of the offenders punishment, for the prevention of the hurt or wrong of others, nor any great danger by concealment to the Minister himself, I think that the Crime, though it were capital, should be concealed: My reasons are,

1. Because though every Man be bound to do his best to prevent sin, yet every Man is not bound to bring offenders to punishment: He that is no Magistrate, nor hath a special call so to do, may be in many cases not obliged to it.

2. It is commonly concluded that (in most cases) a capital offender is not bound to bring himself to punishment: And that which you could not know but by his free confession, is confest to you only on your promise of concealment, seemeth to me to put you under no other obligation to bring him to punishment than he is under himself.

3. Christs words and practice, in dismissing the Woman taken in Adultery sheweth that it is not always a duty, for one that is no Magistrate to prosecute a capital offender, but that sometime his repentance and life may be preferred.

4. And Magistrates pardons shew the same.

5. Otherwise no sinner would have the benefit of a Counsellor to open his troubled conscience to: For if it be a duty to detect a great crime in order to a great punishment, Why not a less also in order to a less punishment. And who would confess when it is to bring themselves to punishment.

11. In those Countreys where the Laws allow Pastors to conceal all Crimes that penitents freely confess, it is left to the Pastors Judgment to conceal all that he discerneth may be concealed without the greater injury of others, or of the King or Commonwealth.

12. There is a knowledge of the faults of others, by common fame, especially many years after the committing, which doth not oblige the hearers to prosecute the offender. And yet a crime publickly known is more to be punished (lest impunity emboldén others to the like) than an unknown crime, revealed in confession.

Tit. 2. *Directions about Truſts and Secrets.*

Dir. 1. Direct. 1. BE *not raſh in receiving ſecrets, or any other truſts:* But firſt conſider what you are thereby obliged to, and what difficulties may ariſe in the performance; and foreſee all the conſequents as far as is poſſible, before you undertake the truſt; that you caſt not your ſelves into ſnares by meer inconſiderateneſs, and prepare not for perplexities and repentance.

Dir. 2. Direct. 2. *Be very careful what Perſons you commit either truſts or ſecrets to:* And be ſure they be truſty by their wiſdom, ability and fidelity.

Dir. 3. Quod taciturn eſſe velis nemini dixeris. Si tibi non imperaſti, quomodo ab alio ſilentium ſperas? *Martin. Dumienſ. de morib.* Direct. 3. *Be not too forward in revealing your own ſecrets to anothers truſt:* For, 1. You cannot be certain of any ones Secreſie, where you are moſt confident. 2. You oblige your ſelf too much to pleaſe that Perſon, who by revealing your Secrets may do you hurt: And are in fear leſt careleſneſs, or unfaithfulneſs or any accident ſhould diſcloſe it. 3. You burden your friend with the charge and care of Secreſie.

Direct. 4. *Be faithful to your friend that doth entruſt you*; remembring that perfidiouſneſs or falſeneſs to a friend, is a crime againſt humanity, and all Society, as well as againſt Chriſtianity; and ſtigmatizeth the guilty in the eyes of all Men, with the brand of an odious unſociable Perſon.

Dir. 5. Direct. 5. *Be not intimate with too many, nor confident in too many:* For he that hath too many intimates, will be opening the Secrets of one to another.

Dir. 6. Direct. 6. *Abhor Covetouſneſs* and *Ambition:* Or elſe a bribe or the promiſe of preferment, will tempt you to perfidiouſneſs. There is no truſting a ſelfiſh worldly Man.

Dir. 7. Direct. 7. *Remember that God is the avenger of perfidiouſneſs, who will do it ſeverely:* And that even they that are pleaſed and ſerved by it, do yet ſecretly diſdain and deteſt the Perſon that doth it: becauſe they would not be ſo uſed themſelves

Dir. 8. Direct. 8. *Yet take not friendſhip or fidelity to be an obligation to perfidiouſneſs to God or the King or Commonwealth or to another, or to any ſin whatſoever.*

CHAP. XXVI.

Directions againſt Selfiſhneſs as it is contrary to the love of our Neighbour.

§. 1. THE two Tables of the Law, are ſummed up by our Saviour in two comprehenſive Precepts: *Thou ſhalt Love the Lord thy God, with all thy heart and ſoul and might*, and *Thou ſhalt love thy Neighbour as thy ſelf.* In the Decalogue the firſt of theſe is the true meaning of the firſt Commandment, put firſt, becauſe it is the *principle* of all obedience. And the ſecond is the true meaning of the *tenth Commandment*, which is therefore put laſt, becauſe it is the *comprehenſive ſum* of other duties to our Neighbour or injuries againſt him, which any other particular inſtances may contain; and alſo the *principle* of the duty to or ſin againſt our Neighbour. The meaning of the tenth Commandment is variouſly conjectured at by Expoſitors: Some ſay that it ſpeaketh againſt inward concupiſcence, and the ſinful thoughts of the heart: But ſo do all the reſt, in the true meaning of them, and muſt not be ſuppoſed to forbid the outward action only, nor to be any way defective: Some ſay, that it forbiddeth *Coveting* and commandeth *contentment* with our ſtate: So doth the eighth Commandment: Yet there is ſome part of the truth in both theſe. And the plain truth is (as far as I can underſtand it) that the ſin forbidden is *Selfiſhneſs*, as oppoſite to the Love of others, and the duty commanded is to *Love* our Neighbours; and that it is as is ſaid, the Sum of the ſecond Table, *Thou ſhalt love thy Neighbour as thy ſelf:* As the Captain leadeth the Van, and the Lieutenant bringeth up the Rear; ſo *Thou ſhalt love God above all*, is the firſt Commandment, and *Thou ſhalt love thy Neighbour as thy ſelf*, is the laſt, for the aforeſaid reaſon. I ſhall therefore in theſe following Directions ſpeak to the two parts of the Tenth Commandment.

Direct. 1. The firſt help againſt *Selfiſhneſs* is to *understand well the nature and malignity of the ſin.* For want of this it commonly prevaileth, with little ſuſpicion, lamentation, and oppoſition. Let me briefly therefore anatomize it. *Dir.* 1.

§. 2. 1. *It is the Radical poſitive ſin of the Soul, comprehending ſeminally, or cauſally all the reſt.* The corruption of Mans nature, or his radical ſin, hath two Parts, the *poſitive* Part, and the *privitive* Part: The *poſitive* Part is *Selfiſhneſs*, or the inordinate love of *Carnal Self:* The *privitive* Part is *Ungodlineſs* or want of the *Love* of *God.* Mans Fall was his turning from *God* to *himſelf:* And his Regeneration conſiſteth in the turning of him from *Himſelf* to *God*; or the generating of the *Love* of *God* (as comprehending Faith and Obedience) and the mortifying of *Self-Love. Selfiſhneſs* therefore is all *poſitive ſin in one*, as want of the *Love* of *God* is all *privitive Sin in One.* And *Self-denial* and the *Love* of *God* are all Duties virtually; for the true *Love* of *Man* is comprehended in the *Love* of *God.* Underſtand this, and you will underſtand what original and actual ſin is, and what Grace and Duty is.

§. 3. 2. Therefore *Selfiſhneſs* is the cauſe of all ſin in the World both *Poſitive* and *Privitive*, and is virtually the breach of every one of Gods Commandments. For even the want of the *Love* of *God* is cauſed by the inordinate *Love* of *Self.* As the conſuming of other Parts is cauſed by the Dropſies which tumifieth the belly. It is only ſelfiſhneſs which breaketh the fifth Commandment, by cauſing Rulers to oppreſs and perſecute their Subjects, and cauſeth Subjects to be ſeditious and rebellious: and cauſeth all the bitterneſs, and quarrellings, and uncomfortableneſs, which ariſeth among all Relations. It is only *Selfiſhneſs* which cauſeth the curſed Wars of the earth; and deſolation of Countreys, by plundering and burning; the murders which cry for revenge to Heaven (whether Civil, Military or Religious:) Which cauſeth all the Railings, Fightings, Envyings, Malice; the Schiſms, and proud overvaluings of Mens own Underſtanding and Opinions, and the contending of Paſtors, who ſhall be the greateſt, and who ſhall have his Will in proud uſurpations and tyrannical impoſitions and domination: It is *Selfiſhneſs* which hath ſet up, and maintaineth the Papacy, and cauſeth all the Diviſions between the Weſtern and the Eaſtern Churches: And all the Cruelties, Lies and Treachery exerciſed upon that account. It is *Selfiſhneſs* which troubleth Families, and Corporations, Churches and Kingdoms; which violateth Vows, and bonds of Friendſhip and cauſeth all the Tumults, and Strifes and Troubles in the World. It is *Selfiſhneſs* which cauſeth all Covetouſneſs, All Pride and Ambition, all Luxury and Voluptuouſneſs, all Surfeiting and Drunkenneſs, Chambering and Wantonneſs, Time-waſting, and Heart-corrupting Sports, and all the Riots and Revelling of the Senſual: All the contending for Honours and Preferments, and all the deceit in buying and ſelling, the ſtealing and robbing, the Bribery and Simony, the Law Suits which are unjuſt, the Perjuries, falſe Witneſſing, unrighteous Judging, the Oppreſſions, the Revenge, and in one word, all the *uncharitable* and *unjuſt* Actions in the World. This is the true nature of *Carnal Selfiſhneſs*, and it is no better.

§. 4. 3. *Selfiſhneſs* is the corruption of all the faculties of the Soul. It is the ſin of the Mind, by *ſelf conceitedneſs* and *pride:* It is the ſin of the *will* and *affections*, by *ſelf-love*, and all the ſelfiſh paſſions which

which attend it: Selfish desires, angers, sorrows, discontents, jealousies, fears, audacities, *&c.* It is the corruption of all the inferior faculties, and the whole conversation by *self-seeking*, and all the forementioned evils.

§. 5. 4. *Selfishness* is the commonest sin in the World. Every Man is now born with it, and hath it more or less: And therefore every Man should fear it.

§. 6. 5. *Selfishness* is the *hardest* sin in the World to overcome. In all the unregenerate it is predominant: For nothing but the sanctifying Spirit of God can overcome it. And in many thousands that seem very zealous in Religion, and very mortified in all other respects, yet in some way or other *selfishness* doth so lamentably appear, yea, and is so strong in many that are sincere, that it is the greatest dishonour to the Church of Christ, and hath tempted many to infidelity, or to doubt whether there be any such thing as true Sanctification in the World. The Persons that seemed the most mortified Saints, if you do but cross them in their *Self-interest*, or Opinion, or Will, or seem to slight them, or have a low esteem of them, what swellings, what heart-burnings, what bitter censurings, what proud impatience, if not Schisms and separations will it cause? God hath better servants; but too many which seem to themselves and others, to be the best, are no better. How then should every Christian abhor and watch against this Universal Evil?

Dir. 2. §. 7. Direct. 2. *Consider oft how amiable a creature Man would be, and what a blessed condition the World and all societies would be in, if selfishness were but overcome.* There would then be no Pride, no Covetousness, no Sensuality, no Tyranny or Oppressing of the poor, no Malice, Cruelty or Persecution: No Church-divisions, no Scandals, nothing to dishonour Religion, or to hinder the saving progress of the Gospel; nor fraud or treacheries, no over-reaching or abusing others; no lying nor deceit, no neglect of our duty to others: In a word, no injustice, or uncharitableness in the World.

Dir. 3. §. 8. Direct. 3. *Judge of good and evil by sober Reason, and not by bruitish Sense. And then oft consider, whether really there be not a more excellent end than your selfish interest? Even the publick good of many, and the pleasing and glorifying of God? And whether all mediate good or evil should not be judged of principally by those highest ends.* Sense leadeth Men to selfishness or privateness of design: But true Reason leadeth Men to prefer the publick, or any thing that is better than our self-interest.

Dir. 4. §. 9. Direct. 4. *Nothing but returning by convert-Grace to the true Love of God, and of Man for his sake will conquer selfishness.* Make out therefore by earnest prayer for the Spirit of Sanctification: And be sure that you have a true apprehension of the state of Grace; that is, that it is indeed *The Love of God and Man.* Love is the fulfilling of the Law, therefore Love is the Holiness of the Soul: Set your whole study upon the exercise and increase of Love, and Selfishness will die as Love reviveth.

Dir. 5. §. 10. Direct. 5. *Study much the self-denying example and precepts of your Saviour.* His life and doctrine are the liveliest representation of self-denial that ever was given to the World. Learn Christ and you will learn self-denial. He had not *sinful selfishness* to mortify, yet *natural self* was so wonderfully denyed by him, for his Fathers Will and our Salvation, that no other Book or Teacher in the World, will teach us this Lesson so perfectly as he. Follow him from the Manger, or rather from the Womb to the Cross and Grave: Behold him in his poverty and contempt; enduring the contradiction and ingratitude of sinners, and making himself of no reputation: Behold him apprehended, accused, condemned, crowned with thorns, cloathed in purple with a Reed in his hand, scourged, and led away to execution, bearing his Cross, and hanged up among Thieves; forsaken by his own Disciples, and all the World, and in part by him who is more than all the World: And consider why all this was done? For whom he did it, and what lesson he purposed hereby to teach us: Consider why he made it one half the condition of our Salvation, and so great a part of the Christian Religion, to *deny our selves and take up our Cross and follow him:* And will have no other to be his Disciples, *Luke* 14. 26, 31, 33. Were a Crucified Christ more of our daily study, and did we make it our Religion to learn and follow his holy example, *self-denyal* would be better known and practised, and Christianity would appear as it is, and not as it is misunderstood, adulterated and abused in the World. But because I have long ago written a Treatise of Self-denial, I shall add no more.

CHAP. XXVII.

Cases and Directions for loving our Neighbours as our selves.

Tit. 1. *Cases of Conscience about Loving our Neighbour.*

Quest. 1. *IN what sense is it that I must love my Neighbour as my self? Whether in the kind of love, or in the degree, or only in the reality?* Quest. 1.

Answ. The true meaning of the Text is, You must love him according to his true worth, without the diversion and hinderance of *selfishness* and partiality. As you must love your self according to that degree of goodness which is in you, and no more; so must you as impartially love your Neighbour according to that degree of goodness which is in him. So that it truly extendeth to the *reality*, the *kind* and the *degree* of love, supposing it in both proportioned to the *goodness* of the object. But before this can be understood, the true nature of love must be well understood.

Quest. 2. *What is the true nature of Love, both as to my self and Neighbour?* Quest. 2.

Answ. Love is nothing but the prime motion of the *Will* to its proper object: Which is called *Complacence:* The object of it is simple *Goodness*; or good as such: It ariseth from *suitableness* between the Object and the *Will*, as *appetite* doth from the suitableness of the appetent fancy and food. This *Good* as it is variously modified, or any way differeth, doth accordingly cause or require a difference in our *Love*: Therefore that *Love* which in its prime act and nature is but *one*, is diversly denominated, as its objects are diversified. To an object as *simply Good in it self*, it followeth the Understandings *Estimation*, and is called, as I said, meer *Complacence* or *Adhesion:* To an *Object* as not yet attained, but absent, or distant, and attainable, it is called *Desire* or *Desiring Love*: And as *expected*, *Hope*, or *Hoping Love* (which is a conjunction of *Desire* and *Expectation:*) To an object *nearest* and *attained*, it is called *Fruition*, or *Delight*, or *Delighting Love.* To an an object which by means must be attained, it is called *seeking Love*, as it exciteth to the use of those means: And to an object *missed* it is by accident, *Mourning Love.* But still *Love* it self in its essential act is one and the same. As it respecteth an object which wanteth something to make it perfect, and desireth the supply of that want, it is called *Love* of *Benevolence*; denominated from this occasion, as it desireth to do good to him that is loved. And it is a Love of the same nature which we exercise towards God, who needeth nothing, as we *rejoyce* in that perfection and happiness which he hath, though it be not to be called properly by the same name. *Goodness* being the true object of Love, is the true measure of it: And therefore God is infinitely and primitively *good*, is the prime and only simple object of our absolute total Love. And therefore

fore thoſe who underſtand no *Goodneſs* in any being, but as *profitable* to them, or to ſome *other creature*, do know no God, nor love God as God, nor have any Love but *ſelfiſh* and Idolatrous. By this you may perceive the nature of Love.

Queſt. 3. Queſt. 3. *But may none be loved above the meaſure of his Goodneſs? How then did God love us when we were not, or were his Enemies? And how muſt we love the wicked? And how muſt an ungodly perſon love himſelf?*

Anſw. If only *Good* as ſuch, be the object of Love, then certainly none ſhould be loved but in proportion to his goodneſs But you muſt diſtinguiſh between meer *natural* and *ſenſitive Love* or Appetite, and *Rational Love*; and between *Love*, and the *Effects of Love*; and between *Natural Goodneſs* in the object and *Moral Goodneſs*. And ſo I further anſwer, 1. There is in every Man a natural and ſenſitive love of himſelf and his own pleaſure and felicity, and an averſeneſs to death and pain and ſorrow, as there is in every Bruit: And this God hath planted there for the preſervation of the creature. This falleth not under commands or prohibitions directly, becauſe it is not free but neceſſary: As no Man is commanded or forbidden to be hungry, or thirſty, or weary, or the like: It is not this Love which is meant when we are commanded to *Love our Neighbour as our ſelves*: For I am not commanded to feel hunger, and thirſt, nor to deſire meat and drink by the ſenſitive appetite for my Neighbour: Nor ſenſitively to feel his pain or pleaſure, nor to have that natural averſation from death and pain, nor ſenſitive deſire of life and pleaſure, for him as for my ſelf. But the Love here ſpoken of, is that *Volition* with the due affection conjunct, which is our *Rational Love*; as being the act of our higheſt faculty, and falling under Gods command. As to the ſenſitive Love, it proceedeth not upon the ſenſe or eſtimate of *Goodneſs* in the Perſon who loveth himſelf or any other (as Beaſts love their young ones without reſpect to their excellency.) But it is *Rational Love* which is proportioned to the eſtimated Goodneſs of the thing beloved. 2. *Phyſical Goodneſs* may be in an object which hath no *Moral Goodneſs*; and this may contain a capacity of *Moral Goodneſs*: And each of them is amiable according to its nature and degree. 3. *Beneficence* is ſometimes an effect of Love, and ſometimes an effect of Wiſdom only as to the object, and of Love to ſomething elſe: But it is never *Love it ſelf*. Uſually *benevolence* is an *act* of *Love*, and *beneficence an effect*, but not always. I may do good to another without any love to him, for ſome ends of my own, or for the ſake of another. And a Man may be obliged to greater beneficence, where he is not obliged to greater Love.

And now to the inſtances, I further anſwer, 1. When we had no *being*, God did not properly love us *in eſſe reali* (unleſs you will go to our coexiſtence in eternity: For we *were not in eſſe reali*:) But only as we were *in eſſe cognito*: Which is but to love the Idea in himſelf: But he purpoſed to make us, and to make us lovely, and to do us good, and ſo he had that which is called *Amor benevolentiæ* to us: Which properly was not *Love to us*, but a love to himſelf, and the Idea in his own eternal mind, which is called a loving us *in eſſe cognito*, and a purpoſe to make us good and lovely: That which is not lovely is not an object of Love: Man was not lovely indeed, when he was not: Therefore he was not an object of Love: (but *in eſſe cognito*.) The ſame we ſay of Gods loving us when we were enemies: He really loved us with complacency ſo far as our *Phyſical goodneſs* made us lovely: And as *morally lovely* he did not love us, otherwiſe than *in eſſe cognito*. But he *purpoſed* to make us *morally lovely*, and gave us his mercies to that end; and ſo loved us with a Love of benevolence as it is called: Which ſignifieth no more than out of a *complacence* (or Love) *to himſelf*, and *to us*, as *Phyſically good*, to purpoſe to make us *morally good and happy*. As to the incident difficulty of *Love beginning de novo* in God. I have fully reſolved it elſewhere. Apology againſt Dr. *Kendal*.

2. So alſo we muſt love a wicked Man with a *Love* of *benevolence*: Which properly is but to love him in his Phyſical worth, and his capacity of moral goodneſs and happineſs, and thereupon, (but eſpecially through the Love of God) to deſire his happineſs.

3. And as to the loving of our ſelves, Beſides the *ſenſitive Love* before mentioned which reſpecteth *ſelf* as *ſelf*, and not as *Good*,) a wicked Man may *rationally love himſelf* according to his phyſical goodneſs as a Man, which containeth his capacity of *moral goodneſs*, and ſo of being holy and ſerviceable to God and to good Men, and happy in the fruition of God. But beyond all ſuch Goodneſs (which only is *amiableneſs*) no Man may rationally love himſelf or any other, with the true formal act of Love, which is complacence: Though he may *wiſh good* to himſelf or another beyond the preſent goodneſs which is in them; nay, he wiſheth them good, not becauſe they are good, but becauſe they want good.

And though ſome define *Loving*, to be *bene velle alicui ut illi bene ſit*, to deſire anothers welfare, yet indeed this may be without any true formal love at all. As I may deſire the welfare of my Horſe, without any proper love to him, even for my ſelf and uſe. When God from eternity willeth to make *Paul*, and to convert and ſave him, *ut illi bene ſit*, it is called *Love of benevolence*: But properly it is only to be called *A will to make* Paul *good and lovely*; It being only *God himſelf* who is the *original* and *ultimate* end of that will and purpoſe; and himſelf only which he then loveth, there being nothing but himſelf to love: Till in that inſtant that *Paul* is *exiſtent*, and ſo *really lovely*. For *Paul in eſſe cognito* is not *Paul*: Yet no reality doth *oriri de novo* in God; but a new reſpect and denomination, and in the creature new effects. (Of which elſewhere. But if any be reſolved to call meer benevolence by the name of Love, I will not contend about a name.

Queſt. 4. *Muſt I love every one as much as my ſelf in degree, or only ſome?*

Anſw. You muſt love every one *impartially as your ſelf*, according to his goodneſs: And you muſt wiſh as well to every one as your ſelf: But you muſt love no Man complacentially ſo much as your ſelf, who is not or ſeemeth not to have as much lovelineſs, that is, as much goodneſs, or as much of God, as your ſelf. Queſt. 4.

Queſt. 5. *Muſt I love any one more than my ſelf?*

Anſw. Yes; every one *that is* and *appeareth better* than your ſelf. Your *ſenſitive Love* to another cannot be as much as to your ſelf: And your *beneficince* (ordinarily) muſt be moſt to your ſelf, becauſe God in nature and his Laws hath ſo appointed it: And your benevolence to your ſelf and to others muſt be alike: But your rational eſtimation, and Love or Complacence (with the honour and praiſe attending it) muſt be more to every one that is better than your ſelf: For that which is beſt is moſt amiable: And that which hath moſt of God. Queſt. 5.

Queſt. 6. *Will it not then follow that I muſt love another mans Wife and Children better than my own, when they are really better?* Queſt. 6.

Anſw. Yes, no doubt; but it is only with that *rational eſtimative Love!* But there is beſides a Love to Wife and Children, which is in ſome meaſure ſenſitive, which you are not obliged to give to others: And rationally they are more amiable to you, in their peculiar relations and reſpects, though others are more amiable in other reſpects: And beſides, though you value and rationally love another more, yet the expreſſions muſt not be the ſame: For thoſe muſt follow the Relation according to Gods command. You may not cohabit nor embrace, nor maintain and provide for others as your own, even when you rationally love them more: The common good requires this order in the expreſſive part; as well as Gods Command.

Queſt.

Queſt. 7. Queſt 7. *Who is my neighbour that I muſt love as my ſelf?*

Anſw. Not Devils nor damned Souls, who are under juſtice and from under mercy, and are none of our ſociety: But, 1. Every natural Man *in via*, being a member of Gods Kingdom in the ſame world, is to be loved as my natural ſelf: And every ſpiritual Man as a member of the ſame Kingdom of Chriſt, muſt be loved as my ſpiritual ſelf: And every ſpiritual Man as ſuch, above my natural ſelf as ſuch: And no natural Man as ſuch, ſo much as my ſpiritual ſelf as ſuch: So that no Man on earth is excluded from your love, which muſt be impartial to all as to your ſelf, but proportioned to their goodneſs.

Queſt. 8. Queſt. 8. *Is not Anti-chriſt and thoſe that ſin againſt the Holy Ghoſt excepted out of this our Love, and out of our prayers and endeavours of their good?*

Anſw. Thoſe that (with *Zanchy*) think Mahomet to be Anti-chriſt, may ſo conclude, becauſe he is dead and out of our communion. Thoſe that take the Papacy to be Anti-chriſt (as moſt Proteſtants do) cannot ſo conclude: Becauſe as there is but one Anti-chriſt, that is, one Papacy, though an hundred Popes be in that ſeat, ſo every one of thoſe Popes is *in via* and under mercy, and recoverable out of that condition: And therefore is to be loved and prayed for accordingly. And as for thoſe that blaſpheme the Holy Ghoſt, it is a ſin that one Man cannot certainly know in another (ordinarily at leaſt; and therefore cannot characterize a Perſon unfit for our love, and prayers, and endeavours.

Queſt. 9. Queſt. 9. *May we not hate the enemies of God? How then muſt we love them as our ſelves?*

Anſw. We may and muſt hate ſin in every one: And where it is predominant, as God is ſaid to hate the ſinner for his ſin, ſo muſt we: And yet ſtill love him as our ſelves: For you muſt hate ſin in your ſelves as much or more than in any other: And if you are wicked you muſt hate your ſelves, as ſuch: Yea, if you are Godly, you muſt *ſecundum quid*, or in that meaſure as you are ſinful, abhor and loath and hate your ſelves as ſuch: And yet you muſt love your ſelves according to the meaſure of all that natural and moral goodneſs which is in you: And you muſt deſire and endeavour all the good to your ſelves that you can. Juſt ſo muſt you hate and love another: Love them and hate them impartially as you muſt do your ſelves.

Queſt. 10. Queſt. 10. *May I not wiſh hurt ſometimes to another, more than to my ſelf?*

Anſw. You may wiſh a mediate hurt which tendeth to his good, or to the good of others; but you muſt never wiſh any *final* hurt and miſery to him. You may wiſh your friend a vomit or blood-letting for his cure: And you may wiſh him ſome affliction, when it is needful and apt to humble him and do him good, or to reſtrain him for doing hurt to others: And on the ſame accounts and for the publick good, you may deſire penal Juſtice to be done upon him; yea ſometimes unto death: But ſtill with a deſire of the ſaving of his Soul. And ſuch hurt you may alſo wiſh your ſelf as is neceſſary to your good: But you are not to wiſh the ſame penalties to your ſelf, 1. Becauſe you have ſomewhat elſe firſt to wiſh and do, even to repent and prevent it. 2. Becauſe you are not bound ordinarily to do execution upon your ſelf. It is more in your power to repent your ſelf, and make penalty leſs neceſſary by humble confeſſion and amendment, than to bring another to repentance. Yet I may add alſo, that hypothetically you may wiſh that deſtruction to the enemies of God in this life, which abſolutely you may not wiſh. That is, you muſt deſire firſt that they may repent, and ſecondly that they may be reſtrained from hurting others: But if neither of theſe may be attained, that they may be cut off.

Tit. 2. *Directions for loving our Neighbours as our ſelves.*

Direct. 1. *Take heed of Selfiſhneſs and Covetouſneſs, the two great enemies of Love:* Of which I have ſpoken more at large before. Dir. 1.

Direct. 2. *Fall out with no Man: or if you do, be ſpeedily reconciled:* For paſſions and diſſentions are the extinguiſhers of Love. Dir. 2.

Direct. 3. *Love God truly, and you will eaſily love your neighbour:* For you will ſee Gods Image on him, or intereſt in him, and feel all his precepts and mercies obliging you hereunto. As 1 *John* 3. 11, 23. & 4. 7. 12, 20, 21. Dir. 3.

Direct. 4. *To this end let Chriſt be your continual ſtudy.* He is the full revelation of the Love of God; the lively pattern of love, and the beſt teacher of it that ever was in the World: His Incarnation, Life and Sufferings, his Goſpel and Covenant, his Interceſſion and Preparations for our heavenly felicity, all are the great demonſtrations of condeſcending matchleſs Love. Mark both Gods Love to us in him, and his Love to Man; and you will have the beſt directive and incentive of your Love. Dir. 4.

Direct. 5. *Obſerve all the good which is in every Man:* Conſider of the good of Humanity in his nature; and the goodneſs of all that truth which he confeſſeth; and of all that moral good which appeareth in his heart and life. And let not overſight, or partiality cauſe you to overlook it, or make light of it. For it is Goodneſs which is the only attractive of Love: And if you overlook Mens goodneſs, you cannot love them. Dir. 5.

Direct. 6. *Abhor and beware of a cenſorious diſpoſition, which magnifieth mens faults, and vilifieth their virtues, and maketh Men ſeem worſe than indeed they are.* For as this cometh from the want of love, ſo doth it deſtroy that little which is left. Dir. 6.

Direct. 7. *Beware of ſuperſtition and an erring judgment, which maketh Men place Religion where God never placed it.* For when this hath taught you to make duties and ſins of your own humour and invention, it will quickly teach you to love or hate Men accordingly as they fit or croſs your opinion and humour: Thus many a Papiſt loveth not thoſe that are not Subjects of the Roman Monarch, and that follow not all his irrational fopperies. Many an Anabaptiſt loveth not thoſe that are againſt his opinion of re-baptizing: One loveth not thoſe who are for Liturgies, Forms of Worſhip and Church-muſick; and many love not thoſe who are againſt them: And ſo of other things (of which more anon.) Dir. 7.

Direct. 8. *Avoid the company of cenſorious backbiters and proud contemners of their brethren; Hearken not to them that are cauſeleſly vilifying others; aggravating their faults and extenuating their virtues.* For ſuch proud ſupercilious Perſons (religious or prophane) are but the meſſengers of Satan, by whom he intreateth you to hate your Neighbour, or abate your love to him. And to hear them ſpeak evil of others, is but to go hear a Sermon againſt Charity; which may take with ſuch hearts as ours before we are aware. Dir. 8.

Direct. 9. *Keep ſtill the motives and incentives of Love upon your minds:* Which I ſhall here next ſet before you. Dir. 9.

Tit. 3. *The Reaſons or Motives of Love to our Neighbour.*

Motive 1. Conſider well of the image and intereſt of God in Man. The worſt Man is his Creature, and hath his natural Image, though not his Moral Image: And you ſhould love the work for the workmans ſake. There is ſomething of God upon all humane nature above the bruits: It is intelligent, and capable of knowing him, of loving him and Mot. 1.

and of ſerving him: And poſſibly may be brought to do all this better than you can do it. Undervalue not the noble nature of Man, nor overlook not that of God which is upon them, nor the intereſt which he hath in them.

Mot. 2. *Motive* 2. Conſider well of Gods own Love to Man: He hateth their ſins more than any of us: And yet he loveth his workmanſhip upon them: *And maketh his ſun to ſhine and his rain to fall on the evil and on the good, on the juſt and on the unjuſt.* Matth: 5. 45. And what ſhould more ſtir us up to Love, than to be like to God?

Mot. 3. Motive 3. *And think oft of the Love of Chriſt unto Mankind; yea even unto his enemies:* Can you have a better example? A livelier incentive, or a ſurer guide?

Mot. 4. *Motive* 4. Conſider of our Unity of Nature with all Men, ſuitableneſs breedeth and maintaineth love. Even Birds and Beaſts do love their kind: And Man ſhould much more have a love to Man, as being of the ſame ſpecifick form.

Mot. 5. Motive 5. *Love is the principle of doing good to others.* It inclineth Men to beneficence. And all Men call him good who is inclined to do good.

Mot. 6. Motive 6. *Love is the bond of Societies:* Of Families, Cities, Kingdoms, and Churches, without Love, they will be but enemies conjunct: Who are ſo much the more hurtful and pernicious to each other, by how much they are nearer to each other. The Soul of ſocieties is gone when love is gone.

Mot. 7. Motive 7. *Conſider why it is that you love your ſelves (rationally) and why it is that you would be beloved of others:* And you will ſee that the ſame reaſons will be of equal force to call for love to others from you.

Mot. 8. Motive 8. *What abundance of duty is ſummarily performed in Love? And what abundance of ſin is avoided and prevented by it?* If it be the fulfilling of the Law, it avoideth all the violations of the Law (proportionably.) So far as you have Love, you will neither diſhonour ſuperiours, nor oppreſs inferiors, nor injure equals: You will neither covet that which is your Neighbours, nor envy nor malice them, nor defame, nor backbite, nor cenſure them unjuſtly; nor will you rob them, or defraud them, nor with-hold any duty or kindneſs to them.

Mot. 9. *Motive* 9. Conſider how much Love pleaſeth God? And why it is made ſo great a part of all your duty? And why the Goſpel doth ſo highly commend it, and ſo ſtrictly command it, and ſo terribly condemn the want of it? And alſo how ſuitable a duty it is for you, who are obliged by ſo much love of God? Theſe things well ſtudied will not be without effect.

Mot. 10. *Motive* 10. Conſider alſo that it is your own intereſt, as well as your great duty. 1. It is the ſoundneſs and honeſty of your hearts. 2. It is pleaſing to that God on whom only you depend. 3. It is a condition of your receiving the ſaving benefits of his love. 4. It is an amiable virtue, and maketh you lovely to all ſober Men: All Men love a loving nature, and hate thoſe that hate and hurt their Neighbours. Love commandeth love, and hurtfulneſs is hatefulneſs. 5. It is a ſweet delightful duty: All Love is eſſentiated with ſome complacence and delight. 6. It tendeth to the eaſe and quietneſs of your lives: What contentions and troubles will love avoid? What peace and pleaſure doth it cauſe in families, neighbourhoods and all ſocieties: And what brawling vexations come where it is wanting? It will make all your neighbours and relations to be a comfort and delight to you; which would be a burthen and trouble, if Love were abſent. 7. *It maketh all other mens felicity and comforts to be yours.* If you love them as your ſelves, their Riches, their Health, their Honours, their Lordſhips, their Kingdoms, yea more, their Knowledge, and Learning, and Grace, and Happineſs, are partly to you as your own. As the comforts of Wife and Children, and your deareſt friends are: And as our Love to Chriſt, and the bleſſed Angels and Saints in Heaven doth make their joys to be partly ours. How excellent and eaſie, and honeſt a way is this, of *making all the world your own*, and receiving that benefit and pleaſure from all things both in Heaven and Earth, which no diſtance, no malice of Enemies can deny you? If thoſe whom you truly love have it, you have it. Why then do you complain that you have no more health, or wealth, or honour, or that others are preferred before you? Love your neighbours as your ſelves, and then you will be comforted in his health, his wealth, and his preferment, and ſay, Thoſe have it whom I love as my ſelf, and therefore it is to me as mine own. When you ſee your Neighbours Houſes, Paſtures, Corn, and Cattle, Love will make it as good and pleaſant to you as if it were your own. Why elſe do your rejoice in the portions and eſtates of your Children as if it were your own? The Covetous Man ſaith, Oh how glad ſhould I be if this Houſe, this Land, this Corn were mine: But Love will make you ſay, It is all to me as mine own. What a ſure and cheap way is this of making all the World your own? O what a mercy doth God beſtow on his ſervants ſouls, in the day that he ſanctifieth them with unfeigned Love? How much doth he give us in that one grace? And oh what a world of bleſſing and comforts, do the ungodly, the malicious, the ſelfiſh, and the cenſorious caſt away, when they caſt away or quench the love of their neighbours? And what abundance of calamity do they bring upon themſelves? In this one ſummary inſtance we may ſee, how much Religion and obedience to God doth tend to our own felicity and delight? And how eaſie a work it would be, if a wicked heart did not make it difficult? And how great a plague ſin is unto the ſinner? And how ſore a puniſhment of it ſelf? And by this you may ſee, what it is that all fallings out, diviſions and contentions tend to? And all temptations to the abatement of our love? And who it is that is the greater loſer by it, when love to our Neighbour is loſt? And that backbiters and cenſurers who ſpeak ill of others, come to us as the greateſt enemies and thieves, to rob us of our chiefeſt jewel, and greateſt comfort in this World? And accordingly ſhould they be entertained.

CHAP. XXVIII.

Special Caſes and Directions for Love to Godly Perſons as ſuch.

Tit. 1. *Caſes of Conſcience about Love to the Godly.*

WHom we muſt take for Godly I anſwered before, *Chap.* 24. *Tit.* 1. *Queſt.* 5.

Queſt. 1. *How can we love the Godly, when no Man can certainly know who is ſincerely godly?* Queſt. 1.

Anſw. Our love is not the love of God which is guided by infallibility; but the love of Man, which is guided by the dark and fallible diſcerning of a Man? The fruits of piety and charity we infallibly ſee in their lives! But the ſaving truth of that grace which is or ought to be the root, we muſt judge of according to the probability which thoſe ſigns diſcover; and love Men accordingly.

Queſt. 2. *Muſt we love thoſe as godly, who can give no ſenſible account of their converſion, for the time, or manner, or evidence of it?* Queſt. 2.

Anſw. We muſt take none for godly, who ſhew no credible evidence of true converſion, that is, of true Faith and Repentance: But there is many a one truly godly, who through natural defect of underſtanding or utterance, are not able in good ſenſe to tell you what Converſion is, nor to deſcribe the manner in which it was wrought upon them, much leſs to define exactly the time or Sermon when it was firſt wrought

wrought, which few of the beſt Chriſtians are able to do; eſpecially of them who had pious education, and were wrought on in their childhood. But if the Covenant of Grace be wiſely opened to them according to their capacity, and they deliberately, and ſoberly, and voluntarily profeſs their preſent aſſent and conſent thereto, they do thereby give you the credible evidence of a true converſion, till you have ſufficient contrary evidence to diſprove it. For none but a converted Man can truly repent, and believe in God the Creator, Redeemer and Sanctifier, according to the Baptiſmal Covenant.

Queſt. 3. Queſt. 3. *But what if he be ſo ignorant that he cannot tell what faith, or repentance, or redemption, or ſanctification, or the Covenant of Grace is?*

Anſw. If you have ſufficient evidence that indeed he doth not at all underſtand the eſſentials of the Sacramental Covenant, you may conclude that he is not truly godly: Becauſe he cannot conſent to what he knoweth not: *Ignorantis non eſt conſenſus:* And if you have no evidence of ſuch knowledge, you have no evidence of his godlineſs, but muſt ſuſpend your judgment. But yet many a one underſtandeth the eſſential of the Covenant, who cannot tell another what they are. Therefore his mind (in caſe of great diſability of utterance,) muſt be fiſhed out by Queſtions, to which his *Yea* or *No*, will diſcover what he underſtandeth or conſenteth to: You would not refuſe to do ſo by one of another language, or a dumb Man, who underſtood you, but could anſwer you but by broken words or ſigns: And very ill education may make a great many of the phraſes of Scripture, and Religious language as ſtrange to ſome Men, though ſpoken in their native tongue, as if it were Greek or Latin to them, who yet may poſſibly underſtand the matter: A wiſe Teacher by well compoſed Queſtions may (without fraud or formality) diſcern what a Man underſtandeth; though he ſay but *Yea* or *No*; when an indiſcreet unskilful Man, will make his own unskilfulneſs and uncharitableneſs, the occaſion of contemptuous trampling upon ſome that are as honeſt as himſelf. If a Mans deſires and endeavours are to that which is good, and he be willing to be taught and uſe the means, it muſt be very groſs ignorance indeed, and well proved, that muſt diſprove his profeſſion of faith. If he competently underſtand what it is to believe in God the Father, Son and Holy Ghoſt, the Creator, Redeemer and Sanctifier, he underſtandeth all that is abſolutely neceſſary to Salvation. And his *Yea* or *No* may ſometime ſignifie his underſtanding it.

Queſt. 4. Queſt. 4. *Muſt I take the viſible members of the Church, becauſe ſuch, for truly godly?*

Anſw. Yes; except when you have particular ſufficient proof of their hypocriſie. Certainly no Man doth ſincerely enter into the Baptiſmal Covenant, but he that is ſincerely a penitent believer (if at age) For that Covenant giveth actual pardon and adoption to thoſe that ſincerely enter into it: The very conſenting to it (which is repentance and faith) being the very condition of the preſent reception of theſe benefits. And therefore it is that the ancient Writers ſtill affirmed that all the Baptized were regenerated, juſtified and adopted: Whether an adult Perſon be truly fit for Baptiſm, or not, the Paſtor that baptizeth is to judge: And he muſt ſee the credible ſigns of true faith and repentance before he baptize him; which are no other than his underſtanding, voluntary, ſober profeſſion of conſent to the Baptiſmal Covenant; but when he is baptized, and profeſſeth to ſtand to that Covenant once made, he is to be judged a godly Perſon by all the Church-members, who have not ſufficient proof of the contrary: Becauſe if he be ſincere in what he did and ſtill profeſſeth, he is certainly godly: And whether he be ſincere or not, he himſelf is the beſt and regular Judge or diſcerner, ſo far as to put in his claim to Baptiſm, which the Paſtor is obliged not to deny him, without diſproving him: And the Paſtor is judge as to his actual admittance: And therefore the People have nothing neceſſarily to do, but know whether he be baptized and ſtand to his Baptiſm: For which they are to take him as ſincere; unleſs by his notorious diſcovery of the contrary they can diſprove him. Theſe are not only the true terms of Church-communion, but of Love to the godly: And though this goeth hardly down with ſome good Men, who obſerve how few of the baptized ſeem to be ſeriouſly religious, and therefore they think that a viſible Church-member as ſuch, is not at all to be accounted ſincere: that is, to be believed in his profeſſion, and that we owe him not the ſpecial love which is due to the godly, but only a common love due only to profeſſors without reſpect to their ſincerity: Yet this opinion will not hold true: Nor is a profeſſion required without reſpect to the truth or falſhood of it: The credibility of it being the very reaſon that it is requiſite. Nor is it any other faith or conſent to the Covenant below that which is ſincere and ſaving, which muſt be profeſſed by all that will be taken for Church-members. And though thoſe that are of the contrary opinion are afraid leſt this will occaſion too much ſtrictneſs in the Paſtors in judging whoſe Profeſſion is credible, and conſequently will countenance ſeparation in the People, yet God hath provided a ſufficient remedy againſt that fear, by making every Man the opener of his own heart, and tying us by the Law of Nature and of Scripture, to take every Mans Profeſſion for credible, which is ſober, underſtanding and voluntary, unleſs they can diſprove it, or prove him a Lyar, and perfidious, and incredible. And whereas it is a latitude of Charity which bringeth them to the contrary opinion, for fear leſt the incredible Profeſſors of Chriſtianity, ſhould be all excluded from the viſible Church, yet indeed it is but the Image of Charity, to bring Catechumens into the Church, (as to ſet the Boys of the loweſt Form among them that are in their Greek, and to deny all ſpecial Chriſtian Love to all Viſible Members of the Church as ſuch; and to think that we are not bound to take any of them (as ſuch) to be ſincere or in the favour of God, or juſtified, for fear of excluding thoſe that are not. But of this I have largely written in a Treatiſe of this ſubject.

Diſputations of Right to Sacraments.

Queſt. 5. *Muſt we take all Viſible Church-members alike to be godly, and love them equally?* *Queſt.* 5.

Anſw. No: There are as many various degrees of credit due to their profeſſion, as there are various degrees of credibility in it: Some manifeſt their ſincerity by ſuch full and excellent evidences in a holy Life, that we are next to certain that they are ſincere: And ſome make a profeſſion ſo ignorantly, ſo coldly, and blot it by ſo many falſe Opinions and Vices, that our fear of them may be greater than our hope: Of whom we can only ſay, that we are not altogether hopeleſs of that ſincerity, and therefore muſt uſe them as godly Men, becauſe we cannot prove the contrary: But yet admoniſh them of their danger, as having much cauſe to fear the worſt: And there may be many notorious wicked *Men* in ſome Churches, through the Paſtors fault, for want of Diſcipline. And theſe for order ſake we muſt aſſemble with, but not diſſemble with them and our own conſciences; ſo as to take them for godly Men, when the contrary is notorious; nor yet to admit them to our familiarity. The Paſtor hath the keys of the Church, but we have the keys of our own houſes and hearts.

Lege quam plurima veterum teſtimonia in D. Gataker contra Davenantium de Baptiſmo.

Queſt. 6. *Muſt we love all equally that ſeem truly godly, the ſtrong and the weak?* *Queſt.* 6.

Anſw. No: He that loveth Men for their holineſs, will love them according to the degrees of their holineſs, as far as he can diſcern it.

Queſt. 7. Queſt. 7. *Muſt we love him more who hath much grace* (or holineſs) *and is little uſeful for want of gifts, or him that hath leſs grace and eminent uſeful gifts?*

Anſw. They muſt both be loved according to the diverſity of their goodneſs. He that hath moſt grace is *beſt*, and therefore moſt to be loved *in himſelf*: But as a *Means* to the converſion of Souls and the honour of God in the good of others, the Man that hath the moſt eminent gifts, muſt be moſt loved. The firſt is more loved in and for his own goodneſs: The ſecond is more lovely *propter aliud* as a means to that which is more loved than either of them.

Queſt. 8. Queſt. 8. *Muſt we love him as a godly Man, who liveth in any great or mortal ſin?*

Anſw. Every Man muſt be loved as he is: If by a *mortal ſin*, be meant a ſin inconſiſtent with the love of God, and a ſtate of grace, then the queſtion is no queſtion; it being a contradiction which is in queſtion. But if by a *great* and *mortal ſin*, be meant only this or that act of ſinning, and the queſtion be, Whether that act be mortal, that is, inconſiſtent with true grace or not? Then the particular act, with the circumſtances muſt be conſidered, before that queſtion can be anſwered. Murder is one of the moſt heinous ſins; and one Man may be guilty of it, out of deliberate habituate malice; and another through a ſudden paſſion; and another through meer inadvertency, carleſneſs, and negligence: Stealing may be done by one Man preſumptuouſly, and by another meerly to ſave the life of himſelf or his children: Theſe will not equally prove a Man in a ſtate of death, and without true grace. And which is a mortal ſin inconſiſtent with the life of Grace, and which not, is before ſpoken to, and belongeth not to this place. Only I ſhall ſay, that the ſin (be it great or ſmall as to the outward act or matter) *which certainly excludeth the habitual devotedneſs of the Soul to God, by Reſignation, Obedience and Love*, is mortal or a mark of ſpiritual death: And ſo is all ſin, which conſiſteth not with habitual repentance, and a predominate hatred of ſin as ſin, and of a diſobedient unholy heart and life: And therefore all ſin, which is not repented of, as ſoon as it is known, and the ſinner hath time and opportunity of deliberation: Becauſe in ſuch a caſe, the habit of Repentance will produce the act.

Queſt. 9. Queſt. 9. *Muſt an excommunicate Perſon be loved as Godly, or not?*

Anſw. You muſt diſtinguiſh, 1. Of Excommunication, 2. Of the Perſon that is to judge: 1. There is an Excommunication which cenſureth not the *ſtate* of the ſinner, but only *ſuſpendeth* him from Church-communion as at the *preſent actually unfit* for it: And there is an Excommunication which *habituately* or *ſtatedly* excludeth the ſinner from his *Church-relation*, as an *habituate*, *impenitent*, *obſtinate Perſon*. 2. Some Perſons have no opportunity to try the cauſe themſelves; being ſtrangers, or not called to it; but muſt take it upon the Paſtors judgment: And ſome have opportunity to know the Perſon and the cauſe, whether he be juſtly excommunicated or not. Now, 1. Thoſe that know by *notoriety* or *proof* that the Perſon is juſtly excommunicated with the ſecond ſort of Excommunication, muſt not, nor cannot love him as a Godly Man. 2. Thoſe that know by *notoriety* or *proof* that the Perſon is unjuſtly excommunicated, are not therefore to deny him the eſtimation and love which is due to a Godly Man; though for order ſake they may ſometimes be obliged to avoid external Church-communion with him. 3. Thoſe that know nothing of the cauſe themſelves, muſt judge as the Paſtor judgeth who is the legal judge: Yet ſo, as to take it to be but a humane, fallible, and no final judgment.

Queſt. 10. Queſt. 10. *Can an unſanctified hypocrite unfeignedly love a Godly Man?*

Anſw. There is no doubt but he may *materially* love him, on ſome other conſideration: As becauſe he is a kinſman, friend, benefactor, or is witty, learned, fair, *&c.*

Queſt. 11. *But can he love a Godly Man becauſe he is Godly?* Queſt. 11.

Anſw. He may love a Godly Man (at leaſt) as he may love God: An unholy Perſon cannot love God in all his perfections reſpectively to himſelf: As a God who is moſt holy and juſt in his Government, forbidding all ſin, and condemning the ungodly: For the Love of his ſins is inconſiſtent with this Love: But he may love him as he is moſt *great*, and *wiſe* and *good* in the *general*, and as he is the maker and benefactor of the World and of the ſinner: Yea and in general as his Governor: And ſo he may verily think that he loveth God as God, becauſe he loveth him for his Eſſentialities: But indeed he doth not (ſpeaking ſtrictly,) becauſe he leaveth out ſome one or more of theſe eſſentialities: Even as he that loveth Man as *rational*, but not as a *Voluntary free agent*, loveth not Man as Man: And as a Heretick is no Chriſtian, becauſe he denieth ſome one eſſential part of Chriſtianity: Even ſo as to the Love of Godly Men, an ungodly Man may believe that they are better than others, and therefore love them: But not as Godlineſs is the conſent to that Holineſs and Juſtice of God, which would reſtrain him from his beloved Sins, and condemn him for them. So far as they are ſimply Godly to *themſelves*, without reſpect to *him and his ſins*, he may love them.

Queſt. 12. *May he love a Godly Man as he would make him godly, and convert him?* Queſt. 12.

Anſw. He may love him as a *better* Man than others, and in general he may wiſh himſelf as good, and may love him becauſe he wiſheth him well: But as he cannot be (or rather is not) willing himſelf to leave his ſins and live in holineſs, ſo another is not grateful to him, who urgently perſwadeth him to this.

Queſt. 13. *Doth any ungodly Perſon love the Godly comparatively more than others?* Queſt. 13.

Anſw. So far as he doth love them as *Godly*, ſo far he may love them more than thoſe that are not ſuch: Many a bad Father loveth a religious Child better than the reſt: Becauſe they think that Wiſdom and Godlineſs are good; and they are glad to ſee their Children do well, as long as they do not grate upon them with troubleſome cenſures: For another Mans Godlineſs coſteth a bad Man little or nothing: He may behold it without the parting with his ſins.

Queſt. 14. *Doth every ſincere Chriſtian love all the Godly with a ſpecial love? Even thoſe that oppoſe their opinions, or that they think do greatly wrong them?* Queſt. 14.

Anſw. 1. Every true Chriſtian loveth a Godly Man as ſuch, and therefore loveth all ſuch, if he take them to be ſuch. 2. No Godly Man doth habitually and impenitently live in ſuch malice or enmity, as will not ſuffer him to ſee the Godlineſs of a diſſenter or adverſary, when it hath ſufficient evidence. 3. But ill education and company, and want of opportunity, may keep a true Chriſtian from diſcerning the Godlineſs of another, and ſo from loving him as a Godly Man. 4. And error and faction and paſſion may in a temptation ſo far prevail as at preſent to pervert his judgment, and make him misjudge a Godly Man to be ungodly; though when he hath opportunity to deliberate and come to himſelf, he will repent of it.

Queſt. 15. *What is that Love to the Godly which proveth a Mans ſincerity, and which no Hypocrite or unregenerate Perſon doth attain to?* Queſt. 15.

Anſw. It hath in it theſe eſſential parts; 1. He loveth God beſt and his Servants for his ſake. 2. He loveth Godlineſs, and the Perſon as Godly, and therefore would fain be ſuch himſelf; or loveth it for himſelf as well as in others. 3. He loveth not one

one only, but all the eſſential parts of Godlineſs (our abſolute reſignation to God our Owner, our abſolute Obedience to God our Ruler, and our higheſt Gratitude and Love to God our Benefactor and our End.) 4. He loveth Godlineſs and Godly Men, above his carnal worldly intereſt, his honour, wealth or pleaſure; and therefore will part with theſe in works of Charity, when he can underſtand that God requireth it. Theſe four ſet together make up that Love which will prove your ſincerity, and which no Hypocrite doth perform. Hypocrites either love the Godly only as their Benefactors with a ſelf-love; or they love them as Godly to themſelves, but would not be like them, and love not Godlineſs it ſelf to make them Godly; or they love them for ſome parts of Godlineſs, and not for all; or they love them but in ſubjection to their worldly love; with ſuch a dry and barren love as *James* rejecteth, *James* 2. as will not be at any great coſt upon them, to feed or cloath or viſit or relieve them.

Tit. 1. *Directions for loving the Children of God.*

Dir. 1. Direct. 1. *ONce get the love of God, and you cannot chooſe but love his Children.* Therefore firſt ſet your hearts to that, and ſtudy the Directions for it, *Tom.* 1. God muſt be firſt loved as God, before the Godly can be loved as ſuch; though perhaps this effect may ſometime be more manifeſt than the cauſe: Fortifie the cauſe and the effect will follow.

Dir. 2. Direct. 2. *Get Chriſt to dwell in your hearts by faith*, Eph. 3. 17. and then you will love his members for his ſake. The ſtudy of the love of God in Chriſt, and the belief of all the benefits of his love and ſufferings, will be the bellows continually to kindle your Love to your Redeemer and to all thoſe that are like him and beloved by him.

Dir. 3. Direct. 3. *Cheriſh the motions of Gods ſpirit in your ſelves:* For he is a ſpirit of Love: And it is the ſame ſpirit which is in all the Saints: Therefore the more you have of the ſpirit, the more Unity and the more Love you will have to all that are truly ſpiritual: The decays of your own holineſs, containeth a decay of your love to the holy.

Dir. 4. Direct. 4. *Obſerve their Graces more than their Infirmities.* You cannot love them unleſs you take notice of that goodneſs which is their lovelineſs. Overlooking and extenuating the good that is in others, doth ſhew your want of love to goodneſs; and then no wonder if you want love to thoſe that are good.

Dir. 5. Direct. 5. *Be not tempters and provokers of them to any ſin*: For that is but to ſtir up the worſer part which is in them, and to make it more apparent; and ſo to hide their amiableneſs, and hinder your own love. They that will be abuſing them, and ſtirring up their paſſions, or oppreſſing wiſe Men to try if they can make them mad, or increaſing their burdens and perſecutions to ſee whether there be any impatiency left in them, are but like the Horſeman who was ſtill ſpurring his Horſe, and then ſold him becauſe he was skittiſh and unquiet: Or like the Gentleman that muſt needs come as a Suitor to a beautiful Lady, juſt when ſhe had taken a Vomit and Purge, and then diſdained her as being unſavoury and loathſome.

Dir. 6. Direct. 6. *Stir up their Graces, and converſe much with them in the exerciſes of Grace.* If *Ariſtotle*, or *Socrates*, *Demoſthenes* or *Cicero*, ſtood ſilent by you among other Perſons, you will perceive no difference between them and a fool or a vulgar wit: But when once they open their lips and pour out the ſtreams of wiſdom and eloquence, you will quickly perceive how far they excel the common World, and will admire, love and honour them. So when you converſe with Godly Men about Matters of trading or common employments only, you will ſee no more but their blameleſneſs and juſtice; but if you will join with them in holy Conference or Prayer, or obſerve them in good works, you will ſee that the ſpirit of Chriſt is in them. When you hear the longings of their Souls after God, and their heavenly deſires and hopes and joys, and their love to piety, charity and juſtice, expreſs themſelves in their holy diſcourſe and prayers, and ſee the fruits of them in their lives, you will ſee that they are more than common Men.

Dir. 7. Direct. 7. *Foreſee the perfection of their Graces in their beginnings.* No Man will love a ſeed or ſtock of thoſe plants or trees which bear the moſt beautiful flowers and fruits, unleſs, in the ſeed he foreſee the fruit or flower which it tendeth to. No Man loveth the egg aright, who doth not foreknow what a bird it will bring forth. *Ariſtotle* or *Cicero* were no more amiable in their infancy than others, except to him that could foretell what Men they were like to prove. Think oft of Heaven, and what a thing a Saint will be in Glory, when he ſhall ſhine as the Stars, and be equal to the Angels; and then you will quickly ſee cauſe to love them.

Dir. 8. Direct. 8. *Frequently think of the everlaſting union and ſweet agreement which you muſt have with them in Heaven for ever:* How perfectly you will love each other in the Love of God? How joyfully will you conſent in the Love and Praiſes of your Creator and Redeemer? The more believingly you foreſee that ſtate, and the more you contemplate thereon, and the more your Converſation is in Heaven; the more will you love your fellow Soldiers and Travellers, with whom you muſt live in bleſſedneſs for ever.

Tit. 3. *Motives or Meditative helps to the Godly:*

Mot. 1. Motive 1. COnſider what Relation all the Regenerate have to God. They are not only his Creatures, but his Adopted Children: And are they not honourable and amiable who are ſo near to God?

Mot. 2. Motive 2. Think of their near Relation to Jeſus Chriſt: They are his Members, and his Brethren, and the purchaſe of his ſufferings, and coheirs of everlaſting Life? *Rom.* 8. 16, 17. *Epheſ.* 5. 26, 27.

Mot. 3. Motive 3. Think of the excellency of that ſpirit and holy Nature which is in them. Regeneration hath made them partakers of the Divine Nature and hath indued them with the ſpirit of Chriſt, and hath by the incorruptible ſeed made them new Creatures, of a Holy and Heavenly Mind and Life; and hath renewed them after the Image of God? And what beſides God himſelf can be ſo amiable as his Image?

Mot. 4. Motive 4. Think of the precious price which was paid for their Redemption: If you will eſtimate things by their price (if the purchaſer be wiſe) how highly muſt you value them?

Mot. 5. Motive 5. Remember how dearly they are beloved of God, their Creator and Redeemer: Read and obſerve Gods tender language towards them; and his tender dealings with them. He calleth them his Children, his beloved, yea dearly beloved, his jewels, the apple of his eye, *Deut.* 33. 12. *Pſal.* 60. 5. & 127. 2. *Col.* 3. 12. *Jer.* 12. 7. *Mal.* 3. 17. *Zech.* 2. 8. *Deut.* 32. 10. Chriſt calleth the leaſt of them his Brethren, *Matth.* 25. Judge of his love to them by his incarnation, life and ſufferings! Judge of it by that one heart-melting meſſage after his Reſurrection, John 20. 17. *Go to my brethren and ſay unto them, I aſcend to my Father and your Father, to my God and your God.* And ſhould we not love them dearly who are ſo dearly beloved of God?

Mot. 6. Motive 6. *They are our Brethren begotten by the ſame Father and Spirit, of the ſame holy Seed*, the word of God; and have the ſame nature and diſpoſition: And this Unity of nature and nearneſs of

relation, is such a suitableness as must needs cause love.

Mot. 7. Motive 7. They are our companions in labour and tribulation: In our duty and sufferings: They are our fellow Soldiers, and Travellers: With whom only we can have sweet and holy converse: And a heavenly conversation; when the carnal savour not the things of God.

Mot. 8. Motive 8. Consider how serviceable their graces render them, for the pleasing of God and the good of Men; they are the work of God, created to good works, *Ephes.* 2. 10. They are fitted by grace to Love and Praise their Maker and Redeemer: And to obey his Laws, and to honour him in their works, as shining lights in a dark generation: They are the blessings of the place where God hath planted them: They pray for sinners, and exhort them, and give them good examples, and call them from their sins, and lovingly draw them on to conversion and salvation. For their sakes God useth others the better where they live. Ten righteous Persons might have saved *Sodom*. They are lovely therefore for the service which they do.

Mot. 9. Motive 9. All their graces will be shortly perfected, and all their infirmities done away. They are already pardoned and justified by Christ; and every remaining spot and wrinkle will be shortly taken away, *Ephes.* 5. 26, 27. and they shall be presented perfect unto God. And they that shall be so perfect then, are amiable now.

Mot. 10. Motive 10. They shall see the glory of God, and live for ever in his Presence: They shall be employed in his perfect Love and Praise, and we shall be their companions therein: And those that must sing Hallelujahs to God in perfect amity and concord, such an harmonious blessed Quire, should live in great endearedness in the way.

Tit. 4. *The Hinderances and Enemies of Christian Love.*

Enemy 1. *Enemy* 1 THE first Enemy of Christian Love, is the *inward unregeneracy and carnality of the mind: For the carnal mind is enmity to God, and neither is nor can be subject to his Law*, Rom. 6. 7. And therefore it is at enmity with holiness and with those that are seriously holy. The excellency of a Christian is seen only by faith, believing what God speaketh of them, and by spiritual discerning of their spiritual worth: But the *natural Man discerneth not the things of the spirit, but they are as foolishness to him, because they must be spiritually discerned*, 1 Cor. 2. 14. There must be a suitableness of nature before there can be true love: And he that will love them as holy, must first love holiness himself.

Enemy 2. *Enemy* 2. Another Enemy to Christian Love is, Selfishness or inordinate Self-love: For this will make Men love no one heartily, but as they serve or love or honour them, and according to the measures of their selfish interest; if a Godly Man will not flatter such Persons, and serve their proud or covetous humours, they cannot love him. A selfish Person maketh so great a matter of every infirmity which crosseth his interest, or every mistake which crosseth his opinion, or every little injury that is done him, that he crieth out presently, O what wicked and unconscionable People are these! What Hypocrites are they? Is this their Religion? Is this justice or charity? All Virtues and Vices are estimated by them, according to their own ends and interests chiefly: They can think better of a common Whoremonger, or Swearer, or Atheist, or Infidel that loveth, and honoureth, and serveth them, than of the most holy and upright servant of God, who thinketh meanly or hardly of them, and standeth in their way, and seemeth to be against their interest: It is no commendations to him in this Mans account, that he loveth God and all that are Godly, if he seem to injure or cross a selfish Man: A carnal self-lover can love none but himself and for himself; and maketh all faults which are against himself to be the characters of an odious Person, rather than those which are committed against God.

Enemy 3. *Enemy* 3. Christian Love is often diminished and marred by *Degenerating into a Carnal sort of Love*, through the prevalency of some carnal Vice. Thus they that loved a Man for Godliness, turn it into a selfish Love, for some honour, or favour, or benefits to themselves: And young Persons of different Sexes, begin to love each other for Piety, and by undiscreet, and unwary, and sinful familiarities, are drawn before they are aware, to carnal fond and sinful love, and these Persons think that their holy love is stronger than before; when as it is stifled, consumed and languishing, as natural heat by a burning Feaver; and is overcome and turned into another thing.

Enemy 4. *Enemy* 4. *Passion and Impatiency* is a great enemy to Christian Love. It is stirring up displeasing words and carriage; and then cannot bear them; it meeteth every where with matter of displeasure and offence; and is still casting water on this sacred fire; and feigning or finding faults in all.

Enemy 5. *Enemy* 5. *Self-ignorance and partiality* is a great enemy to love; when it maketh Men over-look their own corruptions, and extenuate all those faults in themselves, which in others they take for heinous crimes; and so they want that compassion to others which would bear with infirmities, because they know not how bad they are themselves, and what need they have of the forbearance of others.

Enemy 6. *Enemy* 6. *Censoriousness* is an enemy to brotherly love (as is aforesaid;) a censorious Person will tell you how dearly he loveth all the godly: But he can allow so few the acknowledgment of their godliness, that few are beholden to him for his love. His sinful humour blindeth his mind, that he cannot see anothers godliness: He will love them for their sincerity when he can see it; but that will not be till he hath better eyes. *Tymon* was a great lover of wisdom; but a hater of all Men, because he took no Man to be wise.

Enemy 7. *Enemy* 7. *Faction and Parties*, or *siding in Religion*, is one of the greatest enemies of Christian Love. For this causeth Censoriousness, and maketh Men so overvalue the Opinions which they have chosen, and the interest of their party, that they hardly see goodness in any that are not of their mind, and quickly find faults (or devise them) in those that are against them.

Enemy 8. *Enemy* 8. *Conversion with malicious wicked or censorious Person*, is a great hinderance of the love of godly Men; For he that heareth them daily slandered, and represented as brainsick, seditious, self-conceited, humorous, hypocritical People, will easily take them as odious, but hardly as amiable, unless he come nearer them, and know them better than by a liars words.

Enemy 9. *Enemy* 9. *Too high expectations* is a great Enemy to love. When Men either look that Saints on earth, should be like Saints in Heaven, who have no infirmity, or look for greater Parts of Nature, or Art, Ingenuity or Excellency of Speech than is in other Persons, or when Selfishness, and Covetousness, or Pride doth make Men look for great respect, and observance, and esteem, or gifts, or commodity from others; When sin and error raiseth these unreasonable expectations, and the imperfect graces of Christians do not answer them, such Persons think contemptibly of good Men, and call them Hypocrites and as bad as others, because they are not such as they expected.

Enemy 10. *Enemy* 10. The placing of Mens goodness in lesser matters in which it doth not consist, is also a common Enemy of Love. When a Man is himself so carnal as not to know what spiritual Excellency is, but

but prefer ſome common Gifts before it, ſuch a one can never be ſatisfied in the ordinary ſort of upright Men; Thus ſome make a great matter of Compliement and Courtſhip, and handſome deportment, when ſome holy Perſons are ſo taken up with the great matters of God and their Salvation, and ſo retired from the Company of Complementers, that they have neither time, nor mind, nor skill, nor will, for ſuch impertinencies; Some place ſo much in ſome particular Opinions, or Ceremonies, or Forms of Church-Government and Worſhip, that they can think well of no Man that is againſt them. Whereas good Men on earth are ſo imperfect, that they are and will be of ſeveral opinions about ſuch things: And ſo theſe Perſons oblige themſelves by their own opinionativeneſs, to be always againſt one part of the ſincereſt Servants of Chriſt. One Man can think well of none that is not for his Church-party, or way of Government and Worſhip; and another can think well of none that is not for his way. One can think well of none that prayeth not by his Book, and doth not turn, and bend, and look juſt in the ſame manner, garb and poſture with himſelf, and that uſeth not all the Ceremonies which he affecteth; or at leaſt, if his weakneſs make him guilty of any unhanſome tone or geſture, or of any incompt and unapt expreſſions, or needleſs repetitions, or unpleaſing ſtile: (which all we wiſh that all good Men were free from:) Another can think well of no Man, that is for pomp and force in Church-Government, or for Ceremonies, Forms and Books in Prayer, and for preſcribed words in worſhipping God. And thus placing Religion where they ſhould not, cauſeth too many to take up with a miſtaken Religion for themſelves, and to diſlike all that are not of their mind, and certainly deſtroyeth Chriſtian love in one part of Chriſtians towards the other.

Enemy 11. *Enemy* 11. *Pride* alſo is a peſtilent extinguiſher of love. For a proud Man is ſo much overwiſe in his own eyes, that he can without remorſe ſtigmatize all that diſſent from him with the names of *ignorant* or *erroneus*, Schiſmatical, Heretical, or what other name the humour or advantage of the times ſhall offer him: And he is ſo good in his own eyes, that he meaſureth Mens goodneſs and godlineſs by their agreement with him, or compliance with his will. And he is ſo great in his own eyes, that he thinketh himſelf and his complices only fit to make Laws for others, and to rule them in their Opinions, and in the Worſhip of God; and no Man fit to ſay any thing publickly to God, but what he putteth into their mouths: He can think well of none that will not obey him: Like the Pope of *Rome*, that ſaith, No Man on earth hath *Church communion* with him, that is not ſubject to him. A humble Chriſtian thinketh that himſelf and the Goſpel have great and unuſual proſperity in the World, when they have but Liberty; but proud Men think that Religion is ruinated, and they are perſecuted, when they have not their will upon their brethren, and when their Brethren will be but brethren, and deny them obedience. *Subjects* they can think well of and command, but brethren they cannot love nor tolerate.

Enemy 12. *Enemy.* 12. Laſtly, The *Counterfeits* of Chriſtian love deceive abundance, and keep them from that which is *Love* indeed. They might be brought to it, if they had not thought that they had it already, when they have it not.

Tit. 5. *The Counterfeits of Chriſtian Love*

Count. 1. *Counterfeit* 1. IT is but counterfeit Love to Chriſtians, when they are loved only for being of the common Religion of the Countrey, and the ſame that you ſay you are of your ſelves: As one Mahometan loveth another.

Count. 2. Or to love one only Sect or party of Chriſtians, which you eſpouſe as the only party or Church; and not to love a Chriſtian as a Chriſtian, and ſo to love all true Chriſtians whom you can diſcern to be ſuch. *Count.* 2.

Count. 3. To love only thoſe Chriſtians who are your kindred or relations, or thoſe that have been ſome way Benefactors to you. *Count.* 3.

Count. 4. To love Chriſtians only for their familiarity, or kind and loving converſation, and civil obliging deportment among Men. *Count.* 4.

Count. 5. To love them only becauſe they are learned, or have better wits and abilities of Speech, in preaching, prayer or conference than others. *Count.* 5.

Count. 6. To love them only upon the praiſe which common commendations may ſometimes give them, and for being magnified by fame, and well ſpoken of by all Men. Thus many wicked Men do love the Saints departed, when they hate thoſe that are alive among them. *Count.* 6.

Count. 7. To love them only for being godly in themſelves at a diſtance, ſo they will not trouble them with their godlineſs; while they love not thoſe that reprove them, and would draw them to be as godly. *Count.* 7.

Count. 8. To love them only for ſuffering with them in the ſame cauſe. Thus a prophane Perſon taken by the *Turks* may love his fellow Captives who refuſe to renounce Chriſt. And thus a Sufferer for an ill cauſe, or in an erroneous Sect, may love thoſe that ſuffer with him above others. *Count.* 8.

Count. 9. To love them only for holding ſtrict and right opinions, while they will not endure to live accordingly: Thus many love the light, that cannot bear the heat and motion; Many love an Orthodox Perſon, of a ſound Judgment, that is againſt looſeneſs and prophaneneſs in his opinion, and do not like the folly of the licentious; who yet like licentious *practice* beſt. *Count.* 9.

Count. 10. To love them for ſome parts of Godlineſs only; while ſome other eſſential part will not be endured, (of which before.) *Count.* 11.

Count. 11. To love them in a kind fit only, as *Saul* with tears profeſſed to do his Son *David*; but to have no habitual conſtant Love.

Count. 12. Laſtly, To love godly Men a little, and the World and fleſhly intereſt more; To love them only ſo as will coſt them nothing, To wiſh them fed, but not to feed them, and to wiſh them cloathed, but not to cloath them, and to wiſh them out of Priſon, but not to dare to viſit them for fear of ſuffering themſelves. He that hath this Worlds Goods, and ſeeth his Brother have need, and ſhutteth up the bowels of his compaſſion from him, how dwelleth the love of God in him, 1 *John* 3. 17. Surely if the love of his Brother were in him, the love of God had been in him. But he hath no true love to his Brother, that will only love him on terms that coſt him little, and cannot *give* and *ſuffer* for his love. All theſe are deceiving counterfeits of love to the Children of God. *Count.* 12.

Tit. 6. *Caſes and Directions for intimate ſpecial Friends.*

Queſt. 1. *IS it lawful to have an earneſt deſire to be Loved by others? Eſpecially by ſome one Perſon above all other?* Queſt. 1.

Anſw. There is a deſire of others Love which is lawful, and there is a deſire which is unlawful.

I. It is lawful, 1. When we deſire it as it is their duty, which God himſelf obligeth them to perform, and ſo is part of their *integrity*, and is their *own good*, and *pleaſeth God*; So Parents muſt deſire their *Children* to love them, and one another, becauſe it is *their duty*, and elſe they are unnatural and bad; And Husband and Wife may deſire that each other diſcharge that duty of Love which God requireth, and

ſo

so may all others. 2. It is lawful also to desire for our own sakes to be loved by others; so be it, it be. 1. With a *calm and sober desire*, which is not *eager*, *peremptory* or *importunate*, nor overvalueth the love of Man; 2. According to the proportion of our *own worth*; not desiring to be thought *Greater*, *Wiser* or *Better* than indeed we are, nor to be loved erroneously by an overvaluing Love. 3. When we desire it for the benefits to which it tended, more than to be valued and loved our selves; As, 1. That we may receive that edification and good from a friend, which love disposeth them to communicate; 2. That we may *do that good* to our friends, which love disposeth them to receive. 3. That we may honour and please God, who delighteth in the true love and concord of his Children.

II. But the *unlawful* desire of others love *to us*, is much more common, and is a sin of a deeper maligity than is commonly observed. This desire of love is sinful, when it is contrary to that before described; As, 1. When we desire it over eagerly; 2. When we desire it *selfishly* and *proudly*, to be set up in the good opinion of others; and not to make a benefit of it to our selves or them, but our *own honour* is more desired in it, than the honour of God. 3. When we desire to be thought *Greater*, *Wiser* or *Better* than we are, and to be loved with such an overvaluing Love; and have no desire that the bounds of *Truth* and *Usefulness* should restrain and limit that love to us which we affect. 4. When it is an erroneous fanciful, carnal or lustful esteem of some one Person, which maketh us desire his love more than others. As because he is *higher*, *richer*, *fairer*, &c.

This eager desire to be overloved by others, hath in it all these aggravations. 1. It is the very sin of *Pride*, which God hath declared so great a detestation of. For *Pride* is an overvaluing our selves, for *Greatness*, *Wisdom* or *Goodness*, and a desire to be so over-valued of others. And he that would be *overloved*, would be *over-valued*.

2. It is *self-idolizing*; When we would be loved as better than we are, we rob God of that Love which Men should render to him, who can never be over-loved, and we would fain seem a kind of petty Deities to the World, and draw Mens eyes and hearts unto our selves. When we should be jealous of Gods interest and honour, lest we or any creature should have his due, this proud disposition maketh people set up themselves in the estimation of others, and they scarce care how *Good*, or *Wise* they are esteemed; nor how much they are lifted up in the hearts of others.

3. It is an injurious ensnaring the minds of others, and tempting them to erroneous Opinions of us, and affections to us; which will be their sin, and may bring them into many inconveniencies. It is an ordinary thing to do greater hurt to a friend whom we value, by ensnaring him in an inordinate love, than ever we did or can do to an Enemy by hating him.

Quest. 2. Quest. 2. *Is it lawful, meet or desirable to entertain that extraordinary affection to any one, which is called special friendship, or to have an endeared intimate friend, whom we love far above all others?*

Answ. Intimate special friendship is a thing that hath been so much pleaded for by all sorts of Men, and so much of the felicity of Mans life hath been placed in it, that it beseemeth not me to speak against it. But yet I think it meet to tell you with what *cautions* and limits it must be received, and how far it is good, and how far sinful; (for there are perils here to be avoided, which neither *Cicero*, nor his *Scipio* and *Lælius* were acquainted with.)

I. 1. It is lawful to choose some one well qualified Person, who is fittest for that use, and to make him the chief companion of our lives; our chiefest *counsellor* and *comforter*, and to confine our intimacy and converse to him in a special manner above all others. 2. And it is lawful to love him not only according to his personal worth, but according to his special suitableness to us, and to desire his felicity accordingly, and to *exercise our love* to him *more frequently and sensibly* (because of his nearness and presence) than towards some better Men that are further off.

The Reasons of such an intimate friendship are these, 1. No Man is sufficient for himself, and therefore Nature teacheth him to desire an helper. And there is so wonderful a diversity of temperaments and conditions, and so great a disparity and incongruity among *good* and *wise* Men, towards each other that one that is more suitable and congruous to us than all the rest, may on that account be much preferred.

2. It is not many that can be so near us as to be ordinary helpers to us: And a wiser Man at a distance or out of reach, may be less useful to us, than one of inferior worth at hand.

3. The very *exercise* of *friendly love and kindness* to another is *pleasant*: And so it is to have one to whom we may confidently reveal our secrets, to bear part of our burden, and to confirm us in our right apprehensions, and to cure us of wrong ones.

4. And it is no small benefit of a present bosom friend, to be instead of all the World to us, that is, of common unprofitable company: For Man is a sociable Creature, and abhorreth utter solitude. And among the common sort, we shall meet with so much evil, and so little that is truly wise or good, as will tempt a Man to think that he is best when he is least conversant with Mankind. But a selected Friend is to us for usefulness instead of many, without these common incumbrances and snares.

5. And it is a great part of the commodity of a faithful friend, to be assisted in the true knowledge of our selves: To have one that will watch over us, and faithfully tell us of the *sin*, and *danger*, and *duty*, which we cannot easily see without help, and which other Men will not faithfully acquaint us with.

II. But yet it is rare to choose and use this friendship rightly: And there are many evils here to be carefully avoided. The instances shall be mentioned anon in the directions, and therefore now passed by.

Quest. 3. *Is it meet to have more such bosom friends than one?* Quest. 3.

Answ. Usually one only is meetest: 1. Because Love diffused is oft weak, and contracted is more strong. 2. Because Secrets are seldom safe in the hands of many: 3. Because suitable Persons are rare; 4. And though two or three may be suitable to you, yet perhaps they may be unsuitable among themselves. And the calamities of their own disparities will redonud to you; And their fallings out may turn to the bewraying of your Secrets, or to some other greater wrong.

2. But yet sometimes two or three such friends may be better than *one alone*. 1. In case they be all near and of an approved suitableness and fidelity. 2. In case they be all suitable and endeared to one another. 3. If a Man live *per vices* in several places, and his friends cannot remove with him, he may have one friend in one place, and another in another, and so many will be but as one that is constant: 4. And in case that many may add to our help, our counsel and comfort, more than to our danger, hurt or trouble. In all these cases many are better than one.

Quest. 4. *Is it fit for him to take another bosom friend who hath a pious Wife? and is any other so fit to be a friend, as he and she that are as one flesh?* Quest. 4.

Answ. When a Wife hath the understanding, and vertue and fidelity fit for this sort of friendship, then no one else is so fit, because of nearness and united interests. The same I say of a Husband to a Wife.

But

But because that it seldom falls out that there is such a fitness for this office, especially in the Wife, in that case it is lawful and meet to choose a friend that is fit indeed, and to commit those Secrets to him which we commit not to a Wife: For Secrets are not to be committed to the untrusty, nor wise counsel to be expected from the unwise, how near soever. And the great writers about this special friendship, do think that no Woman is fit for it, but Men only: But that conclusion is too injurious to that Sex.

Quest. 5. Quest. 5. *Is it agreeable to the nature of true friendship to love our friend not only for himself, but for our own commodity? And whether must he or I be the chief end of my love and friendship?*

Answ. 1. Indeed in our *Love to God*, he that is the object is also our chief and ultimate end, and we must love him more for himself than for our selves. And yet here it is lawful subordinately to intend our selves.

2. And our Love to the *Common-wealth*, should be greater than our Love to our selves, and therefore we may not *Love it* chiefly for our selves.

3. And if our *bosom Friend* be notoriously better than we are, and *more serviceable to God* and to the *common good*, we should love him also *above our selves*, and therefore not *chiefly for our selves*.

4. But in case of an *equality of goodness and usefulness*, we are not bound to love our most intimate friend more than our selves; and therefore may at least equally Love him *for our selves*, as *for himself*. And if *we* are *really* and *notoriously better* and *more useful*, we may love him chiefly *for our selves*, and our selves above him. But still we must love God and the publick Good, above both our selves and him, and must love both our selves and him in order to God, who is the beginning and end of all.

Quest. 6. Quest. 6. *Is it contrary to the nature of true friendship, to keep any secret from such a bosom friend, or to retain any suspicion of him, or to suppose that he may possibly prove unfaithful to us and forsake us?*

Answ. Cicero and the old Doctors of *Friendship* say, that all this is inconsistent with true friendship: And it is true, that it is contrary to *perfect friendship*. But it is as true, that perfect friendship cannot be, nor must not be among imperfect Men: And that the nature of Mankind is so much depraved, that the best are *unmeet for perfect Friendship*: And certainly few Men, if any in the World, are fit for every Secret of our hearts. Besides that we are so bad, that if all our Secret thoughts were known to one another, it might do much to abate our friendship, and love to each other. And it is certain, that Man is so corrupt a Creature, and good Men so imperfectly cured of their corruption, that there is Selfishness, Uncertainty, and Mutability in the best. And therefore it is not a duty to *judge falsly of Men*, but contrarily to judge of them as they are. And therefore to suppose that it is possible, the closest friend may reveal our Secrets, one time or other, and that the stedfastest friend may possibly become our Enemy. To think that possible, which is possible (and more) is injurious to none.

Quest. 7. Quest. 7. *Is it lawful to change a bosom friend, and to prefer a new one whom we perceive to be more worthy before an old one.*

Answ. An old friend *ceteris paribus* is to be preferred before a new one, and is not to be cast off without desert and necessity. But for all that, 1. If an old friend prove false, or notably unfit; 2. Or if we meet with another that is far more able, fit and worthy, no doubt but we may prefer the latter; and may value, love, and use Men as they are for goodness, worth and usefulness.

Quest. 8. Quest. 8. *What Love is due to a Minister that hath been the means of our Conversion? And can such a one be loved too much?*

Answ. 1. There is a special Love due to such a one, as the hand by which God did reach out to us his unvaluable medicies: And ingratitude, and Sectarian pride contempt of such, as have been our fathers in Christ, is no small sin.

2. But yet another that never did us good, who is much wiser and better, and more serviceable to the Church, must be better loved, than he by whom we were converted. Because we are to love Men more for the sake of God and his Image and Service, than for our selves.

3. And it is a very common thing, for passionate Women and young People, when they are newly converted, to think that they can never too much value, and honour, and love those that converted them; and to think that all such love is holy and from God; whereas the same love may be of God as to the principle, motives and ends, in the main, and yet may have great mixtures of passionate weakness, and sinful excess, which may tend to their great affliction in the end. Some that have been converted by the Writings of a Minister a hundred or a thousand Miles off, must needs go see the Author; some must needs remove from their lawful Dwellings and Callings, to live under the Ministry of such a one; yea if it may be in the house with him: Some have affections so violent, as proveth a torment to them when they cannot live with those whom they so affect: Some by that affection are ready to follow those that they so value, into any errour. And all this is a sinful love by this mixture of passionate weakness, though pious in the main.

Quest. 9. Quest. 9. *Why should we restrain our Love to a bosom friend (contrary to* Cicero's *Doctrine) and what sin or danger is in loving him too much?*

Answ. All these following, 1. It is an *errour* of Judgment and of *will*, to suppose any one *Better* than he is, (yea perhaps than any creature on earth is) and so to love him.

2. It is an irrational act, and therefore not fit for a rational Creature, to love any one farther than reason will allow us, and beyond the true causes of regular love.

3. It is usually a fruit of sinful *Selfishness*: For this excess of love doth come from a selfish cause either some strong conceit that the Person greatly loveth us, or for some great kindness which he hath shewed us, or for some need we have of him, and fitness appearing in him to be useful to us, *&c.* Otherwise it would be purely for amiable worth, and then it would be proportioned to the nature and measure of that worth.

4. It very often taketh up Mens Minds, so as to hinder their love to God, and their desires and delights in holy things: While Satan (perhaps upon Religious pretences) turneth our affections too violently to some Person, it diverteth them from higher and better things: For the weak mind of Man can hardly think earnestly of one thing, without being alienated in his thoughts from others; nor can hardly love two things or Persons fervently at once, that stand not in pure subordination one to the other: And we seldom love any fervently in a pure subordination to God; For then we should love God still more fervently.

5. It oft maketh Men ill Members of the Church and Common-wealth. For it contracteth that love to one over-valued Person, which should be diffused abroad among many; and the common good which should be loved above any single Person is by this means neglected (as God himself:) which maketh *Wives* and *Children* and *bosom Friends*, become those gulfs that swallow up the Estates of most rich Men; so that they do little good with them to the publick state, which should be preferred.

6. Overmuch friendship engageth us in more *duty* than we are well able to perform, without neglecting our duty to God, the Common-wealth and our own

own Souls. There is some *special duty* followeth all special acquaintance; but a bosom friend will expect a *great deal*. You must allow him much of your *Time* in conference, upon all occasions; and he looketh that you should be many ways friendly and useful to him, as he is or would be to you. When, alas frail Man can do but little: our Time is short; our strength is small; our Estates and Faculties are narrow and low. And that Time which you must spend with your bosom friend; where friendship is not moderated and wisely managed, is perhaps taken from *God* and the *publick* good, to which you first owed it. Especially if you are Magistrates, Ministers, Physicians, Schoolmasters, or such other as are of publick usefulness. Indeed if you have a sober prudent friend, that will look but for your vacant hours, and rather help you in your publick service, you are happy in such a friend. But that is not the excess of love that I am reprehending.

7. This inordinate friendship prepareth for *disappointments*, yea and for excess of sorrows. Usually experience will tell you that your best friends are but uncertain and imperfect Men, and will not answer your expectation: And perhaps some of them may so grosly fail you, as to set light by you, or prove your Adversaries. I have seen the bonds of extraordinary dearness many ways dissolved: One hath been overcome by the flesh, and turned drunkard and sensual, and so proved unfit for intimate friendship (who yet sometime seemed of extraordinary uprightness and zeal.) Another hath taken up some singular conceits in Religion, and joyned to some Sect where his bosom friend could not follow him. And so it hath seemed his duty to look with strangeness, contempt or pity on his ancient friend, as one that is dark, and low, if not supposed an adversary to the truth, because he espouseth not all his misconceits. Another is suddenly lifted up with some preferment, dignity and success, and so is taken with higher things and higher converse, and thinks it is very fair, to give an embrace to his ancient friend, for what he once was to him, instead of continuing such endearedness. Another hath changed his place and company, and so by degrees grown very indifferent to his ancient friend, when he is out of sight, and converse ceaseth. Another hath himself chosen his friend amiss, in his unexperienced youth, or in a penury of wise and good Men, supposing him much better than he was: and afterward hath had experience of many Persons of far greater wisdom, piety and fidelity, whom therefore reason commanded him to prefer. All these are ordinary dissolvers of these bonds of intimate and special friendship.

And if your love continue as hot as ever, its excess is like to be your excessive sorrow. For 1. You will be the more grieved at every suffering of your friend, as sicknesses, losses, crosses, *&c.* whereof so many attend Mankind, as is like to make your burden great. 2. Upon every removal, his absence will be the more troublesom to you. 3. All incongruities and fallings out will be the more painful to you, especially his jealousies, discontents and passions, which you cannot command. 4. His death, if he die before you, will be the more grievous, and your own the more unwelcome, because you must part with him. These and abundance of sore afflictions are the ordinary fruits of too strong affections: And it is no rare thing for the best of Gods Servants to profess, that their Sufferings from their Friends who have over-loved them, have been ten times greater than from all the Enemies that ever they had in the World.

And to those that are wavering about this case, Whether only a common friendship with all Men according to their various worth, or a bosom intimacy with some one Man, be more desirable, I shall premise a free confession of my own case, whatever censures for it I incur. When I was first awakened to the regard of things spiritual and eternal; I was exceedingly inclined to a vehement love to those that I thought the most serious Saints, and especially to that intimacy with some one, which is called *Friendship*. By which I found extraordinary benefit, and it became a special mercy to my Soul. But it was by more than one or two of the fore-mentioned ways, that the strict bond of extraordinary Friendship hath been relaxed, and my own excessive esteem of my most intimate friends confuted. And since then I have learned, to love all Men according to their real worth, and to let out my love more extensively and without respect of Persons, acknowledging all that is good in all; but with a double love and honour to the excellently wise and good: And to value Men more for their publick usefulness, than for their private suitableness to me; and yet to value the ordinary converse of one or a few suitable friends, before a more publick and tumultuary Life, except when God is publickly worshipped, or when publick Service inviteth me to deny the quiet of a private Life; and though I more difference between Man and Man than ever, I do it not upon so slight and insufficient grounds as in the time of my unexperienced credulity: Nor do I expect to find any without the defects, and blots and failings of infirm, imperfect, mutable Man.

Quest. 10. *What qualifications should direct us in the choice of a special bosom friend?*

Answ. 1. He must be one that is *sincere* and *single hearted*, and not given to affectation, or any thing that is much *forced* in his deportment: Plain, and open hearted to you, and not addicted to a *hiding*, *fraudulent*, or *reserved* carriage.

2. He must be one that is of a suitable temper and disposition; I mean not guilty of all your own infirmities, but not guilty of a crosness or contrariety of disposition. As if one be in love with plainness of Apparel, and frugality in dyet and course of life, and the other be guilty of curiosity, and ostentation and prodigality, if one be for few words and the other for many; if one be for Labour, and the other for idleness, and frequent interruptions; if one be for serving the humours of Men, and the other for a contempt of a humane censure, in the way of certain duty; these disparities make them unfit for this sort of bosom friendship.

3. He must not be a slave to any vice: For that which maketh him false to God, and to betray his own Soul, may make him false to Man, and to betray his friend.

4. He must not be a *selfish Person*; that is corruptly and partially for himself, and for his *own carnal ends* and *interest*. For such a one hath no true love to others, but when you seem cross to his own interest, his *pleasure*, *wealth*, *or honour* he will forsake you: For so he doth by God himself.

5. He must be humble, and not notably proud. For Pride will make him quarrelsome, disdainful, impatient, and quite unsuitable to a humble Person.

6. He must be one that's throughly and resolvedly godly: For you will hardly well center any where but in God; nor will he be useful to all the ends of friendship, if he be not one that loveth God, and holy things, and is of a pious conversation: Nor can you expect that he that is false to God, and will sell his part in him for the pleasure or gain of sin, should long prove truly faithful unto you.

7. He must be one that is judicious in Religion, that is, not of an erroneous heretical wit; nor ignorant of those great and excellent Truths, which you should oft confer about; Bnt rather one that excelleth you in solid Understanding, and true Judgment, and a discerning head, that can teach you somewhat which you know not; and is not addicted, to corrupt you with false opinions of his own.

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8. He must be one that is not Schismatical and embodied in any dividing Sect: For else he will be no longer true to you, than the interest of his party will allow him: And if you will not follow him in his conceits and singularities, he will withdraw his love, and despise you: And if he do not, yet he may endanger your stedfastness, by the temptation of his love.

9. He must be one that hath no other very intimate friend, unless his friend be also as intimate with you as with him; because else he will be no further secret and trusty to you, than the interest or will of his other friend will allow him.

10. He must be one that is *Prudent* in the management of business, and especially those which your converse is concerned in; else his indiscretion in words or practice, will not suffer your friendship to be long entire.

11. He must be one that is not addicted to loquacity, but can keep your secrets: Otherwise he will be so untrusty as to be uncapable of doing the true office of a friend.

12. He must have a zeal and activity in Religion and in all well-doing: Otherwise he will be unfit to warm your affections, and to provoke you to love and good works, and to do the principal works of friendship; but will rather cool and hinder you in your way.

13. He must be one that is not addicted to levity, unconstancy and change: Or else you can expect no stability in his friendship.

14. He must not much differ from you in Riches, or in Poverty; or in quality in the World. For if he be much Richer, he will be carried away with higher company and converse than yours, and will think you fitter to be his servant, than his friend. And if he be much poorer than you, he will be apt to value your friendship for his own commodity, and you will be still in doubt, whether he be sincere.

15. He must be one that is like to live with you or near you; that you may have the frequent benefit of his converse, counsel, example, and other acts of friendship.

16. He must be one that is not very covetous, or a Lover of Riches or Preferment: For such a one will no longer be true to you, than his Mammon will allow him.

17. He must be one that is not peevish, passionate and impatient; but that can both bear with your infirmities, and also bear much from others for your sake, in the exercise of his friendship.

18. He must be one that hath so good an esteem of your Person, and so true and strong a Love to you, as will suffice to move him, and hold him to all this.

19 He must be yet of a publick Spirit, and a lover of good works, that he may put you on to well doing, and not countenance you in an idle, self-pleasing and unprofitable Life. And he ought to be one that is skilful in the business of your Calling, that may be fit to censure your work, and amend it, and direct you in it, and confer about it. And it is best for you if he be one that excelleth you herein, that he may add something to you (but then you will not be such to him, and so the friendship will be unequal.)

20. Lastly, There must be some suitableness in *Age* and *Sex*. The young want experience to make them meet for the bosom friendship of the aged (though yet they may take delight in instructing them, and doing them good). And the young are hardly reconcilable to all the gravity of the aged. And it must not be a Person of a different sex, unless in case of Marriage: Not but that they may be helpful to each other as Christians, and in a state of distant friendship: But this bosom intimacy, they are utterly unfit for, because of *unsuitableness*, *temptation* and *scandal*.

Directions for the right Use of special Bosom Friendship.

Direct. 1. ENgage not your self to any one, as a bosom friend, without great evidence and proof of his fitness for all the foregoing qualifications. By which you may see, that this is not an ordinary way of *duty* or *benefit*, but a very unusual case. For it is a hard thing to meet with one among many thousands, that hath all these qualifications: And when that is done, if you have not all the same qualifications to him, you will be unmeet for his friendship, what ever he be for yours. And where in *an age* will there be two that are suited in all those respects? Therefore our ordinary way of duty is, to love all according to their varions worth, and to make the best use we can of every ones grace and gifts, and of those most that are neerest us; but without the partiality of such extraordinary affection to any one above all the rest. For young Persons usually make their choice rashly, of one that afterwards proveth utterly unmeet for the office of such a friend, or at least, no better than many other Persons: Nay, ten to one, but after experience will acquaint them with many that are much wiser, and better, and fitter for their love. And hasty affections, are guilty of blind partiality, and run Men into sin and sorrow, and often end in unpleasant ruptures. Therefore be not too forward in this friendship. *Dir.* 1.

Direct. 2. When you do choose a friend, though he must be one that you have no cause to be suspicious of, yet reckon that it is *possible* that he may be estranged from you, yea, and turn your enemy. Causeless jealousies are contrary to friendship on your part; and if there be cause, it is inconsistent with friendship on his part. But yet no friendship should make you blind, and not to know that Man is a corrupt and mutable creature; especially in such an age as this, wherein we have seen, how personal Changes, State-changes, and changes in Religion, have alienated many seeming friends. Therefore love them, and use them, and trust them, but as Men, that may possibly fail all your expectations, and open all your secrets, and betray you, yea, and turn your enemies. Suspect it not, but judge it possible. *Dir.* 2.

Direct. 3. Be open with your approved friend, and commit all your secrets to him, still excepting those, the knowledge of which may be hurtful to himself, or the revealing of them hereafter may be intolerably injurious to your self, to the honour of Religion, to the publick good, or to any other. If you be needlesly close, you are neither friendly, nor can you improve your friend enough to your own advantage. But yet if you open all without exception, you may many ways be injurious to your friend and to your self; and the day may come which you did not look for, in which his weakness, passion, interest, or alienation, may trouble you by making all publick to the World. *Dir.* 3.

Direct. 4. Use as little affectation or ceremony with your friend as may be; but let all your converse with him be with openness of heart, that he may see that you both trust him, and deal with him in plain sincerity. If dissimulation and forced affectation be but once discovered, it tendeth to breed a constant diffidence and suspicion. And if it be an infirmity of your own which you think needeth such a cover, the Cloak will be of worse effect, than the knowledge of your infirmity. *Dir.* 4.

Direct. 5. Be ever faithful to your friend, for the cure of all his faults; and never turn *friendship* into flattery: Yet still let all be done in Love, though in a friendly freedom, and closeness of admonition. It is not the least benefit of intimate friendship, that what an enemy speaketh behind our backs, a friend will open plainly to our faces: To watch over one another daily, and be as a glass to shew our faces or faults to one another is the very great benefit of true *Dir.* 5.

friendship, Eccles. 4. 9, 10, 11. *Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: But wo to him that is alone when he falleth, for he hath not another to help him up.* It is a flatterer and not a friend, that will please you by concealing or extenuating your sin.

Dir. 6. *Direct.* 6. Abhor *Selfishness* as most contrary to real friendship. Let your friend be as your self, and his interest as your own. If we must love our *neighbour* as our selves, much more our dearest bosom friends.

Dir. 7. *Direct.* 7. Understand what is most *excellent and useful* in your friend, and *that improve.* Much good is lost by a dead hearted companion, that will neither broach the Vessel and draw out that which is ready for their use: Nor yet feed any good discourse, by due questions or answers, but stifle all by barren silence. And a dull silent hearer, will weary and silence the speaker at the last.

Dir. 8. *Direct.* 8. Resolve to bear with each others infirmities: Be not too high in your expectations from each other: Look not for exactness and innocency, but for humane infirmities, that when they fall out, you may not find your selves disappointed. Patience is necessary in all humane converse.

Dir. 9. *Direct.* 9. Yet do not suffer friendship to blind you, to own or extenuate the faults of your dearest friend: For that will be sinful partiality, and will be greatly injurious to God, and treachery against the soul and safety of your friend.

Dir. 10. *Direct* 10. And watch lest the love, estimation or reverence of your friend, should draw you to entertain his errors, or to imitate him in any sinful way. It is no part of true friendship to prefer Men before the truth of Christ, nor to take any heretical, dividing, or sensual infection from our friend, and so to die and perish with him. Nor is it friendly to desire it.

Dir. 11. *Direct.* 11. Never speak against your friend to a third Person; nor open his dishonourable weakness to another. As no Man can serve two Masters; so no Man can well please two contrary friends: And if you whisper to one the failings of another, it tendeth directly to the dissolution of your friendship.

Dir. 12. *Direct.* 12. Think not that love will warrant your partial erroneous estimation of your friend: You may judge him fittest for your intimacy: But you must not judge him better than all other Men, unless you have special evidence of it, as the reason of such a judgment.

Dir. 13. *Direct.* 13. Let not the love of your friend draw you to love all, or any others the less, and below their worth. Let not friendship make you narrow hearted, and confine your charity to one. But give all their due, in your valuation and your conversation, and exercise as large a charity and benignity as possibly you can: Especially to Societies, Churches and Common-wealth, and to all the World: It is a sinful friendship, which robbeth others of your charity: Especially those to whom much more is due than to your friend.

Dir. 14. *Direct.* 14. Exercise your friendship in Holiness, and well-doing: Kindle in each other the Love of God and Goodness, and provoke each other to a heavenly conversation. The more of *God* and *Heaven* is in your friendship, the more holy, safe, and sweet, and durable it will prove. It will not wither, when an everlasting subject is the fewel that maintaineth it. If it will not help you the better to Holiness and to Heaven, it is worth nothing, Eccles. 4. 11. *If two lye together, then they have heat; but how can one be warm alone?* See that your friendship degenerate not into common carnal love, and evaporate not in a barren converse, instead of prayer and heavenly discourse, and faithful watchfulness and reproof.

Dir. 15. *Direct.* 15. Prepare each other for suffering and death, and dwell together in the house of mourning, where you may remember your nearer everlasting friendship: And not only in the house of mirth, as if it were your work, to make each other *forget your latter end.*

CHAP. XXIX.

Cases and Directions for Loving and doing good to Enemies.

MOst which belongeth to this subject is said before *Chap.* 9. about forgiving enemies, and therefore thither I refer the Reader.

Tit. 1. *Cases about loving and doing good to enemies.*

Quest. 1. *WHom must I account an enemy, and love under that name?* Quest. 1.

Answ. 1. Not every one that is angry with you, or that giveth you foul words, or that undervalueth you, or that speaketh against you, or that doth you wrong: But he that *hateth* you, and seeketh or desireth your destruction or your hurt as such designedly: 2. And no Man must be taken for such, that doth not manifest it, or by whom you cannot prove it. 3. But if you have *reasonable suspicion* you may carry your self the more *warily* for your own preservation, lest he *should prove* your enemy, and his designs should take you unprovided.

Quest. 2. *With what kind of Love must an enemy be loved? And on what accounts?* Quest. 2.

Answ. Primarily with a love of Complacence, *for all the good which is in him, natural or moral*: He must be loved as Man for the goodness of his nature and his understanding and virtues must be acknowledged as freely, and loved as fully, as if he were no enemy of ours: Enmity must not blind and pervert our judgment of him, and hinder us from discerning all that is amiable in him; nor must it corrupt our affections, and hinder us from loving it and him. 2. Secondarily we must love him with a love of benevolence, desiring him all that happiness which we desire to our selves, and endeavouring it according to our opportunities.

Quest. 3. *Must I desire that God will pardon and save him, while he repenteth not of the wrong he doth me? and being impenitent, is uncapable of pardon?* Quest. 3.

Answ. 1. You must desire at once that God will give him repentance and forgiveness. 2. If he be impenitent in a state and life of ungodliness, or in a known and wilful sin, he is indeed uncapable of Gods pardon and salvation in that case: But if you know him not to be ungodly, and if mistake or passion only, or some personal offence or falling out, have made him your enemy; and you are not sure that the enmity is so predominant as to exclude all true charity, or if he think you to be a bad Person, and be your enemy on that account, you must pray for his pardon and salvation, though he should not particularly repent.

Quest. 4. *What if he be my enemy upon the account of Religion, and so an enemy to God?* Quest. 4.

Answ. There are too many who have too much enmity to each other, upon the account of different Opinions and Parties in Religion, in an erroneous zeal for Godliness; who are not to be taken for enemies to God. What acts of hostility have in this age been used by several Sects of zealous Christians, against each other! 2. If you know them to be enemies of God and Godliness, you must hate their sin, and love their humanity and all that is good in them, and wish their repentance, welfare and salvation.

Quest. 5. *What must I do for an enemies good, when my benefits are but like to embolden, encourage and enable him to do hurt, to me or others?* Quest. 5.

Answ. 1. Usually kindness tendeth to convince and

and melt an enemy, and to hinder him from doing hurt. 2. Such ways of kindneſs muſt be choſen, as do moſt engage an enemy to returns of kindneſs, without giving him ability or opportunity to do miſchief in caſe he prove implacable. You may ſhew him kindneſs, without putting a Sword into his hand Prudence will determine of the way of benefits, upon conſideration of circumſtances.

Queſt. 6. Queſt. 6. *May I not defend my ſelf againſt an enemy, and hurt him in my own defence? And may I not wiſh him as much hurt, as I may do him?*

Anſw. When you can ſave your ſelf, by fair words, or flight, or ſome tolerable loſs, without reſiſting him to his hurt, you ſhould rather chooſe it, and *Reſiſt not evil*, Matth. 5. 39. When you cannot do ſo, you muſt defend your ſelf, with as little hurt to your enemy as you can. And if you cannot ſave your ſelf from a leſſer hurt, without doing him a greater, you muſt rather ſuffer it.

Object. *But if I hurt him in my own defence, it is his own fault.*

Anſw. So it may, and yet be yours too: You are bound to *Charity* to your enemy, and not to *juſtice* only.

Object. *But if I run away from him, or reſiſt him not, it will be my diſhonour: And I may defend my honour as well as my life.*

Anſw. Such objections and reaſonings (which the Jeſuites uſe againſt Jeſus,) were fitter for the mouth of an Atheiſt, than of a Chriſtian. It is *Pride* which ſetteth ſo much by the eſteem of Men, yea, of bad and fooliſh Men, as to plead Honour for uncharitableneſs: And the voice of *Pride* is the voice of the Devil, contrary to him who *made himſelf of no reputation*, Phil. 2. 7, 8. and ſubmitted to be arrayed in a garb of mockery, and led out with ſcorn like a fool, and bowed to, and buffeted and ſpit upon, and crucified; who calleth to us to learn of him to be meek and lowly and to deny our ſelves, and take up the *Croſs* (which is *ſhameful ſuffering*) if we will be his Diſciples, *Matth.* 11. 28, 29. *Luke* 14. 30, 32, 33. To every Chriſtian it is the greateſt honour to be like Jeſus Chriſt, and to excel in Charity. It is a greater diſhonour to *want Love* to an enemy, than to *fly* from him or not reſiſt him. He that teacheth otherwiſe, and maketh ſin honourable, and the imitation and obedience of Chriſt to be more diſhonourable, doth preach up Pride, and preach down Charity, and doth preach for the Devil againſt Jeſus Chriſt: And therefore ſhould neither call himſelf a Jeſuite nor a Chriſtian.

Yea more, if the Perſon that would hurt or kill you, be one that is of more worth and uſefulneſs as to the publick good, you ſhould rather ſuffer by him, or be ſlain by him, than you ſhould equally hurt him, or kill him in your own defence. As if the King of another Kingdom that hath no authority over you (for of your own there is no queſtion) ſhould aſſault you? Or any one whoſe death would be a greater loſs than yours. For the publick good is better than your own.

And it will not always hold, that you may *wiſh* another as much hurt as you may *do* him: For in defending your ſelf, you may ſometime blameleſly do more hurt than you were willing to do. And you muſt never *wiſh* your enemies hurt as ſuch, but only as a neceſſary means of good, as of preſervation of himſelf, or you, or others.

Queſt. 7. Queſt. 7. *Muſt Kings and States love their enemies? How then can War be lawful?*

Anſw. Kings and States are bound to it as much as private Men: And therefore muſt obſerve the foreſaid Laws of Love as well as others. Therefore they muſt raiſe no War unneceſſarily, nor for any cauſe, be it never ſo juſt in it ſelf, when the benefits of the War are not like to be a greater good, than the War will bring hurt both to friends and foes ſet together. A lawful offenſive War is almoſt like a true *General Council*: On certain ſuppoſitions ſuch a thing may be: But whether ever the World ſaw ſuch a thing, or whether ever ſuch ſuppoſitions will come to exiſtence, is the queſtion.

Tit. 2. *Motives to Love and do good to Enemies.*

Motive 1. GOD loveth his enemies, and doth them good: And he is our beſt exemplar: Matth. 5 45, 46. *But I ſay unto you, love your enemies; bleſs them that curſe you; do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you, that ye may be the children of your Father which is in Heaven: For he maketh his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.* *Mot.* 1.

Mot. 2. Jeſus Chriſt was incarnate to ſet us a pattern, eſpecially of this virtue: He ſought the ſalvation of his enemies: He went up and down doing good among them. He died for his enemies: He prayeth for them even in his ſufferings on the Croſs: He wept over them when he foreſaw their ruine. When he was reviled, he reviled not again. This is the pattern which we muſt imitate. *Mot.* 2.

Mot. 3. God loved even us *our ſelves* when we were his enemies: Or elſe what had become of us? And Chriſt died even for us, as enemies, to reconcile us by his death to God, *Rom.* 5. 9, 10. Therefore we are ſpecially obliged to this duty. *Mot.* 3.

Mot. 4. To be *Gods Enemies* is to be wicked and unlovely; ſo that in ſuch God could ſee nothing amiable but our nature and thoſe poor remainders of virtue in it; and our capacity of being made better by his grace: And yet he then loved us: But to be an *enemy to you or me*, is not to be ungodly or wicked as ſuch: It is an enmity but againſt a vile unworthy Worm, and therefore is a ſmaller fault. *Mot.* 4.

Mot. 5. We do more againſt *our ſelves* than any Enemy or Devils, and yet we love *our ſelves*: Why then ſhould we not love another who doth leſs againſt us. *Mot.* 5.

Mot 6. All that is of God and is good muſt be loved: But there may be much of God, and much natural and moral good in ſome enemies of ours. *Mot.* 6.

Mot. 7. To love an enemy ſignifieth a mind that is impartial, and loveth purely on Gods account, and for Goodneſs ſake: But the contrary ſheweth a ſelfiſh mind, that loveth only on his own account. *Mot.* 7.

Mot. 8. If you love only thoſe that love you, you do no more than the worſt Man in the World may do; But Chriſtians muſt do more than others. *Mat.* 5. 47. or elſe they muſt expect no more than others. *Mot.* 8.

Mot. 9. Loving and doing good to enemies is the way to win them and to ſave them. If there be any ſpark of true humanity left in them, they will love you when they perceive indeed that you love them. A Man can hardly continue long to hate him whom he perceiveth unfeignedly to love him. And this will draw him to love Religion for your ſake, when he diſcerneth the fruits of it. *Mot.* 9.

Mot. 10 If he be implacable, it will put you into a condition fit for God to own you in, and to judge you accordingly to your innocency. Theſe two together contain the ſenſe of *heaping coals of fire on his head*: That is, *q. d. If he be not implacable, you will melt and win him: And if he be implacable, you will engage God in your cauſe, who beſt knoweth when and how to revenge.* *Mot.* 10.

Tit. 3. *Directions for Loving and doing good to Enemies.*

Direct. 1. MAke no Man your enemy, *ſo far as you can avoid it*: For though you may pretend to love him when he is your enemy, you have done contrary to Love in *making* him your enemy: For thereby he is deprived of his *own Love* to *Dir.* 1.

you: And if his Charity be his beſt commodity, then he that robbeth him (though he be never ſo culpable himſelf) hath done that which belongeth to the worſt of enemies: It is a thouſand times greater hurt and loſs to him, to loſe his own Love to others, than to loſe anothers love to him: And therefore to make him *hate you*; is more injurious or hurtful to him, than to *hate him.*

Dir. 2. Direct. 2. *Take not thoſe for your enemies that are not; and believe not any one to be your enemy, till cogent evidence conſtrain you:* Take heed therefore of ill ſuſpicious and ungrounded cenſures; except defenſively ſo far only as to ſecure your ſelves or others, from a poſſible hurt.

Dir. 3. Direct. 3. *Be not deſirous or inquiſitive to know what Men think or ſay of you* (unleſs in ſome ſpecial caſe where your duty or ſafety requireth it:) For if they ſay well of you, it is a temptation to pride, and if they ſay *ill of you*, it may abate your *love* and tend to enmity: Eccleſ. 7. 21. *Alſo take no heed to all words that are ſpoken, leſt thou hear thy ſervant curſe thee: For oft times alſo thy own heart knoweth, that thou thy ſelf likewiſe haſt curſed* (or ſpoken evil of) *others.* It is ſtrange to ſee how the folly of Men is pleaſed with their own temptations.

Dir. 4. Direct. 4. *Frown away thoſe flatterers and whiſperers, who would aggravate other Mens enmity to you or injuries againſt you?* And think to pleaſe you by telling you needleſly of other Mens wrongs. While they ſeem to ſhew themſelves enemies to your enemies, indeed they ſhew themſelves enemies conſequently to your ſelves: For it is *your* deſtruction that they endeavour, in the deſtruction of your Love: Prov. 16. 28. *If a whiſperer ſeparate chief friends*, much more may he abate your love to enemies: Let him therefore be entertained as he deſerveth.

Dir. 5. Direct. *Study and ſearch and hearken after all the good which is in your enemies.* For nothing will be the object of your Love, but ſome diſcerned good. Hearken not to them that would extenuate and hide the good that is in them.

Dir. 6. Direct. 6. Conſider much *how capable your enemy* (and *Gods Enemy*) is of being better. And for ought you know God may make him much better than your ſelves! Remember *Paul*'s caſe: And when ſuch a one is converted, forethink how penitent and humble, how thankful and holy, how uſeful and ſerviceable he may be: And love him as he is capable of becoming ſo lovely to God and Man.

Dir. 7. Direct. 7. *Hide not your love to your enemies*, and let not your minds be ſatisfied that you are *Conſcious* that you *love* them: But manifeſt it to them by all juſt and prudent means: For elſe you are ſo uncharitable as to leave them in their enmity, and not to do your part to cure it. If you could help them againſt hunger and nakedneſs and will not, how can you truly ſay you love them? And if you could help them againſt malice and uncharitableneſs and will not, how can you think but this is worſe? If they *knew* that you love them unfeignedly as you'l ſay you do, it's two to one but they would abate their enmity.

Dir. 8. Direct. 8. *Be not unneceſſarily ſtrange to your enemies; but be as familiar with them as well you can.* For diſtance and ſtrangeneſs cheriſh ſuſpicious and falſe reports, and enmity: And converſe in kind familiarity, hath a wonderful power to reconcile.

Dir. 9. Direct. 9. *Abhor above all enemies, that pride of heart, which ſcorneth to ſtoop to others for love and peace.* It is a Deviliſh Language, to ſay, Shall I ſtoop or crowch to ſuch a fellow? I ſcorn to be ſo baſe. Humility muſt teach you to give place to the pride and wrath of others, and to confeſs it when you have wronged them, and ask them forgiveneſs: And if *they* have done the wrong to *you*, yet muſt you not refuſe to be the firſt movers and ſeekers for reconciliation. Though I know that this Rule hath ſome exceptions; as when the enemies of Religion or us are ſo malicious and implacable, that they will but make a ſcorn of our ſubmiſſion, and in other caſes, when it is like to do more harm than good; it is then lawful to retire our ſelves from malice.

Dir. 10. Direct. 10. *However let the Enmity be in them alone:* Watch your own hearts with a double carefulneſs, as knowing what your temptation is; and ſee that you *love them*, whether they will love you or not.

Dir. 11. Direct. 11. *Do all the good for them that lawfully you can.* For benefits melt and reconcile: And hold on though ingratitude diſcourage you.

Dir. 12. Direct. 12. *Do them good firſt in thoſe things that they are moſt capable of valuing and reliſhing.* That is (ordinarily) in corporal commodities: Or if it be not in your power to do it your ſelves, provoke others to do it (if there be need) and then they will be prepared for greater benefits.

Dir. 13. Direct. 13. *But ſtop not in your enemies corporal good, and in his reconciliation to your ſelf: For then it will appear to be all but a ſelfiſh deſign which you are about.* But labour to reconcile him to God, and ſave his ſoul, and then it will appear to be the Love of God, and him that moved you.

Dir. 14. Direct. 14. But ſtill remember that you are not bound to love an enemy as a friend, but as a Man ſo qualified as he is; nor to love a wicked Man who is an Enemy to Godlineſs, as if he were a *Godly Man:* But only as one that is capable of being Godly. This precept of loving enemies was never intended for the levilling all Men in our Love.

CHAP. XXX.

Caſes and Directions about works of Charity.

Tit. 1. *Caſes of Conſcience about Works of Charity.*

Queſt. 1. *WHat are the grounds and reaſons and motives to charitable works?*

Anſw. 1. That *doing good* doth *make us likeſt to God:* He is the univerſal Father and Benefactor to the World: All good is in him or from him, and he that is beſt and doth moſt good is likeſt to him.

2. It is an *honourable* employment therefore: It is more honourable to be the *beſt Man* in the Land, than to be the *greateſt: Greatneſs* is therefore honourable, becauſe it is an *ability* to *do good:* And *Wiſdom* is honourable, becauſe it is the *skill of doing good:* So that *Goodneſs* is that end which maketh them honourable, and without reſpect to which they were as nothing: A power or skill to do miſchief is no commendations.

3. Doing good maketh us pleaſing and amiable to God: becauſe it maketh us *like* him; and becauſe it is the fulfilling of his will. God can love nothing but himſelf and his own excellencies or image appearing in his works: or his works ſo far as his attributes appear and are glorified in them.

4. Good works are profitable to Men, *Tit* 3. 8. Our Brethren are the better for them: The bodies of the poor are relieved, and Mens Souls are ſaved by them.

5. In doing good to others, we do good to our ſelves: becauſe we are living Members of Chriſt's body, and by Love and Communion feel their joys, as well as pains: As the hand doth maintain it ſelf, by maintaining and comforting the ſtomach; ſo doth a loving Chriſtian by good works.

6. There is in every good nature a ſingular *delight* in doing good: It is the pleaſanteſt life in all the World. A Magiſtrate, a Preacher, a Schoolmaſter, a Tutor, a Phyſician, a Judge, a Lawyer, hath ſo much true pleaſure as his life and labours are ſucceſsful in doing good: I know that the Conſcience of honeſt endeavours may afford ſolid com-

fort

fort to a *willing*, though *unſucceſsful* Man: And *well-doing* may be pleaſant, though it prove not a *doing good* to others: But it is a double, yea a multiplied comfort to be ſucceſsful: It is much if an honeſt unſucceſsful Man (a Preacher, a Phyſician, *&c.*) can keep up ſo much peace as to ſupport him under the grief of his unſucceſsfulneſs: But to ſee our honeſt labours proſper and many to be the better for them, is the pleaſanteſt life that Man can here hope for.

7. Good works are a comfortable evidence that faith is ſincere, and that the heart diſſembleth not with God: When as a faith that will not prevail for works of Charity, is dead and uneffectual, and the image or carkaſs of faith indeed, and ſuch as God will not accept, *Jam.* 2.

8. We have received ſo much our ſelves from God, as doubleth our obligation to do good to others: Obedience and Gratitude do both require it.

9. We are not ſufficient for our ſelves, but need others as well as they need us: And therefore as we expect to receive from others, we muſt accordingly do to them. If the eye will not ſee for the body, nor the hand work for the body, nor the feet go for it, the body will not afford them nutriment, and they ſhall receive as they do.

10. Good works are much to the honour of Religion, and conſequently of God; and much tend to Mens Conviction, Converſion and Salvation. Moſt Men will judge of the Doctrine by the fruits. Mat. 5. 16. *Let your light ſo ſhine before Men, that they may ſee your good Works, and glorifie your Father which is in Heaven.*

11. Conſider how abundantly they are commanded and commended in the word of God. Chriſt himſelf hath given us the pattern of his own life, which from his firſt moral Actions to his laſt, was nothing but doing good and bearing evil. He made Love the fulfilling of his Law, and the works of Love the genuiue fruits of Chriſtianity, and an acceptable Sacrifice to God. Gal. 6. 10. *As we have opportunity, let us do good to all Men, eſpecially to them of the houſhold of Faith.* Heb. 13. 16. *To do good and communicate forget not: for with ſuch Sacrifices God is well pleaſed:* Tit. 3. 8. *This is a faithful ſaying, and theſe things I will that thou conſtantly affirm, that they which have believed in God might be careful to maintain good works; Theſe things are good and profitable to Men.* Epheſ. 2. 10. *For we are his workmanſhip, created in Chriſt Jeſus to good works, which God hath before ordained that we ſhould walk in them.* Tit. 2. 14. *To purifie to himſelf a peculiar people zealous of good works.* Acts 20. 35. *That ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give, than to receive.* Epheſ. 4. 28. *Let him that ſtole ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* You ſee poor labourers are not excepted, from the command of helping others: In ſo much that the firſt Church ſold all their Poſſeſſions, and had all things common; not to teach levelling and condemn propriety, but to ſhew all after them that Chriſtian Love ſhould uſe all to relieve their brethren as themſelves.

12. Conſider that God will in a ſpecial manner judge us at the laſt day according to our works, and eſpecially our works of Charity: As in *Matth.* 25. Chriſt hath purpoſely and plainly ſhewed; and ſo doth many another Text of Scripture. Theſe are the Motives to works of Love.

Queſt. 2. Queſt. 2. *What is a good work, even ſuch as God hath promiſed to reward?*

Anſw. 1. The matter muſt be lawful, and not a ſin. 2. It muſt tend to a good effect, for the benefit of Man, and the honour of God. 3. It muſt have a good end; even the pleaſing and glory of God, and the good of our ſelves and others. 4. It muſt come from a right *principle*, even from the love of God, and of Man for his ſake. 5. It muſt be pure and unmixed: If any ſin be mixt with it, it is ſinful ſo as to need a pardon: And if ſin be predominant in it, it is ſo far ſinful as to be unacceptable to God, in reſpect to the Perſon, and is turned into ſin it ſelf. 6. It muſt be in *ſeaſon*; or elſe it may ſometimes be mixt with ſin, and ſometimes be evil it ſelf and no good work. 7. It muſt be comparatively good as well as ſimply. It muſt not be a leſſer good inſtead of a greater, or to put off a greater. As to be praying when we ſhould be quenching a fire, or ſaving a Mans life. 8. It muſt be good in a convenient degree. Some degrees are neceſſary to the *Moral* being, of a good work, and ſome to the well-being. God muſt be loved and worſhipped as God, and Heaven ſought as Heaven, and Mens Souls and Lives muſt be highly prized and ſeriouſly preſerved: Some ſluggiſh doing of good is but undoing it. 9. It muſt be done in confidence of the merits of Chriſt, and preſented to God as by his hands, who is our Mediator and Interceſſor with the Father.

Queſt. 3. *What Works of Charity ſhould one chooſe in theſe times, who would improve his Maſters talents to his moſt comfortable account?* *Queſt.* 3.

Anſw. The diverſity of Mens abilities and opportunities, make that to be beſt for one Man which is impoſſible to another. But I ſhall name ſome that are in themſelves moſt beneficial to Mankind, that every Man may chooſe the beſt which he can reach to. See the Preface to my Book called, *The Crucifying of the World.*

1. The moſt eminent work of Charity, is the promoting of the Converſion of the Heathen and Infidel parts of the World: To this Princes and Men of power and wealth might contribute much if they were willing: eſpecially in thoſe Countries in which they have commerce and ſend Embaſſadors: They might procure the choiceſt Scholars, to go over with their Embaſſadors and learn the Languages, and ſet themſelves to this ſervice according to opportunity: Or they might erect a Colledge for the training up of Students purpoſely for that work, in which they might maintain ſome Natives procured from the ſeveral Infidel Countries (as two or three Perſians, as many Indians of *Indoſtan*, as many Tartarians, Chineſes, Siamites, *&c.*) which might poſſibly be obtained: and theſe ſhould teach Students their Countrey Languages. But till the Chriſtian world be ſo happy as to have ſuch Princes, ſomething may be done by Volunteers of lower place and power: As Mr. *Wheelock* did in tranſlating the New Teſtament, and Mr. *Pococke* by the Honorable Mr. *Robert Boile*'s procurement and charge, in tranſlating *Grotius de Verit. Chriſt. Relig.* into Arabick, and ſending it to *Indoſtan* and *Perſia*. And what excellent labour hath good Mr. *John Eliots* (with ſome few aſſiſtants) beſtowed theſe twenty years and more in *New England*? where now he hath tranſlated and printed the whole Scriptures in their American Tongue, (with a Catechiſm and Call to the Unconverted) by the help of a Preſs maintained from hence.

2. The attempt of reſtoring the Chriſtian Churches to their primitive purity and unity, according to Mens ſeveral opportunities, is a moſt excellent and deſirable work: which though the ignorance and wickedneſs of many, and the implacableneſs and bloodineſs of the carnal proud domineering part, and the too great alienation of ſome others from them, do make it ſo difficult as to be next to deſperate, at the preſent, yet is not to be caſt off as deſperate indeed: For great things have been done by wiſe and valiant attempts. Princes might do very much to this, if they were both wiſe and willing. And who knoweth but an Age may come that may be ſo happy? The means and method I would willingly deſcribe, but that this is no fit place or time.

3. The

3. The planting of a learned, able, holy concordant Miniſtry in a particular Kingdom, and ſetling the primitive Diſcipline thereby, is a work alſo which thoſe Princes may very much promote, whoſe hearts are ſet upon it, and who ſet up no contrary intereſt againſt it: But becauſe theſe lines are never like to be known to Princes (unleſs by way of accuſation) it is private Mens works which we muſt ſpeak to.

4. It is a very good work to procure and maintain a worthy Miniſter in any of the moſt ignorant Pariſhes in theſe Kingdoms: (of which alas, how many are there:) where the skilful preaching of the Goſpel is now wanting: or to maintain an aſſiſtant in populous Pariſhes, where one is not able to do the work; or by other juſt means to promote this ſervice.

5. It is a very good work to ſet up Free-ſchools in populous and in ignorant places; eſpecially in *Wales*: that all may be taught to read, and ſome may be prepared for the Univerſities?

6. It is an excellent work to cull out ſome of the choiceſt wits, among the poorer ſort in the Countrey Schools, who otherwiſe would wither for want of culture; and to maintain them for Learning in order to the Miniſtry, with ſome able, godly Tutor in the Univerſity, or ſome Countrey Miniſter who is fit and vacant enough thereunto.

7. It is an excellent work to give among poor ignorant people, Bibles and Catechiſms, and ſome plain and godly Books which are moſt fitted to their uſe. But it were more excellent to leave a ſetled revenue for this uſe (naming the Books, and chooſing meet Truſtees) that ſo the Rent might every year furniſh a ſeveral Pariſh; which would in ſhort time be a very extenſive benefit, and go through many Countries.

8. It is a very good work to ſet poor Mens children Apprentices to honeſt religious Maſters, where they may at once get the bleſſing to their Souls of a godly Education, and to their bodies, of an honeſt way of maintenance.

9. It will not be unacceptable to God, to relieve ſome of the Perſons, or poor Children, of thoſe very many hundred faithful Miniſters of Chriſt, who are now ſilenced and deſtitute of maintenance, many having nothing at all, but what charity ſendeth them, to maintain themſelves and deſolate Families, who were wont to exerciſe charity to the bodies and Souls of others. Read *Matth.* 25. *Gal.* 6. 5, 6, 7, 8.

10. It is a good work of them who give Stocks of Money, or yearly Rents, to be lent for five, or ſix, or ſeven years to young Tradeſmen, at their ſetting up, upon good Security, chooſing good Truſtees, who may chooſe the fitteſt Perſons: And if it be a Rent, it will ſtill increaſe the Stock, and if any ſhould break, the loſs of it may be born.

11. It would be a very good work for Landlords to improve their intereſt with their Tenants, to further at once their bodily comfort, and Salvation: To hire them by ſome abatement at their Rent days, to learn Catechiſms, and read the Scripture and good Books in their Families, and give the Paſtor an account of their proficience. Whether the Law will enable them to *bind* them to any ſuch thing in their *Leaſes*, I cannot tell.

12. And the preſent work of Charity for every one, is to relieve the moſt needy which are next at hand. To know what poor Families are in greateſt want, and to help them as we are able: and to provoke the rich to do that which we cannot do our ſelves; and to beg for others: And ſtill to make uſe of bodily relief, to further the good of their Souls; by ſeconding all with ſpiritual advice and help.

Queſt. 4. Queſt. 4. *In what order are works of Charity to be done? And whom muſt we prefer when we are unable to to accommodate all?*

Anſw. 1. The moſt publick works muſt be preferred before private: 2. Works for the Soul *cæteris paribus* before Works for the body; and yet bodily benefits in order of time, muſt oft go firſt as preparations to the other. 3. Greateſt neceſſities *cæteris paribus*, muſt be ſupplied before leſſer: The ſaving of anothers life, muſt be preferred before your own leſs neceſſary comforts. 4. Your own and families wants muſt *cæteris paribus* be ſupplied before ſtrangers; even before ſome that you muſt love better: Becauſe God hath in point of proviſion and maintenance, given you a nearer charge of your ſelves and families, than of others. 5. Nature alſo obligeth you to prefer your kindred before ſtrangers, if there be a parity as to other reaſons. 6. And *cæteris paribus*, a good Man muſt be preferred before a bad. 7. And yet that charity which is like to tend to the good of the Soul as well as of the body, is to be preferred: And in that caſe oft-times a bad Man is to be preferred, when a greater good is like to be the effect. 8. A friend *cæteris paribus*, is to be preferred before an Enemy: But not when the good is like to be greater which will follow the relieving of an Enemy. Many other rules might be given, but they are laid down already, *Tom* 1. *Cap.* where I treat of *Good Works*; whither I refer you.

Queſt. 5. *Should I give in my life time, or at my death?* Queſt. 5.

Anſw. According as it is like to do moſt good: But none ſhould needleſly delay. Both is beſt.

Queſt. 6. *Should one devote or ſet by a certain part of daily incomes?* Queſt. 6.

Queſt. 7. *What proportion is a Man bound to give to the poor?* Queſt. 7.

Anſw. Theſe two Queſtions having anſwered in a Letter to Mr. *Thomas Gouge* now printed, and the Book being not in many hands, I will here recite that Letter as it is publiſhed.

Moſt Dear, and very much Honoured Brother,

EVen the Philoſopher hath taught me ſo to eſteem you, who ſaid, that *He is likeſt to God, who needeth feweſt things for himſelf, and doth moſt good to others.* And Chriſt telleth us, that *univerſal Charity* (extending even to them that *hate* and *perſecute us*) doth make us, as *his Children*, like our *heavenly Father*, Matth. 5. 44, 45, 46, 48. As *Hating* and *Hurting* their Neighbours, is the mark of the Children of the Devil, (*John* 8. 44.) ſo *Loving* and *Doing Good*, is the mark of the Children of God. And it is obſervable, that no one treateth ſo copiouſly and pathetically of Love (both of Chriſts love to us, and ours to him) as the bleſſed Diſciple, whom Jeſus is ſaid to have eminently *Loved* (as *John* 13. 14, 15, 16, and 17. and 1 *John* ſhew.

It hath often pleaſed me to hear how dearly you were beloved, by that exceeding great and populous Pariſh, where lately you were Preacher, for your eminent *Charity* to their *Souls* and *Bodies!* And to ſee that ſtill you take it for your work and calling, to be a *provoker of others* to *Love* and to *good Works*, Heb. 10. 24. whilſt many that are taken for *good Chriſtians*, do deal in ſuch works as *Rarities* or *Recreations*, only a little now and then upon the by, and whilſt Satans Miniſters are *provoking others* to *Hatred* and to *Hurtfulneſs*.

Your Labour is ſo amiable to me, that it would contribute to my comforts, if I were able to contribute any thing to your aſſiſtance.

You deſire me to give you my Judgment of the *quota pars*; *What proportion it is meet for moſt Men to devote to charitable uſes; whether the tenth part of their increaſe be not ordinarily a fit proportion?*

The reaſon why I uſe not to anſwer ſuch Queſtions without much diſtinguiſhing (when lazy impatient Readers would have them anſwered in a word) is,

is, because the real difference of particular cases is so great, as maketh it *necessary*; unless we will deceive Men, or leave the matter as dark and unresolved as we found it.

I. Before I answer your Question, I shall premise, that I much approve of the way which you insist upon, *of setting so much constantly apart as is fit for us to give, that it may be taken by us, to be a devoted or consecrated thing.* And methinks that there is much of a Divine Direction for the time, in 1 *Cor.* 16. 1, 2. together with the antient Church, [*That upon the first day of the week, every one lay by him in store, as God had prospered him.*] And it will do much to cure Pharisaical Sabbatizing, when the *Lords day is statedly used in this, with holy works*, and will teach Hypocrites to know what this meaneth, *I will have mercy and not Sacrifice*, Mat. 9. 13. and 12. 7. And that works of *Charity are an odour, a sweet smell, a sacrifice*, Mat. 9. 13. and 12. 7. And that works of *Charity* are *an odour, a sweet smell, a Sacrifice acceptable and well pleasing to God*, who of the *riches of his glory in Christ, will supply all the need of* such, as bring forth such *fruit to abound unto their account*, Phil. 4. 17, 18, 19. So it be done without any ensnaring vows, or rash engagements to unnecessary things; this constant setting apart a certain proportion for *pious* and *charitable* uses, will have these advantages.

1. Our distribution will be made *deliberately* and *prudently*, when beforehand we study a due proportion, and determine accordingly; whereas they that give only *occasionally* as some object suddenly inviteth them, will do it at random, without due respect to their own accounts, whether the proportion given be answerable to their own Estate and Duty.

2. This stated way will make Mens charity much more *extensive*: when objects of Charity are not in their sight, they will inquire after them, and they will seek for the needy, if the needy seek not unto them: because they have so much by them to dispose of, which is devoted to God. But those who give but as occasional objects draw it from them, will give to none but those that crave, or will pass by many as needy, whom they see not, while they relieve only these few that they hap to see.

3. And it will make Mens charity also to be *more constant*, and done obediently as a Christians daily work and duty; when *occasional Charity* will be more *rarely* and *unconstantly* exercised. In a word, as the observation of the *Lords Day*, which is a stated proportion of time, secureth the holy improvement of our time, much better than if God be served but *occasionally*, without a stated time; and as a *constant stated course* of *Preaching*, excelleth meer *occasional Exhortation*; even so a *constant course of giving, wisely stated*, will find out Objects, and overcome temptations, and discharge our Duty with much more integrity and success. And if we can easily perceive that *occasional Praying* will not so well discharge the duty of Prayer, as a constant stated course will do; Why should we not think the same of *occasional Giving*, if Men did but perceive that *Giving* according to our ability, is as sure and great a duty as *Praying*. Now to your Question of the proportion of our gifts.

II. We must distinguish,

1. Between them that have no more than will supply their own, and their Families true necessities, and those that have more,

2. Between them that have a stock of Money which yieldeth them no increase, and those that have more increase by their labour, but little stock.

3. Between them whose increase is like to be *constant*, and theirs that is *uncertain*, sometime more, and sometime less.

4. Between them that have *many Children*, or near kindred, that nature casteth upon them for relief; and those that have few or no Children, or have a competent provision for them, and have few needy kindred that they are especially obliged to relieve.

5. Between those that live in *times* and *places* where the necessities of the poor are very great, or some great works of Piety are in hand: and those that live where the poor are in no great necessity, and no considerable opportunity for any great work of Piety or Charity doth appear. These distinctions premised, I answer as followeth.

1. It is certain that every true Sanctified Christian, hath *Devoted himself and all that he hath to God*, to be used in obedience to his will, and for his glory, 1 *Cor.* 6. 19, 20. 1 *Cor.* 10. 31. *Luke* 18. 33. The Question therefore is not, Whether the *Tenth part* of our Estate should be *devoted to*, and *employed in* the service of God, one way or other, as he directeth us: For it is out of Question that all is his, and we are but his Stewards; and must give account of our Stewardship, and of all our Receivings, (*Matth.* 25.) But the Question is only what proportion is best pleasing to God in our giving to others?

2. A Christian being unfeignedly thus resolved in the *General*, to lay out that he hath or shall have, as God would have him, and to his glory (as near as he can;) his next enquiry must be (for finding out the will of God) to know in the *ordinary course* of his distribution, where God hath gone before him by any *particular prescript*, and tied him to *one certain way of giving*, and where God hath only given him some *general Direction*, and left him to discern his duty in *particulars*, by that *general Rule*, and the further direction of *objects* and *providence*. And in this enquiry he will find,

1. That God hath first prescribed to him in *Nature*, the necessary sustentation of his own life. And,

2. The necessary maintenance of his Children and Family.

3. The necessary maintenance of the Preachers of the Gospel, for the Worship of God, and the Salvation of Men, 1 *Cor.* 9. *Phil* 4. 10, 11, 14, 17, 18. *Luke* 10. 7. 1 *Tim.* 5. 17, 18.

4. The necessary maintenance of the Commonwealth, and paying Tribute to the higher Powers, who *are the Ministers of God to us for good: attending continually upon this very thing*, Rom. 13. 4, 6.

5. The saving of the lives of those that are in apparent danger of famine or perishing, within our sight or reach, 1 *John* 3. 17. *Luk.* 10. 33. Thus far God hath prescribed to us, how he would have us use our Estates in an ordinary way. In many other things he hath left us to more general Directions.

3. To know among good Works, which is to be preferred, it principally concerneth *Us* next to know, *what works do most contribute to our chiefest ends?* which *God is most honoured by?* which *tend to the greatest good?* and here we shall find that *cæteris paribus*,

1. The *Souls* of Men are to be preferred before their *Bodies*, in estimation and intention: But in *time*, the *Body* is oft to be preferred before the *Soul*, because if the *Body* be suffered to perish, the helping of the *Soul* will be past our power.

2. And so the *Church* is *finally* and *estimatively* to be preferred before the *Common-wealth*; but the *Common-wealth* must be first served in *time*, when it is necessary to the Churches support and welfare: For the Church will else perish with the *Common-wealth*.

3. The good of *many* is to be preferred before the Good of few, and *publick good* to be valued above *private*, *Rom.* 9. 3.

4. A *continued good* is greater than a short and transitory good. And so necessary is it to have *chief*

respect

respect in all our works to our *chiefest end* (the *greatest good*) that even when God seemeth to have prescribed to us the way of our expences, yet that is but as to our ordinary course, for if in an *extraordinary* case it fall out, that *another way* is more to *Gods Glory* and the *common good*, it must be then preferred. For all *means* are to be judged of by the *end*, and *chosen*, and *used* for it. For example, if the good of *Church* and *Common-wealth*, or of the Souls of many do stand up against our *corporal provision* of our *Children* or *Families*, it is to be preferred; which is easily proved *a fortiore*, because it is to be preferred before *our own good*, even the saving of our *lives*. A good *Subject* will lose his life to save the life of his *King*: and a good *Soldier* will die to save his *General*, or the *Army*. And a useless Member of the Church should be content to die, if it be necessary to save the life of a Pastor that is greatly useful. If a poor ordinary Christian then had been so put to it, that either *Paul* or *He* must famish, no doubt but his *ultimate end* would have commanded him to prefer the *Apostle* before himself; so that in extraordinary cases, the *end* and *greatest good* must be our guide.

4. Though I may *ordinarily* prefer my own life before anothers, yet I must not prefer my *meer delight* nor *health*, before anothers life: And though Men must provide for the lives of their Children, before the lives of others, yet the life of a poor Neighbour (*cæteris paribus*) must be preferred and provided for, before the portions of your own Children, and before the supply of their tolerable wants: So that as long as there are poor about you, that are in necessity of food to save their lives, the *portions* or *comliest* cloathing of your Children, must rather be neglected than the poor be suffered to perish. How else do I love my Neighbour as my self, If I make so great a difference between my self and him?

5. Even the *food* and *rayment*, and other *necessaries*, which a Christian *useth himself*, he must *use for God, and not for his carnal self at all*; not taking it as his own, which he may use at and for his own pleasure, but as part of his Masters Goods, which are all to be used only *for his service*. As a Steward, that when he giveth every Servant his part, and taketh his own part, it is not as if it were *primarily his own*, but as a *servant* on the same account with the rest. So when I devote *all that I have to God*, I am so far from *excepting* my own part, even my *food* and *rayment*, that I do more confidently intend the serving of God with that, than with the rest, because it is more in my power, and there is in it more of my duty. The same I may say of that which is given to our Children and other Relations.

6. Therefore when *more* of the *service and interest of God*, lieth upon your *own*, or your *Childrens* using of his talents, than upon other Mens, you are bound (for God, and not for *your selves*) to retain so much the more to your selves and Children. It is a fond conceit that a Man is bound to give all to others, rather than to *himself* or *Children*, when it is most probable, that those others, would do God less service with it, than *himself* or his *Children would do*: As suppose such a Man as Mr. *Elliot* in *New England* (that devoteth himself to the Conversion of the *Indians*) had riches, when some Neighbour Ministers were poor, that are engaged in no such work: He that knoweth that God hath given him a heart and an opportunity to do him more service with it than another would do, is not bound to put it out of his own hands into anothers, that is less like to be a faithful improver of it. If you have a Son of your own that is a Preacher of the Gospel, and is more able and serviceable than other Ministers in equal want, no doubt you have then a double obligation to relieve your own Son before another; as he is your *Son*, and as he is more *serviceable* to God. If *other Men* are bound to supply *your want* for the *work and interest of the Gospel*, you are not bound to give away your own *supplies*, to the *disabling* yon from your work, unless when you see a *greater work*, or the *present absolute necessity* of others, doth require it.

7. It is *imprudent* and *unsafe*, and therefore *unlawful*, ordinarily, to tye your self *unchangeably* for continuance, to any one particular way of using your Estates for God: As to vow that you will give it to Ministers, or to the poor, or to Schools, *&c.* because the changes, may be such which God will make, as shall make that way to be one year necessary, which before was not, and so change your duty. We cannot prescribe to God what way he shall appoint us for the future, to use his Talents in. His *Word* bids us prefer the *greatest good*; but which is the greatest, his providence must tell us.

8. He that hath no more than is necessary to the very Preservation of his own life and his families, is not bound to give to others (unless in some extraordinary case, which calleth him to prefer a greater and more publick good:) And he that hath no more than is needful, to the comfortable support of himself and family, is not bound to relieve those that have no greater wants than himself. And his own *necessity* is not to be measured meerly by *what he hath*, but by the use he hath for it: For a *Magistrate*, or one that is engaged in publick works, may have need of as many *hundreds* a year, as a private Man of *Pounds*.

9. Those that have many Children to provide for, or poor kindred that nature casteth on them, cannot give so much (proportionably) to other poor, as those are bound to do that have few or none: For these are bound to give all, except their personal necessaries, to publick, pious, or charitable works, because God calleth not for it any other way.

10. To pamper the flesh, is a sin as well in the Rich, as in the Poor: The Rich therefore are bound not only to give all that the flesh can spare, when its own inordinate desires are satisfied, but *deny themselves*, and *mortifie the Flesh*, and be good husbands for God, and studious to retrench all unnecessary expences, and to live *laboriously* and *thriftily*, that they may have the more to do good with. It is a great extenuation of the largest Gifts, as to Gods esteem, when they are but the *leavings of the flesh*, and are given out of Mens abundance, and when we offer that to God, that *costeth us nothing*: As Christ doth purposely determine the case, *Luke* 21. 1, 2, 3, 4. comparing the *Rich Mans gift* with the *Widows two mites*, he said, *Of a truth I say unto you, that this poor Widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God; but she of her penury, hath cast in all the living that she had* (that is, all the stock she had before-hand, though she had need of it her self.) It is a very considerable thing in our Charity, how much *mortification* and *self-denial* is expressed in it, and how much it *costeth our own flesh*, to give to others. And therefore they that think they are excused from doing good to others, as long as *they have any need of it themselves*, and will give nothing but what they have no need of (it being not of *absolute necessity* to their *lives*) do offer a Sacrifice of no great value in the eyes of God. What then shall we say of them, that will not give even out of their *abundance*, and that which without any suffering they may spare?

11. The first and principal thing to be done by one, that would give as God would have him, is, to get a *truly charitable heart*, which containeth all these parts.

1. That we see God in his needy Creatures, and in his cause or work that needs our help.

2. That we be sensible of his abundant love in Christ to us, in giving pardon and eternal life; and that from the sense of this our thankful hearts are moved to do good to others.

3. That

3. That therefore we do it ultimately, as to Christ himself; who taketh that which is done for his cause and Servants, as done to him, *Matth.* 25. 40.

4. That we conquer the cursed Sin of *Selfishness*, which makes Men little regard any but themselves.

5. That we love our neighbours as our selves, and love most, where there is most of God and goodness, and not according to self-interest: And that as members of the same Body, we take our Brethrens wants and sufferings as our own; and then we should be as ready to help them as our selves.

6. That we know the vanity of worldly riches, and be not earthly minded, but regard the interest of God and our Souls, above all the treasures of the World.

7. That we unfeignedly believe the promises of God, who hath engaged himself to provide for us, and everlastingly to reward us in glory with himself. If these seven qualifications be wrought upon the *Heart*, good works will plentifully follow. Make but the Tree good, and the Fruit will be good. But when the *Heart* is void of the *root* and *life* which should produce them, the *Judgment* will not be perswaded that *so much* is necessary, and required of us; and the will it self will still hang back, and be *delaying* to do good, and doing all pinchingly and hypocritically, with unwillingness and distrust.

No wonder if good works are so rare, when it is evident that to do them sincerely and heartily as our Trade and Business, it is necessary that the whole Soul be thus *renewed*, by *faith*, and *love*, and *self-denyal*, and *mortification*, and by a *heavenly hope* and *mind*. They are the fruits and works of the *new creature* (which, is alas, too rare in the World:) *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them*, Ephes. 2. 10. Therefore our first and chiefest labour should be to be sure that we are furnished with such hearts, and then if we have wherewith to do good, *such hearts* will be sure to do it; *such hearts* will best discern the *time* and *measure*, as a healthful Mans appetite will in eating: For they will take it for a *mercy* and *happiness* to do good, and know, that it is *they* that *give*, that are the great receivers. It is but a little mony or alms, that the poor receive of us, but it is Gods acceptance, and favour, and reward that we receive, which is in *this life a hundred fold* (in value) *and in the world to come eternal life*, Mat. 19. 29. But if we have but *little* or *nothing* to *give*, *such a heart* is accepted, as if we had *given* as much as *we desire* to *give*; so that if you have a *heart* that would give *thousands* if you had it, God will set down upon your account, *so many thousands given* (in desire.) Your *two mites* shall be valued above all the superfluities of sensual worldlings: *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not*: 2 Cor. 8. 12. But God taketh not that for a *willing mind*, which only saith, *I would give if I should suffer nothing by it my self, or were I sure I should not want*: But that which saith, *I will serve God as well as I can with my estate while I have it*, and *deny my flesh, that I may have to do good with, and trust God for my provision and reward*; for *if there be a readiness to will, there will be a performance also out of that which you have*, 2 Cor. 8. 11.

12. *Such a holy Self-denying charitable heart, with the help of prudence, is the best Judge of the due Proportion which we should give:* For this *willing readiness* being supposed, *Prudence* will discern the *fittest objects*, and the *fittest time*, and the *fittest measure*, and will *suit* the *means* unto the *end:* When once a Mans heart is *set* upon *doing good*, it will not be very hard to perceive how much our selves, our families, the poor, and religious uses should have; for if such a Person be *Prudent* himself, he hath always with him, a *constant Counsellor*, with a *general Rule*, and *directing Providence:* If he want *Prudence* sufficient to be his own *Director*, he will take *Direction* from the *Prudence* of others.

13. *Such a truly willing mind, will not be much wanting in the General, of doing good, but one way or other, will serve God with his estate*; and *then if in any particulars he should come short, it will comparatively be a very small sin, when it is not for want of willingness, but of skill.* The *Will* is the chief seat of all *moral good* and *evil:* There is no more *Virtue* than there is *Will*, nor no more *Sin* nor *Vice*, than there is *Will*. He that knoweth not how much he should give, because he is not *willing to give it*, and therefore not willing to know it, is indeed the miser and sinfully ignorant; but if it be not for want of a *willing mind* that we mistake the proportion, it will be a very pardonable mistake.

14. *Your proportion of the tenth part, is too much for some, and much too little for others, but for the most, I think it as likely a proportion as it is fit for another to prescribe in particular, with these following explications.*

1. He that hath a full stock of Mony, and no *increase* by it, must give proportionably out of his *stock*; when he that hath little or no stock; but the fruits of his daily industry and labour, may possibly be bound to give less than the other.

2. It is not the *Tenth of our increase*, deducting first all our families provision, that you mean when you direct to give the Tenth (for it is far more, if not all, that after such provision must be given;) But it is the *Tenth* without deduction that you mean: Therefore when *family necessaries* cannot *spare* the *Tenth*, it may be too much (else even the Receivers must be all Givers:) But when *family necessities* can spare much more than the *Tenth*, then the *Tenth* is not enough.

3. In those places where *Church*, and *State*, and *Poor*, are all to be maintained by free gift, there the *Tenth* of our increase is far too little, for those that have any thing considerable to spare, to give to all these uses.

This is apparent in that the *Tenths* alone were not thought enough even in the time of the Law, to give towards the publick *worship of God*: For beside the *Tenths*, there were the first fruits, and oblations, and many sorts of Sacrifices; and yet at the same time, the *Poor* were to be maintained by liberal gifts besides the *Tenths*; and though we read not of much given to the maintainance of their Rulers and Magistrates, before they chose to have a King, yet afterwards we read of much; and before, the charges of Wars and publick works lay upon all.

In most places with us, the publick Ministry is maintained by Glebe and Tythes, which are none of the Peoples gifts at all; for he that sold, or leased them their Lands, did suppose that Tythes were to be payed out of it, and therefore they paid a Tenth part less for it, in *Purchase*, *Fines*, or *Rents*, than otherwise they should have done; so that I reckon, that most of them give little or nothing to the Minister at all. Therefore they may the better give so *much the more* to the *needy*, and to other charitable uses. But where *Minister*, and *Poor*, and all are maintained by the Peoples contribution, there the *Tenths* are too little for the whole *work*; but yet to *most*, or *very many*, the *Tenths* to the *Poor alone*, besides the maintenance of the *Ministry* and *State*, may possibly be more than they are able to give. The Tenths even among the Heathens, were given in many places to their Sacrifices, Priests, and to *Religious*, *Publick*, *Civil Works*, besides all their *private Charity* to the *Poor*.

I find in *Diog. Laertius*, *lib.* 1. (*mihi*) 32. that *Pisistratus* the *Athenian* Tyrant, proving to *Solon* (in his Epistle to him) that he had nothing against God or Man to blame him for, but for taking the Crown; telling him, that he caused them to keep the same

Laws which *Solon* gave them, and that better than the Popular Government could have done, doth instance thus: *Athenienſium ſinguli decimas frugum ſuarum ſeparant, non in uſus noſtros conſumendus, verum Sacrificiis publicis, commodiſque Communibus, & ſi quando bellum contra nos ingruerit, in ſumptus deputandas*; that is, *Every one of the* Athenians *do ſeparate the Tythes of their fruits, not to be conſumed to our uſes, but to defray the charge in publick Sacrifices, and in the common profits, and if War at any time invade us.* And *Plautus* ſaith, *Ut decimam ſolverit Herculi.* Indeed as among the Heathens the Tythes were conjunctly given for *Religious* and *Civil* uſes, ſo it ſeems at firſt that the Chriſtian Emperors ſetled them on the Biſhops for the uſe of the *Poor*, as well as for the *Miniſters*, and *Church-ſervice*, and *utenſils*. For to all theſe they were to be divided, and the Biſhop was as the Guardian of the Poor: And the Glebe or Farms that were given to the Church, were all employed to the ſame uſes: And the Canons required that the Tythes ſhould be thus diſpoſed of by the Clergy; *non tanquam propriæ, ſed domino oblatæ*: And the Emperor *Juſtinian* commanded the Biſhops, *ne ea quæ eccleſiis relicta ſunt ſibi adſcribant ſed in neceſſarios Eccleſiæ uſus impendant*; *l.* 43. *c. de Epiſc. & Cler. vid. Albert. Rantz. Metrop. l.* 1. *c.* 2. *& ſax. l.* 6. *c.* 52. And *Hierom* (*ad Damaſ.*) ſaith, *Quoniam quicquid habent clerici pauperum eſt*; *& domus illorum omnibus debent eſſe communes*; *ſuſceptioni peregrinarum & hoſpitum invigilare debent: Maxime curandum eſt illis, ut de decimis & oblationibus, cœnobiis & Xenodochiis qualem voluerint & potuerint ſuſtentationem impendant.*

Yet then the paying of Tythes did not excuſe the People from all other Charity to the Poor: *Auſtin* ſaith, *Qui ſibi aut præmium comparat, aut peccatorum deſiderat indulgentiam promereri, reddat decimam, etiam de novem partibus ſtudeat eleemoſynam dare pauperibus.* And in our times there is leſs reaſon that Tythes ſhould excuſe the People from their works of Charity, both becauſe the Tythes are now more appropriate to the maintenance of the Clergy, and becauſe (as is aforeſaid) the People *give them not* out of their *own*. I confeſs, if we conſider how Decimation was uſed *before the Law* by *Abraham and Jacob*, and *eſtabliſhed by the Law unto the Jews*, and how commonly it was uſed among the *Gentiles*, and laſt of all by the *Church of Chriſt*; it will make a conſiderate Man imagine, that as there is ſtill a Divine Direction for one Day in ſeven, as a neceſſary proportion of time, to be ordinarily conſecrated to God, beſide what we can ſpare from our other days; ſo that there is ſomething of a Divine Canon, or direction for the tenth of our revenues or increaſe to be ordinarily conſecrated to God, beſides what may be ſpared from the reſt. And whether thoſe Tythes that are none of your own, and coſt you nothing, be now to be reckoned to private Men, as any of their Tenths, which they themſelves ſhould give, I leave to your conſideration. Amongſt *Auguſtines* works, we find an opinion that the Devils were the Tenth part of the Angels, and that Man is now to be the *Tenth order* among the Angels, the Saints filling up the place that the Devils fell from, and there being nine orders of Angels to be above us, and that in this, there is ſome ground of our paying Tenths; and therefore he ſaith, that, *Hæc eſt Domini juſtiſſima conſuetudo*; *ut ſi tu illi decimam non dederis, tu ad decimam revocaberis, id eſt, dæmonibus, qui ſunt decima pars angelorum, aſſociaberis.* Though I know not whence he had this opinion, it ſeemeth that the devoting of a tenth part *ordinarily* to God, is a matter that we have more than a humane Direction for.

15. In times of extraordinary neceſſities of the *Church*, or *State*, or *Poor*, there muſt be extraordinary bounty in our Contributions; as if an enemy be ready to invade the Land, or if ſome extraordinary work of God (as the Converſion of ſome Heathen Nations) do require it, or ſome extraordinary perſecution, and diſtreſs befal the Paſtors, or in a year of famine, plague, or war, when the neceſſities of the poor are extraordinary: The Tenths in ſuch caſes will not ſuffice, from thoſe that have more to give; therefore in ſuch a time, the Primitive Chriſtians ſold their Poſſeſſions, and laid down the price at the feet of the Apoſtles.

In one word, *an honeſt charitable heart*, being preſuppoſed as the *root* or *fountain*, and *prudence* being the diſcerner of our duty, the Apoſtles *general Rule* may much ſatisfie a Chriſtian for the proportion, 1 Cor. 16. 2. [*Let every one of you lay by him in ſtore, as God hath proſpered him.*] And 2 Cor. 8. 12. *According to that a man hath*; though there be many intimations, that *ordinarily a Tenth part at leaſt is requiſite.*

III. Having thus reſolved the queſtion of the *quota pars*, or *proportion* to be given, I ſhall ſay a little to the queſtion, *Whether a Man ſhould give moſt in his life time, or at his Death?*

Anſw. 1. It is certain that the *beſt work* is that which is like to do *moſt good.*

2. But to make it *beſt to us*, it is neceſſary that we do it with the moſt *ſelf-denying, holy, charitable mind.*

3. That *cæteris paribus, all things elſe being equal*, the preſent doing of a good work, is better than to defer it.

4. That to do good only when you die, becauſe then you can keep your wealth no longer, and becauſe then it coſteth you nothing to part with it, and becauſe then you hope that this ſhall ſerve inſtead of true Repentance and Godlineſs; this is but to deceive your ſelves, and will do nothing to ſave your Souls, though it do never ſo much good to others.

5. That he that ſinfully neglecteth in his life time to do good, if he do it at his death, from true Repentance and Converſion, it is then accepted of God; though the ſin of his delay muſt be lamented.

6. That he that delayeth it till Death, not out of any ſelfiſhneſs, backwardneſs, or unwillingneſs, but that the work may be better, and do more good, doth better than if he haſtened a leſſer good. As if a Man have a deſire to ſet up a Free School for perpetuity, and the Mony which he hath is not ſufficient; if he ſtay till his Death, that ſo the improvement of the Mony may increaſe it; and make it enough for his intended work; that is to do a greater good with greater ſelf-denial: For

1. He receiveth none of the increaſe of the mony for himſelf.

2. And he receiveth in his life time none of the praiſe or thanks of the work: So alſo, if a Man that hath no Children, have ſo much Land only as will maintain him, and deſireth to give it all to charitable uſes when he dieth, this delay is not at all to be blamed, becauſe he could not ſooner give it; and if it be not in vain-glory, but in love to God and to good works that he leaveth it, it is truly acceptable at laſt. So that all good works that are done at death, are not therefore to be undervalued, nor are they rejected of God; but ſometimes it falleth out that they are ſo much the greater and better works, though he that can do the ſame in his life time, ought to do it.

IV. But though I have ſpent all theſe words in anſwering theſe Queſtions, I am fully ſatisfied that its very few that are kept from doing good by any ſuch doubt or difficulty, in the caſe which ſtalls their judgments; but by the power of ſin and want of grace, which leaveth an unwillingneſs, and backwardneſs on their hearts. Could we tell how to remove the impediments in Mens wills, it would do more, than the cleareſt reſolving all the caſes of conſcience, which their judgments ſeem to be unſatisfied in. I'le tell you what are the impediments in your way that are harder to be removed than all theſe difficulties,

culties, and yet must be overcome before you can bring Men to be like true Christians, *rich in good Works.*

1. Most Men are so sensul and selfish, that their own flesh is an insatiable gulf that devoureth all, and they have little or nothing to spare from it to good uses. It is better cheap maintaining a family of temperate, sober Persons, than one fleshly person that hath a whole litter of Vices and Lusts to be maintained: So much a year seemeth necessary to maintain their *Pride* in needless curiosity and bravery, and so much a year to maintain their *sensual sports* and pleasures; and so much to please their throats or appetites, and to lay in provision for Feavers, and Dropsies, and Coughs, and Consumptions, and an hundred such Diseases, which are the natural progeny of Gluttony, Drunkenness, and excess; and so much a year to maintain their *Idleness*; and so of many other Vices. But if one of these Persons have the *Pride*, and *Idleness*, and *Gluttony*, and *Sportfulness* of *Wife* and *Children*, and *Family* also to maintain, as well as their own, many thousand pounds a year perhaps may be too little: Many a Conquering Army hath been maintained at as cheap a rate, as such an Army of Lusts (or *Garison* at least) as keep possession of some such Families, when all their *Luxury* goeth for the honour of their Family, and they glory in wearing the Livery of the *Devil*, the *World* and the *Flesh*, (which they once renounced and pretended to glory in nothing but the Cross of Christ; and when they take care in the Education of their Children, that this entailed honour be not cut off from their Families, no wonder if Gods part be little from these Men, when the *Flesh* must have so much; and when God must stand to the courtesie of his Enemies, and have but their leavings. I hope the Nobility and Gentry of *England* that are innocent herein, will not be offended with me if I tell them that are guilty, that when I foresee their accounts I think them to be the miserablest Persons upon earth, that rob God, and rob the King of that which should defray the charges of Government, and rob the Church, and rob the Poor, and rob their Souls of all the benefits of good works, and all to please the devouring flesh: It's a dreadful thing to foresee with what horror they will give up their reckoning, when instead of *so much in feeding and cloathing the poor, and promoting the Gospel, and the saving of Mens Souls*, there will be found upon their account, *so much in vain curiosities and pride, and so much in costly sports and pleasures, and so much in flesh-pleasing Luxury and Excess.* The trick that they have got of late, to free themselves from the fears of this account, by believing that there will be no such day, will prove a short and lamentable remedy: and when that day shall come upon them unawares, their *unbelief* and *pleasures* will die together, and deliver them up to never-dying horror and despair. I have heard it oft mentioned as the dishonour of *France*, that the third part of the Revenues of so rich a Kingdom should be devoted and paid to the maintaining of superstition: But if there be not many (and most) Kingdoms in the World, where one half of their wealth is devoted to the flesh, and so to the Devil, I should be glad to find my self herein mistaken: And judge you which is more disgraceful, to have half your Estates given in sensuality to the Devil, or a third part too ignorantly devoted to God! If Men laid out no more than needs upon the flesh, they might have the more for the service of God and of their Souls, You cannot live under so much a year, as would maintain above twice as many *frugal, temperate* industrious Persons, because your flesh must needs be pleased, and you are strangers to Christian mortification and self-denial. *Laertius* tells us that *Crates Thebanus* put all his Money into the Bankers or Usurers hands, with this direction, *That if his Sons proved Ideots it should all be paid to them, but if they proved Philosophers, it should be given to the poor: Because Philosophers can live upon a little, and therefore need little.* So if we could make Men *mortified Christians*, they would need so little for themselves, that they would have the more to give to others, and to do good with.

2. Men do not seriously believe Gods promises; that he will recompence them *in this life* (with better things) *an hundred fold, and in the world to come with life eternal!* Matth. 19. 29. And that *by receiving a Prophet, or Righteous Man, they may have a Prophets or righteous Mans reward:* Mat. 10. 24. And that *a cup of cold water* (when you have no better) *given* to one of *Christs little ones in the name of a Disciple, shall not be unrewarded*, Mat. 10. 42. They believe not that Heaven will pay for all, and that there is a life to come in which God will see that they be no losers. They think there is nothing certain but what they have in hand, and therefore they lay up a Treasure upon Earth, and rather trust to their Estates than God: Whereas if they verily believed that there is another life, and that Judgment will pass on them on the terms described, *Mat.* 25. they would more industriously lay up a *Treasure in Heaven*, Mat. 6. 20. *and make themselves friends of the Mammon of unrighteous*, and study how to be *rich in good Works*, and send their wealth to Heaven before them, and lay up a *good foundation against the time to come, that they may lay hold upon eternal life:* and then they would be *ready to distribute, and willing to communicate*, 1 Tim. 6. 17, 18, 19. Luke 16. 9. They would then know how much they are beholden to God, that will not only honour them to be his Stewards, but reward them for distributing his maintenance to his Children, as if they had *given* so much of their own: They would then see that it is *they* that are the *Receivers*, and that giving is the surest way to be rich, when for transitory things (sincerely given) they may receive the everlasting riches. Then they would see that he that saveth his Riches loseth them, and he that loseth them for Christ, doth save them, and lay them up in Heaven: and that it is *more blessed to give than to receive*; and that we *should our selves be laborious that we may have wherewith to support the weak, and to give unto the needy:* Read *Acts* 20. 35. *Eph.* 4. 28. *Prov.* 31. 20. &c. *Then they would not be weary of well-doing*, if they believed that, *in due season they shall reap if they faint not; but as they have opportunity, would do good to all Men; but especially to them that are of the houshold of faith*, Gal. 6. 9, 10. They would *not forget to do good, and communicate, as knowing that with such Sacrifice God is well-pleased*, Heb. 13. 16. A true belief of the Reward, would make Men strive who should do most.

3. Another great hinderance is the want of *Love* to *God* and our *Neighbours*, to *Christ* and his *Disciples*. If Men loved Christ, they would not deal so niggardly with his Disciples, when he has told them that he taketh all that they do to the least of them (whom he calleth his brethren) as *done to himself*, Mat. 25. & 10. 39, 40.

If *Men loved their Neighbours as themselves*, I leave you to judge in what *proportion* and manner they would relieve them? Whether they would find Money to lay out on Dice and Cards, and gluttonous Feastings, on Plays, and Games, and Pomp, and Pride, while so many round about them are in pinching want.

The destruction of *Charity* or *Christian Love*, is the cause that *works* of *Charity* are destroyed. Who can look that the *seed of the Serpent*, that hath an *enmity* against the *Holy Seed*, should liberally relieve them! or that the *fleshly Mind* which is *enmity against God*, should be ready to do good to the *spiritual and holy Servants of God?* Gen. 15. *Rom.* 8. 6, 7, 8. Or that a *selfish* Man should much care for any body but himself and his own? when Love is turned into the

hatred of each other, upon the account of our *partial interests, and opinions*; and when we are like Men in War, that think he is the braveſt, moſt deſerving Man, that hath killed moſt; when Men have bitter hateful thoughts of one another, and ſet themſelves to make each other odious, and to ruine them, that they may ſtand the faſter, and think that deſtroying them is good ſervice to God, who can look for the fruits of Love from damnable uncharitableneſs and hatred; or that the Devils tree ſhould bring forth holy fruit to God?

4. And then (when *Love* is well-ſpoken of by all, even its deadly enemies) leſt Men ſhould ſee their wickedneſs and miſery, (and is it not admirable that they ſee it not?) the Devil hath taught them to play the *Hypocrites*, and make themſelves a Religion which coſts them nothing, without true *Chriſtian Love and good works*, that they may have ſomething to quiet and cheat their conſciences with. One Man drops now and then an inconſiderable gift, and another oppreſſeth, and hateth and deſtroyeth (and ſlandereth, and cenſureth, that he may not be thought to hate and ruin without cauſe;) and when they have done, they wipe their mouths with a few hypocritical Prayers or good words, and think they are good Chriſtians, and God will not be avenged on them: One thinks that God will ſave him becauſe he is of this Church, and another becauſe he is of another Church: One thinks to be ſaved becauſe he is of this Opinion and Party in Religion, and another becauſe he is of that: One thinks he is Religious, becauſe he ſaith his *prayers this way*, and another becauſe he *prayeth another way*. And thus *dead Hypocrites*, whoſe hearts were never quickned with the powerful Love of God, to love his *Servants*, their *Neighbours*, and *Enemies*, do perſwade themſelves that God will ſave them for mocking and flattering him with the ſervice of their deceitful lips: While they want the Love of Good, which is the root of all good, and are poſſeſſed with the *Love of money*, which is the *root of evil*, 1 Tim. 6. 10. and are *Lovers of pleaſure more than God*, 2 Tim. 3. 4.

They will join themſelves forwardly to the cheap and outſide actions of Religion: But when they hear much leſs than [*One thing thou yet wanteſt: ſell all that thou haſt and diſtribute to the poor, and thou ſhalt have a treaſure in Heaven:*] *they are very ſorrowful, becauſe they are very rich*, Luke 18. 22, 23. Such a fruitleſs love as they had to others, *Jam.* 2. ſuch a fruitleſs Religion they have as to themſelves: For *pure Religion and undefiled before God, is to viſit the Fatherleſs and Widows in their adverſity, and to keep your ſelves unſpotted from the World*, James 1. 27. See 1 John 2. 15. & 3. 17. *Whoſo hath this Worlds Goods, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him?* There are three Texts that deſcribe the caſe *of ſenſual uncharitable Gentlemen.*

1. Luke 16. *A Rich man cloathed in purple and ſilk* (for ſo, *as* Dr. *Hammond* noteth, it ſhould rather be tranſlated) and *fared ſumptuouſly every day*, you know the end of him.

2. Ezek. 16. 49. *Sodoms Sin was Pride, fulneſs of bread, and abundance of idleneſs, neither did ſhe ſtrengthen the hand of the poor and needy.*

3. James 5. 1, to 7. *Go to now, ye rich men, weep and howl for the miſeries that ſhall come upon you ——Ye have lived in pleaſure on earth, and been wanton: ye have nouriſhed your hearts, as in* (or *for*) *the day of ſlaughter——Ye have condemned and killed the juſt, and he doth not reſiſt you——* And remember Prov. 21. 13. *Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf and ſhall not be heard.* And Jam. 2. 13. *He ſhall have judgment without mercy that ſhewed no mercy, and mercy rejoiceth againſt judgment.* Yea in this life it is oft obſervable, Prov. 11. 24. *There is that ſcattereth, and yet increaſeth, and there is that withholdeth more than is meet, but it tendeth to poverty.*

Tit. 2. *Directions for works of Charity.*

Direct. 1. *LOve God, and be renewed to his image*; and then it will be *natural* to you to do good; and his Love will be in you a fountain of good works. *Dir.* 1.

Direct. 2. *Love your Neighbours*, and it will be *eaſie* to you to do them all the good you can: As it is to do good to your ſelves or Children or deareſt friends. *Dir.* 2.

Direct. 3. *Learn ſelf-denyal*, that *ſelfiſhneſs* may not cauſe you to be all for your ſelves, and be Satans Law of Nature in you, forbidding you to do good to others. *Dir.* 3.

Direct. 4. *Mortifie the fleſh*, and the vices of *ſenſuality*: Pride and Curioſity, Gluttony and Drunkenneſs, are inſatiable gulfs, and will devour all, and leave but little for the poor: Though there be never ſo many poor families which want bread and cloathing, the proud Perſon muſt firſt have the other ſilk Gown, or the other ornaments which may ſet them out with the forwardeſt in the mode and faſhion: And this houſe muſt firſt be handſomer built, and theſe rooms muſt firſt be neatlier furniſhed; and theſe Children muſt firſt have finer cloaths: Let *Lazarus* lie never ſo miſerable at the door, the ſenſualiſt muſt be cloathed in purple and ſilk, and fare deliciouſly and ſumptuouſly daily, *Luke* 16. The glutton muſt have the diſh and cup which pleaſeth his appetite, and muſt keep a full Table for the entertainment of his companions that have no need. Theſe inſatiable vices are like Swine and Dogs, that devour all the Childrens bread. Even vain recreations and gaming ſhall have more beſtowed on them, than Church or Poor (as to any voluntary gift) Kill your greedy vices once, and then a little will ſerve your turns, and you may have wherewith to relieve the needy, and do that which will be better to you at your reckoning day. *Dir.* 4.

Direct. 5. *Let not ſelfiſhneſs make your Children the inordinate objects of your charity and proviſion, to take up that which ſhould be otherwiſe employed.* Carnal and worldly Perſons would perpetuate their vice; and when they can live no longer themſelves, they ſeem to be half alive in their poſterity, and what they can no longer keep themſelves, they think is beſt laid up for their Children, to feed them as full, and make them as ſenſual and unhappy as themſelves. So that juſt and moderate Proviſions will not ſatisfie them; but their Childrens Portions muſt be as much as they can get, and almoſt all their Eſtates are *ſibi & ſuis*, for themſelves and theirs: And this pernicious vice is as deſtructive to good works, as almoſt any in the World. That God who hath ſaid that he is worſe than an Infidel who provideth not for his own Family, will judge many thouſands to be worſe than Chriſtians, and than any that will be ſaved muſt be, who make their families the devourers of all which ſhould be expended upon other works of Charity. *Dir.* 5.

Direct. 6. *Take it as the chiefeſt extrinſecal part of your Religion to do good; and make it the trade or buſineſs of your lives; and not as a matter to be done on the by.* Jam. 1. 27. *Pure Religion and undefiled before God and the Father is this, To viſit the Fatherleſs and Widows in their affliction, and to keep himſelf unſpotted from the world. If we are created for good works*, Epheſ. 2. 10. *and redeemed and purified to be zealous of good works*, Tit. 2. 14. and muſt be judged according to ſuch works, *Matth.* 25. then certainly it ſhould be our chiefeſt daily care and diligence, to do them with all our hearts and abilities. And as we keep a daily account of our own and our ſervants buſineſs in our particular Callings, ſo ſhould we much more of our employment of our Maſters Talents in his Service: And if a Heathen Prince could ſay with lamentation, *Alas, I have loſt a day*, if a day had paſt in *Dir.* 6.

which

which he had done no one good, how much more ſhould a Chriſtian, who is better inſtructed to know the comforts and rewards of doing good.

Dir. 7. Direct. 7. *Give not only out of your ſuperfluities, when the fleſh is glutted with as much as it deſireth, but labour hard in your Callings, and be thrifty and ſaving from all unneceſſary expences, and deny the deſires of eaſe and fulneſs and pride and curioſity that you may have the more to do good with.* Thriftineſs for works of Charity is a great and neceſſary duty, though covetous thriftineſs for the love of riches be a great ſin. He that waſteth one half of his Maſters goods through ſlothfulneſs or exceſſes, and then is charitable with the other half, will make but a bad account of his Stewardſhip. Much more he that glutteth his own and his Families and retainers fleſhly deſires firſt, and then giveth to the poor only the leavings of luxury, and ſo much as their fleſhly luſts can ſpare. It is a dearer, a laborious and a thrifty charity, that God doth expect of faithful Stewards.

Dir. 8. Direct. 8. *Delay not any good work which you have preſent ability and opportunity to perform.* Delay ſignifieth unwillingneſs or negligence. *Love* and *Zeal* are active and expeditious. And delay doth frequently fruſtrate good intentions. The Perſons may die that you intend to do good to; or you may die, or your ability and opportunities may ceaſe: That may be done to day which cannot be done to morrow. The Devil is not ignorant of your good intentions, and he will do all that poſſibly he can to make them of no effect: And the more time you give him, the more you enable him to hinder you. You little foreſee what abundance of impediments he may caſt before you: And ſo make that impoſſible which once you might have done with eaſe. Prov. 3. 28. *Say not to thy Neighbour, Go and come again, and to morrow I will give, when thou haſt it by thee.* Prov. 27. 1. *Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth.*

Dir. 9. Direct. 9. *Diſtruſt not Gods providence for thy own proviſion.* An unbelieving Man will needs be a God to himſelf, and truſt himſelf only for his proviſions, becauſe indeed he cannot truſt God. But you will find that your labour and care is vain, or worſe than vain without Gods bleſſing. Say not diſtruſtfully, what ſhall I have my ſelf when I am old? Though I am not perſwading you to make no proviſion, or to give away all; yet I muſt tell you, that it is exceeding folly to put off any preſent duty, upon diſtruſt of God, or expectation of living to be old. He that over-night ſaid, *I have enough laid up for many years*, did quickly hear, *Thou fool, this night ſhall thy ſoul be required of thee: and whoſe then ſhall the things be which thou haſt provided?* Luke 12. 20. Rather obey that, Eccl. 9. 10. *Whatſoever thy hand findeth to do, do it with thy might: For there is no work nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.* Do you think that there is not an hundred thouſand whoſe eſtates are now conſumed in the flames of *London*, who could wiſh that all that had been given to pious or charitable uſes? Do but believe from the bottom of your hearts, that he *that hath pity on the poor, lendeth to the Lord, and that which he layeth out he will pay him again*, Prov. 19. 17. And that Matth. 13. 40, 41, 42. *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me: He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward: and whoſoever ſhall give to drink to one of theſe little ones a cup of cold water only* (*i. e.* when he hath no better) *in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* I ſay, Believe this, and you will make haſte to give while you may, leſt your opportunity ſhould overſlip you.

Dir. 10. Direct. 10. What you cannot do your ſelves, provoke others to do who are more able: *Provoke one another to love and good works.* Modeſty doth not ſo much forbid you to beg for *others* as for your *ſelves.* Some want but information to draw them to good works: And ſome that are unwilling, may be *urged* to it, to avoid the ſhame of uncharitableneſs: And though ſuch giving do little good to themſelves, it may do good to others. Thus *you* may have the *reward* when the *coſt* is *anothers*, as long as the *Charity* is *yours.*

Dir. 11. Direct. 11. Hearken to no doctrine which is an enemy to Charity or good *works*; nor yet which teacheth you to truſt in them for more than their proper part. He that aſcribeth to any of his own works, that which is proper to Chriſt, doth turn them into heinous ſin. And he that aſcribeth not to them all that which Chriſt aſcribeth to them, is a ſinner alſo. And whatever ignorant Men may prate, the time is coming, when neither Chriſt without our Charity, nor our Charity without Chriſt (but in ſubordination to him,) will either comfort or ſave our Souls.

CHAP. XXXI.

Caſes and Directions about confeſſing ſins and injuries to others.

Tit. 1. *Caſes about confeſſing ſins and injuries to others.*

Queſt. 1. *IN what caſes is it a duty to confeſs wrongs to thoſe that we have wronged?* Queſt. 1.

Anſw. 1. When in real injuries you are unable to make any *reſtitution*, and therefore muſt deſire forgiveneſs, you cannot well do it without *confeſſion.* 2. When you have wronged a Man by a lye, or by falſe witneſs, or that he cannot be righted, till you confeſs the truth. 3. When you have wronged a Man in his honour or fame, where the natural remedy is to ſpeak the contrary, and confeſs the wrong. 4. When it is neceſſary to cure the revengeful inclination of him whom you have wronged, or to keep up his charity, and ſo to enable him to love you, and forgive you. 5. Therefore all known wrongs to another, muſt be confeſſed, except when impoſſibility, or ſome ill effect which is greater than the good be like to follow. Becauſe all Men are apt to abate their Love to thoſe that injure them, and therefore all have need of this remedy. And we muſt do our part to be forgiven by all whom we have wronged.

Queſt. 2. *What cauſes will excuſe us from confeſſing wrong to others?* Queſt. 2.

Anſw. 1. When full recompence may be made without it, and no forgiveneſs of the wrong is neceſſary from the injured, nor any of the foreſaid cauſes require it. 2. When the wrong is ſecret and not known to the injured party, and the confeſſing of it would but trouble his mind, and do him more harm than good. 3. When the injured Party is ſo implacable and inhumane that he would make uſe of the confeſſion to the ruine of the penitent, or to bring upon him greater penalty than he deſerveth. 4. When it would injure a third Perſon who is intereſſed in the buſineſs, or bring them under oppreſſion and undeſerved miſery. 5. When it tendeth to the diſhonour of Religion, and to make it ſcorned becauſe of the fault of the penitent confeſſor. 6. When it tendeth to ſet People together by the ears, and breed diſſention, or otherwiſe injure the Common-wealth or Government. 7. In general, it is no duty to confeſs our ſin to him that we have wronged, when, all things conſidered, it is like in the judgment of the truly wiſe, to do more hurt than good: For it is appointed as a means to good, and not to do evil.

Queſt. 3. *If I have had a ſecret thought or purpoſe* Queſt. 3.

to

to wrong another, am I bound to confess it, when it was never executed?

Answ. 1. You are not bound to confess it to the party whom you intended to wrong, as any act of Justice to make him reparation; nor to procure his forgiveness to your self: Because it was no wrong to him indeed, nor do thoughts and things secret come under his Judgment, and therefore need not his pardon. 2. But it is a sin against God, and to him you must confess it. 3. And by accident, *finis gratia*, you must confess it to Men, in case it be necessary to be a warning to others, or to the increase of their hatred of sin, or their watchfulness, or to exercise your own humiliation, or prevent a relapse, or to quiet your conscience, or in a word, when it is like to do more good than hurt.

Quest. 4. Quest. 4. *To whom, and in what cases must I confess to Men, my sins against God, and when not?*

Answ. The cases about that confession which belongeth to Church-discipline, belongeth to the second *Tome*; and therefore shall here be passed by. But briefly and in general, I may answer the question thus: 1. There are conveniences and inconveniences to be compared together, and you must make your choice accordingly. The reasons which may move you to confess your sins to another are these. 1. When another hath sinned with you, or perswaded or drawn you to it, and must be brought to repentance with you. 2. When your conscience hath in vain tried all other fit means for peace or comfort, and cannot obtain it, and there is any probability of such advice from others as may procure it. 3. When you have need of advice to resolve your conscience, whether it be sin or not, or of what degree, or what you are obliged to in order to forgiveness. 4. When you have need of counsel to prevent the sin for the time to come, and mortifie the habit of it.

The inconveniences which may attend it, are such as these; 1. You are not certain of anothers Secresie: His mind may change, or his understanding fail, or he may fall out with you, or some great necessity may befall him to drive him to open what you told him. 2. Then whether your shame or loss will not make you repent it, should be foreseen. 3. And how far others may suffer in it. 4. And how far it will reflect dishonour on Religion. All things being considered on both sides, the preponderating reasons must prevail.

Tit. 2. *Directions about confessing sin to others.*

Dir. 1. Direct. 1. *DO nothing which you are not willing to confess, or which may trouble you much if your confession should be opened.* Prevention is the easiest way: And foresight of the consequents should make a wise Man still take heed.

Dir. 2. Direct. 2. *When you have sinned or wronged any, weigh well the consequents on both sides before you make your confession:* that you may neither do that which you may wish undone again, nor causelessly refuse your duty: And that inconveniences foreseen may be the better undergone when they cannot be avoided.

Dir. 3. Direct. 3. *When a well informed conscience telleth you that confession is your duty, let not self-respects detain you from it, but do it whatever it may cost you.* Be true to Conscience, and do not wilfully put off your duty: To live in the neglect of a known duty, is to live in a known sin: which will give you cause to question your sincerity, and cause more terrible effects in your Souls, than the inconveniences of confession could ever have been.

Dir. 4. Direct. 4. *Look to your repentance that it be deep and absolute, and free from hypocritical exceptions and reserves.* For half and hollow repentance will not carry you through hard and costly duties: But that which is sincere, will break over all: It will make you so angry with your selves and sins, that you will be as inclined to take shame to your selves in an honest revenge, as an angry Man is to bring shame upon his Adversary. We are seldom over-tender of a Mans reputation whom we fall out with: And Repentance is a falling out with our selves. We can bear sharp Remedies, when we feel the pain, and perceive the mortal danger of the disease: And Repentance is such a perception of our pain and danger. We will not tenderly hide a mortal Enemy, but bring him to the most open shame: And Repentance causeth us to hate sin as our mortal Enemy. It is want of Repentance that maketh Men so unwilling to make a just confession.

Dir. 5. Direct. 5. *Take heed of Pride*, which maketh Men so tender of their reputation, that they will venture their Souls to save their honour: Men call it *bashfulness*, and say they cannot confess for shame: But it is *Pride* that maketh them so much ashamed to be known by Men, to be offenders, while they less fear the eye and judgment of the Almighty. Impudency is a mark of a profligate sinner: but he that pretendeth *shame* against his duty, is foolishly proud; and should be more ashamed to neglect his duty, and continue impenitent in his sin. A humble Person can perform a self-abasing humbling duty.

Dir. 6. Direct. 6. *Know* the true Uses of Confession of sin, and use it accordingly: Do it with an hatred of sin, to express your selves implacable Enemies to it: Do it to repair the wrong which you have done to others; and the dishonour you have done to the Christian Religion, and to warn the hearers to take heed of sin and temptation by your fall: It is worth all your shame, if you save one sinner by it from his sin: Do it to lay the greater obligation upon your selves for the future, to avoid the sin and live more carefully: For it is a double shame to sin after such humbling confessions.

CHAP. XXXII.

Cases and Directions about Satisfaction and Restitution.

Tit. 1. *Cases of Conscience about Satisfaction and Restitution.*

Quest. 1. *WHen is it that proper restitution must be made, and when satisfaction? And what is it?*

Answ. Restitution properly is *ejusdem*, of the *same* thing, which was detained or taken away: *Satisfaction* is *solutio equivalentis, vel tantidem, alias indebiti*; that which is for compensation or reparation of loss, damage, or injury; being something of equal value or use to the receiver. Primarily *res ipsa debetur*, Restitution is first due, where it is *possible*: But when that is unavoidably hindered or forbidden by some effectual restraint, *satisfaction* is due. Whilst *Restitution* of the same may be made, we cannot put off the Creditor or Owner with that which is *equivalent* without his own consent; but by his consent we may at any time. And to the Question, *What is due satisfaction?* I answer, that when *Restitution* may be made, and he that should restore, doth rather desire the owner to accept some other thing in compensation, there that proportion is *due satisfaction* which both Parties agree upon. For if it be above the value, it was yet voluntarily given, and the payer might have chosen: And if it be *under* the value, it was yet voluntarily accepted, and the receiver might have chosen. But if *Restitution cannot* be *made*, or not without some greater hurt to the payer than the value of the thing, there due *satisfaction* is that which *is of equal value and use to the receiver.* And if he will not be *satisfied* with it, he is unjust, and it is *quoad valorem rei & debitum solventis*, full

full satisfaction, and he is not (unless by some other accident) bound to give any more: Because it is not anothers unrighteous *will* that he is obliged to fulfil, but a debt which is to be discharged. But here you must distinguish betwixt *satisfaction* in Commutative Justice, for a Debt, or *injury*, and *satisfaction* in *distributive Governing* Justice, for a *fault* or *crime*: The measure of the former satisfaction, is so much as may compensate the owners loss; not only so much as the thing was worth to another, but what it was worth to him: But the measure of the *later* satisfaction is, so much as may serve the *ends of Government* instead of actual obedience; or so much as will suffice as to the *Ends of Government*, to repair the hurts which the crime hath done, or avoid what it would do.

Q. Why did they restore fourfold?

And here you may see the answer to that Question, *Why a Thief was commanded to restore fourfold, by the Law of Moses?* For in that *restitution* there was a conjunction of both these sorts of *satisfaction*, both in point of *Commutative* and *Distributive* Justice: So much as repaired the owners loss was *satisfaction* to the owner for the injury: The rest was all *satisfaction* to God and the Common-wealth for the publick injury that came by the *crime* or violation of the Law. Other answers are given by some, but this is the plain and certain truth.

Quest. 2. Quest. 2. *How far is Restitution or Satisfaction necessary?*

Answ. As far as acts of *obedience* to God, and *Justice* to Man are necessary; that is, 1. As a Man that repenteth truly of sin against God, may be saved without external obedience, if you suppose him cut off by death immediately upon his repenting, before he hath any opportunity to obey: So that the *Animus obediendi* is absolutely necessary; and the *actus obediendi* if there be opportunity: So is it here: The *animus restituendi*, or true resolution or willingness to restore, is ever necessary to the sincerity of Justice and Repentace in the Person, as well as necessary *necessitate præcepti*: And the act of *restitution primarily*, and of *satisfaction* secondarily is necessary, if there be time and power: I say *necessary* always as a *duty*, *necessitate præcepti*: and necessary *necessitate medii*, as a condition of pardon and salvation, so far as they are necessary acts of true repentance and obedience, as other duties are: that is, as a true penitent may in a temptation omit Prayer or Church-communion, but yet hath always such an habitual inclination to it, as will bring him to it, when he hath opportunity by deliberation to come to himself; and as in the same manner a true penitent may omit a work of charity or mercy; but not give over such works: Even so is it in this case of restitution and satisfaction.

Quest. 3. Quest. 3. *Who are they that are bound to make restitution or satisfaction?*

Answ. 1. Every one that possesseth and retaineth that which is indeed another Mans, and hath acquired no just title to it himself, must make restitution. Yet so, that if he came lawfully by it (as by finding, buying or the like) he is answerable for it only upon the terms in those Titles before expressed. But if he came unlawfully by it, he must restore it with all damages. The cases of *borrowers* and *finders* are before resolved. He that keepeth a borrowed thing longer than his day, must return it with the damage. He that loseth a thing which he borrowed, must make satisfaction, unless in cases where the contract, or common usage, or the quality of the thing, excuseth him. 2. He that either by *force*, or *fraud*, or *negligence*, or any injustice doth wrong to another, is bound to make him a just compensation, according to the proportion of the *guilt* and the *loss* compared together: For neither of them is to be considered alone. If a Servant neglect his Masters business, and it fall out that no loss followeth it; he is bound to *confess his faults*, but not to *pay* for a loss which *might* have been, but *was not*. And if a Servant by some such small and ordinary negligence, which the best Servants are guilty of, should bring an exceeding great damage upon his Master (as by dropping asleep to burn his House, or by an hours delay which seemed not very dangerous, to frustrate some great business) he is obliged to *Reparation* as well as to *Confession*; but not to make good *all that is lost*, but according to the proportion of his fault. But he that by *oppression*, or *robbery* taketh that which is anothers, or bringeth any damage to him; or by *slander*, *false witness*, or any such unrighteous means, is bound to make a fuller satisfaction. And those that concur in the injury, being accessaries, are bound to satisfie. As. 1. Those that teach or command another to do it. 2. Those who send a Commission, or authorize another to do it. 3. Those who counsel, exhort or perswade another to do it. 4. Who by consenting are the causes of it. 5. Those who co-operate, and assist in the injury knowingly and voluntarily. 6. Those who hinder it not when they could and were obliged to do it. 7. Those who make the act their own, by owning it, or consenting afterward. 1. Those who will not reveal it afterwards, that the injured party may recover his own, when they are obliged to reveal it. But a secret *consent* which no way furthered the injury, obligeth none to *restitution*, but only to *repentance*: because it did no wrong to another, but it was a sin against God.

Quest. 4. *To whom must restitution or satisfaction be made.* Quest. 4.

Answ. 1. To the *true Owner*, if he be living and to be found, and it can be done. 2. If that cannot be, then to his heirs, who are the possessors of that which was his. 3. If that cannot be, then to God himself; that is, to the *poor*, or unto pious uses: For the possessor is no true Owner of it: And therefore where no other Owner is found, he must discharge himself so of it, to the use of the highest and principal Owner, as may be most agreeable to his will and interest. Heb. 5, 23. 1 Sam. 12. 3. Neh. 5. 11 Numb. 5. 8. Luke 19.

Quest. 5. *What Restitution should he make who hath dishonoured his Governours or Parents?* Quest. 5.

Answ. He is bound to do all that he can to repair their honour, by suitable means: and to confess his fault, and crave their pardon.

Quest. 6. *How must satisfaction be made for slanders, lies, and infaming of others?* Quest. 6.

Answ. By confessing the sin, and unsaying what was said, not only as openly as it was spoken; but as far as it is since carried on by others, and as far as the reparation of your Neighbours good name requireth, if you are able.

Quest. 7. *What reparation must they make who have tempted others to sin, and hurt their Souls?* Quest. 7.

Answ. 1. They must do all that is in their power to recover them from sin, and to do good to their Souls: They must go to them, and confess and lament the sin, and tell them the evil and danger of it, and incessantly strive to bring them to repentance. 2. They must make reparation to the Lord of Souls, by doing all the good they can to others, that they may help more than they have hurt.

Quest. 8. *What reparation can or must be made for Murder or Man-slaughter?* Quest. 8.

Answ. By Murder there is a manifold damage inferred: 1. God is deprived of the life of his Servant. 2. The Person is deprived of his life. 3. The King is deprived of a Subject. 4. The Common-wealth is deprived of a Member. 5. The friends and kindred of the dead are deprived of a friend. 6. And perhaps also damnified in their Estates. All these damages cannot be fully repaired by the offender: but all must be done that can be done. 1. Of God he can only beg pardon, upon the account of the satisfactory Sacrifice of Christ; expressing true repentance as followeth. 2. To the Person murdered no reparation can be made. 3. To the King and Common-wealth, he must patiently yield up his life, if they

they sentence him to death, and without repining, and think it not too dear to become a warning to others, that they sin not as he did. 4. To disconsolate friends no reparation can be made; but pardon must be asked. 5. The damage of heirs, kindred and creditor, must be repaired by the offenders Estate, as far as he is able.

Quest. 9. Quest. 9. *Is a Murderer bound to offer himself to death, before he is apprehended?*

Answ. Yes, in some cases: As, 1. When it is necessary to save another that is falsly accused of the crime. 2. Or when the interest of the Common-wealth requireth it. But otherwise, not; Because an offender may lawfully accept of Mercy, and nature teacheth him to desire his own preservation: But if the question be, *When doth the interest of the Common-wealth require it?* I think, much ofter than it is done: As the common-interest requireth that Murderers be put to death, when apprehended: So it requireth that they may not frequently and easily be hid, or escape by secresie or flight: For then it would embolden others to murder: whereas when few escape, it will more effectually deter Men: If therefore any Murderers conscience, shall constrain him in true repentance, voluntarily to come forth and confess his sin, and yield up himself to Justice, and exhort others to take heed of sinning as he did, I cannot say that he did any more than his duty in so doing: And indeed I think that it is *ordinarily* a duty, and that ordinarily the interest of the Common-wealth requireth it; though in some cases it may be otherwise. The Execution of the Laws against Murder, is so necessary to preserve Mens lives, that I do not think that *self-preservation* alone, will allow Men to defeat the Common-wealth of so necessary a means of preserving the lives of many, to save the life of one, who hath no right to his own life, as having forfeited it. If to shift away *other murderers* from the hand of Justice be a sin, I cannot see but that it is so ordinarily to do it for ones self: Only I think that if a true penitent Person have just cause to think that he may do the Common-wealth more service by his life than by his death, that then he may conceal his crime or fly; But otherwise not.

Quest. 10. Quest. 10. *Is a Murderer bound to do execution on himself, if the Magistrate upon his confession do not?*

Answ. No: because it is the Magistrate who is the appointed Judge of the publick interest, and what is necessary to its reparation; and hath power in certain cases to pardon: And though a murderer may not ordinarily strive to defeat Gods Laws, and the Common-wealth, yet he may accept of mercy when it is offered him.

Quest. 11. Quest. 11. *What satisfaction is to be made by a Fornicator or Adulterer?*

Answ. Chastity cannot be restored, nor corrupted honour repaired. But, 1. If it was a sin by mutual consent, the party that you sinned with, must by all importunity be sollicited to repentance; and the sin must be confessed, and pardon craved for tempting them to sin. 2. Where it can be done without a greater evil than the benefit will amount to, the Fornicators ought to joyn in Marriage. *Exodus* 22. 16. 3. Where that cannot be, the Man is to put the Woman into as good a case for outward livelyhood, as she would have been in, if she had not been corrupted by him; by allowing her a proportionable dowry; *Exod.* 22. 17. and the Parents injury to be recompensed, *Deut.* 22. 28, 29. 3. The Childs maintenance also is to be provided for, by the Fornicator. That is, 1. If the Man by fraud or sollicitation induced the Woman to the sin, he is obliged to all as aforesaid. 2. If they sinned by mutual forwardness and consent, then they must joyntly bear the burden: yet so that the Man must bear the greater part; because he is supposed to be the stronger and wiser to have resisted the temptation. 3. If the Woman importuned the Man, she must bear the more; but yet he is responsible to Parents and others for their damages, and in part to the Woman her self, because he was the stronger Vessel, and should have been more constant: And *volenti non fit injuria*, is a rule that hath some exceptions.

Quest. 12. Quest. 12. *In what case is a Man excused from restitution and satisfaction?*

Answ. 1. He that is utterly disabled cannot restore or satisfie. 2. He that is equally damnified by the person to whom he should restore, is excused in point of real equity and conscience, so be it that the reasons of external order and policy oblige him not: For though it may be his sin (of which he is to repent) that he hath equally injured the other, yet it requireth *confession* rather than *restitution* or satisfaction, unless he may also expect satisfaction from the other. Therefore if you owe a Man an hundred pound, and he owe you as much and will not pay you, you are not bound to pay him, unless for external order sake, and the Law of the Land. 3. If the Debt or Injury be forgiven, the Person is discharged. 4. If Nature or Common-custom do warrant a Man to believe that no restitution or satisfaction is expected, or that the injury is forgiven, though it be not mentioned, it will excuse him from restitution or satisfaction: As if Children or Friends have taken some trifle, which they may presume the kindness of a Parent or Friend will pass over, though it be not justifiable.

Quest. 13. Quest. 13. *What if the Restitution will cost the restorer far more than the thing is worth?*

Answ. He is obliged to make *Satisfaction*, instead of *Restitution*.

Quest. 14. Quest. 14. *What if the confessing of the fault may engage him that I must restore to, so that he will turn it to my infamy or ruine?*

Answ. You may then conceal the Person, and send him satisfaction by another hand: or you may also conceal the wrong it self, and cause satisfaction to to be made him, as by gift, or other way of payment.

Tit. 2. *Directions about Restitution and Satisfaction.*

Dir. 1. Direct. 1. *Foresee the trouble of restitution, and prevent it:* Take heed of Covetousness, which would draw you into such a snare: What a perplexed case are some Men in, who have injured others so far as that all they have will scarce make them due satisfaction? Especially publick oppressors who injure whole Nations, Countries or Communities: and unjust Judges, who have done more wrong perhaps in one day or week than all their Estates are worth: and unjust Lawyers who plead against a righteous cause: and false witnesses, who contribute to the wrong: and unjust Juries, or any such like: Also oppressing Landlords; and Soldiers that take Mens Goods by violence; and deceitful Tradesmen, who live by injuries. In how sad a case are all these Men?

Dir. 2. Direct. 2. *Do nothing which is doubtful, if you can avoid it, lest it should put you upon the trouble of restitution.* As in case of any doubtful way of *Usury* or other gain, consider, that if it should hereafter appear to you to be unlawful, and so you be obliged to restitution (though you thought it lawful at the taking of it) what a snare then would you be in? when all that use must be repayed? And so in other cases.

Dir. 3. Direct. 3. *When really you are bound to restitution or satisfaction, stick not at the Cost or Suffering be it never so great, but be sure to deal faithfully with God and Conscience.* Else you will keep a thorn in your hearts, which will smart and fester till it be out: And the ease of your Consciences, will bear the charge of your costliest restitution.

Dir. 4. Direct. 4. *If you be not able in your life time to make restitution, leave it in your wills as a debt upon your Estates;* but never take it for your own.

Dir. 5. Direct. 5. *If you are otherwise unable to satisfie, offer your*

your labour as a Servant to him to whom you are indebted; if at least by your service you can make him a compensation.

Dir. 6. Direct. 6. If you are that way unable also, beg of your friends, to help you, that Charity may enable you to pay the debt.

Dir. 7. Direct. 7. But if you have no means at all of satisfying, confess the injury and crave forgiveness, and cast your self on the mercy of him whom you have injured.

CHAP. XXXIII.

Cases and Directions about our obtaining Pardon from God.

Tit. 1. *Cases of Conscience about obtaining pardon of Sin from God.*

Quest. 1. Quest. 1. *IS there pardon to be had for all sin without exception, or not?*

Answ. 1. There is no pardon procured nor offered, for the final non-performance of the *conditions* of pardon; that is, for final impenitency, unbelief and ungodliness. 2. There is no pardon for any sin, without the conditions of pardon, that is, without true faith and repentance, which is our conversion from sin to God. 3. And if there be any sin which certainly excludeth true Repentance to the last, it excludeth pardon also: which is commonly taken to be the case of Blasphemy against the Holy Ghost: of which I have written at large in my Treatise against Infidelity.

But, 1. All sin, except the final non-performance of the conditions of pardon, is already conditionally pardoned in the Gospel; that is, If the sinner will repent and believe. No sin is excepted from pardon to penitent believers.

2. And all sin is *actually* pardoned to a true penitent believer.

Quest. 2. Quest. 2. *What if a Man do frequently commit the same heinous sin? may he be pardoned!*

Answ. Whilst he frequently committeth it, (being a mortal sin) he doth not truly repent of it: And while he is impenitent he is unpardoned: But if he be truly penitent, his heart being habitually and actually turned from the sin, it will be forgiven him: but not till he thus forsake it.

Quest. 3. Quest. 3. *Is the day of grace and pardon ever past in this life?*

Some speak too ignorantly and dangerously about the day of grace being past in this life.

Answ. The day of grace and pardon to the *penitent*, is never past in this life: There is no day or hour in which a true penitent Person is not pardoned; or in which the impenitent is not *conditionally* pardoned, that is, if he will truly repent and believe in Christ: And as for the day of *true penitence*, it is not past to the impenitent; for it never yet came, that is, They never truly repented. But there is a time, with some provoking, forsaken, Sinners when God who was wont to call them to repentance by outward Preaching and inward motions, will call and move them so no more, but leave them more quietly in the blindness and hardness of their hearts.

Quest. 4. Quest. 4. *May we be certain of pardon of sin in this life?*

Answ. Yes: every Man that understandeth the Covenant of Grace, may be certain of pardon, so far as he is certain of the sincerity of his faith and repentance, and no further: And if a Man could not be sure of that, the consolatory promises of pardon would be in a sort in vain: And we could not tell how to *believe* and *repent*, if we cannot tell when we truly do it.

Quest. 5. Quest. 5. *Can any Man pardon sins against God? and how far?*

Answ. Pardon is the *remitting of a punishment*. So far as *Man* is to *punish* sinners against God, so far they may *pardon*, that is, remit that punishment (Whether they do well in so doing? is another question.) Magistrates are to execute corporal Penalties upon Subjects for many sins against God: and they may pardon accordingly. The Pastors of the Church, who are its Guides as to publick Church-communion, may remove offenders from the said Communion, and they may absolve them when they are penitent, and they may (rightfully or wrongfully) remit the penalty which they may inflict. 2. The Pastors of the Church may as Gods Officers, declare the conditional general pardon, which is contained in the Covenant of grace; and that with particular application to the sinner, for the comforting of his mind: *q. d.* [Having examined your Repentance, I declare to you as the Minister of Christ, that if it be as you express it, without dissembling or mistake, your Repentance is sincere, and your sin is pardoned.] 3. On the same terms a Pastor may as the Minister or Messenger of Christ, deliver this same conditional pardon contained in the Covenant of Grace, as sealed by the Sacraments of Baptism and the Lords-supper; which is an act of Investiture: *q. d.* [I do as the Minister of Christ, hereby seal and deliver to you in his name, the pardon of all your sins through his blood; supposing your professed faith and repentance be sincere: otherwise it is void and of no such effect.] But this is, 1. But a conditional pardon, though with particular application. 2. And it is but a Ministerial act of Delivery or Investiture, and not the act of the Donor by himself; nor the gift of the first Title: So that it is no whit proper to say, that the *Minister pardoneth you*; but that *the Minister bringeth, and delivereth you the pardon*, and sealeth it in his Masters name; or that Christ doth pardon you, and send it you by his Minister. As it is utterly improper to say, that the Kings Messenger pardoneth a Traytor, because he bringeth him a pardon from the King. And though (if we agree of this sense) the Controversie remaining will be but *de nomine*, yet is it not of small moment; when abused *words* do tend to abuse the Peoples understandings; he that saith, *I forgive your sins*; doth teach the people to take him for a God, whatever he meaneth in himself; and blasphemous words will not be sufficiently excused, by saying that you have not a blaspheming sense. So that a Pastor may 1. *Declare Christs pardon*; 2. And *seal* and *deliver* it conditionally in Christs name. But he cannot pardon the internal punishments in this life, nor the eternal punishments of the next. 3. But the punishments of Excommunication he may pardon, who must execute them.

Quest. 6. *Doth God forgive sin before it be committed (or justifie the sinner from it?)* *Quest. 6.*

Answ. No, No: for it is a contradiction to forgive that which is not, or to remit a penalty which is not due: But he will indeed *justifie the person*, not by Christs *righteousness*, but by his own innocency *in tantum*, so far as he is *no sinner*: He that hath not committed a sin, needeth no pardon of it, nor any *righteousness* but his *innocency*, to justifie him against the false accusation of doing that which he never did. God doth prepare the *sacrifice* and *remedy* before upon the fore-sight of the sin: And he hath made an universal act of pardon before hand; which shall become an actual pardon to him who penitently accepteth it: And he is purposed in himself to pardon all whom he will pardon: so that he hath the decretive *nolle punire* before. But none of this is proper pardon or the justification of a sinner, in the Gospel sense, as shall be further shewed.

Quest. 7. *Is an Elect Person pardoned and justified, before Faith and Repentance?* *Quest. 7.*

Answ. (Laying aside the case of Infants, which dependeth on the faith of others) the former answer will serve for this question.

Quest. 8. *Is pardon or justification perfect before death?* *Quest. 8.*

Answ. 1. *De re:* 1. The pardon which you have this year, extendeth not to the sins which you commit the next year, or hour; but there must be a renewed act of pardon for renewed sins; though not a

new Gospel, or covenant or act of Oblivion to do it: But the same Gospel-Covenant, doth morally perform a new act of pardon, according to the Redeemers mind and will. 2. The pardon which we have now, is but *constitutive & in jure*, and but *virtual* as to *sentential Justification*: But the *sentence* of the Judge is a more perfective act: or if any think that God doth now *sentence* us just before the Angels in any Cœlestial Court, yet that at Judgment will be a more full perfective act. 3. The *executive pardon* which we have now, which is opposite to actual punishing, is not perfect, till the day of Judgment: Because all the punishment is not removed, till the last Enemy, Death, be overcome, and the body be raised from the Earth. 2. And now the Controversie *de nomine*, whether it be proper to call our present justification or pardon *perfect* is easily decided from what is said *de re*.

Quest. 9. Quest. 9. *Is our pardon perfect as to all the sins that are past?*

Answ. 1. As to the number of sins pardoned, it is: For all are pardoned. 2. As to the *species* of the act, and the plenary effect, it is not. For, 1. All the punishment is not removed. 2. The final absolving sentence is to come. 3. The pardon which we have is as to its *continuance*, but conditional: And the tenour of the Covenant would cease the pardon even of all sins past, if the sinners faith and repentance should cease: I speak not *de eventu* whether ever any do fall away, but of the *tenour* of the *Covenant*; which may prevent falling away. Now a pardon which hath much yet to be done, as the condition of its continuance, is not so perfect, as it will be when all those things are performed.

Quest. 10. Quest. 10. *May Pardon or Justification be reversed or lost?*

Answ. Whether God will eventually permit his true Servants, to fall so far as to be unjustified, is a Controversie which I have written of in a fitter place. 2. But *quoad robur peccatoris*, it is alas, too easie to fall away, and be unjustified. 3. And as to the tenour of the Covenant, it continueth the *promise* and *threatnings* conditionally, and supposing the sinner defectible, doth threaten damnation to them that are now justified, if they should not persevere but apostatize, *Col.* 1. 33. *Rom.* 11. 22. *John* 15. 9.

Quest. 11. Quest. 11. *Is the pardon of my own sins to be believed* fide divina? *And is it the meaning of that Article of the Creed*, I believe the pardon of my sins?

Answ. I am to believe *fide divina*, that Christ hath purchased, and enacted a conditional pardon, which is universal, and therefore extendeth to my sins as well as to other Mens: And that he commandeth his Ministers to offer me this, and therein to offer me the actual pardon of all my sins, to be mine if I truly repent and believe: And that if I do so, my sins are actually pardoned. And I am obliged accordingly to believe in Christ, and take him for my Saviour, for the pardon of my sins. But this is all the meaning of the Creed and Scripture, and all that is of *Divine Belief*. 2. But that *I am actually pardoned*, is not of *Divine Faith*, but only on supposition that I first believe: which Scripture telleth not, whether I do or not. In strict sense I must first *believe in Christ for pardon*: And next in a *larger* sense I must *believe that I am pardoned*: that is, I must so conclude by an act of reason, one of the premises being *de fide*, and the other of internal *self-knowledge*.

Quest. 12. Quest. 12. *May a Man trust in his own faith or repentance for his pardon and justification, in any kind?*

Answ. Words must be used with respect to the understanding of the hearers: And perilous expressions must be avoided lest they deceive Men. But *de re*, 1. You must not trust to your faith or repentance, to do that which is proper to God, or to Christ, or to the Gospel, or for any more than their own part, which Christ hath assigned them. 2. You *must trust to your faith and repentance* for that which is truly their own part. And should you not trust them at all, you must needs dispair, or trust presumptuously to you know what. For Christ will not be instead of *faith* or *repentance* to you.

Quest. 13. *What are the several causes and conditions of pardon?* *Quest. 13.*

Answ. 1. God the Father is the principal efficient, giving us Christ, and pardon with and through him. 2. Christs Person by his Sacrifice and Merits is the Meritorious Cause. 2. The Gospel Covenant or Promise is the Instrumental Cause, or Gods pardoning Act or Grant. 4. Repentance is the Condition *sine qua non*, directly *gratia finis*, in respect to God, to whom we must turn. 5. Faith in Christ is the Condition *sine qua non*, directly *gratia medii principalis*, in respect to the Mediator who is thereby received, 6. The Holy Ghost worketh us to these conditions.

Tit. 2. *Directions for obtaining Pardon from God.*

Direct. 1. *Understand well the Office of Jesus Christ as our Redeemer, and what it is that he hath done for sinners, and what he undertaketh further to do.* For if you know not Christs Office and undertaking, you will either be ignorant of your true remedy, or will deceive your selves by a presumptuous trust, that he will do that which is contrary to his Office and Will. *Dir. 1.*

Direct. 2. *Understand well the tenour of the Covenant of Grace*; for there it is that you must know, what Christ will give, and to whom, and on what terms? *Dir. 2.*

Direct. 3. *Understand well the nature of true faith and repentance*; or else you can neither tell how to obtain pardon, nor to judge of it. *Dir. 3.*

Direct. 4. *Absolutely give up your selves to Christ, in all the Offices of a Mediator, Priest, Prophet and King*: And think not to be justified by one act or part of Christianity, by alone believing in Christ as a sacrifice for sin. To be a true Believer, and to be a true Christian is all one: And is the faith in Christ which is the condition of justification and salvation. Study the Baptismal Covenant; for the believing in God the Father, Son and Holy Ghost, there meant, is the true faith, which is the condition of our pardon. *Dir. 4.*

Direct. 5. *Be sure that your Repentance contain in it a Desire to be perfectly holy and free from all sin, and a Resolution against all known and wilful sinning, and particularly that you would not commit the same sins, if you had again the same temptations* (supposing that we speak not of such infirmities as good Men live in: Which yet you must heartily desire to forsake.) *Dir. 5.*

Direct. 6. *Pray earnestly and believingly for pardon through Christ*: Even for the continuance of your former pardon, and for renewed pardon for renewed sins, for Prayer is Gods appointed means, and included in *faith* and *repentance* which are the summary conditions. *Dir. 6.*

Direct. 7. *Set all right between you and your neighbours*; by forgiving others, and being reconciled to them, and confessing your injuries against them, and making them restitution and satisfaction: For this also is included in your repentance, and expresly made the condition of your pardon. *Dir. 7.*

Direct. 8. *Despise not the Sacramental delivery of pardon, by the Ministers of Christ*: For this belongeth to the full investiture and possession of the benefit: Nor yet the spiritual consolation of a skilful faithful Pastor, nor publick absolution upon publick repentance, if you should fall under the need of such a remedy. *Dir. 8.*

Direct. 9. *Sin no more*: I mean, Resolvedly break off all that wilful sin of which you do repent: For repentings, and purposes, and promises of a new and holy life, which are uneffectual, will never prove the pardon of your sins: But shew your Repentance to be deceitful. *Dir. 9.*

Direct. 10. *Set your selves faithfully to the use of all those holy means, which God hath appointed for the overcoming of your sins; and to that life of Holiness, Righteous-* *Dir. 10.*

teousness, Love and Sobriety, which is contrary to them. Otherwise your Repentance is fraudulent and insufficient: These means and no less than all these, must be used by him, that will make sure of the pardon of his sins from God: And he that thinketh all these too much, must look for pardon some other way, than from the Mercy of God, or the Grace of Christ: For Gods pardon is not to be had upon any other terms, than those of Gods appointment. He that will make new Conditions of his own, must pardon himself if he can on those conditions. For God will not to be tyed to the Laws of sinners.

CHAP. XXXIV.

Cases and Directions about Self-judging.

Tit. 1. *Cases of Conscience about Self-judging.*

BEcause I have said so much of this subject in the third Part of my *Saints Rest*, and in a *Treatise of Self-acquaintance*, and in my *Directions for Peace of Conscience*, and before in this Book, I shall be here the briefer in it.

Quest. 1. Quest. 1. *What are the uses and reasons of self-judging, which should move us to it?*

Answ. In the three foresaid Treatises I have opened them at large. In a word, without it, we shall be strangers to our selves; we can have no well grounded comfort, no true repentance and humiliation, no just estimation of Christ and Grace, no just observance of the motions of Gods Spirit, no true application of the Promises or Threatnings of the Scripture, yea, we shall pervert them all to our own destruction; no true understanding of the Providence of God, in prosperity or adversity; no just acquaintance with our duty: A Man that knoweth not himself, can know neither God nor any thing aright, nor do any thing aright; he can neither live reasonably, honestly, safely nor comfortably, nor suffer or die with solid Peace.

Quest. 2. Quest. 2. *What should ignorant Persons do, whose natural capacity will not reach to so high a work, as to try and judge themselves in matters so sublime?*

Answ. 1. There is no one who hath reason and parts sufficient to love God, and hate sin, and live a holy life, and believe in Christ, but he hath reason and parts sufficient to know (by the use of just means) whether he do these things indeed or not. 2. He that cannot reach assurance must take up with the lower degrees of comfort, of which I shall speak in the Directions.

Quest. 3. Quest. 3. *How far may a weak Christian take the Judgment of others, whether his Pastor or judicious acquaintance, about his Justification and Sincerity?*

Answ. 1. No Mans judgment must be taken as infallible about the sincerity of another; nor must it be so far rested on, as to neglect your fullest search your self: And for the matter of *fact*, what you have done, or what is *in you*, no Man can be so well acquainted with it as your selves. 2. But in judging whether those acts of Grace which you describe, be such as God hath promised Salvation to, and in directing you in your self-judging, and in conjecturing at your sincerity by your expressions and your lives, a faithful Friend or Pastor may do that, which may much support you, and relieve you against inordinate doubts and fears, and shew you that your sincerity is very probable. Especially if you are assured that you tell him nothing but the truth your selves; and if he be one that is acquainted with you and your life, and hath known you in temptations, and one that is skilful in the matters of God and conscience, and one that is truly judicious, experienced and faithful, and is not byassed by interest or affection; and especially when he is not singular in his judgment, but the generality of judicious Persons who know you, are of the same mind: In this case you may take much comfort in his Judgment of your Justification, though it cannot give you any proper certainty, nor is to be absolutely rested in.

Tit. 2. *Directions for Self-judging as to our Actions.*

Dir. 1. Direct. 1. *LEt watchfulness over your hearts and lives be your continual work.* Never grow careless or neglective of your selves: Keep your hearts with all diligence: As an unfaithful Servant may deceive you, if you look after him but now and then; so may a deceitful heart. Let it be continually under your eye.

Obj. *Then I must neglect my Calling, and do nothing else.*

Answ. It need not be any hinderance to you at all. As every Man that followeth his Trade and Labour, doth still take heed that he do all things right, and every Traveller taketh heed of falling, and he that eateth taketh heed of poysoning or choking himself, without any hinderance, but to the furtherance of that which he is about. So is it with a Christian about his heart: Vigilant heedfulness must never be laid by, whatever you are doing.

Direct. 2. *Live in the light as much as is possible*, I mean under a judicious faithful Pastor, and amongst understanding exemplary Christians: For they will be still acquainting you with what you should be and do; and your errors will be easily detected, and in the light you are not so like to be deceived. *Dir.* 2.

Direct. 3. *Discourage not those that would admonish or reprove you, nor neglect not their opinion of you*: No not the railings of an enemy: For they may tell you that in anger (much more in fidelity) which it may concern you much to hear, and think of, and may give you some light in judging of your selves. *Dir.* 3.

Direct. 4. *If you have so happy an opportunity, engage some faithful bosom friend to watch over you, and tell you plainly of all that they see amiss in you*: But deal not so hypocritically as to do this in the general, and then be angry when he performeth his trust, and discourage him by your pride and impatience. *Dir.* 4.

Direct. 5. *Put your selves in anothers case, and be impartial*: When you cannot easily see the faults of others, enquire then whether your own be not as visible, if you were as ready to observe and aggravate them. And surely none more concern you than your own, nor should be so odious and grievous to you; nor are so, if you are truly penitent. *Dir.* 5.

Direct. 6. *Understand your natural temper and inclination, and suspect those sins which you are naturally most inclined to, and there keep up the strictest watch.* *Dir.* 6.

Direct. 7. *Understand what temptations your Place, and Calling, and Relations, and Company do most subject you to: and there be most suspicious of your selves.* *Dir.* 7.

Direct. 8. *Mark your selves well in the hour of temptation*: For then it is that the vices will appear, which before lay covered and unknown. *Dir.* 8.

Direct. 9. *Suspect your selves most heedfully of the most common and most dangerous sins*: Especially Unbelief and want of Love to God, and a secret preferring of earthly hopes before the hopes of the Life to come: And selfishness, and pride, and sensual pleasing of the fleshly appetite and fancy: These are the most common, radical and most mortal damning sins. *Dir.* 9.

Direct. 10. *Take certain times to call your selves to a special strict account*: As 1. At your preparation for the Lords Day at the end of every Week: 2. In your preparation for the Sacrament of Christs Body and Blood. 3. And before a Day of Humiliation. 4. In a time of sickness or other affliction. 5. Yea, every night review the actions of the foregoing day. He that useth to call his conscience seriously to account, is likest to keep his accounts in order, and to be ready to give them up to Christ. *Dir.* 10.

Direct. 11. *Make not light of any sin which you discover in your self-examination*: But humble your selves for it before the Lord, and be affected according to its importance, both in its *guilt* and evil *signification*. *Dir.* 11.

Direct. 12. *And let the end of all be the renewed exercise of faith and thankfulness, and resolutions for better obedience hereafter.* That you may see more of the need and use of a Saviour, and may thankfully magnifie that Grace which doth abound where sin abounded; and may walk the more watchfully and holily for the time to come. *Dir.* 12.

Tit. 3. *Directions for Self-judging as to our Estates, to know whether we are in a regenerate or justified state, or not.*

Direct. 1. *IF you would so judge of the state of your souls, as not to be deceived, come not to the tryal with an over-confident prejudice or conceit of your own condition, either as good or bad.* He that is already so prepossessed as to resolve what to judge before he tryeth, doth make his tryal, but a means to confirm him in his conceit. *Dir.* 1.

Direct. 2. *Let not self-love, partiality, or pride on the one side, or fear on the other side, pervert your judgment in the tryal, and hinder you from the discerning of the truth.* Some Men cannot see the clearest evidences of their unsanctified hearts, because Self-love will give them leave to believe nothing of themselves which is bad or sad. They will believe that which is good and pleasant, be it never so evidently false. As if a Thief could be saved from the Gallows, by a strong conceit that he is a true Man: Or the conceit that one is learned would make him learned: Others through *timerousness* can believe nothing that is good or comfortable of themselves: Like a Man on the top of a Steeple, who though he know that he standeth fast and safe, yet trembleth when he looketh down and can scarce believe his own understanding. Silence all the Objections of an over-timerous mind, and it will doubt and tremble still. *Dir.* 2.

Direct. 3. *Surprize not your selves on the sudden and unprepared, with the question, whether you are justified or not; but set about it as the most serious business of your life.* A great and difficult question must have a well studied answer, and not be answered hastily and rashly. If one should meet you in the Street, and demand some great and long account of you, you would desire him to stay, till you review your memorials, or have time to cast it up. Take some appointed time to do this, when you have no intruding thoughts to hinder you, and think not that it must be resolved easily or quickly upon the first enquiry, but by the most sober and judicious consideration, and patient attendance till it be done. *Dir.* 3.

Direct. 4. Understand the tenour of the Covenant of Grace, which is the Law that you must judge of your estates by: For if *Dir.*

you

you miſtake that, you will err in the concluſion. He is an unfit Judge, who is ignorant of the Law.

Dir. 5. Direct. 5. Miſtake not the nature of true faith in Chriſt. Thoſe that think it is a believing that they are actually pardoned, and ſhall be ſaved, do ſome of them preſume, or believe it when it is falſe, and ſome of them deſpair, becauſe they *cannot* believe it. And thoſe that think that faith is ſuch a recumbency on Chriſt as always quieteth the mind, do think they have no faith, when they have no ſuch quietneſs: And thoſe that think it is only the reſting on the blood of Chriſt for pardon, do take up with that which is no true faith: But he that knoweth that faith in Chriſt, is nothing elſe but *Chriſtianity*, or conſenting to the Chriſtian Covenant, may know that he *Conſenteth*, even when he findeth much timerouſneſs and trouble, and taketh not up with a deceitful faith.

Dir. 6. Direct. 6. Remember in your ſelf judging, that the *Will* is the *Man*, and what you truly would be that you are, in the ſenſe of the Covenrnt of Grace.

Dir. 7. Direct. 7. But remember alſo that *your Endeavours* muſt prove the truth of your *Deſires*. and that idle wiſhes are not the denominating acts of the Will.

Dir. 8. Direct. 8. Alſo your *ſucceſſes* muſt be the proof of the ſincerity of your *Endeavours*: For ſuch ſtriving againſt ſin as endeth in *yielding* to it, and not in *victory*, is no proof of the uprightneſs of your hearts.

Dir. 9. Direct. 9. Mark what you are in the day of tryal: For at other times it is more eaſie to be deceived: And record what you then diſcover in your ſelf: What a man is in tryal, that he is indeed.

Dir. 10. Direct. 10. Eſpecially try your ſelves in the great point of *forſaking all for Chriſt*, and for the hopes of the fruition of God in Glory: Know once whether God or the Creature can do more with you, and whether Heaven or Earth be dearer to you, and moſt eſteemed and practically preferred, and tnen you may judge infallibly of your ſtate.

Dir. 11. Direct. 11. Remember that in melancholy and weakneſs of underſtanding, you are not fit for the caſting up of ſo great accounts; but muſt take up with the remembrance of former diſcoveries, and with the judgment of the judicious, and be patient till a fitter ſeaſon, before you can expect, to ſee in your ſelves the clear evidence of your ſtate.

Dir. 12. Direct. 12. Neither *forget* what *former diſcoveries* you have made, nor yet *wholly reſt in them*, without renewing your ſelf-examination. They that have found their ſincerity, and think that the next time they are in doubt, they ſhould fetch no comfort from what is paſt, do deprieve themſelves of much of the means of their peace. And thoſe that truſt all to the former diſcoveries, of their good eſtate, do proceed upon unſafe and negligent principles; and will find that ſuch ſlothful and venturous courſes, will not ſerve turn.

Dir. 13. Direct. 13. *Judge not of your ſelves* by that which is unuſual and extrordinary with you, but by the tenour and drift of your hearts and lives: A bad man may ſeem good, in ſome good mood; and a good man may ſeem bad in ſome extraordinary fall: To judge of a bad man by his beſt hours, and of a good man by his worſt, is the way to be deceived in them both.

Dir. 14. Direct. 14. Look not unequally at the good or evil that is in you; but conſider them both impartially as they are. If you obſerve all the good only that is in you, and overlook the bad; or ſearch after nothing but your faults and overlook your graces; neither of theſe ways will bring you to true acquaintance with your ſelves.

Dir. 15. Direct. 15. Look not ſo much either at what you *ſhould* be, or at what others are, as to forget what you *are* your ſelves. Some look ſo much at the glory of that full *perfection* which they want, as that their preſent grace ſeemeth nothing to them; like a candle to one that hath been gazing on the Sun. And ſome look ſo much at the debauchery of the worſt, that they think their leſſer wickedneſs to be holineſs.

Dir. 16. Direct. 16. Suffer not your minds to wander in confuſion, when you ſet your ſelves to ſo great a work: But keep it cloſe to the matter in hand, and drive it on till it have come to ſome ſatisfaction and concluſion.

Dir. 17. Direct. 17. If you are not able by meditation to do it of your ſelves, get the help of ſome able Friend or Paſtor; and do it in a way of conference with him: For conference will hold your own thoughts to their task; and your Paſtor may guide them, and tell you in what order to proceed, and confute your miſtakes, beſides confirming you by his judgment of your caſe.

Dir. 18. Direct. 18. If you cannot have ſuch help at hand, write down the ſigns by which you judge either well or ill of your ſelf; and ſend them to ſome judicious Divine for his judgment and counſel thereupon.

Dir. 19. Direct. 19. Expect not that your aſſurance ſhould be perfect in this life: For till *all grace* be perfect, *that* cannot be perfect. Unjuſt expectations diſappointed are the cauſe of much diſquietment.

Dir. 20. Direct. 20. Diſtinguiſh between the *knowledge* of your juſtification, and the *comfort* of it. Many a one may ſee and be convinced that he is ſincere, and yet have little comfort in it, through a ſad or diſtempered ſtate of mind or body, and unpreparedneſs for joy; or through ſome expectations of enthuſiaſtick comforts.

Dir. 21. Direct. 21. Exerciſe grace when ever you would ſee it: Idle habits are not perceived. Believe and repent till you feel that you do believe and repent, and Love God till you feel that you love him.

Dir. 22. Direct. 22. Labour to increaſe your grace if you would be ſure of it. For a little grace is hardly perceived: when ſtrong and great degrees do eaſily manifeſt themſelves.

Dir. 23. Direct. 23. Record what ſure diſcoveries you have made of your eſtate, upon the beſt enquiry, that it may ſtand you in ſtead at a time of further need: For though it will not warrant you to ſearch no more, it will be very uſeful to you, in your after doubtings.

Dir. 24. Direct. 24. What you cannot do at one time, follow on again and again till you have finiſhed. A buſineſs of that conſequence is not to be laid down through wearineſs or diſcouragement. Happy is he that in all his life, hath got aſſurance of life everlaſting.

Dir. 25. Direct. 25. Let all our diſcoveries lead you up to further duty: If you find any cauſe of doubt, let it quicken you to diligence in removing it: If you find ſincerity, turn it into joyful thanks to your Regenerater: And ſtop not in the bare diſcovery of your preſent ſtate, as if you had no more to do.

Dir. 26. Direct. 26. Conclude not worſe of the effects of a diſcovery of your bad condition, than there is cauſe. Remember that if you ſhould find that you are unjuſtified, it followeth not that you muſt continue ſo: you ſearch not after your diſeaſe or miſery as *uncurable*, but as one that hath a ſufficient remedy at hand, even brought to your doors, and cometh a begging for your acceptance, and is freely offered and urged on you: And therefore if you find that you are unregenerate, thank God that hath ſhewed you your caſe; for if you had not ſeen it, you had periſhed in it: And preſently give up your ſelves to God in Jeſus Chriſt; and then you may boldly judge better of your ſelves; It is not for deſpair, but for recovery that you are called to try and judge. Nay if you do but find it too hard a queſtion for you, whether you have all this while been ſincere or not, turn from it, and reſolvedly give up your ſelves to God by Chriſt, and place your hopes in the life to come, and turn from this deceitful world and fleſh, and then the caſe will be plain for the time to come: If you doubt of your former repentance, Repent now and put it out of doubt from this time forward

Dir. 27. Direct. 27. When you cannot at the preſent reach aſſurance, undervalue not a true probability or hope of your ſincerity: And ſtill adhere to *univerſal Grace*, which is the foundation of your ſpecial grace and comfort, I mean, 1. The infinite Goodneſs of God, and his mercifulneſs to Man, 2. The ſufficiency of Jeſus Chriſt our Mediator, 3. The univerſal gift of Pardon and Salvation, which is conditionally made to all men in the Goſpel is glad tydings even to thoſe that are unconverted. Rejoyce in this univerſal mercy which is offered you, and that you are not as the Devils ſhut up in deſpair: And much more rejoice if you have any probability that you are truly penitent and juſtified by faith: Let this ſupport you till you can ſee more.

Dir. 28. Direct. 28. Spend much more time in *doing your duty*, than in *trying your eſtate*: Be not *ſo much* in asking, How ſhall I know that I ſhall be ſaved? As in asking, What ſhall I do to be ſaved? Study the duty of this day of your viſitation, and ſet your ſelves to it with all your might; Seek firſt the things that are above, and mortifie your fleſhly luſts; Give up your ſelves to a Holy Heavenly Life, and do all the good that you are able in the World: Seek after God as revealed in and by our Redeemer: And in thus doing, 1. Grace will become more notable and diſcernable. 2. Conſcience will be leſs accuſing and condemning, and will eaſilier believe the reconciledneſs of God. 3. You may be ſure that ſuch labour ſhall never be loſt; and in well doing you may truſt your ſouls with God. 4. Thus thoſe that are not able in an argumentative way to try their ſtate to any full ſatisfaction, may get that comfort by *feeling* and *experience*, which others get by ratiocination: For the very exerciſe of Love to God and man, and of a Heavenly mind, and holy life, hath a ſenſible pleaſure in it ſelf, and delighteth the perſon who is ſo employed; As if a man were to take the comfort of his Learning or Wiſdom, one way is by the diſcerning his learning and wiſdom, and thence inferring his own felicity: But another way is by *exerciſing* that learning and wiſdom which he hath, in reading and meditating on ſome excellent Books, and making diſcoveries of ſome myſterious excellencies in Arts and Sciences; which delight him more by the very acting, than a bare concluſion of his own Learning in the general, would do: What delight had the inventers of the Sea Chart and Magnetick Traction, and of Printing, and of Guns, in their Inventions? What pleaſure had *Galileus* in his Teleſcopes in finding out the inequalities and ſhady parts of the Moon, the *Medicean* Planets, the adjuncts of *Saturn*, the changes of *Venus*, the Stars of the *Via lactea*, &c. Even ſo a ſerious holy perſon, hath more ſenſible pleaſures in the right exerciſe of Faith and Love, and Holineſs, in Prayer and Meditation, and converſe with God and with the Heavenly hoſts, than the bare diſcerning of *ſincerity* can afford. Therefore though it be a great important duty, to *examine* our ſelves, and *judge* our ſelves before God judge us, and keep cloſe acquaintance with our own hearts and affairs, yet is it the addition of the *daily practice* of a *Heavenly life*, which muſt be our chiefeſt *buſineſs* and *delight*. And he that is faithful in them both, ſhall know by experience the excellencies of *Chriſtianity* and *Holineſs* and in his *way* on *Earth*, have both a *proſpect* of Heaven, and a *foretaſte* of the *Everlaſting Reſt* and *Pleaſures*.

FINIS.

